


# TAFSEER AS-SA'DI



JUZ' 1-3

تفسير السجدي  
تيسير الكريم الرحمن في تفسير كلام المنان

'Abdur-Rahmân Nâsir as-Sa'di

IIPH

الدار العالمية للكتاب الإسلامي



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## Publisher's Note

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All praise and thanks belong to Allah alone, the One, the Almighty, and All-Merciful. Blessings and peace be upon Prophet Muhammad, the last of His messengers and prophets, and upon his family, his Companions, and all those who follow in his footsteps until the end of time.

It is quite disheartening that even though many Muslims today recite the Qur'an regularly, its application in their daily lives is almost non-existent. It all comes down to the fact that the Qur'an needs to be read with translation and explanation so that the context of each verse becomes clear as well as the different ways it applies to one's daily routine.

This comprehensive ten-volume exegesis of the Qur'an, beautifully penned by Imam Abdur-Rahmân Nâsir as-Sa'di and translated by Nasiruddin al-Khattab, attempts to do just that: make the meanings and explanation of the Qur'an easy to understand for the English-language readers and give them take-home lessons from the incidents mentioned in it. May Allah accept the efforts of all those who contributed to the production of this book, and may it be acceptable to Him, *âmeen*.

Muhammad Abdul Mohsin al-Tuwaijri  
Managing Director  
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Riyadh, Saudi Arabia





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# 01. Soorat al-Fâtiḥah

(Makki)<sup>1</sup>

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*In the name of Allah,  
the Most Gracious, the Most Merciful*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾  
الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ  
﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾ (سورة الفاتحة: ١-٧)

- 1:1. In the name of Allah, the Most Gracious, the Most Merciful.<sup>2</sup>  
1:2. Praise be to Allah, the Lord of the worlds,  
1:3. The Most Gracious, the Most Merciful,  
1:4. Master of the Day of Judgement.  
1:5. You [alone] we worship, and You [alone] we ask for help;

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<sup>1</sup> In as-Sa'di's original work, these notes are mentioned with some chapters, but not mentioned with all 114 chapters. (Editor)

<sup>2</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)



1:6. Guide us to the straight path,

1:7. The path of those whom You have blessed; not of those who have incurred Your wrath, nor of those who have gone astray.

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«In the name of Allah, the Most Gracious, the Most Merciful» that is, I begin with every name of Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He); this includes all the (beautiful) names of Allah.

«Allah» – He is the One Who is worshipped, the only One Who deserves to be worshipped, because of the divine attributes He has, which are attributes of perfection.

«the Most Gracious, the Most Merciful». These two names indicate that He possesses great mercy that encompasses all things and includes all living beings, and He has decreed it for the pious, the followers of His Prophets and Messengers. Absolute mercy is for them; others have a share of it.

It should be noted that one of the basic principles on which the early generations of the Ummah and its leading scholars are agreed is belief in the names and attributes of Allah and how those attributes are manifested. For example, they believe that He is Most Gracious, Most Merciful; He possesses mercy that is one of His attributes and this mercy has an impact on His creation. So all types of blessings are signs of His mercy. The same applies to all of His names. We may say concerning the All-Knowing that He has (unlimited) knowledge, by means of which He knows all things. Similarly, the All-Powerful is possessed of might and has power over all things.

«Praise be to Allah». This refers to praising Allah for the attributes of perfection and for His actions that are based on generosity and justice. So to Him be perfect praise in all ways.

«the Lord of the worlds». The Lord is the One Who sustains all creatures – which refers to all beings other than Allah – because He



created them, granted them everything that they need and bestowed great blessings upon them; if they were deprived of those blessings they would not be able to survive, for whatever blessings they enjoy come from Him.

He sustains His creation in two ways, general and specific.

In general terms, this refers to His creation of all creatures, His granting of provision to them and His guiding them to that which is in their best interests, which enables them to survive in this world.

In specific terms, it refers to His cherishing of His close friends, by means of instilling faith in their hearts, guiding them to it, perfecting it for them and warding off from them distractions and obstacles that come between them and faith. In real terms, this means guiding them to everything that is good and protecting them from everything that is bad. Perhaps it is for this reason that most of the supplications of the Prophets used the word Lord (*Rabb*),<sup>3</sup> since all their requests and needs came under His special cherishing.

The phrase «the Lord of the worlds» indicates that He alone has the power to create, and He alone controls His creation, bestows blessings and is completely independent of means, whilst all of creation is dependent upon Him in all respects.

«Master of the Day of Judgement» The Master (*Mâlik*) is the one who possesses the attributes of sovereignty, one of the implications of which is that He enjoins and forbids, rewards and punishes, and controls His subjects in all ways. This sovereignty is connected to the Day of Judgement, which is the Day of Resurrection, the day on which people will be judged on the basis of their deeds, both good and bad. On that day, His perfect sovereignty, justice and wisdom

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<sup>3</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)



will become completely clear to His creation, and they will realise that created beings have no sovereignty at all. On that day, kings and subjects, slaves and free, will all be equal and will submit fully to His might, awaiting the reckoning, hoping for His reward and fearing His punishment. Hence this day is singled out for mention; otherwise, He is the Master of the Day of Judgement and of all other days.

﴿You [alone] we worship, and You [alone] we ask for help﴾ that is, we single out You alone to worship and ask for help. Putting the object at the beginning of the sentence conveys the meaning of exclusivity. In other words: we worship You, and we do not worship anyone other than You; we ask You for help and we do not ask anyone other than You for help.

Worship is mentioned before seeking help by way of mentioning what is general before what is specific, and also to give precedence to Allah's dues over those of His slaves.

“Worship” (*‘ibādah*) refers to everything that Allah loves and is pleased with of actions and words, both outward and inward. “Seeking help” refers to relying upon Allah (ﷻ) when seeking to attain what is beneficial and ward off what is harmful, whilst trusting that one will attain that.

Worshipping Allah and seeking His help is the means of attaining eternal happiness and salvation from all evils; there is no other way of attaining salvation apart from doing these two things. True worship can only be that which is learned from the Messenger of Allah (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him) and done with the intention of seeking the pleasure of Allah. If it includes these two things, then it is worship. Seeking help is mentioned after worship, even though it is a part of worship, because in offering all types of worship the individual needs the help of Allah (ﷻ); if Allah does not help him, he will not attain what he wants to of fulfilling commands and heeding prohibitions.

«Guide us to the straight path» that is, show us and help us to follow the straight path, which is the clear path that leads to Allah and to His paradise, which in turn means knowing the truth and acting upon it. (This is a prayer) for guidance to the straight path and guidance when following the path. Guidance to the straight path means adhering to the religion of Islam and forsaking all other religions; guidance when following the path includes guidance concerning all the details of religion, in knowledge and action. This supplication is one of the most concise, comprehensive and beneficial of supplications. Hence it is obligatory to call upon Allah with it in every *rak'ah* of the prayer, because we are in need of that.

This straight path is «The path of those whom You have blessed», namely the Prophets, *ṣiddeeqeen* (strong and true in faith), martyrs and righteous people.

«not» the path «of those who have incurred Your wrath» those who came to know the truth but drifted away from it, such as the Jews and others like them; and not the path «of those who have gone astray», those who drifted away from the truth because of ignorance and misguidance, such as the Christians and others like them.

Although this *soorah* is brief, it contains that which no other *soorah* of the Qur'an contains. It refers to the three types of *tawḥeed* (affirmation of the oneness of Allah). *Tawḥeed ar-ruboobiyah* (affirmation of the oneness of the divine Lordship) is seen in the verse «the Lord of the worlds». *Tawḥeed al-uloohiyah* (affirmation of the oneness of divinity), which refers to worshipping Allah alone, is seen in the phrases «Praise be to Allah» and «You [alone] we worship». *Tawḥeed al-asmâ' waṣ-ṣifât* (affirmation of the oneness of the divine names and attributes), which means affirming that the attributes of perfection belong to Allah (ﷻ) alone, which He ascribed to Himself and which His Messenger (ﷺ) affirmed, without denying



the apparent meanings or likening Him to His creation, is seen in the word «Praise», as discussed above.

It affirms prophethood in the words «Guide us to the straight path», because that guidance is not possible without sending Messengers.

It affirms recompense for deeds in the words «Master of the Day of Judgement», and tells us that the recompense will be on the basis of justice, because this is the meaning of the word judgement.

It affirms the divine decree, and tells us that humans act on the basis of free will, which is contrary to the views of the Qadaris<sup>4</sup> and Jabarīs.<sup>5</sup> In fact, it refutes all the followers of innovation [and misguidance] in the verse «Guide us to the straight path» because the straight path is knowing the truth and acting upon it, but everyone who follows innovation [and misguidance] does the opposite of that.

It speaks of being sincere towards Allah in terms of worship and seeking help, in the verse «You [alone] we worship, and You [alone] we ask for help».

Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat al-Fâtiḥah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



<sup>4</sup> Qadari: follower of a theological school of thought that denied the divine will and decree, and said that man has absolute free will, therefore whatever he does is purely his choice and his will is independent of the will of Allah.

<sup>5</sup> Jabari: follower of a theological school of thought that said that man has no free will, and whatever he does of good or evil is because it is decreed for him, and he is therefore compelled to do it and has no choice in the matter.

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## 02. Soorat al-Baqarah

(Maadani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿١﴾ اَلَمْ يَكُنْ لَّارِبٍ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ  
وَيُقِيمُوْنَ الصَّلَاةَ وَيَمْرُقُوْنَ فِيْ رِزْقِهِمْ يُنْفِقُوْنَ ﴿٣﴾ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَا اُنْزِلَ اِلَيْكَ وَمَا اُنْزِلَ مِنْ قَبْلِكَ  
وَبِالْآخِرَةِ هُمْ يُوقِنُوْنَ ﴿٤﴾ اُولٰٓئِكَ عَلَى هُدًى مِنْ رَّبِّهِمْ ۖ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٥﴾

(سورة البقرة: ١-٥)

- 2:1. Alif. Lām. Meem.<sup>6</sup>
- 2:2. This is the Book about which there is no doubt; in it is guidance for those who fear Allah,
- 2:3. Who believe in the unseen, establish prayer, and spend out of what We have provided for them;

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<sup>6</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.



- 2:4. And who believe in the Revelation sent down to you, and in what was sent before your time, and believe with certainty in the hereafter.
- 2:5. It is they who are following guidance from their Lord and it is they who will prosper.

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We have discussed the *basmalah* (the phrase *bismillâh ir-Rahmân ir-Raḥeem*) above. With regard to the letters that appear at the beginning of some soorahs, the most prudent approach is to refrain from discussing their meaning, without basing that on any *shar'i* (of or pertaining to Sharia; Islamic) text, whilst being certain that Allah (ﷻ) did not reveal them in vain; rather there is wisdom behind that, of which we are not aware.

﴿This is the Book﴾ that is, this great Book is the Book in a true sense; it contains that which the previous Books did not contain of great knowledge and clear truth. So ﴿there is no doubt﴾ about it in any way, shape or form. Stating that there is no doubt implies the opposite; the opposite of doubt is certainty, so this Book contains certain knowledge that dispels doubt. This is a useful principle to note, that when it is stated that something is not the case, that inevitably refers to the opposite.

As it is based on certainty, and guidance cannot be attained except on the basis of certainty, Allah says: ﴿in it is guidance for those who fear Allah﴾. Guidance is the means of being directed away from misguidance and doubt, and it is the means of following the proper ways. Guidance is mentioned, but to what is not mentioned; Allah did not say guidance towards achieving such and such a purpose or to such and such a thing, because He intended it to be general in meaning. It is guidance to that which is in people's best interests in both realms (this world and the hereafter). So it is guidance for people in all matters, both fundamental and minor. It differentiates true from

false, sound from flawed, and it explains to them how to follow the paths that will benefit them in this world and in the hereafter.

Allah (ﷻ) says elsewhere: ﴿as guidance for humankind﴾ (2: 185) – which is general in meaning, but here and elsewhere He says ﴿guidance for those who fear Allah﴾ because it is, in and of itself, guidance for all people, but those who are doomed do not pay heed and they do not accept the guidance of Allah. Thus proof is established against them and they do not benefit from it because they are doomed. But the pious are those who have attained the main cause of achieving guidance, namely *taqwā* (piety or fear of Allah), the true meaning of which is taking measures to protect themselves from the wrath and punishment of Allah by obeying His commands and heeding His prohibitions. So they are guided by it and they benefit from it in the fullest sense.

Allah (ﷻ) says:

﴿O you who believe. If you fear Allah, He will give you the insight to distinguish between right and wrong...﴾ (*al-Anfāl* 8: 29)

So the pious are the ones who benefit from the verses (*āyāt*, lit. signs) of the Qur'an and the signs in creation.

Guidance is of two types: guidance in the sense of being aware of the message, and guidance in the sense of being helped to follow the message. The pious have been granted both types of guidance, whereas others have not been helped to follow the message. Being aware of the message without being helped to act upon it is not guidance in any real or complete sense.

Then Allah describes the pious in terms of both inward and outward deeds, because piety (*taqwā*) includes both. He says: ﴿Who believe in the unseen﴾. The true meaning of belief or faith is complete affirmation of what the Messengers taught; this also includes physical actions. It does not refer to believing in things that are visible or may be known through any of the physical senses, because in that regard there is no difference between the Muslim and the disbeliever. Rather the issue

here is belief in the unseen, which we cannot see or know through any of the physical senses; rather we believe in it because Allah and His Messenger (ﷺ) have told us of it. This faith is what distinguishes the Muslim from the disbeliever, because it is believing and affirming, with no hesitation, what Allah and His Messenger (ﷺ) said. So the believer believes everything that Allah or His Messenger (ﷺ) have told him, whether he sees it or not and whether he understands it and comprehends it or not, unlike the heretics and those who disbelieve in the unseen, because their limited intellects could not grasp it, so they rejected what they could not comprehend. Thus their intellect was corrupted and their thinking was flawed, whilst the thinking of the believers, who were guided by Allah, was sound.

Belief in the unseen includes belief in everything that Allah and His Messengers have told us about unseen matters in the past and in the future, events of the hereafter and the reality of the divine attributes and their essence. So they believe in the attributes of Allah in a true sense and with certain faith, even if they do not understand their essence.

Then Allah says: ﴿establish prayer﴾. He did not say that they “do” the prayer or “perform” the prayer, because it is not sufficient to only do the outward motions. Establishing prayer means establishing its outward form completely, with all its essential and obligatory parts and fulfilling its conditions, as well as establishing it inwardly, paying attention to its essence, which means having presence of mind whilst praying, and pondering the meaning of what one is saying and doing. Such is the prayer of which Allah says:

﴿...for verily prayer keeps [one] away from obscenity and wickedness...﴾ (al-'Ankaboot 29: 45)

– and this is the prayer that brings reward. The individual will be rewarded for his prayer only inasmuch he offered it with presence of mind. This applies to both obligatory and supererogatory prayers.

﴿and spend out of what We have provided for them﴾. This includes both obligatory spending, such as *zakāh* and spending on one's wives,

relatives, slaves and so on, and spending on all kinds of charitable causes, which is encouraged in Islam (*mustahabb*). The recipients of this spending are not mentioned, because there are so many different ways of spending and because spending in and of itself is a means of drawing close to Allah. The word *min* (translated here as «out of») refers to some of the wealth; this draws attention to the fact that all that is expected of them is to give a small portion of their wealth, in such a way that does not harm them and is not burdensome; in fact they themselves benefit from spending and their brothers will also benefit.

«what We have provided for them». This indicates that this wealth that you possess was not obtained by your strength and efforts; rather it is provision that Allah has bestowed upon you and blessed you with. Therefore, as He has blessed you and favoured you above many of His slaves, you should show gratitude to Him by giving some of that with which He has blessed you, thus helping (literally, consoling) your brothers who are destitute.

Allah (ﷻ) often mentions prayer and zakâh together in the Qur'an, because prayer is a reflection of sincerity towards Allah, and zakâh and spending are a reflection of kindness towards His slaves. The sign of a person's being blessed (destined for paradise) is his sincerity towards Allah and his striving to help and benefit people, just as the sign of a person's being doomed (destined for hell) is that he does not have these two characteristics, sincerity and kindness.

«And who believe in the Revelation sent down to you», namely the Qur'an and Sunnah. Allah (ﷻ) says:

«...For Allah has sent down to you the Book and wisdom...» (*an-Nisâ' 4: 113*)

So the pious believe in everything that the Messenger (ﷺ) brought, and they do not differentiate between what he brought, believing in some parts and not believing in others, either by rejecting them or interpreting them in a manner other than that which was intended, as some of the innovators do, who misinterpret the texts that point



to something other than what they say, which results in them not believing in the correct meaning, even if they believe the wording. Therefore they do not believe in them in a true sense.

﴿and in what was sent before your time﴾. This includes belief in all the previous Books; belief in the Books implies belief in the Messengers and everything that the Books contain, especially the Torah, Gospel and Psalms. This is something unique to the believers, that they believe in all the divinely revealed Books and in all the Messengers, and they do not differentiate between any of them.

﴿and believe with certainty in the hereafter﴾. The hereafter is that which comes after death; it is singled out for mention after discussing beliefs in general terms, because belief in the Last Day is one of the pillars of faith, and because it gives one the strongest motive to hope for reward, fear punishment and strive hard. Certainty is perfect knowledge that leaves no room for doubt at all and should prompt one to strive hard and do righteous deeds.

﴿It is they﴾ that is, those who have these praiseworthy characteristics ﴿who are following guidance from their Lord﴾. The word guidance (*hudā*) appears in the indefinite form, which in Arabic is an indication of how great it is; what guidance can be greater than the characteristics mentioned above, of having sound belief and righteous deeds? True guidance cannot be anything but the guidance followed by these people; anything that is contrary to that is misguidance.

The preposition (in the phrase translated here as ﴿It is they who are following guidance﴾, *lit.* “on guidance”) is indicative of superiority. A different preposition is used when referring to misguidance, as in the verse:

﴿...and verily either we or you are rightly guided or clearly misguided.﴾ (*Saba' 34: 24*)

– because the one who is guided is elevated to a superior position by means of that guidance, whereas the one who is misguided is sinking in it and is despised as a result.

﴿it is they who will prosper﴾. Prosperity means achieving what you are seeking and being saved from what you fear. Prosperity is exclusive to them, because there is no way of attaining prosperity except by following their path. Any paths other than that are paths that lead to doom, loss and destruction.

Therefore, when Allah mentions the characteristics of the true believers, He also mentions the characteristics of the disbelievers, who openly show their disbelief, stubbornly opposing the Messenger:



﴿إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ﴾ (٦) خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشْوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾ (سورة

البقرة: ٦-٧)

- 2:6. As for those who disbelieve, it is the same to them whether you warn them or do not warn them; they will not believe.
- 2:7. Allah has placed a seal on their hearts and on their hearing, and over their eyes is a cover; theirs will be a severe penalty.

Here Allah tells us concerning those who disbelieve – that is, those who have the characteristics of disbelief, which has become a definitive part of their identity – that nothing can deter them from their disbelief and no exhortation can make them give it up. They will persist in their disbelief, so it is all the same to them whether you warn them or not, for they will not believe. The essence of disbelief is rejection or partial rejection of that which the Messenger (ﷺ) brought. These disbelievers do not benefit from the call (to Islam); it is only given in order to establish proof against them. It is as if this was intended to put an end to hope on the part of the Messenger (ﷺ)

that they might believe: do not grieve over them (cf. 5: 26) and do not destroy yourself with grief for them (cf. 35: 8).

Then mention is made of the impediments that prevent them from believing:

﴿Allah has placed a seal on their hearts and on their hearing﴾ that is, He has sealed them up so that faith will not enter them or penetrate them, and thus they will not understand or hear that which might benefit them.

﴿and over their eyes is a cover﴾ that is, a cover that prevents them from seeing that which might benefit them. Thus the means of attaining knowledge and goodness are blocked for them, so there is no hope for them and no goodness is to be expected of them. Rather that has been withheld from them and the door to faith is closed for them because of their disbelief, rejection and stubbornness after the truth became clear to them, as Allah (ﷻ) says:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'âm 6: 110)

This is an immediate punishment (in this world).

Then Allah mentions the punishment in the hereafter: ﴿theirs will be a severe penalty﴾ namely the punishment of hellfire and the eternal, everlasting wrath of the Compeller (al-Jabbâr).

Then He describes the hypocrites who make an outward display of being Muslim whilst concealing disbelief in their hearts:



﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَأْتُونَ الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠﴾ بِمَا كَانُوا يَكْذِبُونَ﴾ (سورة البقرة: ٨-١٠)

- 2:8. Among people there are some who say: We believe in Allah and the Last Day, but in fact they are not believers.
- 2:9. They seek to deceive Allah and those who believe, but they are not deceiving anyone except themselves, although they do not realise.
- 2:10. In their hearts is a disease; and Allah has increased their disease. Theirs will be a painful penalty for their persistent lying.

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Hypocrisy means outwardly pretending to be good whilst concealing evil. This definition includes both hypocrisy in beliefs and hypocrisy in actions. The Prophet (ﷺ) mentioned something similar when he said:

«The signs of the hypocrite are three: when he speaks he lies, when he makes a promise he breaks it, and when he is entrusted with something he betrays that trust.» (Bukhari and Muslim)<sup>7</sup>

Another report adds:

«When he disputes, he resorts to foul speech.» (Bukhari and Muslim)

«We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...» (al-An'ām 6: 110)

The kind of hypocrisy in belief that puts one beyond the pale of Islam is that which Allah ascribed to the hypocrites in this soorah and elsewhere. Hypocrisy did not exist before the migration of the Messenger (ﷺ) from Makkah to Madinah; after he migrated, in the battle of Badr Allah caused the believers to prevail and made them

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<sup>7</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it **as** a weak hadith. (Editor)



victorious, and those people in Madinah who had not become Muslim were humiliated. For that reason, some of them pretended to become Muslim, out of fear and by way of deceit, in order to protect themselves and their wealth. So they lived among the Muslims, pretending to be of their number, when in reality they were not Muslims.

By His kindness towards the believers, Allah described the characteristics (of the hypocrites) by which they might be recognised, so that the believers would not be deceived by them and so that (the hypocrites themselves) might be discouraged from committing many of their evil actions. Allah (ﷻ) said:

﴿The hypocrites are afraid lest a soorah be sent down concerning them...﴾ (at-Tawbah 9: 64)

(In this passage), Allah described them in terms of the essence of hypocrisy:

﴿Among people there are some who say: We believe in Allah and the Last Day – but in fact they are not believers﴾. They paid lip service to that which was not in their hearts, so Allah showed them to be liars by saying ﴿but in fact they are not believers﴾, because true faith is that which is confirmed in the heart and on the lips. Theirs was an attempt to deceive Allah and His believing slaves.

Deceit means pretending one thing whilst concealing something else so that the deceiver may get what he wants from the one whom he is deceiving. These hypocrites were behaving in this manner with Allah and His slaves, but their deceit backfired on them. This is a kind of miracle or wonder, because the deceiver usually either gets what he wants or he remains safe without gaining or losing anything. But in this case, the deceit of the hypocrites backfired on them. It was as if they did what they did of plotting and scheming in order to harm and doom themselves, because Allah (ﷻ) is not harmed by their deceit at all, and neither are His believing slaves. The believers are not harmed if the hypocrites pretend to believe in order to protect their wealth and lives, because their plotting will eventually backfire on them, which

will result in disgrace and scandal in this world, as well as ongoing regret because of what the believers achieve of power and victory.

Then in the hereafter, they will have a painful and devastating punishment because of their lies, disbelief and evil doing. But in their ignorance and foolishness they do not realise that.

﴿In their hearts is a disease﴾. What is meant by disease here is the disease of doubt, confusion and hypocrisy. The heart is vulnerable to two (spiritual) diseases that make it unhealthy and unbalanced: the disease of false doubts and the disease of desires that may lead to destruction. Disbelief, hypocrisy, doubt and innovation are all (spiritual) diseases that result from doubts and confusion. *Zinâ* (illicit sexual activity) and the inclination towards immoral actions and sin result from the disease of desires, as Allah (ﷻ) says:

﴿...lest one in whose heart is a disease should be moved with desire...﴾ (al-Ahzâb 33: 32)

– this has to do with the desire for *zinâ* (fornication or adultery). The one who is truly safe is the one who is protected from these two diseases, for he will have certainty and faith, and will be patient in refraining from all sins; thus he will enjoy good spiritual health.

﴿In their hearts is a disease; and Allah has increased their disease﴾. This verse, which speaks of the hypocrites, highlights Allah's wisdom in decreeing sin for the sinners: because of their previous sins, He causes them to commit further sins that will incur His punishment, as He says elsewhere:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'âm 6: 110)

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...﴾ (aş-Şaff 61: 5)

﴿As for those in whose hearts is a disease, it will add doubt to their doubt...﴾ (at-Tawbah 9: 125)

So the punishment for sin is more sin, just as the reward for good deeds is more good deeds. Allah (ﷻ) says:

﴿Allah increases in guidance those who are guided...﴾ (Maryam 19: 76)



﴿وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴿١٢﴾﴾ (سورة البقرة: ١١-١٢)

2:11. When it is said to them: Do not make mischief in the land, they say: We only want to put things right.

2:12. Indeed they are the ones who make mischief, but they do not realise.

When these hypocrites are told not to make mischief in the land, which means committing sins and deeds based on disbelief, including disclosing the secrets of the believers to their enemies and taking the disbelievers as close friends,

﴿they say: We only want to put things right﴾. Thus they both strive to cause mischief in the land and defend their actions as being an effort to put things straight rather than causing mischief – contrary to what is really happening, and combining wrongdoing with the belief that it is right. This is a greater offence than committing sin whilst believing that it is indeed a sin; the one who does that is better off and there is more hope that he will return to the right path.

Because their saying ﴿We only want to put things right﴾ would seem to imply that they are the only ones who are putting things right, which in turn would imply that the believers are not putting things right, Allah refuted their claims by saying: ﴿Indeed they are the ones who make mischief﴾. There is no greater mischief than that of those who disbelieve in the signs of Allah, bar people from following the path of Allah, try to deceive Allah and His close friends and take as allies those who wage war against Allah and His Messenger (ﷺ), yet still claim that they are putting things right. Can there be any

mischief greater than this? But they do not know anything that will benefit them, even though the knowledge that they have is sufficient to establish proof against them. Committing sin is only regarded as mischief because it results in damage to whatever is on the face of the earth of grains, fruits, trees and plants, as a result of the blights that befall them because of sin, and because putting things right on earth is achieved when people obey Allah and believe in Him. It is for this purpose that Allah created humanity and caused them to dwell on earth, and He bestowed provisions upon them to help them to obey and worship Him. If they do the opposite of that on earth, then they are spreading corruption which causes ruin by using what is on earth in a way other than that for which it was created.



﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ﴾ (سورة البقرة: ١٣)

- 2:13. When it is said to them: Believe as the people believe, they say: Shall we believe as the fools believe? Indeed it is they who are the fools, but they do not know.

That is, when it is said to the hypocrites: Believe as the people believe; this refers to the Companions (*radiya Allāhu 'anhum* – may Allah be pleased with all of them), whose faith was affirmed in their hearts and on their lips. But the hypocrites said, on the basis of their false accusation: Shall we believe as the fools believe? They were referring to the Companions (ﷺ), thinking that it was their alleged foolishness that had led them to believe and to leave their homelands and oppose the disbelievers. In their (the hypocrites') view, wisdom dictated the opposite of that. So they described them

as foolish, implying that they themselves were people of wisdom and understanding.

But Allah (ﷻ) refuted their argument and stated that in reality they were the fools, because real foolishness is for a person to ignore what is in his best interests and strive for that which will harm him, and this description was true in their case. On the other hand, wisdom and reason are reflected in a person's knowing what is in his best interests and striving for that which will benefit him and ward off harm from him, which was true in the case of the Companions and the believers. What matters is sound proof, not mere claims and empty words.



﴿وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ۗ﴾ (سورة البقرة: ١٤ - ١٥)

(١٥)

- 2:14. When they meet those who believe, they say: We believe; but when they are alone with their devils, they say: We are really with you; we were only mocking.
- 2:15. Allah is mocking them, and gives them free rein in transgression so that they wander blindly.

This refers to them saying verbally that which was not in their hearts. When they met the believers, they would pretend that they were following their path and that they were with them, but when they were alone with their devils – that is, their leaders in evil – they said: We are really with you; we were only mocking the believers by pretending to them that we are following their path. This is how they are inwardly and outwardly, but the plotting of evil only rebounds on those who plot (*cf.* 35: 43).

﴿Allah is mocking them, and gives them free rein in transgression so that they wander blindly﴾. This is their punishment for mocking His slaves. By way of mocking them, Allah makes attractive to them the miserable situation in which they are and the evil way they are following, to the point that they think that they are with the believers, because Allah did not give the believers power over them. And He will mock them on the Day of Resurrection by giving them visible light along with the believers, then when the believers begin to walk in their light, the light of the hypocrites will be extinguished and they will be left in confusion after the light has gone. How great will be their despair after their hopes had been raised.

﴿The hypocrites will call out to the believers: Were we not with you? They will say: Yes, but you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted...﴾  
(*al-Hadeed* 57: 14)

﴿and gives them free rein﴾ that is, He lets them get carried away  
﴿in transgression﴾ that is, in their evildoing and disbelief  
﴿so that they wander blindly﴾ that is, confused and hesitant. This is how Allah (ﷻ) mocks them.

Then Allah (ﷻ) describes how they really are:



﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ﴾

﴿(سورة البقرة: ١٦)﴾

2:16. These are the ones who have traded guidance for error, but their trade brings no profit and they are not guided.

These people, namely the hypocrites who have the characteristics described here, ﴿are the ones who have traded guidance for error﴾ that is, they preferred misguidance, like a buyer who wants a particular



item and because of his desire for it, he is willing to pay a high price. This is one of the best likenesses that explain how they are, because it likens misguidance, which is the ultimate evil, to an item for purchase, and it likens guidance, which is the ultimate good, to the price. So they gave away guidance and had no interest in it, in return for misguidance because they wanted it. This is their trade, and what a bad deal it is.

If the one who trades a dinar (gold coin) for a dirham (silver coin) is a loser, then how about the one who trades a precious stone for a dirham? How about the one who trades guidance for misguidance, chooses doom over blessing, and prefers the most vile and base of things to the most sublime? His trade brings no profit; rather it incurs the greatest loss.

﴿...Say: Indeed, the real losers will be those who lose their own souls and their families on the Day of Resurrection. That is indeed manifest loss.﴾ (az-Zumar 39: 15)

﴿and they are not guided﴾ this confirms that they are misguided, and that they did not gain anything from guidance. These are their abhorrent characteristics.

Then a likeness is given that highlights their character in a very clear manner:



﴿مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾ ضُمُّ بُكُمْ عَنْهُمْ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾ أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْئَعَهُمْ فِيْءِ أَذَانِهِمْ مِنَ الصَّوَاعِقِ حُدُودَ الْمَوْتِ ۚ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾﴾ (سورة البقرة: ١٧-٢٠)

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- 2:17. Their likeness is that of a man who kindled a fire; when it illuminated all around him, Allah took away their light and left them in utter darkness, unable to see.
- 2:18. Deaf, dumb, and blind, they will not return [to the right path].
- 2:19. Or [another likeness] is that of a heavy downpour from the sky, accompanied by darkness, thunder and lightning. They put their fingers in their ears to keep out the stunning thunder-clap, for fear of death. But Allah encompasses the disbelievers.
- 2:20. The lightning almost snatches away their sight; every time it flashes, they walk [a few steps] therein, but when the darkness overtakes them again, they stand still. And if Allah willed, He could take away their hearing and their sight; for Allah has power over all things.
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The exact likeness that describes the situation they are in is that of a man who kindled fire; when it was very dark and his need for a fire was great, he lit it from someone else's fire, as he had no fire of his own and needed to bring it from someone else. Then when the fire illuminated the area around him and he could see his surroundings and any potential dangers, and thus he felt safe and benefitted from the fire and was pleased with it, thinking that he was in control of it – whilst he was like that, Allah took away its light, so that he lost the light and any pleasure that he had felt because of it, and he remained in deep darkness with the fire still burning, as its illumination has disappeared but its burning effect still remained. Thus he was left in many layers of darkness: the darkness of the night, the darkness of the cloud, the darkness of the rain and the darkness that comes after the light disappears. How will the one who is in such a situation be? That is how these hypocrites are. They took the fire of faith from the believers, but having faith was not characteristic of them; rather they took the fire of faith in order to protect their lives and keep their wealth safe, so they had a kind of security in this world. Then whilst they

were like that, death came to them and took away the benefit of that light, and there befell them all kinds of distress, grief and torment, as well as the darkness of disbelief, the darkness of hypocrisy and the darkness of various kinds of sin. After that came the darkness of hellfire – an evil place to settle in (*cf.* 14: 29).

Hence Allah says concerning them: «Deaf» that is, unable to hear the truth.

«dumb» that is, unable to speak the truth

«blind» that is, unable to see the truth.

«they will not return [to the right path]» because they have forsaken the truth after having come to know it, so they will not return to it, unlike those who kept away from the truth as the result of ignorance and misguidance; they did not understand it and they are more likely to come back to it than the hypocrites.

«Or [another likeness] is that of a heavy downpour from the sky» that is, they are like one who is caught in a heavy downpour from the sky, which is rain that comes down in copious amounts.

«accompanied by darkness» namely the darkness of the night, the darkness of the cloud and the darkness of the rain

«thunder» which is the sound that is heard from the cloud

«and lightning» which is the flashing light that is seen with the cloud.

«every time it flashes» that is, every time the lightning flashes in that darkness «they walk [a few steps] therein, but when the darkness overtakes them again, they stand still» that is, they halt.

This is the situation of the hypocrites. When they hear the Qur'an and its commands and prohibitions, promises and warnings, they put their fingers in their ears and turn away from its commands and prohibitions, promises and warnings. They are terrified of its warnings and disturbed by its promises (to the believers). Hence they turn away as much as they can and they hate it as the one who is caught in a downpour hates it, and when he hears the thunder he puts his

fingers in his ears, for fear of death. In the case of the one who is caught in a downpour, that could help him to be safe, but in the case of the hypocrites, how could they become safe at the time when Allah encompasses them by His power and knowledge, so they cannot escape from Him or frustrate Him; rather He records their deeds and will requite them in full.

As they are suffering from deafness, dumbness and blindness in a metaphorical sense, and they are barred from the paths to faith, Allah (ﷻ) says: ﴿And if Allah willed, He could take away their hearing and their sight﴾ that is, in a physical sense. This is a warning to them aimed at making them afraid of punishment in this world, so that they will adopt caution and be deterred from some of their evil and hypocrisy. ﴿for Allah has power over all things﴾, hence nothing is beyond Him; by His power, if He wills something He does it, and no one can prevent Him or oppose Him.

In this verse and others like it we see a refutation of the Qadaris<sup>8</sup> who say that their deeds are not subject to the power and control of Allah (ﷻ), as this verse shows that their deeds are among the things that are included in the words ﴿for Allah has power over all things﴾.



﴿يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ  
الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ  
مِنَ الشَّجَرِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ﴾ (سورة البقرة: ٢٢)

(٢٢-٢١)

<sup>8</sup> Qadari: follower of a theological school of thought that denied the divine will and decree and said that man has absolute free will, therefore whatever he does is purely his choice and his will is independent of the will of Allah.

- 2:21. O people! Worship your Lord, Who created you and those who came before you, that you may become pious;
- 2:22. Who has made the earth a resting-place for you, and the heavens an edifice; and sent down rain from the heavens; and brought forth therewith fruits as a provision for you; so do not set up rivals to Allah when you know better.

This is a general command that is addressed to all people, instructing them to worship Him in a comprehensive way by obeying the commands of Allah, heeding His prohibitions and believing in His words. Thus He commands them to do that for which He created them, as He says:

﴿I have not created the jinn and humans except to worship Me.﴾  
(*adh-Dhāriyāt* 51: 56)

Then Allah tells us why it is obligatory to worship Him alone, for He is your Lord Who has bestowed upon you all kinds of blessings: He created you after you were nothing, He created those who came before you and He bestowed upon you blessings both obvious and hidden. He made the earth a resting-place for you, on which you build structures for your benefit; He caused you to cultivate it and till it; He enabled you to travel from one place to another; and He granted you many ways of benefitting from it. He made the heavens an edifice for the earth on which you dwell, and He placed in it benefits that you need, such as the sun, moon and stars.

﴿and sent down rain from the heavens﴾. The word *samā'* (translated here as ﴿heavens﴾) refers to anything that is above you. Hence the commentators said that what is meant by ﴿heavens﴾ (*samā'*) here is the clouds, from which Allah (ﷻ) sends down rain.

﴿and brought forth therewith fruits﴾ this may include other crops such as grains, dates and so on.

﴿as a provision for you﴾, to feed and sustain you so that you might survive by means of it and enjoy it.

﴿so do not set up rivals to Allah﴾ that is, equals from among His creation which you worship as you should worship Allah and love as you should love Allah, although they are created beings like you who receive provision and are under His control, having not the slightest power either in heaven or on earth, and they cannot benefit or harm you at all.

﴿when you know better﴾ that is, when you know that Allah has no partner or equal with regard to the power of creation, granting of provision or control of the universe, and He has no partner in worship. So how can you worship other gods besides Him when you know these things? This is something that is very strange and extremely foolish.

This verse combines the command to worship Allah alone and the prohibition on worshipping anything other than Him. It offers clear evidence that it is obligatory to worship Him and that the worship of anything other than Him is invalid. This refers to *tawheed ar-ruboobiyah* (oneness of the divine Lordship), which implies that He is the only One Who creates, grants provision and controls. If anyone accepts that He has no partner in these things, then by the same token he should also accept that Allah has no partner in worship. This is the clearest rational evidence for the oneness of the Creator and the invalidity of associating partners with Him.

The words ﴿that you may become pious﴾ may be understood as meaning that if you worship Allah alone, then you will avoid His wrath and punishment, because you have taken measures to ward that off from yourselves. Or it may mean that if you worship Allah (alone), you will become one of the pious who are described as fearing Allah. Both meanings are sound and complement one another. The one who worships Allah properly is one of the pious, and whoever is pious will be saved from the wrath and punishment of Allah (﴿﴾).





﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْذَنُوا بِالنَّارِ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾﴾ (سورة البقرة: ٢٣-٢٤)

- 2:23. And if you are in doubt concerning what We have revealed to Our slave, then produce a soorah like it; and call your helpers besides Allah, if you are truthful [in your claim].
- 2:24. But if you cannot do it, and you can never do it, then beware of the fire whose fuel is men and stones, which is prepared for the disbelievers.

These verses provide rational evidence that the Messenger of Allah (ﷺ) was genuine and that his message was true.

﴿And if you are in doubt...﴾ This is addressed to those who opposed the Messenger (ﷺ) and rejected his message, saying that he was lying. (What is meant is:) if you are doubtful and are uncertain concerning what We have sent down to Our slave, as to whether it is true or not, then here is a fair argument which will decide the matter between you and him. That argument is that he is a human being like you; he is not the most eloquent or most knowledgeable among you. You have known him from when he was small, as he grew up among you. He does not read or write, yet he has brought you a Book that he says is from Allah, but you say that he is speaking of his own accord and has made it up. If the matter is as you say, then produce a soorah like it, with the help of any one you can find among your helpers and witnesses; this will be something easy for you, especially since you are people of eloquence and oratory, and you are fuelled by deep enmity towards the Messenger (ﷺ). If you can produce a soorah like it, then he is as you say, but if you cannot produce a soorah like

it, and you fail utterly, (rest assured that) you will never be able to produce a soorah like it. However, this (challenge) is offered by way of showing fairness and going along with you. This is a great sign and clear evidence that he is telling the truth and that his message is true. Then (if you fail to meet the challenge) it will be obligatory for you to follow him and protect yourselves from hellfire which reached the ultimate heat because its fuel is people and stones; it is not like the fire of this world that is fuelled with wood. The fire of hell is prepared for those who disbelieve in Allah and His Messenger (ﷺ), so beware of disbelieving in his Messenger (ﷺ) after it has become clear to you that he is indeed the Messenger of Allah (ﷺ).

This and similar verses are called the verses of challenge; they prove that people are incapable of producing anything like this Qur'an. Allah (ﷻ) says:

﴿Say: Verily, if all of humankind and the jinn were to come together to produce the like of this Qur'an, they could never produce the like thereof, even if they helped one another.﴾ (al-Isrâ' 17: 88)

How can the words of one who is created from dust be like the words of the Lord of lords? How can one who is lacking in all aspects produce words like the words of the Most Perfect, Whose perfection is absolute and Who is completely independent of means? This is not possible and it is not within any human's capability. Anyone who has the slightest knowledge and appreciation of (Arabic) literary and oratory style will, if he compares the Qur'an with other eloquent speech, clearly see a great difference between them.

﴿And if you are in doubt...﴾ This verse indicates that the one for whom there is hope of guidance away from misguidance is the one who has doubts and is confused, who cannot tell truth from falsehood. When the truth becomes clear to such a one, he is more likely to be guided if he is sincere in seeking the truth. As for the stubborn one who recognises the truth but ignores it, he cannot come back because

he has turned away from the truth after it became clear to him and he did not turn away from it out of ignorance, so he is a hopeless case.

By the same token, the doubter who is not sincere or serious in seeking the truth and turns away indifferently will usually not be guided.

Describing the Messenger (ﷺ) as being a slave in the context of discussing such an important matter is indicative of his greatest characteristic, which is being a true slave of Allah, doing his duty towards Him in a manner unmatched by anyone else before or since.

He is also described as being a slave in the context of the *isrâ'* (Prophet's Night Journey), as Allah says:

﴿Glory be to Him Who took His slave for a journey by night...﴾ (*al-Isrâ' 17: 1*)

– and in the context of sending down Revelation, as He says:

﴿Blessed be He Who sent down the criterion [between right and wrong, namely the Qur'an] to His slave, so that it may be a warning to the worlds.﴾ (*al-Furqân 25: 1*)

﴿which is prepared for the disbelievers﴾ this and similar verses support the view of *ahl as-Sunnah wal-jamâ'ah*, which is that paradise and hell are two created entities; this is unlike the view of the Mutazilites. It also tells us that the monotheists, even if they commit some sins, will not remain in hell forever, because Allah says that it is ﴿prepared for the disbelievers﴾. If the sinners among the monotheists were to remain therein forever, it would not say that it is prepared for the disbelievers alone. This is unlike the view of the Kharijites and Mutazilites.

It also indicates that punishment becomes due for reasons, namely disbelief and various kinds of sin.



﴿وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرٍ رِزْقًا قَالُوا هَذَا الَّذِى رُزِقْنَا مِنْ قَبْلُ وَأَنُوتُوا بِهِ  
مُتَنَبِّهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ﴾ (سورة البقرة:

(٢٥)

- 2:25. And give glad tidings to those who believe and do righteous deeds, that they will have gardens, through which rivers flow. Every time they are provided with fruits therefrom, they will say: This is what we were provided with before, because they will be given things that resemble one another; and they will have therein pure spouses; and they will abide therein forever.

As Allah mentioned the requital of the disbelievers, here He mentions the reward of the believers, those who do righteous deeds. This is the style of the Qur'an, which combines encouragement with deterrent so that the individual will be motivated and deterred at the same time, and he will balance fear with hope.

﴿And give glad tidings﴾ that is, O Messenger and those who convey his message

﴿to those who believe﴾ in their hearts

﴿and do righteous deeds﴾ by taking physical action, thus confirming their faith with their good deeds.

Good deeds are described as righteous (*ṣāliḥāt*) because by means of them people's affairs, both religious and worldly, in this world and in the hereafter, are set straight or put right (*taṣluḥ*), and all troubles will be eliminated. Thus he will become one of the righteous (*ṣāliḥoon*) who are qualified to be close to the Most Merciful in His paradise.

So give them the glad tidings ﴿that they will have gardens﴾ filled with wonderful trees, fine fruits and extensive shade, hence the one who enters this garden will enjoy it and the one who dwells in it will be happy.

﴿through which rivers flow﴾ that is, rivers of water, milk, honey and wine, which they will cause to spring up whenever they want and direct them wherever they want; those trees will be irrigated by them and will produce all kinds of fruits.

﴿Every time they are provided with fruits therefrom, they will say: This is what we were provided with before﴾ that is, this is the same type, with the same qualities. All of them will be similar in beauty and delicious taste; there will be no fruit that stands out from the others (because all of them will be good). There will be no time in which they are deprived of pleasure; they will constantly have the delight of eating these fruits.

﴿because they will be given things that resemble one another﴾. It was said that they will resemble one another in name, but will have different tastes; or that they will resemble one another in colour, but will have different names; or that they will resemble one another in beauty, delicious taste and enjoyability. Perhaps this last view is the one that is correct.

Then, having mentioned their dwellings and the provision of food, drink and fruits, Allah mentions their spouses and describes them in the most perfect, concise and clear way:

﴿and they will have therein pure spouses﴾. He did not describe them as purified from a specific defect; this indicates that they will be pure in all aspects. They will be pure in terms of their attitude and character, free of physical defects, pure in speech and chaste in their gaze. With regard to their attitude, they will be friendly and endearing to their husbands because of their good attitude; they will behave in a manner that is expected of a good wife and will be well-mannered in word and deed. With regard to being physically pure, they will be

free of menses, postpartum bleeding, vaginal discharges, urine, stools, mucus, sputum and bad smells. They will also be physically pure in the sense that they will possess perfect beauty, with no physical defect or hint of ugliness; rather they will be good and beautiful (*cf.* 55: 70). They will be pure in speech and chaste in their gaze, gazing only at their husbands and refraining from all foul speech.

This verse speaks of the giver of glad tidings, the recipients thereof, the things promised in those tidings and the means of attaining what is promised. The giver of glad tidings is the Messenger (ﷺ) or those among his Ummah who convey his message. The recipients of the glad tidings are the believers who do righteous deeds. The things promised in these glad tidings are the gardens described in this manner (that is, the gardens of paradise). The means of attaining what is promised is faith and righteous deeds. There is no other way of attaining it. This is the greatest of glad tidings, conveyed by the best of Allah's creation, highlighting the best means.

It also shows us that it is encouraged to give glad tidings to the believers and to motivate them to do good deeds by referring to the reward and fruits of those deeds. Thus doing such deeds will become light and easy. The greatest good sign (of glad tidings) is when an individual is guided and enabled to believe and do righteous deeds. That is the first sign of glad tidings, and the foundation thereof. The second such sign is when the angels give him glad tidings at the time of death. The final good sign is when he reaches those eternal blessings (in paradise). We ask Allah to make us among those who are given these glad tidings.



﴿إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ؕ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا

أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾ ﴿سورة البقرة:

(٢٧-٢٦)

- 2:26. Allah is not ashamed to present an example – that of a mosquito, or of something even more insignificant. Those who believe know that it is truth from their Lord; but those who disbelieve say: What does Allah mean by this example? He causes many to go astray thereby and He guides many thereby, but He does not cause any to go astray thereby except the evildoers.
- 2:27. Those who break Allah's covenant after it has been made binding, and sever the bonds that Allah has commanded to be upheld, and spread mischief in the land – they are the ones who are the losers.

«Allah is not ashamed to present an example» and it does not matter what it is

«that of a mosquito, or of something even more insignificant», because these examples or likenesses convey wisdom and highlight the truth, and Allah is not ashamed to tell the truth. It is as if this is a response to those who disliked the giving of examples that referred to insignificant things and objected to Allah doing such a thing. But there is no room for objection here; rather this is a means by which Allah teaches His slaves and it is a sign of His mercy towards them. So it should be accepted gratefully. Hence Allah says:

«Those who believe know that it is truth from their Lord», so they understand it and ponder its meaning. If they understand its message in a comprehensive manner, then their faith and belief will be increased thereby; if not, they still acknowledge that it is truth and that its meaning is true, even if the message is unclear to them. That is because

they know that Allah does not give any examples or likenesses in vain; rather there is great wisdom behind it and great blessing in it.

﴿but those who disbelieve say: What does Allah mean by this example?﴾ They object to it and are confused, which only increases them in disbelief as it increases the believers in faith. Hence Allah says:

﴿He causes many to go astray thereby and He guides many thereby﴾. This is a description of the response of the believers and disbelievers when Qur'anic verses were believed. Allah (ﷻ) says elsewhere:

﴿Whenever a soorah is revealed, some of them [the hypocrites] say: Which of you has this increased in faith? As for those who believe, it does indeed increase their faith and they rejoice. As for those in whose hearts is a disease, it will add doubt to their doubt, and they will die while they are still disbelievers.﴾ (at-Tawbah 9: 124-125)

There is no greater blessing to people than the revelation of Qur'anic verses, yet for some it is a trial and a source of confusion and misguidance which only adds further to their evil, whilst for others it is a gift and mercy that increases them in goodness. Glory be to the One Who makes His slaves so different and is the only One Who guides them or leaves them astray.

Then Allah speaks of His wisdom in leaving some of them to go astray, and confirms that the reason for that is justice on His part.

﴿but He does not cause any to go astray thereby except the evildoers﴾ that is, those who rebel and disobey Allah, those who stubbornly oppose the Messengers of Allah, those for whom evildoing is an essential part of their character which they do not seek to change. As wisdom dictates that they should go astray because they are not qualified to be guided, by the same token, His wisdom and grace dictate that those who believe and do righteous deeds should be guided.



Evildoing (*fisq*) is of two types, the first of which is that which puts one beyond the pale of Islam, such as that which is mentioned in this and similar verses. The second type does not put one beyond the pale of Islam, as mentioned in the verse in which Allah (ﷻ) says: ﴿O you who believe, if a wrongdoer comes to you with any news, investigate [and verify the facts]...﴾ (*al-Hujurât* 49: 6)

Then Allah describes the evildoers:

﴿Those who break Allah's covenant after it has been made binding﴾. This includes covenants between them and Him as well as covenants between them and other people which Allah has made binding upon them in the strongest terms, but they do not care about those binding obligations; rather they break them, ignore His commands, do that which He has forbidden and transgress the covenants between them and other people.

﴿and sever the bonds that Allah has commanded to be upheld﴾. This includes many things. Allah has commanded us to uphold the bond between us and Him by believing in Him, carrying out duties as His slaves. He has commanded us to uphold the bond between us and His Messenger (ﷺ) by believing in him, loving him, respecting him and fulfilling our duties towards him. He has also commanded us to uphold the bonds between us and our parents, relatives, friends and all other people by respecting those rights that Allah has commanded us to uphold.

The believers uphold the bonds that Allah has commanded us to uphold and they fulfil the related duties in a proper manner. The evildoers, on the other hand, sever those bonds and ignore them completely, replacing them with evildoing, breaking of ties and striving in sin; this is spreading mischief in the land.

﴿they﴾ namely those who meet this description ﴿are the ones who are the losers﴾ in this world and in the hereafter. They are the only ones who are losers, because their losses affect them in all circumstances,

whatever they do or say. They do not achieve any success at all, because the condition for righteous deeds to be accepted is faith, so the one who has no faith has no righteous deeds to his credit. This kind of loss is the result of disbelief. However, with regard to that loss that may be the result of disbelief, committing sins or neglecting to do deeds that are recommended, as mentioned in the verse in which Allah says:

﴿Verily man is in a state of utter loss.﴾ (al-‘Aşr 103: 2)

– this is general in application and may include all humans, except those who have the characteristics of faith and righteous deeds, and exhort one another to hold fast to the truth and exhort one another to hold fast to patience (cf. 103: 3). What loss really means is missing out on something good that one could have achieved and that was within one’s means.



﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ (سورة البقرة: ٢٨)

- 2:28. How can you disbelieve in Allah, when you were lifeless, then He gave you life, then He will cause you to die, then He will bring you back to life, then to Him you will return?

This is a question which is intended to reflect astonishment as well as to rebuke and denounce. In other words, how could you disbelieve in Allah, Who created you from nothing and bestowed upon you all types of blessings, then He will cause you to die when you reach the appointed time, and He will requite you in the grave, then He will bring you back to life at the time of the Resurrection, then to Him you will return and He will repay you in full? As you are under His

control, encompassed by His kindness and subject to His commands, after which you will be brought to account, is it befitting for you to disbelieve in Him? Can that be anything other than great ignorance and foolishness? Rather what is befitting for you is to believe in Him, be aware of Him, be grateful to Him, fear His punishment and hope for His reward.



﴿هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (سورة البقرة: ٢٩)

2:29. It is He Who has created for you all things that are on earth, then He turned towards the heaven and made them seven heavens, and He has knowledge of all things.

﴿It is He Who has created for you all things that are on earth﴾. He has created for you, out of kindness and mercy towards you, all things on the face of the earth so that you might benefit from them, enjoy them and learn from them.

This verse indicates that the basic principle concerning all things is that they are permissible and pure, because the context here is one of reminding us of His blessings. Excluded from that is everything that is evil or foul; the prohibition on such things may also be understood from the meaning of this verse. Allah has created (all things) for our benefit, so whatever is harmful is excluded from that, and it is a blessing from Him that He has forbidden foul things to us so as to protect us from them.

﴿then He turned towards the heaven and made them seven heavens, and He has knowledge of all things﴾.

﴿He turned towards﴾. The phrase *astawâ ilâ* (translated here as ﴿turned towards﴾) has three meanings in the Qur'an. When it appears without any preposition after it, it means attaining a level of complete perfection, as when Allah says concerning Moosâ:

﴿When he reached his prime and became fully mature [*astawâ*]...﴾  
(*al-Qaşş* 28: 14)

When it is followed by the preposition '*alâ* (upon), it means rising above, as when Allah says:

﴿...and then [He] rose over [*astawâ 'alâ*] the Throne...﴾ (*al-A'râf* 7: 54)

When it is followed by the preposition *ilâ* (to), it means turning to or deciding, as in this verse, where what is meant is: when Allah (ﷻ) had created the earth, he turned to the creation of the heavens.

﴿and made them seven heavens﴾. He created them and perfected them

﴿and He has knowledge of all things﴾. So:

﴿He knows all that goes into the earth and all that comes out of it, and all that descends from heaven and all that ascends to it...﴾ (*Saba* 34: 2)  
– and:

﴿Allah knows what you conceal and what you disclose.﴾ (*an-Nahl* 16: 19)

He knows what is secret and what is yet more hidden.

Mention of Allah's creation of the universe is often followed by affirmation of His omniscience, as in this verse and as in the verse in which Allah (ﷻ) says:

﴿How could He Who created not know His own creation, when He is the Knower of subtleties, the All-Aware?﴾ (*al-Mulk* 67: 14)

That is because His creation of all things is the clearest evidence of His knowledge, wisdom and might.



﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣٠﴾ وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٣١﴾ قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا بِهَٰذَا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾ قَالَ يَتَّذَرُ الَّذِينَ كَفَرُوا الْأَسْمَاءَ الَّتِي بَلَّغَهُمُ بِالْأَسْمَاءِ فَلَهُمُ الْبُزُورُ ﴿٣٣﴾ وَإِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَٰفِرِينَ ﴿٣٤﴾﴾ (سورة البقرة: ٣٠-٣٤)

- 2:30. When your Lord said to the angels: I am going to place on earth successive generations, they said: Will You place therein those who will make mischief therein and shed blood, whilst we glorify You with Your praises and proclaim Your holiness? He said: I know that which you do not know.
- 2:31. And He taught Adam the names of all things; then He showed them to the angels, and said: Tell me the names of these if you are right.
- 2:32. They said: Glory be to You, we do not know anything except what You have taught us; verily You are the All-Knowing, Most Wise.
- 2:33. He said: O Adam! Tell them the names of these [things]. When he had told them their names, [Allah] said: Did I not tell you that I know what is unseen in heaven and on earth, and I know what you disclose and what you conceal?
- 2:34. And when We said to the angels: Prostrate before Adam, and they [all] prostrated except Iblees; he refused and was arrogant; he was one of the disbelievers.

This is the beginning of the passage that speaks of the superiority of Adam (*'alayhi as-salâm* – peace be upon him), the father of humankind. When Allah wanted to create him, He informed the angels of that and said that He was going to place him on the earth, to be followed by successive generations.

The angels (peace be upon them) said: ﴿Will You place therein those who will make mischief therein﴾ by committing sin ﴿and shed blood?﴾ This (shedding blood) is a specific matter that is mentioned after a general statement (making mischief); it is mentioned in order to highlight the seriousness of killing. This was based on what the angels thought, that the successive generations who were going to dwell on earth would do that, so they declared that the Creator was above creating such a being and that it was not befitting for Him to do so; they glorified Him and declared that they were persistent in worshipping Allah in a manner that was free of any mischief, as they said: ﴿whilst we glorify You with Your praises﴾ that is, we declare You to be above all shortcomings.

﴿And proclaim Your holiness [*nuqaddisu lak*﴾. It may be understood as meaning: and we proclaim You alone to be holy. The phrase '*nuqaddisu lak*' may also be understood as meaning: we purify ourselves for Your sake; that is, we purify ourselves by acquiring good characteristics, such as loving, fearing and glorifying Allah, and by ridding ourselves of bad characteristics.

Allah (ﷻ) said to the angels: ﴿I know﴾ concerning these successive generations ﴿that which you do not know﴾, because you are speaking on the basis of speculation, whereas I know what is apparent and what is hidden, and I know that the good that will result from the creation of these successive generations is many times greater than any evil that may result from it. If there was nothing more involved in that but that Allah (ﷻ) wanted to choose from among them the prophets, the *ṣiddeeqeen*, the martyrs and the righteous; and so that His signs might become manifest to His creation; and so that many acts of

worship might be done that would not be done without the creation of these successive generations, such as jihad and so on; and so that the hidden potentials of the sons of Adam, both good and evil, might be demonstrated by means of testing them; and so that His enemies might be distinguished from His close friends, and His supporters from His opponents; and so that the hidden evil in the heart of Iblees, that was the main part of his character, might be made manifest – these are all great reasons, some of which, let alone all of them, would have been sufficient reason for that.

Because the statement of the angels was indicative of their feelings of superiority towards the successive generations that Allah was going to place on earth, Allah (ﷻ) wanted to explain to them the superiority of Adam so that they might acknowledge his status and see the perfection of Allah's wisdom and knowledge. So ﴿He taught Adam the names of all things﴾, and what these names applied to; in other words, He taught them words and meanings, to the extent that He taught them what to call large and small items.

﴿then He showed them﴾ that is, the things that were named ﴿to the angels﴾, as a test for them: would they know what these things were or not?

﴿and said: Tell me the names of these if you are right﴾, as you claim to be superior to these successive generations.

﴿They said: Glory be to You﴾ that is, it is not appropriate on our part to raise any objection to You or to go against Your command.

﴿we do not know anything﴾ whatsoever

﴿except what You have taught us﴾ by Your grace and kindness.

﴿verily You are the All-Knowing, Most Wise﴾; You encompass all things with Your knowledge, so nothing is hidden from You, even so much as a small ant or anything greater than that, on earth or in heaven.

The Most Wise is the One to Whom belongs perfect wisdom from which no creature is excluded; nothing of what He commands is beyond His wisdom. He has not created anything except for a reason

and He has not commanded anything except for a reason. Wisdom means putting things in the appropriate place. So the angels recognised the wisdom and knowledge of Allah and acknowledged their own inability to know the slightest thing. They also acknowledged Allah's grace towards them and His teaching them that which they did not know.

Then Allah said: ﴿O Adam! Tell them the names of these [things]﴾ that is, the names of the things that Allah had shown to the angels but they were unable to name them.

﴿When he had told them their names﴾, it became clear to the angels that Adam was superior to them, and they clearly saw the wisdom and knowledge of the Creator in creating these successive generations.

﴿[Allah] said: Did I not tell you that I know what is unseen in heaven and on earth﴾. This refers to what is hidden from us, so we do not see it. If He knows what is hidden or unseen, it is more appropriate that He knows what is visible.

﴿and I know what you disclose﴾ that is, show openly ﴿and what you conceal﴾.

Then Allah (ﷻ) commanded them to prostrate to Adam, as a sign of honour and respect to him and as an act of obedience and worship to Allah (ﷻ). So they obeyed the command of Allah and they all hastened to prostrate, ﴿except Iblees; he refused﴾ to prostrate. He was too arrogant to obey the command of Allah and he looked down on Adam and said:

﴿...Should I prostrate before one whom You have created from clay?﴾  
(*al-Isrā'* 17: 61)

This refusal and arrogance on his part stemmed from the disbelief that was a fundamental component of his character. At that point his enmity towards Allah and towards Adam, as well as his disbelief and arrogance, became clear.



We learn several things from these verses, which confirm that Allah (ﷻ) spoke and that He still speaks; He says whatever He wills and He speaks as He wills; and He is All-Knowing, Most Wise. We also learn that if the wisdom behind some of the things that Allah creates and some of the things that He commands is hidden to us, what we must do is surrender to Him, assume that it is our reasoning that is flawed, and affirm the wisdom of Allah. In these verses, we also see how Allah cared about the angels and showed kindness to them by teaching them that which they did not know and pointing out to them that of which they were not aware.

These verses also teach us the virtue of knowledge, from several angles. For example, Allah highlighted His knowledge and wisdom to His angels, and He highlighted to them the superiority of Adam, which was based on his knowledge; knowledge is the best characteristic that a person may have; and Allah commanded the angels to prostrate to Adam as an honour to him, when his superiority in knowledge became clear to them.

From this passage we also learn that it is important to test others (by asking them questions first, before giving the answers, instead of giving away information freely); if they are unable to answer when tested, then the one who is superior in terms of knowledge should tell them. This is more effective in proving the point.

We also learn from the contrast between the fathers of humanity and of the jinn; the superiority of Adam; the way in which Allah honoured him; the enmity of Iblees towards him; and other lessons.



وَقُلْنَا يَتَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾ فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٥﴾ (سورة البقرة: ٣٥-٣٦)

- 2:35. We said: O Adam! Dwell, you and your wife in paradise; and eat freely from it wherever you may wish; but do not approach this tree, or else you will both become transgressors.
- 2:36. Then Shayṭān made them slip from the [garden] and brought them out of the state [of felicity] they had been in. We said: Go down from here [all of you] as enemies to each other. On earth you will have an abode and your means of livelihood for a while.

When Allah created Adam and honoured him, He completed His blessing towards him by creating from him his wife (Ḥawwa'), so that he might enjoy the pleasure of living with her and so that he might enjoy her companionship, and He commanded them to dwell in paradise and eat from it in abundance and freely «wherever you may wish», that is, they were to eat different kinds of fruit. Allah said to him:

«[But] here [in paradise] it is granted to you that you will not go hungry or be naked, nor will you be thirsty here [in paradise] or suffer from the sun's heat.» (Tā Hâ 20: 118-119)

«but do not approach this tree» which was one kind of the trees of paradise; Allah knows best what it was. He only forbade them to approach it as a test and trial, or for a reason that is not known to us. «or else you will both become transgressors». This indicates that the prohibition was in the sense of it being haram (forbidden), because it would result in transgression or wrongdoing.

But their enemy kept whispering to them and making attractive to them the idea of eating that which was forbidden to them, until he caused them to slip; in other words he made them slip by making it look good to them:

﴿And he swore to them both [saying]: I am to you a sincere adviser.﴾  
(*al-A'raf* 7: 21)

– and they were deceived by him and they obeyed him. Thus he caused them to be expelled from the state of felicity and abundance in which they had been, and to be sent down to the realm of exhaustion, striving and struggle.

﴿as enemies to each other﴾. What is meant is that Adam and his progeny would be enemies of Iblees and his progeny. It is well known that enemies strive hard to cause harm to one another and to deprive one another of good by all means. This is an implicit warning to the sons of Adam against Shayṭān, as Allah (ﷻ) says:

﴿Verily, the Shayṭān is an enemy to you, so take him as an enemy. He only calls his followers so that they may become inhabitants of the raging fire.﴾ (*Fāṭir* 35: 6)

﴿...Will you then take him and his progeny as allies instead of Me, even though they are enemies to you? What a wretched exchange for the wrongdoers!﴾ (*al-Kahf* 18: 50)

Then Allah speaks of their destination on earth: ﴿On earth you will have an abode﴾ that is, a dwelling place

﴿and your means of livelihood for a while﴾, until the end of your allotted time, then you will move from the earth to the realm for which you were created and which was created for you. This verse tells us that the duration of this life is brief and transient. This world is not our true home; rather it is a place through which we pass and from which we seek provision to help us reach that other realm, and it is not to be regarded as our permanent abode.



﴿فَنَلَقَّ آدَمَ مِنْ رَبِّهِ كَلِمَتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ﴾ (سورة البقرة: ٣٧)

- 2:37. Then Adam received some words from his Lord, and He accepted his repentance, for He is the Acceptor of repentance, the Most Merciful.

«Then Adam received some words from his Lord» that is, Allah inspired him and prompted him. This refers to the words:

«...Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers.» (al-A'raf 7: 23)

So Adam admitted his sin and asked Allah for His forgiveness.

«and He» that is, Allah (ﷻ)

«accepted his repentance» and had mercy on him.

«For He is the Acceptor of repentance» for the one who turns to Him.

Allah's acceptance of repentance is indicated by two things: being guided to repent, then repentance is accepted when all its conditions are met.

«the Most Merciful» towards His slaves. By His mercy towards them, He guides and enables them to repent, and He forgives them.



﴿قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾﴾ (سورة البقرة: ٣٨-٣٩)

- 2:38. We said: Go down from here, all of you; then when guidance comes from Me, whosoever follows My guidance will have no fear nor will they grieve.
- 2:39. But those who disbelieve and reject Our signs, they shall be inhabitants of the fire; they shall abide therein forever.

The idea of getting down is repeated as the basis for what comes next, which is the words ﴿then when guidance comes from Me﴾. In other words, whenever guidance comes from Me, O humankind and jinn; that is, a Messenger and a Book which will guide you to that which will bring you closer to Me and help you to do that which pleases Me.

﴿whosoever﴾ among you ﴿follows My guidance﴾, by believing in My Messengers and Books and following them, which means believing in everything the Messengers and Books say, obeying the commands and heeding the prohibitions

﴿will have no fear nor will they grieve﴾.

Elsewhere, Allah (ﷻ) says:

﴿...whoever follows My guidance will not go astray or suffer wretchedness.﴾ (Tā Hā 20: 123)

Thus, four things will result from following His guidance:

The one who does that will be safe from fear and grief. The difference between them is that if harm has already befallen a person, that causes grief, and if it is still expected (and has not yet happened), that causes fear. But here Allah tells us that the one who follows His guidance will be safe from both, and the one who is safe from both will attain the opposite, which is complete security. Similarly, Allah states that the one who follows His guidance will not go astray and will not fall into misery; again, the one who is safe from both will attain the opposite, which is guidance and happiness. So the one who follows His guidance will attain security and happiness in this world and the hereafter, and he will be protected from any negative outcomes, such as fear, grief, misguidance and misery. Thus he will attain what he is seeking, and what he fears will be warded off from him. This is the opposite of the one who does not follow His guidance, disbelieves in Him and rejects His signs.

﴿they shall be inhabitants of the fire﴾ that is, they will be the ones who stay in it and do not depart from it

﴿they shall abide therein forever﴾; they will never come out of it, the punishment will never be reduced for them and they will never be helped.

These and similar verses indicate that creation, both humans and jinn, will be divided into two groups: those who are blessed (destined for paradise) and those who are doomed (destined for hell). These verses also describe the two groups and the deeds that may lead to that. The jinn are like humans with regard to the reward and punishment, just as they are like them with regard to commands and prohibitions.

Then Allah (ﷻ) begins to remind the Children of Israel of His favours and kindness towards them:



﴿يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أَوْفٍ بِعَهْدِكُمْ وَلِئِنِّي فَازْهَبُونِ ﴿٤٠﴾ وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِنِّي فَاتَّقُونِ ﴿٤١﴾ وَلَا تَلْسِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكُونُوا الْخَوَّافَ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾﴾

(سورة البقرة: ٤٠-٤٣)

2:40. O Children of Israel! Remember the favours which I bestowed upon you, and fulfil your covenant with Me and I shall fulfil My covenant with you, and fear none but Me.

2:41. And believe in what I have sent down, which confirms that which is [already] with you, and do not be the first to disbelieve therein or sell My revelations for a small price; and fear Me, and Me alone.

2:42. And do not confuse truth with falsehood, nor conceal the truth knowingly.

2:43. And establish prayer, give zakâh; and bow [in worship] with those who bow.

﴿O Children of Israel﴾ the name Israel here refers to Ya'qoob (ؑ), and it is addressed to all the tribes of the Jews who were in Madinah and its environs, as well as those who would come after them. Thus Allah commanded them in general terms: ﴿Remember the favours which I bestowed upon you﴾. This includes all the favours and blessings, some of which are mentioned in this soorah. What is meant is remembering them and acknowledging them in the heart, praising Allah verbally for them and using these blessings in ways that Allah loves and is pleased with.

﴿and fulfil your covenant with Me﴾. This refers to the covenant that He made with them, that they should believe in Him and His Messengers, and establish His laws.

﴿and I shall fulfil My covenant with you﴾ which is that He will reward them for that.

What is meant by that is what Allah mentions in the following verse:

﴿Allah took a covenant from the Children of Israel, and We appointed twelve leaders from among them. And Allah said: I am with you; if you establish prayer, give zakâh, believe in My Messengers and support them, and lend to Allah a goodly loan, I will surely expiate your bad deeds for you, and admit you to gardens through which rivers flow. But if any of you, after this, disbelieves, he will indeed have strayed from the right path.﴾ (al-Mā'idah 5: 12)

Then He points out the reason that should compel them to fulfil His covenant, which is fear of Him alone; for anyone who fears Him, that fear will make him obey His commands and heed His prohibitions.

Then a specific instruction is issued to them, without which their faith is not complete or valid:

﴿And believe in what I have sent down﴾, namely the Qur'an which He sent down to His slave and Messenger Muhammad (ﷺ). Here He is commanding them to believe in it and follow it, which implies that they should also believe in the one to whom it was sent down. The motive for their belief in it is also mentioned:

﴿which confirms that which is [already] with you﴾ that is, it is in harmony with it and does not contradict it. As it is in harmony with the scriptures that you already have, and does not contradict them, then there is no reason why you should not believe in it, because it brings the same message as all the Messengers brought. So it is more appropriate that you should believe in it, because you are the people of scriptures and knowledge.

Moreover, the words ﴿which confirms that which is [already] with you﴾ indicate that if you do not believe in it, that will backfire on you and will imply that you have rejected the scriptures that you already have, because the message it brings is the same as that which was brought by Moosâ, 'Eesâ and other Prophets. So by rejecting it, you are also rejecting what you have with you.

Furthermore, in the scriptures that you have with you, there is a description and foretelling of this Prophet (ﷺ) who has brought this Qur'an. Hence if you do not believe in him, then you will have rejected some of that which was revealed to you, and the one who rejects some of that which has been revealed to him has in fact rejected all of it, just as the one who disbelieves in one message has in fact disbelieved in all of them.

When Allah commanded them to believe in the Qur'an, He also forbade and warned them against the opposite, which is disbelief in it, as He says: ﴿and do not be the first to disbelieve therein﴾ that is, in the Qur'an and the Messenger (ﷺ).

The phrase ﴿the first to disbelieve therein﴾ is more eloquent than telling them, do not disbelieve in it, because if they were the first to disbelieve in it, that would mean that they were hastening to disbelieve



in it, which is the opposite of what is expected from them; thus their sin and the sins of those who follow their example after them will be upon them.

Then Allah mentions that which is preventing them from believing, which is their preferring immediate worldly gains over eternal bliss. Allah says: ﴿do not...sell My revelations for a small price﴾. That price is what they gain of (worldly) status and accumulation which they think will cease if they believe in Allah and His Messenger (ﷺ), so they trade the verses of Allah for those things, preferring them and giving precedence to them.

﴿and fear Me, and Me alone﴾ that is, none other than Me. If you fear Allah alone, your fear of Him dictates that you should give precedence to belief in His revelations over that small gain, just as choosing the small gain (instead of faith) is indicative of the absence of fear of Allah in your hearts.

Then Allah says: ﴿And do not confuse﴾ that is, mix, ﴿truth with falsehood, nor conceal the truth knowingly﴾. Here Allah is forbidding two things to them: mixing truth with falsehood, and concealing the truth. That is because what is expected of the people of scriptures and knowledge is that they should distinguish between truth and falsehood and propagate the truth, so that people might be guided thereby, those who have gone astray might be brought back, and proof might be established against those who stubbornly reject faith, because Allah has made His revelations clear and has clarified His evidence, so as to distinguish truth from falsehood and to distinguish the path of those who are guided from the path of the evildoers. Any of the people of knowledge who acts upon that is one of the successors of the Messengers and is one of those who lead the people to guidance.

The one who confuses truth with falsehood, not distinguishing between them, and knowingly conceals the truth that he knows and is enjoined to disclose openly, is one of the callers to hell, because with

regard to matters of religion, the people only follow their scholars. So choose for yourself one of these two options.

Then He says «And establish prayer» that is, performing the physical movements properly, with focus and presence of mind «give zakâh» to those who are entitled to receive it «and bow [in worship] with those who bow» that is, pray with those who pray. If you do that, whilst believing in the Messengers and revelations of Allah, then you will have combined both visible and hidden actions, joining sincerity towards Allah with kindness towards His slaves, and combining acts of worship in the heart with physical and financial acts of worship.

«and bow [in worship] with those who bow» that is, pray with those who pray. This is a command which indicates that it is obligatory to pray in congregation and that bowing is one of the pillars or essential parts of the prayer. Here prayer is referred to as bowing; when an act of worship is referred to by one of its parts, this indicates that that part of the act of worship is obligatory.



﴿ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ نَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴾

(سورة البقرة: ٤٤) ﴿٤٤﴾

- 2:44. Do you enjoin righteousness upon people while you ignore your own selves, even though you study the scripture? Will you not understand?

«Do you enjoin righteousness upon people» that is, do you tell them to believe and do good

«while you ignore your own selves» that is, you do not remind yourselves to do that, at the time when

﴿you study the scripture? Will you not understand?﴾. The root meaning of the word '*aql*' (reasoning or understanding) is to make a person understand that which will benefit him and restrain him from doing that which will harm him. Reason encourages the individual to be the first one to do what he tells others to do, and the first one to refrain from what he tells others not to do. If a person tells others to do good but does not do it himself, and he tells them not to commit evil but does not refrain from it himself, that indicates that he in fact has no understanding and is ignorant, especially if he does that knowingly. Thus proof is established against him.

Although this verse was revealed concerning the Children of Israel, it is general in meaning and applies to everyone, because Allah (ﷻ) says:

﴿O you who believe, why do you say that which you do not do? It is most loathsome to Allah that you say that which you do not do.﴾  
(*as-Saff* 61: 2-3)

There is nothing in the verse to indicate that if a person does not do what he is enjoining others to do, then he should give up enjoining what is good and forbidding what is evil, because it is well known that the individual has two duties: enjoining (what is good) and forbidding (what is evil) to others, and doing likewise for himself. The fact that he gives up doing one of them does not mean that he has a concession allowing him to give up the other. Perfection is attained when the individual does both duties, and the worst-case scenario is when he gives up both. As for doing one of them and not the other, it is not as good as the former, but it is not as bad as the latter. Moreover, it is human nature that people do not follow those whose deeds contradict their words; deeds are more likely to be heeded and emulated than mere words.



﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾ يٰبَنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾ وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾﴾ (سورة البقرة: ٤٥-٤٨)

- 2:45. Seek help through patience and prayer. Indeed it is hard, except for the humble,
- 2:46. Who are certain that they are going to meet their Lord, and that to Him they will return.
- 2:47. O Children of Israel! Remember the blessings which I bestowed upon you and how I favoured you above all other people.
- 2:48. Then guard yourselves against a day when no soul shall avail another at all and neither intercession nor ransom will be accepted from it, nor will they be helped.

Here, Allah commands them to seek help in their affairs by being patient in all situations. That means being patient in obeying Allah so that one may fulfil one's obligations properly, and being patient in refraining from disobedience, so that one may be able to keep away from it altogether. It also includes patience in accepting the decree of Allah when it is painful, so as to avoid becoming angry or discontented with it. Having patience and compelling oneself to do what Allah has enjoined is a great help in all situations. As a person strives to be patient, Allah will grant him patience. That also applies to prayer, which is the foundation of faith and keeps one from committing shameful and evil deeds. By means of prayer, a person may seek help in all his affairs.

«Indeed it» that is, prayer «is hard» that is, difficult «except for the humble». It is easy and light for them, because humility, fear of

Allah and hope for that which is with Him makes them do it happily, because they have the hope of reward and the fear of punishment. This is unlike the one who is not like that, for he has no motivation to do it, and if he does do it, it is one of the most burdensome of things for him.

Humility means submission of the heart, being tranquil and turning to Allah (ﷻ), expressing one's utter need of Him, having faith in Him and believing in the meeting with Him.

Hence He says: ﴿Who are certain that they are going to meet their Lord﴾, and He will requite them for their deeds ﴿and that to Him they will return﴾. This belief is what makes acts of worship easier for them, gives them consolation at the time of calamity, raises their spirits at the time of crisis and deters them from doing bad deeds. They are the ones who will find eternal bliss in paradise. As for the one who does not believe in the meeting with his Lord, prayer and other acts of worship are among the most difficult things for him.

Then Allah again reminds the Children of Israel of His blessings, as an exhortation and warning, and He instils in them fear of the Day of Resurrection, ﴿when no soul﴾, even if it is one of the noble souls, such as the Prophets and the righteous, ﴿shall avail﴾ that is, be able to help ﴿another﴾, even if the latter is the closest of family members ﴿at all﴾ in any way, great or small; rather the only thing that will benefit an individual is righteous deeds that he sent on ahead.

﴿and neither intercession nor ransom will be accepted from it﴾ that is, that soul will not be able to intercede for anyone without the permission of Allah and His approval of the one for whom intercession is sought, for Allah does not accept any deed except that which is intended for His sake and is in accordance with the straight path and the Sunnah. And no ransom will be accepted either:

﴿If the wrongdoers had everything on earth, and as much again with it, they would offer it to ransom themselves from the terrible punishment on the Day of Resurrection...﴾ (az-Zumar 39: 47)

But that will not be accepted from them, ﴿nor will they be helped﴾ that is, no harm will be warded off from them. This highlights the fact that there will be no benefit from any created being in any way. The words ﴿no soul shall avail another at all﴾ have to do with obtaining benefits, and the words ﴿nor will they be helped﴾ have to do with warding off harm.

﴿neither intercession nor ransom will be accepted from it﴾ – there will be no benefit from anyone that a person could seek in return for something, such as a ransom or intercession. This makes a person cut off any attachment to created beings, because he knows that they cannot bring him the slightest benefit; and it makes him put all his trust in Allah, Who is the One Who brings benefits and wards off harm; so he should worship Him alone, with no partner or associate, and seek His help in worshipping Him.



﴿وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾ وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ أَخَذْنَا الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَٰلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾ وَإِذْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَنْقُومِ إِلَهُكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾ وَإِذْ قُلْتُمْ يَمُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ

الصَّاعِقَةُ وَأَنْتُمْ نَنْظُرُونَ ﴿٥٠﴾ ثُمَّ بَعَثْنَاكَ مِنْ بَعْدِ مَوْتِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥١﴾ وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٢﴾ ﴿سورة البقرة: ٤٩-٥٧﴾

- 2:49. And [remember] when We delivered you from the people of Pharaoh, who were subjecting you to grievous torment, slaughtering your sons and letting your womenfolk live; in that was a great trial from your Lord.
- 2:50. And [remember] when We parted the sea for you and saved you while We drowned Pharaoh's people while you were looking on.
- 2:51. And [remember] when We appointed for Moosâ forty nights, and in his absence you took the calf [for worship], and thus became transgressors.
- 2:52. Yet, even after that We forgave you, so that you might be grateful.
- 2:53. And [remember] when We gave Moosâ the scripture and the criterion [between right and wrong] so that you might be guided aright.
- 2:54. And [remember] when Moosâ said to his people: O my people! You have indeed wronged yourselves by taking the calf [for worship]. So repent to your Maker, and kill [the guilty ones among] you; that will be best for you with your Maker. Then He accepted your repentance, for He is the Acceptor of repentance, the Most Merciful.
- 2:55. And [remember] when you said: O Moosâ! We will never believe in you until we see Allah with our own eyes, but a thunderbolt struck you while you were looking on.
- 2:56. Then We brought you back to life after your death, so that you might be grateful.
- 2:57. And We shaded you with clouds and sent down to you manna and quails, saying: Eat of the good things We have provided for

you. Indeed, they did not wrong Us; rather they wronged their own souls.

This is the beginning of a detailed list of Allah's blessings to the Children of Israel:

﴿And [remember] when We delivered you from the people of Pharaoh﴾ that is, from Pharaoh and his people and troops, who prior to that had been ﴿subjecting you﴾ that is, they had been using and abusing them

﴿to grievous torment﴾ that is, the harshest possible torment  
 ﴿slaughtering your sons﴾ for fear of your numbers increasing  
 ﴿and letting your womenfolk live﴾ that is, not killing them; thus you were caught between being slain or being subject to hard labour, left alive as if a favour was being done to you by the people who looked down at you, which is the ultimate humiliation. But Allah blessed them by saving them completely and drowning their enemy while they were looking on, so that they might rejoice.

﴿in that﴾ that is, in saving you (from Pharaoh)  
 ﴿was a great trial﴾ that is, a test  
 ﴿from your Lord﴾. This is one of the things that require you to give thanks to Him and to obey His commands.

Then Allah mentions His blessing to them when He appointed for Moosâ forty nights in order to send down to him the Torah which was filled with great blessings and benefits, but they could not wait until the completion of that appointed time; rather they began worshipping the calf in his absence.

﴿and thus became transgressors﴾, fully aware of your transgression, as proof had already been established against you, which made it a greater offence and a more grievous sin. Then Allah commanded you on the lips of His Prophet Moosâ to repent, and to kill the guilty ones



among you, after which Allah forgave you because of that, ﴿so that you might be grateful﴾ to Allah.

﴿And [remember] when you said: O Moosâ! We will never believe in you until we see Allah with our own eyes﴾. This was the utmost transgression and audacity towards Allah and towards His Messenger (ﷺ).

﴿but a thunderbolt﴾ that is, either death or deep unconsciousness ﴿struck you while you were looking on﴾ – that happened when you were all looking at one another.

﴿Then We brought you back to life after your death, so that you might be grateful﴾.

Then Allah mentions His favours to you when you were wandering in the wilderness, as He bestowed upon you shade and ample provision: ﴿And We shaded you with clouds and sent down to you manna﴾. Manna is a generic word that applies to all kinds of provision that are acquired without effort, such as ginger, truffles and so on.

﴿and quails﴾. The quail is a small bird, the flesh of which is palatable. The manna and quails would come down to them in sufficient quantities to nourish them.

﴿Eat of the good things We have provided for you﴾ that is, provision the like of which even those who dwell in cities and live a life of luxury do not have. But they were not grateful for this blessing, and they continued to be hardhearted and to commit many sins.

﴿Indeed, they did not wrong Us﴾ by doing these deeds that were contrary to Our commands, for Allah is not harmed by the disobedience of those who disobey Him, just as He does not benefit from the obedience of those who obey Him.

﴿rather they wronged their own souls﴾ because the harm of those actions came back to them.



﴿وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ رَغَدُوا وَأَدْخُلُوا أَلْبَابَ  
سُجَّدَا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيَرْزِقُ الْمُحْسِنِينَ ﴿٥٨﴾ فَبَدَّلَ الَّذِينَ  
ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا  
كَانُوا يَفْسُقُونَ ﴿٥٩﴾﴾ (سورة البقرة: ٥٨-٥٩)

- 2:58. And [remember] when We said: Go into this town, and eat freely from it wherever you may wish; but enter the gate bowing down [with humility] and say: Relieve us [from the burden of our sins]. We will forgive you your sins and increase [the reward] of those who do good.
- 2:59. But the wrongdoers changed the word to something other than what they had been told; so We sent down upon the wrongdoers a plague from heaven, because of their defiant disobedience.

This is a further part of the blessings that Allah bestowed upon them after they had disobeyed Him. He commanded them to enter a town, which would become a place where they could settle and live a life of dignity, and in which they would have abundant provision. But they were to enter it showing humility towards Allah in their actions, by entering the gate ﴿bowing down [with humility]﴾, and in their words, by saying: ﴿Relieve us [from the burden of our sins]﴾, asking Allah to relieve them of their sins by virtue of their asking Him for His forgiveness.

﴿We will forgive you your sins﴾ by virtue of your asking for forgiveness  
﴿and increase [the reward] of those who do good﴾ by virtue of their good deeds, by granting them reward in this world and in the hereafter

﴿But the wrongdoers changed the word﴾ that is, the wrongdoers among them. This means that not all of them did this, because not all of them changed the word.

«to something other than what they had been told». So instead of saying *hiṭṭatun* «Relieve us [from the burden of our sins]», they said *habbah fee hintah* (a grain of wheat), making fun of and mocking the command of Allah. Since they changed the word, even though it was easy for them to say it, it is more likely that they changed the actions required of them. Hence they entered the gate shuffling on their bottoms. Furthermore, since this transgression was the greatest reason for the punishment that befell them, Allah said: «so We sent down upon the wrongdoers» among them «a plague» that is, a punishment «from heaven, because of their defiant disobedience» that is, because of their evil-doing and transgression.



﴿وَإِذْ أَسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ﴾ (سورة البقرة: ٦٠)

- 2:60. And [remember] when Moosâ prayed for water for his people; We said: Strike the rock with your staff. Then twelve springs gushed forth from it and each tribe knew its own drinking place. So eat and drink of the sustenance provided by Allah, and do not strive to spread mischief in the land.

Moosâ prayed for water from which they could drink.

«We said: Strike the rock with your staff.» This refers either to a specific rock that was known to him, or to any rock.

«Then twelve springs gushed forth from it»; the number of Israelite tribes was twelve.

«and each tribe» among them «knew its own drinking place» among these springs, so that there would be no pushing and shoving; rather they would be able to drink easily, without any disturbance. Hence

Allah said: ﴿So eat and drink of the sustenance provided by Allah﴾, meaning that which comes to you without any effort on your part, ﴿and do not strive to spread mischief in the land﴾ that is, do not try to cause ruin and spread mischief.



﴿وَإِذْ قُلْتُمْ يٰمُوسَىٰ لَنْ نَّصْبِرَ عَلَىٰ طَعَامٍ وَاجِدٍ لَّنَا رَبِّكَ يُخْرِجُ لَنَا مِمَّا تُنْبِئُ الْأَرْضُ مِنْ بَقْلِهَا وَقِشَاطِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۚ أَهَاطُوا بِضُرٍّ فَإِنَّ لَكُمْ مَآسًا لَّئِنْ وَضَعْتُ عَلَيْهِمُ الدَّلِيلَ ۖ وَلَمَّسْكُنْهُ وَبَاءَ ۖ وَبَغَضَ مِنْ اللَّهِ ذَٰلِكَ يَٰأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ﴾ (سورة البقرة: ٦١)

- 2:61. And [remember] when you said: O Moosâ! We cannot bear to eat only one kind of food; so pray to your Lord for us to bring forth for us of what the earth produces, its herbs, cucumbers, garlic, lentils and onions. He said: Would you exchange that which is better for that which is inferior? Go down to any town, and you will find what you want! They were struck with humiliation and wretchedness; they incurred the wrath of Allah. That was because they rejected the signs of Allah and killed the Prophets unjustly. That was because of their disobedience and transgression.

What is meant is: remember when you said to Moosâ, by way of expressing boredom with the blessings of Allah and scorning them: ﴿O Moosâ! We cannot bear to eat only one kind of food﴾. Although, as we stated above, there were different types of food, the variety was limited.

﴿so pray to your Lord for us to bring forth for us of what the earth produces, its herbs﴾ – the word translated here as ﴿herbs﴾ refers to plants other than trees – ﴿cucumbers, garlic, lentils and onions﴾. Moosâ said to them: ﴿Would you exchange that which is better﴾ namely the manna and quails ﴿for that which is inferior﴾ namely the foods mentioned; this is not befitting for you, because the foods you are asking for can be found in any town that you go down to. As for the food with which Allah has blessed you, it is the best and finest of food, so how can you ask for something else in its stead?

Since their behaviour was the greatest evidence of their lack of patience and their scorning the commands and blessings of Allah, He gave them an appropriate punishment, as He said: ﴿They were struck with humiliation﴾ that could be seen in their physical appearance, and ﴿wretchedness﴾ in their hearts, so that they had no self-respect or high ambitions; rather their souls were low and vile, and their aspirations were the worst of aspirations. ﴿they incurred the wrath of Allah﴾ that is, they did not gain anything but the wrath of Allah; what a bad return, and what a bad situation they found themselves in.

﴿That﴾ – the reason why they deserved His wrath – ﴿was because they rejected the signs of Allah﴾ that pointed to the truth. When they rejected His signs, He punished them by becoming angry with them. That was also because they ﴿killed the Prophets unjustly﴾.

Allah says ﴿unjustly﴾ to emphasise the abhorrent nature of the crime; otherwise it is well known that killing a Prophet can never be just or lawful. It also indicates that no one should think that they were ignorant or lacking in knowledge.

﴿That was because of their disobedience﴾ in committing sin ﴿and transgression﴾ against the slaves of Allah. One sin leads to another: negligence leads to minor sin, from which stems major sin, which in turn leads to various kinds of innovation, disbelief and so on. We ask Allah to keep us safe and sound from all trials.

These verses are addressed to the Israelite community that existed at the time when the Qur'an was revealed; the deeds referred to were committed by their forebears, but were attributed to them for several reasons, such as the following:

- They used to boast about and praise themselves, claiming that they were superior to Muhammad (ﷺ) and those who believed in him. By referring to the attitude of their predecessors, which was well known to them, Allah explained to each of them that they were not people of patience, high morals or good deeds. If this is how their ancestors were, when it is expected that the ancestors would be of a higher status and had a better attitude than those who came after them, then how about those who are addressed here?
- The blessings of Allah that were bestowed upon their predecessors also reached the later generations; a blessing for the fathers is also a blessing for the sons, which is why they are addressed here, because they were also included in the blessing.
- It is addressed to them as if they were the ones who did those deeds, which indicates that members of a community that follows one religion support one another and help one another with regard to that which serves the common interest, so that it is as if the earlier and later generations all lived at the same time. The action of one of them is like the action of all of them, because what some of them do of good deeds will benefit all of them, and what some of them do of evil deeds will bring harm to all of them.
- The latter generation did not denounce most of their predecessors' deeds, and the one who approves of sin is a partner in it.

And there are other reasons which are known only to Allah.

Then Allah (ﷻ) says, differentiating between various groups of the People of the Book:



﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾

﴿٦٢﴾ (سورة البقرة: ٦٢)

- 2:62. Those who believe [in the Prophet], and those who are Jews, and the Christians and the Sabians – whoever believes in Allah and the Last Day, and does righteous deeds, will have their reward with their Lord; they will have no fear, nor will they grieve.

This ruling applies to the People of the Book only, because the Sabians, according to the correct view, are one of the Christian sects. Here Allah tells us that the believers of this Ummah, and those among the Jews, Christians and Sabians, who believe in Allah and the Last Day, and believe in their Messengers, will have a great reward and well-being; they will have no fear nor will they grieve. As for those among these communities who disbelieve in Allah, His Messengers and the Last Day, they will be in the opposite state, that of fear and grief.

The correct view is that this ruling applies to these groups as they were, and it does not refer to believing in Muhammad (ﷺ), as it speaks of them at a time before the mission of Muhammad (ﷺ) began, and this is how they were then. This is how it is with the Qur'an: if some people find that some verses are not clear to them, they have to look for others that will clarify the matter, because it is a Revelation from One Who knows all things before they happen, and Whose mercy encompasses all things. The way in which this may be clarified – and Allah knows best – is that when the Qur'an mentions the Children of Israel and criticises them for their sins and abhorrent deeds, that may give the impression that all of the Israelites are subject to this condemnation. Hence the Creator (ﷻ) highlighted those who

were not subject to this condemnation by referring to those others (who were not subject to it). As He mentioned the Children of Israel in particular, this may give the impression that this ruling applies to them only; hence Allah (ﷻ) mentioned the general ruling that applies to all these other groups, so as to clarify the truth and dispel confusion and doubt. Glory be to the One Who has included in His Book that which dazzles the minds of those who have knowledge.

Then Allah (ﷻ) goes back to rebuking the Children of Israel for what their predecessors did:



﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾ ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾﴾ (سورة البقرة: ٦٣-٦٤)

- 2:63. And [remember] when We made a covenant with you and We raised the Mount above you, [saying]: Hold fast to what We have given you and bear in mind what is in it, so that you may become pious.
- 2:64. But after that you turned away, and were it not for the grace and mercy of Allah to you, you certainly would have been among the losers.

That is, remember ﴿when We made a covenant with you﴾. This refers to a solemn pledge, which is further emphasised by the fearful event of the raising of the Mount above them. It was said to them: ﴿Hold fast﴾ that is, with determination, effort and patience in obeying Allah ﴿to what We have given you﴾ of the Torah ﴿and bear in mind what is in it﴾ that is, what is in your Book, by reciting it and learning it, ﴿so that you may become pious﴾, fearing the punishment and wrath of Allah.



But after this emphasis on the pledge, «you turned away», which made it inevitable that the severest of penalties should befall you, «and were it not for the grace and mercy of Allah to you, you certainly would have been among the losers».



﴿وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾ فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾﴾ (سورة البقرة: ٦٥-٦٦)

- 2:65. And you certainly know those amongst you who broke the Sabbath, whereupon We said to them: Be apes, despised and rejected.
- 2:66. So We made their fate an example to their own generation and to those who came after them, and a lesson to those who fear Allah.

That is, the situation of «those amongst you who broke the Sabbath» is something with which you are very familiar. They are the ones whose story is told in detail in Soorat al-A'râf, where Allah (ﷻ) says:

«Ask them about the town which was by the sea and how they broke the Sabbath...» (al-A'râf 7: 163)

Because of this grave sin, they deserved the wrath of Allah and the punishment of being turned into «apes, despised and rejected» that is, disdained and humiliated.

Allah made this punishment «an example to their own generation» that is, the nations that witnessed it and those whom the news reached at that time

«and to those who came after them». Thus proof was established against people; this story also serves to deter people from disobeying Allah. But it is not a beneficial lesson for anyone except those who fear Allah; others do not benefit from His signs.



﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَنَتَّخِذُهَا هُزُوًا قَالِ  
 أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ  
 يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا يَكْرُ عَوَائِيكَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾  
 قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ  
 فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ﴿٦٩﴾ قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشْبَهُ  
 عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ  
 وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةً لَا شِئَةَ فِيهَا قَالُوا لَئِنْ جِئْتَ بِالْحَقِّ فَدَجَبُوا بِهَا وَمَا كَادُوا  
 يَفْعَلُونَ ﴿٧١﴾ وَإِذْ قُلْتُمْ نَفْسًا فَادْرَأْهَا فِيهَا وَاللَّهُ خَرَجَ مَا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا  
 أَصْرَبُوهُ بِبَعْضِهَا كَذَلِكَ يُخَيِّ اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ  
 قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ  
 مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشْفَقُ فَيَخْرِجُ مِنْهُ الْمَاءَ وَإِنَّ مِنْهَا لَمَاءٌ يَنْسِفُ مِنَ حَشِيئَةِ  
 اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾﴾ (سورة البقرة: ٦٧-٧٤)

2:67. And [remember] when Moosâ said to his people: Allah commands you to sacrifice a cow. They said: Are you mocking us? He said: Allah forbid that I should be so ignorant!

2:68. They said: Pray to your Lord to make clear to us what [sort of cow] it should be. He said: He [Allah] says: The cow should be neither too old nor too young, but somewhere in between. Now do as you are commanded!

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- 2:69. They said: Pray to your Lord to make clear to us what her colour should be. He said: He [Allah] says: A yellow cow, pure and rich in colour, pleasing to the beholder.
- 2:70. They said: Pray to your Lord to make clear to us [exactly] what she is, because to us all cows look alike. And surely, if Allah wills, we will be guided.
- 2:71. He said: He [Allah] says: A cow not broken in to till the earth or water the fields; sound and whole, without blemish. They said: Now you have brought the truth. Then they offered her in sacrifice, although they almost failed to do so.
- 2:72. And [remember] when you killed a man and disputed among yourselves concerning [the crime], but Allah brought forth that which you were concealing.
- 2:73. So We said: Strike the [body] with a piece of the [sacrificed cow]. Thus Allah brings the dead to life and shows you His signs, that you may understand.
- 2:74. Then after that, your hearts were hardened, and became like a rock or even harder. For among rocks there are some from which rivers spring forth; others which, when they cleave asunder, send forth water; and others which tumble down for fear of Allah. And Allah is not unaware of what you do.
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That is, remember what happened to you with Moosâ, when you killed a man and disputed amongst yourselves concerning the crime. In other words, you argued as to who killed him, until the matter nearly got out of hand and almost – were it not for Allah guiding you – resulted in great turmoil amongst you. Then Moosâ told you how to find out about the murderer: Slaughter a cow. You should have hastened to obey his orders and should not have objected to them, but you insisted on objecting, and said: «Are you mocking us?». The Prophet of Allah said: «Allah forbid that I should be so ignorant!» The ignorant man is the one who speaks nonsense, in

which there is no benefit, and he is the one who mocks people. The wise man, on the other hand, thinks that one of the greatest shameful acts that undermine one's religious commitment and rational thinking is mocking a person who is a human being like him; even if he is superior to him, that superiority requires him to show gratitude to his Lord and compassion towards His slaves.

When Moosā said that to them, they realised that he was speaking the truth, and said: ﴿Pray to your Lord to make clear to us what [sort of cow] it should be﴾; how old should it be? ﴿He said: He [Allah] says: The cow should be neither too old nor too young, but somewhere in between. Now do as you are commanded!﴾ – and stop confusing the matter with so many questions.

﴿They said: Pray to your Lord to make clear to us what her colour should be. He said: He [Allah] says: A yellow cow, pure and rich in colour﴾ that is, of a deep colour ﴿pleasing to the beholder﴾ with its beauty.

﴿They said: Pray to your Lord to make clear to us [exactly] what she is, because to us all cows look alike﴾, and we still do not know what you want. ﴿And surely, if Allah wills, we will be guided﴾.

﴿He said: He [Allah] says: A cow not broken in﴾ that is, trained ﴿to till the earth﴾ by ploughing ﴿or water the fields﴾ that is, she is not used for the purpose of irrigation; ﴿sound and whole﴾ that is, free of defects and not having been used for work; ﴿without blemish﴾ that is, there are no patches of any colour other than what was mentioned above. ﴿They said: Now you have brought the truth﴾ that is, now you have brought us a clear explanation. They said this because of their ignorance, for the truth had come to them from the outset. If they had gone and fetched any cow, they would have done what they were meant to do, but they made it difficult for themselves by asking too many questions, so Allah made it difficult for them. If they had not said ﴿if Allah wills﴾, they would not have been guided concerning this matter. ﴿Then they offered her﴾ that is, the cow that

met that description ﴿in sacrifice, although they almost failed to do so﴾ because of their asking too many questions.

When they had slaughtered her, [Allah] said: ﴿Strike﴾ the slain man with part of her, either a specific part or any part of the cow's body. There is no benefit in specifying which part it was. So they struck him with part of the cow, and Allah brought him back to life and disclosed what they were concealing, as he identified his killer. His being brought back to life whilst they were watching was a sign that Allah can bring the dead back to life, ﴿that you may understand﴾ and be deterred from doing that which will cause you harm.

﴿Then after that, your hearts were hardened﴾ that is, they became harsh and rough, unable to benefit from any exhortation. ﴿Then after that﴾ means, after Allah bestowed upon you great blessings and showed you His signs, after which your hearts should not have become hard, because what you had seen should have softened your hearts and made them humble. Then Allah describes their hardheartedness as being ﴿like a rock﴾, which is harder than iron, because iron and lead melt when they are exposed to fire, but rocks do not melt.

﴿or even harder﴾ means, not less hard than rocks. Then Allah describes how rocks are better than their hearts, as He says: ﴿For among rocks there are some from which rivers spring forth; others which, when they cleave asunder, send forth water; and others which tumble down for fear of Allah﴾. In these ways rocks are superior to their hearts. Then He issues a sterner warning, and says: ﴿And Allah is not unaware of what you do﴾; rather He knows and keeps a record of all your deeds, great and small, and He will requite you for them in the fullest manner.

It should be noted that many of the commentators (may Allah have mercy on them) went to great lengths in filling their books with the stories taken from Jewish sources, and they tried to interpret the verses of the Qur'an in the light of these stories, making them like a

commentary for the Book of Allah. They gave as evidence for their action the hadith in which the Prophet (ﷺ) said:

«Narrate from the Children of Israel, and it does not matter.» (Bukhari)

What I think is that even if it is permissible to narrate their stories and reports, that is only to be done in isolation, not in the context of discussing the meanings of Qur'an or any issue of Sharia. It is not permissible to make them a means of interpreting the Book of Allah at all, unless it is proven to be soundly narrated from the Messenger of Allah (ﷺ). That is because the status of these stories and reports is reflected in the hadith:

«Do not believe the People of the Book and do not disbelieve them.» (Bukhari)

As their status is somewhat dubious, and it is well known in Islam that we must believe in the Qur'an and be certain about its wording and its meanings, it is not permissible for us to use these stories, which were transmitted by unknown narrators in reports that in most, if not all, cases are most likely to be lies, to explain the meanings of the Qur'an in a definitive manner and without doubting them. In fact it is because of heedlessness regarding this issue that what happened came to pass. And Allah is the source of strength.



﴿أَفَنظَمُونَ أَن يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ  
يَحْرِفُونَ، مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ﴾ (٧٥) وَإِذَا لَقُوا الَّذِينَ آمَنُوا  
قَالُوا آمَنَّا وَإِذَا خَلَا بِغَضِبِهِمْ إِلَىٰ بَعْضِ قَالُوا اتَّخَذْتُهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ  
إِلْحَاجَّوْكُمْ بِهِ، عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ﴾ (٧٦) أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا  
يُسرُونَ وَمَا يَكْتُمُونَ﴾ (٧٧) وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنْ  
هُمْ إِلَّا يَنْظُرُونَ﴾ (٧٨) ﴿سورة البقرة: ٧٥-٧٨﴾

- 2:75. Do you [O believers] then hope that they will respond to your call, when a party among them used to hear the word of Allah, and they distorted it knowingly after having understood it?
- 2:76. When they meet the believers, they say: We [too] believe: But when they meet one another in private, they say: Why are you telling them what Allah has disclosed to you [of the description of the Prophet in the Torah], that they may use it in argument against you before your Lord? Have you no sense?
- 2:77. Do they not realise that Allah knows what they conceal and what they disclose?
- 2:78. And there are among them unlettered people, who have no knowledge of the Book, except wishful thinking, and they have nothing but [mere] speculation.
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These verses put an end to the believers' hopes that the People of the Book would believe. In other words, do not raise your hopes about them becoming believers, because the way they are does not give rise to any such hope. They used to distort the words of Allah after having learned and understood them; they interpreted them in a way different than what Allah intended, in order to give people the impression that it came from Allah, when it did not come from Allah. If this is how they are with regard to their own Book, which they regard as a source of great pride and honour, and as the basis of their religion, yet they took it as a means to turn people away from the path of Allah, then how can it be hoped that they would believe and respond to your call? That is highly unlikely.

Then Allah describes the condition of the hypocrites among the People of the Book:

﴿When they meet the believers, they say: We [too] believe﴾. They pretended to be believers and they paid lip service to a faith that was not in their hearts

﴿But when they meet one another in private﴾ and no one else is present other than their co-religionists, they say to one another:

﴿Why are you telling them what Allah has disclosed to you [of the description of the Prophet in the Torah]﴾ that is, why do you pretend to believe and tell them that you are like them, when that will be proof for them against you, because they will say: They affirmed that what we are following is truth and what they are following is falsehood. Thus they (the believers) will use that against you before your Lord. ﴿Have you no sense?﴾ That is, do you not have the sense to stop doing that which may be used against you? This is what they say to one another.

﴿Do they not realise that Allah knows what they conceal and what they disclose?﴾ So even though they concealed what they believed and kept it to themselves, and thought that by being discreet they would be able to avoid giving the believers any argument to use against them, they were wrong and very ignorant, for Allah knew what they concealed and what they disclosed, so He exposed their true nature to His slaves.

﴿And there are among them﴾ that is, among the People of the Book ﴿unlettered people﴾ that is, common folk who are not knowledgeable ﴿who have no knowledge of the Book, except wishful thinking﴾ that is, they have no share of the Book of Allah except recitation that they hear; they know nothing about what the early generations had of true knowledge of it. All these people have is some speculative ideas and they blindly follow the scholars among them.

In these verses, Allah mentions their scholars, common folk, hypocrites and those among them who were not hypocrites. The scholars among them were adhering to their false and misguided religion, and the common folk were blindly following them, with no insight, so there was no hope that either of the two groups would believe in your message.





﴿قَوْلٍ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا قَوْلٍ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ﴾ (٧٩)

(سورة البقرة: ٧٩)

2:79. Then woe to those who write the scripture with their own hands, and then say: This is from Allah, in order to trade it for a small price! Woe to them for what their hands have written, and woe to them for what they have earned thereby.

Here Allah (ﷻ) is warning that those who distort the scriptures and say of the distortion and what they write: «This is from Allah». In fact this is propagating falsehood and concealing truth. But they did that knowingly, «in order to trade it for a small price». All of this world, from beginning to end, is a small price. They made their falsehood a means of snatching what is in people's hands. Thus they wronged the people on two counts: they confused them with regard to their religion and they took their wealth unlawfully, by the worst of means, which is worse than those who take people's wealth by force or by stealing and so on. Hence Allah warned them about these two things and said: «Woe to them for what their hands have written» of distortion and falsehood «and woe to them for what they have earned thereby» of wealth. What is meant by woe is severe punishment and loss. This is a stern warning indeed.

Shaykh al-Islām (Ibn Taymiyah) said, when discussing this passage «Do you [O believers] then hope... for what they have earned thereby» (vv. 75-79):

Allah condemned those who distorted words, and this includes those who explain or teach the Qur'an and Sunnah on the basis of innovation [*bid'ah*].

He also condemned those who have no knowledge of the Book except wishful thinking. This applies to those who do not ponder the meanings of the Qur'an and know nothing of it except mere recitation of its letters. It also applies to those who write anything with their hands that is contrary to the Book of Allah for the purpose of worldly gain, such as saying that this is from Allah, or this is Islam, or this is what the Qur'an and Sunnah say, or this is the understanding of the early generations and leading scholars, or this is one of the basic matters of religion that every individual and the entire Ummah must believe. It also applies to those who conceal what they know of the Qur'an and Sunnah so that the one who differs from him concerning the truth will not use his words as evidence against him.

These are matters that are very common among the followers of whims and desires in general, such as the Râfiḍis<sup>9</sup> and also among many of those who claim to be scholars.



وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَنْتَ مَا مَعْدُودَةٌ قُلْ أَتَّخِذُكُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يَخْلَفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَى مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

<sup>9</sup> Râfiḍis: The Râfiḍis are the extremist Shia who believe that 'Ali (*raḍiya Allāhu 'anhu* – may Allah be pleased with him) should have been the caliph after the Prophet (ﷺ) died, in accordance with his instructions (as they claim), and they believe that the *Ṣaḥābah* went against the Prophet's instructions by appointing Abu Bakr (رضي الله عنه) as caliph. For this reason the Râfiḍis bear resentment towards the *Ṣaḥābah* whilst, on the other hand, going to such extremes in their love for 'Ali (رضي الله عنه) and his descendants that some of them elevated them to the level of divinity. These Shia groups include the Ithnā 'Asharis and the Isma'ilis

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾ (سورة البقرة: ٨٠-٨٢)

- 2:80. And they say: The fire will only touch us for a few days. Say: Have you received a covenant from Allah, for Allah will never break His covenant? Or are you saying about Allah things of which you have no real knowledge?
- 2:81. Nay, those who do evil, and are encompassed by their sin will be the inhabitants of the fire; they will abide therein forever.
- 2:82. But those who believe and do righteous deeds will be the inhabitants of paradise; they will abide therein forever.

Allah mentions their abhorrent actions, then states that despite that they praise themselves and are certain that they will be saved from the punishment of Allah and will be granted His reward, and that the fire will only touch them for a few days, which are so few that they may be counted on the fingers. Thus they combined evil-doing with the feeling that they would be safe from the consequences thereof.

Because this was no more than a mere claim, Allah (ﷻ) refuted them by saying:

«Say» to them, O Messenger: «Have you received a covenant from Allah» whereby you have pledged to believe in Him and in His Messengers, and to obey Him? This is the covenant that would lead to salvation, a covenant that cannot be changed or altered.

«Or are you saying about Allah things of which you have no real knowledge?». Here Allah (ﷻ) tells them that the truth of their claim is connected to one of these two matters, and there is no third option: either they have a covenant from Allah, in which case their claim is true, or they are saying something unfounded about Allah, in which case their claim is false. This exposes them to greater disgrace and a more severe punishment. It is known from their situation that they have no covenant from Allah, because they rejected many of the

Prophets, to the extent that they killed a number of them. Because of their refusal to obey Allah and their breaking of covenants, there is only one possibility, which is that they are fabricators and liars who say about Allah what they do not know, and speaking of Allah without knowledge is one of the gravest and most abhorrent of forbidden actions.

Then Allah (ﷻ) outlines a general ruling that is applicable to all, including the Children of Israel and others. This is the ruling and there is no other; there is no room for their wishful thinking and their claims as to who will be doomed and who will be saved. Allah says: ﴿Nay﴾, the matter is not as you say, for your claim is unfounded. Rather ﴿those who do evil﴾. This may include *shirk* (association of others with Allah) and lesser sins, but what is meant here is shirk, based on the fact that Allah then says ﴿and are encompassed by their sin﴾. What is meant is that it encompasses the one who does it, leaving no way out. This is only applicable in the case of shirk, because the one who believes cannot be encompassed by his sin. ﴿will be the inhabitants of the fire; they will abide therein forever﴾. The Kharijites<sup>10</sup> quote this verse as evidence that anyone who commits sin becomes a disbeliever. But this is proof against them, as you may see, because it clearly refers to shirk. This is the case with every follower of falsehood who quotes a verse or *ṣaḥeeḥ* hadith to support his false notion; what he quotes as evidence will inevitably contain evidence against him.

﴿But those who believe﴾ in Allah, His angels, His Books, His Messengers and the Last Day  
 ﴿and do righteous deeds﴾ – deeds cannot be righteous unless they meet two conditions: they should be done sincerely for the sake of Allah and in accordance with the Sunnah of His Messenger (ﷺ).

<sup>10</sup> Kharijite: The Kharijites are an extremist group who were former members of ‘Ali’s army who rebelled against ‘Ali (ﷺ) after he accepted arbitration. They held extreme views that led them to regard the majority of Muslims as disbelievers.

To sum up the meaning of these two verses, those who will attain salvation and victory are those who believe and do righteous deeds; those who will be doomed to hell are those who associate others with Allah and disbelieve in Him.



﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالِ الَّذِينَ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾ (٨٣)

(سورة البقرة: ٨٣)

2:83. And [remember] when We took a covenant from the Children of Israel [saying]: Do not worship anyone but Allah; show kindness to your parents and kindred, and to orphans and those in need; speak good words to people; establish prayer; and give zakâh. Then you turned away, except a few of you, and paid no heed.

These teachings are among the basic principles of faith, which Allah has enjoined upon all nations because they contain that which is in the public interest at all times and in all places. So they are not subject to abrogation, because they are fundamental to the religion. Hence Allah enjoined them upon us when He said:

﴿Worship Allah, and do not ascribe any partner to Him...﴾ (an-Nisâ' 4: 36)

﴿And [remember] when We took a covenant from the Children of Israel﴾. That was because of their hard-heartedness; whatever command was enjoined upon them, they were reluctant to obey and would not do it unless they were made to give a solemn covenant and binding promises.

﴿[saying]: Do not worship anyone but Allah﴾. This is a command to worship Allah alone and a prohibition on associating anything with Him. This is the fundamental basis of Islam and no deeds are acceptable if they are not based on that. This is the right that Allah (ﷻ) has over His slaves.

﴿show kindness to your parents﴾ – this includes all types of kindness in word and deed, and implicitly forbids mistreating parents. What is obligatory is treating them kindly, and a command to do something implies prohibition of the opposite.

There are two opposites to kind treatment: mistreatment, which is the greater offence, and failing to show kindness without mistreatment, which is haram but is not as bad as the former. The same may be said with regard to upholding ties of kinship with relatives, orphans and the needy. Kindness may be defined but not quantified, as we shall see below.

Then Allah enjoined kindness towards people in general: ﴿speak good words to people﴾. Speaking good words to people includes enjoining them to do good, forbidding them to do evil, teaching them (beneficial knowledge), greeting them with *salâm*, smiling at them and so on.

As it is not possible for an individual to be kind to all people by monetary means, Allah has enjoined kindness that one may do to all others, namely kindness in words. That also implies that it is prohibited to say bad words to people, even the disbelievers. Hence Allah (ﷻ) says:

﴿Do not dispute with the People of the Book except in the most courteous manner...﴾ (al- 'Ankaboot 29: 46)

Part of the discipline and good manners that Allah has enjoined upon His slaves is that the individual should be dignified in his words and deeds, and not behave or speak in an indecent, offensive, insulting or argumentative manner. Rather he should have a good attitude, and

be forbearing, easy-going with everyone, and patient in the face of any annoyance he encounters from people, in obedience to the command of Allah and in hope of attaining His reward.

Then Allah enjoined them to establish prayer and give zakâh, because of what has been discussed above, namely that prayer is indicative of sincere devotion to Allah and zakâh is indicative of kindness towards other people.

«Then» after these are good commands which, if one who has insight and wisdom ponders them, he will realise that Allah enjoined them upon His slaves out of kindness and mercy towards them, and He took a covenant from you, but «you turned away», not caring at all about the matter. It may be that the one who turns away does so with the intention of coming back, but these people had no desire to come back to these commands. We seek refuge with Allah from misguidance.

«except a few of you». This exception is noted, lest anyone think that all of them turned away; this tells us that Allah protected a few of them and made them steadfast.



﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقَرَّرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِينِهِمْ تَبْهَتُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ وَإِنْ يَأْتُواكُمْ أُسْرَىٰ تَقْتُلُوهُمْ وَهُمْ مَحْرُومٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَحْقُقُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ

يُنصَرُونَ ﴿٨٦﴾ (سورة البقرة: ٨٤-٨٦)

- 2:84. And remember We took your covenant [saying]: Do not shed one another's blood or drive one another from your homes, and you confirmed it, and you bear witness to that.
- 2:85. Yet here you are, killing one another and driving a group of your own people out of their homes, helping their enemies against them, in sin and transgression; and if they come to you as captives, you ransom them, when it was forbidden for you to expel them in the first place! Do you believe only in part of the Book and deny another part of it? The punishment for those among you who do this will be nothing but disgrace in this world and on the Day of Resurrection they will be condemned to the harshest punishment. For Allah is not unaware of what you do.
- 2:86. These are the people who buy the life of this world at the cost of the hereafter; their penalty will not be reduced nor will they be helped.

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The deeds referred to in these verses are the deeds of those who lived in Madinah at the time of the revelation. Before the Prophet's mission began, al-Aws and al-Khazraj – who became the *Anṣār* – were polytheists who used to fight one another according to the customs of the *jāhiliyah* (pre-Islamic period). Three Jewish tribes – Banu Qurayyah, Banu an-Naḍeer and Banu Qaynuqâ' – came and settled there, and each of these tribes became allies of a group of the people of Madinah.

When they fought, each Jew would help his ally against his opponents, who had the help of another Jewish group. So one Jew might kill another or expel him from his home, in the event of expulsion and plunder. Then, when the war ended and there were prisoners on both sides, they would ransom one another.

These three things were enjoined upon them: they were instructed not to shed one another's blood or expel one another, and if there were



prisoners from among them, it was an obligation upon them to ransom them. They did the latter, but did not fulfil the first two obligations.

Allah condemned them for that, and said: ﴿Do you believe only in part of the Book﴾ namely the ransom of prisoners ﴿and deny another part of it?﴾ namely (the prohibition on) killing and expelling one another.

This offers the strongest evidence that faith requires acting upon commands and heeding prohibitions, and that the deeds that are enjoined are part of faith. Allah (ﷻ) says: ﴿The punishment for those among you who do this will be nothing but disgrace in this world﴾, which indeed came to pass. Allah requited them and gave His Messenger (ﷺ) power over them; he executed some of them, captured others and expelled some.

﴿and on the Day of Resurrection they will be condemned to the harshest﴾ that is, the most severe ﴿punishment. For Allah is not unaware of what you do﴾.

Then Allah (ﷻ) tells us the reason why they disbelieved in part of the Book and believed in other parts: ﴿These are the people who buy the life of this world at the cost of the hereafter﴾. They thought that if they did not help their allies, that would be a source of shame. So they chose the flames over shame. Hence Allah says: ﴿their penalty will not be reduced﴾ rather it will remain severe and there will be no time of respite; ﴿nor will they be helped﴾ that is, no harm will be ward off from them.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيْدِنَاهُ الرُّوحَ الْقُدُسَ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ ۖ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ﴾ (سورة البقرة: ٨٧)

2:87. We gave Moosâ the Book and sent a succession of Messengers after him; We gave 'Eesâ the son of Maryam clear signs and supported him with the Pure Spirit. Is it that whenever there came to you a Messenger with something that was not in accordance with your desires, you became arrogant; some you disbelieved, and others you killed?

Here Allah reminds the Children of Israel that He sent Moosâ to them and gave him the Torah; after him, He sent Messengers who ruled in accordance with the Torah, until He sent their final Prophet, 'Eesâ ibn Maryam (ﷺ), and gave him clear signs that would be sufficient proof for any human to believe in him.

«supported him with the Pure Spirit» that is, Allah strengthened him with the Pure Spirit.

The majority of commentators stated that this refers to Jibreel (ﷺ); others suggested that it refers to faith by means of which Allah supports His slaves.

Yet, despite these blessings that cannot be quantified, when the Messengers came to you, «with something that was not in accordance with your desires, you became arrogant» that is, you were too arrogant to believe in them.

«some» of them «you disbelieved, and others you killed», so you gave precedence to your whims and desires over guidance, and to this world over the hereafter. This is an obvious rebuke.



﴿وَقَالُوا أَأُفْلِحُ بِمَا عَلَّمَنَّاكَ اللَّهُ يَكْفُرُهُمْ فَقَلِيلًا مَّا يُؤْمِنُونَ﴾ (سورة البقرة: ٨٨)

2:88. They say: Our hearts are impenetrably wrapped [against whatever you say]. Nay, Allah has cursed them for their disbelief; little is it they believe.

As their excuse for not believing that to which you, O Prophet, are calling them, they stated that their hearts are impenetrably wrapped. What is meant is that their hearts are covered over, so they do not understand what you say. In other words, they have an excuse – or so they say – for not understanding. But this is a lie on their part, hence Allah (ﷻ) said: ﴿Nay, Allah has cursed them for their disbelief﴾ that is, they are cast away and cursed because of their disbelief and the believers among them are few, or they have little faith and it is their disbelief that is prevalent.



﴿وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَهُ اللَّهُ عَلَى الْكَافِرِينَ﴾  
 ﴿٨٩﴾ يَنْسِكُمَا أَسْرَوَا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾ (سورة البقرة: ٨٩-٩٠)

- 2:89. And now that there has come to them a Book from Allah, confirming what is with them – although in the past they used to pray for victory against those who disbelieved – when there comes to them that which they recognise as truth, they disbelieve in it; the curse of Allah is upon the disbelievers.
- 2:90. How miserable is the price for which they have sold their souls, in that they reject that which Allah has sent down, out of resentment that Allah would send it down by His grace upon any of His slaves He chooses: Thus have they incurred wrath upon wrath. And for the disbelievers there will be a humiliating punishment.

That is, when a Book has come to them from Allah at the hands of the best of creation and the Seal of the Prophets, confirming that which is with them of the Torah, and they had prior knowledge of it and were certain of its coming – to the extent that if war broke out between them and the polytheists during the jāhiliyah, they would speak of the victory they would achieve when this Prophet (ﷺ) came, and warn them (the polytheists) about his imminent appearance and that they would fight the polytheists alongside him. But when this Book came to them, and the Prophet (ﷺ) whom they recognised, they rejected him out of resentment and envy that Allah would send it down, by His grace, upon whomever He willed among His slaves. So Allah cursed them and was angry with them, wrath upon wrath, because their disbelief was so great and because they kept doubting and associating others with Allah.

«And for the disbelievers there will be a humiliating» that is, painful «punishment», namely being thrown into hell and missing out on eternal bliss (in paradise). What a wretched situation they will be in, and what a bad deal they made when they gave up belief in Allah and in His Books and Messengers, and traded it for disbelief in Him and in His Books and Messengers, despite their knowledge and certainty. Thus their punishment will be more severe.



﴿وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَزْمِنُ عَلَيْنَا وَيكْفُرُونَ  
بِمَا وَرَّاءَهُ. وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تقتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ  
كُنْتُمْ مُؤْمِنِينَ ﴿١١﴾ وَلَقَدْ جَاءَكُمْ مُوسَى بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ  
مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿١٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ  
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا

فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ يَسْكَا يَا مَرْكُم بِهِ إِيمَانُكُمْ إِنْ  
 كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ (سورة البقرة: ٩١-٩٣)

- 2:91. When it is said to them: Believe in that which Allah has revealed, they say: We believe in that which was revealed to us; yet they disbelieve in that which came after it, even though it is truth confirming that which is with them. Say: Why then did you kill the Prophets of Allah in the past, if you were indeed believers?
- 2:92. Moosâ came to you with clear signs, yet in his absence you took the calf [for worship] and thus became transgressors.
- 2:93. And [remember] when We took a covenant from you and We raised the Mount above you, [saying]: Hold fast to that which We have given you and listen, they said: We hear and we disobey. And their hearts were filled with love of the calf, because of their disbelief. Say: How wretched is that which your faith commands you to do, if you are believers.

That is, when the Jews were commanded to believe in that which Allah had sent down to His Messenger (ﷺ), namely the Qur'an, they were arrogant and refused, saying: «We believe in that which was revealed to us; yet they disbelieve in that which came after it» of other Books, even though what they should have done was believe in everything that Allah revealed, whether it was revealed to them or to others. That is beneficial faith, belief in what Allah has revealed to all the Messengers of Allah.

As for differentiating between the Messengers and the Books, claiming to believe in some but not others, this is not faith; rather it is the essence of disbelief. Hence Allah (ﷻ) says:

«Those who disbelieve in Allah and His Messengers, and want to make a distinction between [belief in] Allah and [belief in] His Messengers, and say: We believe in some and disbelieve in others

– and seek to adopt a way in between, it is they who are indeed disbelievers...﴾ (an-Nisā' 4: 150-151)

Hence Allah (ﷻ) rebuked them emphatically here, with such a strong argument that they could not evade it. He responded to their disbelief in the Qur'an in two ways: He said ﴿even though it is truth﴾ – so if it is truth in all that it contains of stories, commands and prohibitions, and it is from their Lord, then disbelieving in it after that is disbelief in Allah and rejection of the truth that He sent down.

Then He said ﴿confirming that which is with them﴾ that is, in accordance with it in everything that is true and correct, and with final authority over them (previous scriptures). So why do you believe in that which was revealed to you, but you reject that which is equal to it? Can this be anything other than bias and following whims and desires instead of guidance? Moreover, if the Qur'an confirms that which is with them, this is proof for what they have of Books, and they have no way of proving (that their books were originally revealed from Allah) except through the Qur'an. So if they disbelieve in it and reject it, they become like one who made a claim on the basis of proof, and had no other basis for it; his claim cannot be accepted unless his proof is sound, then he examines his proof and argument, and finds them flawed so he rejects them. Is this not foolishness and insanity? Therefore their rejection of the Qur'an is akin to rejection of what they have in their own hands, and undermines it.

Then Allah demonstrated that the claim to believe in what was revealed to them was baseless, as He said:

﴿Say﴾ to them ﴿Why then did you kill the Prophets of Allah in the past, if you were indeed believers? Moosā came to you with clear signs﴾ that is, he brought clear evidence that pointed to the truth.

﴿yet in his absence﴾ that is, after he had left, ﴿you took the calf [for worship] and thus became transgressors﴾, and you had no excuse for doing that.

«And [remember] when We took a covenant from you and We raised the Mount above you, [saying]: Hold fast to that which We have given you and listen» that is, listen to it, accept it, obey and respond «they said: We hear and we disobey» that is, this is how they were. «And their hearts were filled with love of the calf» that is, love of the calf and love of worshipping it was instilled in their hearts, because of their disbelief.

«Say: How wretched is that which your faith commands you to do, if you are believers» that is, you claim to believe and boast about having the true religion, yet you killed the Prophets of Allah and took the calf as a god instead of Allah, when your Prophet Moosâ was absent from you, and you did not accept his commands and prohibitions except after receiving threats and after the Mount was raised above you. Then you paid lip service to commitment, but your actions contradicted that. So what is this faith that you claim to have, and what is this religion?

If this is faith, as you claim, then how wretched is the faith that calls its followers to transgression, disbelief in the Messengers of Allah and great disobedience, when it is well known that true faith enjoins its followers to do all that is good and forbids them to do all that is evil. Thus their lies were highlighted and the contradiction (between their words and deeds) became evident.



﴿قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٦﴾ وَلَنْ يَتَمَنَّوَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٧﴾ وَلَنَجْذِثَهُمْ أَخْرَصَ النَّاسِ عَلَى حَيَوتِهِمِ مِنَ الَّذِينَ أَشْرَكُوا يَوْمَ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُرَزَّحٍ مِنْهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٨﴾﴾ (سورة البقرة: ٩٤-٩٦)

- 2:94. Say: If the final abode with Allah is yours alone, to the exclusion of all others, then wish for death, if you are sincere.
- 2:95. But they will never wish for death, because of what their own hands have sent on before them, and Allah is fully aware of the transgressors.
- 2:96. You will surely find them, of all people, most greedy for life, even more than the polytheists. Each one of them wishes that he could be granted a life of a thousand years, but his being granted such a long life will not save him from punishment. For Allah sees well all that they do.

﴿Say﴾ that is, tell them, by way of correcting their false claims ﴿If the final abode with Allah﴾ namely paradise ﴿is yours alone, to the exclusion of all others﴾, as you claim that no one will enter paradise except those who are Jews or Christians, and that the fire of hell will only touch them for a few days (2: 80), so if you are telling the truth, ﴿then wish for death﴾. This is a kind of challenge between them and the Messenger of Allah (ﷺ).

After having been cornered and pressured in response to their stubbornness, they are left with only one of two choices: either to believe in Allah and His Messenger (ﷺ), or to accept the challenge, which is to wish for death which will bring them to that abode that is exclusively theirs (according to their claim). But they refused to do that.

Thus it is established that they are in a state of extreme stubbornness and opposition to Allah and His Messenger (ﷺ), despite the fact that they are aware of what they are doing. Hence Allah (ﷻ) said: ﴿But they will never wish for death, because of what their own hands have sent on before them﴾ of disbelief and sin; they are well aware that this is a path that will lead them to the requital for their evil deeds. Hence death was the most hateful of things to them and they were



greedier for life than anyone else, even the polytheists who did not believe in any of the Messengers or Books.

Then Allah mentioned the intensity of their love for this world: «Each one of them wishes that he could be granted a life of a thousand years». This highlights how eager they were to live, as they wished for something that is impossible. However, even if they were to live for that number of years, it would not avail them anything or ward off any of the punishment.

«For Allah sees well all that they do» – this is a threat to them of punishment for their deeds.



﴿قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾﴾ (سورة البقرة: ٩٧-٩٨)

2:97. Say: Whoever is an enemy to Jibreel – for he brings down the [revelation] to your heart by Allah's leave, a confirmation of what came before it, and guidance and glad tidings to the believers –

2:98. Whoever is an enemy to Allah and His angels and Messengers, to Jibreel and Meekâl [Meekâ'eel], then indeed, Allah is an enemy to the disbelievers.

That is, say to these Jews, who claim that what is preventing them from believing in you is the fact that your protector is Jibreel (جبريل), and if it were anyone else among the angels of Allah, they would have believed in you, that this claim of yours is flawed and self-contradictory, and it is arrogance towards Allah. That is because Jibreel (جبريل) is the one who brought down the Qur'an to your heart

from Allah, and he is the one who came down to the Prophets before you; he is the one whom Allah commanded and sent to do that. Hence he is primarily a Messenger. Furthermore, this Book that Jibreel brought down confirms the scriptures that came before it, and does not differ from them or contradict them; it contains complete guidance away from all types of misguidance, and glad tidings of good in this world and in the hereafter for those who believe in it. Hence enmity towards Jibreel, who is described thus, constitutes disbelief in Allah and His signs, and it is enmity towards Allah and towards His Messengers and angels. Their enmity towards Jibreel was not because of who he is; rather it was because of what he brought down of the truth from Allah to the Messengers of Allah. Hence that enmity implies disbelief in and enmity towards the One Who sent him, the message with which he was sent and the one to whom he was sent.



﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ ءَايَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ﴾ (سورة

البقرة: ٩٩)

2:99. We have sent down to you clear signs; and none reject them but the evildoers.

Here Allah says to His Prophet (ﷺ): ﴿We have sent down to you clear signs﴾, by means of which the one who seeks guidance will find it, and so as to establish proof against those who stubbornly refuse (to follow guidance). This is such clear guidance to the truth that no one could refuse to accept but an evildoer who rebels against the command of Allah, refuses to obey Him and is extremely arrogant.



﴿أَوَكُلَّمَا عَاهَدُوا عَهْدًا بَدَّاهُمْ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ﴾

(سورة البقرة: ١٠٠)

2:100. Is it not so that every time they make a covenant, some of them cast it aside? In fact, most of them do not believe.

This is an expression of astonishment at how often they made covenants but did not have the patience to fulfil them. The phrase «every time» is indicative of something that happened repeatedly. Every time they made a covenant, the outcome was that they broke it. What was the reason for that? The reason was that most of them did not believe, and it is their lack of faith that caused them to break the covenants. If they had been sincere in faith, they would have been like those of whom Allah says:

﴿Among the believers are men who have been true to their covenant with Allah...﴾ (al-Ahzāb 33: 23)



﴿وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ بَدَّاهُمْ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ﴾ (١١) ﴿وَاتَّبَعُوا مَا تَتْلُوا الشَّيْطَانُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَرُوتَ ۖ وَمَا يَعْلَمَانِ مِن أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَآئِرِينَ بِهِ ۚ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ وَلَئِنَّكَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا

يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾ (سورة البقرة: ١٠١-١٠٣)

- 2:101. And when there came to them a Messenger from Allah, confirming that which was with them, some of those who had been given the Book cast the Book of Allah behind their backs as if they had no knowledge.
- 2:102. They followed that which the devils used to read [of books of magic] during the reign of Sulaymân. It was not Sulaymân who disbelieved; rather the devils disbelieved and taught men magic, and such things as had come down at Babylon to the two angels Hâroot and Mâroot. But these two never taught anyone without [first] saying: We are but a trial, so do not disbelieve. They learned from them the means of sowing discord between a man and his wife, but they could not harm anyone thereby except by Allah's leave. They learned that which harmed them, and did not benefit them, knowing full well that whoever dealt in it [magic] would have no share in the hereafter. How wretched was the price for which they sold their souls, if only they knew.
- 2:103. If they had believed and feared Allah, the reward from Allah would have been better, if only they knew.

When this noble Messenger (ﷺ) brought to them this great Book that was based on truth and was in harmony with that which they had, that was at a time when they claimed to be adhering to their scripture. But when they disbelieved in this Messenger (ﷺ) and that which he brought, ﴿some of those who had been given the Book cast the Book of Allah﴾, which had been sent down to them, ﴿behind their backs﴾, and showed no interest in it. This description is more emphatic than saying that they turned away from it. By doing this, it was as if they were among the ignorant, when in fact they were well aware that it was true.

Thus it becomes clear that this group among the People of the Book were not adhering to anything, because they did not believe in this Messenger (ﷺ). Hence their disbelief in him was tantamount to disbelief in their own scriptures, but they did not realise that.

It is a regular part of Allah's decree, which is based on divine wisdom, that if a person forsakes that which might have benefitted him, and he was able to benefit from it but did not, then he will be caused to deal with that which is harmful to him. The one who fails to worship Allah will end up worshipping idols; the one who fails to love, fear and put his hope in Allah will end up loving, fearing and putting his hope in something other than Allah; the one who fails to spend his wealth in obedience to Allah will spend it in obedience to the Shayṭān; the one who fails to show humility towards his Lord will end up being humiliated by other people; the one who fails to follow the truth will end up following falsehood.

Thus these Jews followed what the devils used to read (of the books of magic) during the reign of Sulaymān. These devils brought magic to people and claimed that Sulaymān used to use it and achieved great power by means of it, but they were lying. Sulaymān did not use magic; rather Allah declared him to be innocent of that, as He said: ﴿It was not Sulaymān who disbelieved﴾ by learning magic, for he did not learn it. ﴿rather the devils disbelieved﴾ by doing that, ﴿and taught men magic﴾ so as to misguide them, and out of their eagerness to tempt the sons of Adam.

Similarly, the Jews practised that magic that had come down to the two angels who lived at Babylon, in the land of Iraq. Magic was sent down to them as a test and a trial from Allah to His slaves. So (these two angels) taught them magic, ﴿But these two never taught anyone without [first]﴾ advising him and ﴿saying: We are but a trial; so do not disbelieve﴾ that is, do not learn magic, for it is disbelief. So they would tell him not to learn magic, and they would inform

him of how bad it was. The devils' teaching of magic was aimed at confusing and misguiding people, and they attributed it to one whom Allah declared innocent of that, namely Sulaymān (ﷺ). In contrast, the angels' teaching of magic was as a test, after they offered advice, so as to leave no excuse.

These Jews practised the magic that had been taught by the devils and that which had been taught by the two angels; thus they ignored the knowledge brought by the Prophets and Messengers, turning instead to the knowledge of the devils. Every individual aspires to that which suits his nature.

Then Allah mentions the evil consequences of magic, as He says: ﴿They learned from them the means of sowing discord between a man and his wife﴾ even though the love between spouses cannot be compared to any other love, because Allah says concerning them:

﴿...and He has instilled love and compassion between you...﴾ (*ar-Room 30: 21*)

This indicates that magic is something real, and that it may cause harm by Allah's leave, if He wills it. Allah's leave is of two types: that which has to do with the divine decree, and is connected to the will of Allah, as in this verse; and that which has to do with the laws prescribed by Allah, as referred to in the previous verse: ﴿for he brings down the [revelation] to your heart by Allah's leave﴾ (2: 97).

In this and similar verses, it states that no matter how powerful the means may be, they are still subject to the divine will and decree, and are not independent in their effect. No one among the Ummah differed with regard to this principle apart from the Qadaris, who said that people's deeds are independent and are not subject to the divine will, and thus they excluded people's deeds from the divine decree, thereby going against the Book of Allah, the Sunnah of His Messenger (ﷺ) and the consensus of the Companions and *tābi'een*.

Then Allah states that magic is purely harmful, with no benefits, either spiritual or worldly. There may be some worldly benefits in some sins, as Allah says with regard to alcohol and gambling: ﴿Say: In them is great sin, and some benefit for people; but the sin is greater than the benefit﴾ (2: 219).

But magic is purely harmful, so there is no need for it at all. All forbidden things are either completely harmful, or their evil consequences outweigh any benefit in them. By the same token, everything that is enjoined is either completely good, or its good consequences outweigh any bad.

﴿knowing full well﴾ that is, the Jews were well aware ﴿that whoever dealt in it [magic] would have no share in the hereafter﴾ that is, rather he would be subject to punishment. They did not do it out of ignorance; rather it was because they preferred the life of this world to the hereafter.

﴿How wretched was the price for which they sold their souls, if only they knew﴾ that is, if only they had had the kind of knowledge that would lead to righteous deeds, then they would not have done that.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٥﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الَّذِينَ كَفَرُوا أَنْ يُزِيلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٥﴾﴾ (سورة البقرة: ١٠٤-١٠٥)

2:104. O you who believe, do not say [to the Messenger]: *râ'inâ*; rather say: *undhurnâ*<sup>11</sup>, and listen. For the disbelievers there will be a painful punishment.

<sup>11</sup> *Râ'inâ* means "Listen to us"; *undhurnâ* means "Look at us". Both words convey the meaning of "Pay attention to us", but with a slight twist in =

2:105. It is never the wish of the disbelievers among the People of the Book, or of the polytheists, that anything good should come down to you from your Lord. But Allah singles out for His mercy whomever He wills – for Allah is Possessor of abundant grace.

When the Muslims addressed the Messenger (ﷺ) as he was teaching them about their religion, they would say: *râ'inâ*, meaning pay attention to us, giving the word an acceptable meaning. The Jews, however, gave the same word an offensive meaning; they took advantage of this opportunity to address the Messenger (ﷺ) with this word, intending the offensive meaning. So Allah told the believers not to use this word, so as to put a stop to this problem. This shows us that something permissible may be disallowed, if it becomes a means that leads to something haram. It also shows us that we should adopt good manners and use words that can only be interpreted in a good way; we should also avoid foul speech and offensive words, or words that are ambiguous and may be interpreted in an inappropriate manner. So Allah instructed them to use words that could only be interpreted in a good way, as He said:

﴿rather say *undhurnâ*﴾, for this word is sufficient to convey the desired meaning without any reservations.

﴿and listen﴾. Who or what is to be listened to is not specified, so as to include everything that it is enjoined to listen to, such as the Qur'an and Sunnah. We should listen to them, understand them and respond to them. This is proper manners and obedience.

Then Allah warns the disbelievers of the painful punishment, and speaks of the enmity of the Jews and polytheists towards the believers, for they do not wish that ﴿anything good﴾ whether it be great or small ﴿should come down to you from your Lord﴾. This stems from envy

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= pronunciation, the former had an offensive meaning in Hebrew, which the Jews took advantage of to mock the Prophet (ﷺ). Hence the believers were instructed to use a word that could not be twisted in this manner.



and resentment on their part because Allah has singled you out for His grace. For He is «Possessor of abundant grace»; by His grace towards you, He sent down the Book to your Messenger (ﷺ), in order to purify you, teach you the Book and wisdom, and teach you that which you did not know. To Him be all praise.



﴿ مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴾ ﴿١٦﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٧﴾ (سورة البقرة: ١٠٦-١٠٧)

- 2:106. Whenever We abrogate a verse or cause it to be forgotten, We bring one better than it or one equal to it. Do you not know that Allah has power over all things?
- 2:107. Do you not know that to Allah belongs the dominion of the heavens and the earth, and besides Him you have neither protector nor helper?

The Arabic word *naskh* (translated here as “abrogation”) means moving or shifting. What is meant by abrogation is shifting the accountable (that is, adults of sound mind) from one Islamic ruling to another, or cancelling the ruling altogether. The Jews do not accept the idea of abrogation, and they say that it is not permissible, even though it is mentioned in their Torah. The rejection of it constitutes disbelief, and is pure whims and desires.

Allah (ﷻ) tells us of His wisdom in ordaining abrogation, and that He does not abrogate any verse «for cause it to be forgotten», that is, cause people to forget it and remove it from their hearts, but He «bring[s] one better than it» and more beneficial, «for one equal to it».

This indicates that abrogation does not detract from what is in your best interests, because His grace and bounty always increases, especially for this Ummah, for which He has made its religion very easy.

He tells us that whoever objects to the concept of abrogation is underestimating His sovereignty and power, as He says:

﴿Do you not know that Allah has power over all things? Do you not know that to Allah belongs the dominion of the heavens and the earth﴾?

If He is in control of you and of your affairs, and He directs your affairs on the basis of kindness and mercy when issuing His decrees, commands and prohibitions, then just as there is no restriction with regard to what He decrees for His slaves, by the same token no one should object to what He prescribes for His slaves of different kinds of rulings. The individual is under the control of his Lord, subject to His religious rulings and divine decrees. So how can he have any objections?

Moreover, He is also the protector and helper of His slaves; so He helps them to attain that which is in their best interests and supports them in warding off harm from them. One aspect of His being their protector is that He prescribes rulings for them as dictated by His wisdom and mercy towards them.

The one who ponders what happened of abrogation in the Qur'an and Sunnah will come to know thereby the wisdom of Allah and His mercy towards His slaves, for He helps them to attain that which is in their best interests in ways that they do not realise.



﴿أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَبْدَلِ  
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝۱۸﴾ وَكَثِيرٌ مِّنْ أَهْلِ

الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ  
 مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ  
 خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ (سورة البقرة: ١٠٨-١١٠)

- 2:108. Do you want to question your Messenger just as Moosâ was questioned before? Whoever exchanges faith for disbelief has strayed from the right path.
- 2:109. Many among the People of the Book wish they could turn you back to disbelief after you have believed, out of the envy they have in their hearts, after the truth has become clear to them. But forgive and overlook until Allah gives His command; for Allah has power over all things.
- 2:110. And establish prayer and give zakâh, and whatever good you send forth for your souls, you will find it with Allah, for Allah sees well all that you do.

Here Allah forbids the believers, or the Jews, to question their Messenger ﴿as Moosâ was questioned before﴾. What is referred to here is questioning by way of causing annoyance or raising objections, as Allah (ﷻ) says elsewhere:

﴿The People of the Book ask you to bring down for them a book from heaven. Indeed, they asked Moosâ for something even greater than that, when they said: Let us see Allah with our own eyes...﴾  
 (an-Nisâ' 4: 153)

﴿O you who believe, do not ask questions about matters which, if they were made known to you, would only cause you hardship...﴾  
 (al-Mā'idah 5: 101)

This and similar matters are forbidden.

With regard to asking in order to learn and understand, this is something praiseworthy and was enjoined by Allah when He said:

﴿...So [O people] ask those who have knowledge, if you do not know.﴾ (an-Nahl 16: 43)

This is something of which He approves, as He says: ﴿They ask you about intoxicants and gambling﴾ (2: 219). And: ﴿They ask you concerning [the property of] orphans﴾ (2: 220). And so on.

Because the kind of asking that is forbidden is blameworthy, it may lead the one who asks to disbelief, as Allah says: ﴿Whoever exchanges faith for disbelief has strayed from the right path﴾.

Then He tells them about the envy of many of the People of the Book, which has reached such a point that they wished ﴿they could turn you back to disbelief after you have believed﴾, and they strove to achieve that, plotting and planning, but their plot backfired on them, as Allah (ﷻ) says:

﴿A group among the People of the Book say: [Claim to] believe in the morning in what is revealed to the believers, but reject it at the end of the day; perhaps they may turn back [from Islam].﴾ (Āl 'Imrān 3: 72)

That was because of the envy they had in their hearts.

Hence Allah enjoined the believers to respond to their extreme mistreatment with forgiveness and to overlook it until He gave His command.

Then after that, Allah gave His command to them to fight in jihad. Thus Allah gave the believers the satisfaction of settling the score with them. So they killed some, took some prisoner and expelled others. ﴿for Allah has power over all things﴾.

Then Allah commanded them to make the most of the present time by establishing the prayer, giving zakāh and doing all kinds of acts of worship. He promised them that whatever they did of good would never be lost with Allah; rather they would find it with Him in abundance, as He would preserve it. ﴿for Allah sees well all that you do﴾.



﴿وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾﴾ (سورة

البقرة: ١١١-١١٢)

- 2:111. And they say: No one will enter paradise unless he is a Jew or a Christian. That is their own wishful thinking. Say: Produce your evidence if you are telling the truth.
- 2:112. Nay, whoever submits himself [completely] to Allah and is a doer of good will have his reward with his Lord; they will have no fear, nor will they grieve.

That is, the Jews said: No one will ever enter paradise except one who is a Jew. The Christians said: No one will ever enter paradise except one who is a Christian. Thus they ruled that paradise was for them alone. But this was just wishful thinking that cannot be accepted unless it is accompanied by proof and evidence. So ﴿Produce your evidence if you are telling the truth﴾.

The same applies to anyone who makes a claim; he must supply proof to the validity of his claim, otherwise if it was met by an opposing claim from someone else, and he had no proof either, then there would be no difference between the two. Evidence is that which proves or disproves a claim; as they have no proof, it is known that this claim of theirs is false.

Then Allah describes the ruling that is based on clear proof, which is general in application, as He says: ﴿Nay﴾, the matter is not as you wish or claim. Rather ﴿whoever submits himself [completely] to Allah﴾ that is, is sincere to Allah alone in his deeds and turns to Him with all his heart

﴿and﴾ in addition to his sincerity ﴿is a doer of good﴾ with regard to worshipping his Lord, in that he worships Him as He has prescribed – these are the only ones who are the people of paradise.

﴿[he] will have his reward with his Lord﴾ which is paradise, with all that it contains of delights

﴿they will have no fear, nor will they grieve﴾, for they will have attained that which they seek and will have been saved from that which they fear.

From this we may understand that whoever is not like that is one of the people of hell who are doomed, for there is no salvation except for those who are sincere towards Allah and follow the Messenger (ﷺ).



﴿وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ (سورة البقرة: ١١٣)

- 2:113. The Jews say: The Christians have nothing to stand on, and the Christians say: The Jews have nothing to stand on, although they both read the scripture, and those who have no knowledge say something similar; but on the Day of Resurrection Allah will judge between them concerning that wherein they differ.

Whims and desires and envy among the People of the Book reached such a degree that they regarded one another as misguided disbelievers, as the unlettered among the polytheist Arabs also did.

Other groups also made similar claims, so each group regarded others as misguided, but in the hereafter Allah will judge between those who differed on the basis of the fair principle mentioned above (2: 112), as He has told His slaves. Therefore there will be no success

or salvation on the Day of Resurrection except for those who believed in all the Prophets and Messengers, and obeyed the commands of their Lord and heeded His prohibitions. Anyone other than these is doomed.



﴿وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ﴾ (سورة البقرة: ١١٤)

2:114. And who does greater wrong than one who prevents Allah's name from being mentioned in His places of worship and strives to bring about their ruin? Such people do not deserve to enter them except in fear. For them there is disgrace in this world and grievous punishment in the hereafter.

That is, there is no one who does greater wrong or commits a greater offence than one who prevents mention of Allah, establishment of prayer and other acts of devotion in His places of worship.

﴿and strives﴾ that is, tries hard and does his utmost ﴿to bring about their ruin﴾ in both a physical and metaphorical sense. Physical ruin means destroying and demolishing them, and making them dirty by throwing rubbish into them. Metaphorical ruin means preventing people from mentioning Allah's name therein. This is general in meaning, and applies to everyone who meets this description. That includes the people of the elephant, and Quraysh when they prevented the Messenger of Allah (ﷺ) from reaching the Kaaba in the year of al-Hudaybiyah. It also includes the Christians when they destroyed Bayt al-Maqdis, and other evildoers who strive to destroy places of worship, in opposition to Allah and by way of challenging Him. Hence Allah requited them by preventing them from entering it, as prescribed in Sharia and as He decrees, except in

a state of fear and humiliation. Because they terrorised the slaves of Allah, Allah cast fear in their hearts. When the polytheists prevented the Messenger of Allah (ﷺ) from reaching Makkah, it was not long before Allah gave permission to His Messenger (ﷺ) to conquer Makkah and prevent the polytheists from coming near His House, as He said:

﴿O you who believe, truly the polytheists are impure, so do not let them come near the Sacred Mosque after this [final] year...﴾  
(at-Tawbah 9: 28)

As for the people of the elephant, Allah told us what happened to them; with regard to the Christians, Allah gave the believers power over them and they took Bayt al-Maqdis away from them.

This applies to everyone who meets this description; Allah's justice will inevitably overtake him. This is one of the great signs of which the Creator spoke before it happened, and it happened as foretold. The scholars quoted this verse as evidence that it is not permissible to permit the disbelievers to enter the mosques.

﴿For them there is disgrace﴾ that is, shame and scandal, as mentioned above, ﴿in this world and grievous punishment in the hereafter﴾.

As there is no one who does greater evil than those who prevent the name of Allah from being mentioned in His mosques, then there is no one who has greater faith than the one who strives to tend the mosques in both a physical and metaphorical sense, as Allah (ﷻ) says: ﴿The mosques of Allah are only to be visited and tended by those who believe in Allah and the Last Day...﴾ (at-Tawbah 9: 18)

Indeed, Allah (ﷻ) enjoined that His houses should be venerated and honoured, as He says:

﴿[Such lamps are lit] in houses [mosques] which Allah has ordained to be built so that His name may be remembered therein...﴾ (an-Noor 24: 36)



There are many rules that apply to mosques, all of which are based on these verses.



﴿وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ﴾

(سورة البقرة: ١١٥)

2:115. To Allah belong the east and the west, so wherever you turn, there is the Countenance of Allah. For Allah is All-Encompassing, All-Knowing.

The east and the west are singled out for mention here because they are the focal point of great signs, at which lights rise and set. So if Allah is in control of them, then He is in control of all directions.

«so wherever you turn» that is, whatever direction you face, if your taking of that particular direction is based on His command, then one of the following scenarios must apply:

Either He instructed you to face towards the Kaaba after you had been enjoined to face towards Bayt al-Maqdis;

or you are enjoined to pray whilst travelling on your mounts and the like, in which case the qibla is whatever direction a person is facing; or an individual was confused about the qibla, and tried his best to work it out and pray in that direction, then he found out that he had got it wrong;

or he is excused because he is being subjected to corporal punishment or he is sick and the like.

In all of these cases, the individual is either excused or is given particular instructions.

Whatever the case, whatever direction he takes cannot be beyond the dominion of his Lord.

«there is the Countenance of Allah. For Allah is All-Encompassing, All-Knowing». This is affirmation that Allah (ﷻ) does indeed have a Countenance or Face, in a manner that is befitting to Him, and that Allah has a Face that is not like the faces of His creation. Allah (ﷻ) is All-Encompassing in His grace and to Him belong all sublime attributes, and He knows what is in your hearts and your intentions.

Because He is All-Encompassing, All-Knowing, He has made things easy for you. To Him be all praise and thanks.



﴿وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ ۚ بَلْ لَّهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ لَّهُ قَنِينٌ ﴿١١٦﴾ بَدِيعَ السَّمَوَاتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾﴾

(سورة البقرة: ١١٦-١١٧) ﴿١١٧﴾

2:116. They say: Allah has taken unto Himself a son. Glory be to Him. Nay, to Him belongs all that is in the heavens and on earth; everything is subservient unto Him.

2:117. [He is] the Originator of the heavens and the earth: When He decrees a matter, He merely says to it, 'Be!' and it is.

«They» that is, the Jews, Christians and polytheists, and those who hold similar views

«say: Allah has taken unto Himself a son». They attributed to Him that which is not befitting to His Majesty, thus committing a grievous offence and wronging themselves. But Allah (ﷻ) responds to them with patience and forbearance, and grants them well-being and provision even though they say such terrible things that are contrary to His glory.

«Glory be to Him» – this is declaring Him to be holy and far above everything that the polytheists and transgressors attribute to Him that

is not befitting to His Majesty. Glory be to the One Who is possessed of absolute perfection in all aspects and is not lacking in any way.

As well as refuting what they say, Allah establishes proof that He is far above that, as He says: ﴿Nay, to Him belongs all that is in the heavens and on earth﴾ that is, all of them are His possessions and slaves, and He disposes of their affairs in the manner of a master with his slaves; they are subservient to Him and subject to His control. As they are all His slaves and in need of Him, whereas He has no need of them, how can any of them be His son, when a son is inevitably of the same type as his father, because he is part of him?

Allah (ﷻ) is the Subduer and the Sovereign, and you are subservient slaves; He is Independent of means and you are in need of Him. So how, despite all this, can He have a son? This is the most abominable falsehood.

Being subservient to Allah is of two types: in a general sense, it means that all of creation is under His control; in a specific sense, it means worshipping Him alone.

Then He says: ﴿[He is] the Originator of the heavens and the earth﴾ that is, He is their Creator Who created them in a perfect manner without any precedent.

﴿When He decrees a matter, He merely says to it, 'Be!' and it is﴾; nothing can be too difficult for Him or be beyond His capability.



﴿وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْئَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾﴾ (سورة البقرة: ١١٨-١١٩)

- 2:118. Those who have no knowledge say: If only Allah would speak to us or some sign would come to us. The people who came before them said something similar; their hearts are all much the same. We have made the signs clear to those who have certain faith.
- 2:119. Verily We have sent you with the truth as a bearer of glad tidings and a warner, but you will not be asked about the inhabitants of the blazing fire.

That is, the ignorant among the People of the Book and others say: Why does Allah not speak to us as He spoke to the Messengers? ﴿or some sign would come to us﴾ referring to signs that they suggest or demand on the basis of their corrupt thinking and worthless ideas, by means of which they showed audacity towards the Creator and arrogance towards His Messengers. This is like when they said:

﴿...We will never believe in you until we see Allah with our own eyes...﴾ (al-Baqarah 2: 55)

﴿The People of the Book ask you to bring down for them a book from heaven. Indeed, they asked Moosâ for something even greater than that...﴾ (an-Nisâ' 4: 153)

﴿...Why has an angel not been sent down to him, to be a warner with him? Or why is not some treasure thrown down to him, or why does he not have a garden from which to eat?...﴾ (al-Furqân 25: 7-8)

﴿They say: We will never believe in you until you cause a spring to gush forth from the earth for us.﴾ (al-Isrâ' 17: 90)

This is how they were with their Messengers: they would ask for signs by way of causing annoyance and out of stubbornness, not by way of seeking signs so that they might be guided. Their aim was not to clarify the truth, because the Messengers had already brought such signs that lead people to believe. Hence Allah (ﷻ) says: ﴿We have made the signs clear to those who have certain faith﴾. Everyone

who had certain faith had already come to know, from the clear signs and proof of Allah, that by means of which he developed certainty and warded off doubts.

This is followed by some concise, brief verses that prove the truthfulness of the Prophet (ﷺ) and the soundness of his message: ﴿Verily We have sent you with the truth as a bearer of glad tidings and a warner﴾. This includes the signs that he brought, which may be summed up in three things: the message itself; his attitude and conduct; and that which he brought of the Qur'an and Sunnah.

The first and second are included in the words ﴿Verily We have sent you﴾ and the third is included in the words ﴿with the truth﴾.

With regard to the first, which is the message itself, the state of the earth's population before the Prophet (ﷺ) came is well established: they used to worship idols, fire and the cross, and they had altered their religions until they were sinking in the darkness of disbelief, which had encompassed and overwhelmed them, apart from some remnants of the People of the Book who had vanished shortly before the Prophet's mission began.

It is known that Allah (ﷻ) did not create humanity in vain and He did not neglect or forsake them, because He is Most Wise, All-Knowing, Mighty and Most Merciful. By His wisdom and His mercy towards His slaves, He sent this great Messenger (ﷺ) to them, to enjoin worship of the Most Gracious alone, with no partner or associate. Hence by examining his message, the wise person will realise that it is a message of truth, as well as a tremendous sign that he is indeed the Messenger of Allah (ﷺ).

With regard to the second matter, anyone who comes to know the Prophet (ﷺ) properly and learns of his character and teachings before his mission began, how he grew up with the best of characteristics, which only increased in nobility and greatness, will realise that this can be nothing other than the character of the perfect Prophets,

because Allah (ﷻ) has made the individual's attitude and character the foremost means of knowing that person and the greatest proof of whether he is sincere or lying.

With regard to the third matter, which is knowing what the Prophet (ﷺ) brought of laws and the Holy Qur'an, which contains true stories and enjoins good and forbids all kinds of evil, as well as astonishing miracles, all the signs that indicate that he truly is a Prophet of Allah are included in these three categories.

﴿a bearer of glad tidings﴾ that is, glad tidings of blessings and happiness in this world and in the hereafter, to those who obey you  
 ﴿and a warner﴾ of misery and doom in this world and in the hereafter, to those who disobey you.

﴿but you will not be asked about the inhabitants of the blazing fire﴾ that is, you are not responsible for them; your duty is only to convey the message, and the reckoning is for Us.



﴿وَلَنْ رَضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصْرَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنْ هَدَىٰ اللَّهُ هُوَ الْمُهْدَىٰ  
 وَلَئِنْ أَتَبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ﴾

(سورة البقرة: ١٢٠)

2:120. The Jews and the Christians will never be pleased with you until you follow their religion. Say: Verily the guidance of Allah is the [only] guidance. If you were to follow their desires after the knowledge that has come to you, then you would have neither protector nor helper against Allah.

Here Allah tells His Messenger (ﷺ) that the Jews and Christians will never be pleased with him unless he follows their religion, because they call people to the religion which they themselves are following,

claiming that it is truth. So say to them: «Verily the guidance of Allah» with which I have been sent «is the [only] guidance».

With regard to what they are following, it is whims and desires, based on the fact that Allah then says: «If you were to follow their desires after the knowledge that has come to you, then you would have neither protector nor helper against Allah».

This represents stern instructions not to follow the whims and desires of the Jews and Christians, or to imitate them in that which is exclusive to their religions. Although this is addressed to the Messenger of Allah (ﷺ), his Ummah is also included in that, because what matters is the general application of the verse, regardless of whom it specifically addresses, just as what matters is the general meaning of the text, not the specific reason for which it is given.



﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَن يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾﴾  
 ﴿يَبْنَیْ اِسْرَءِیْلَ اذْكُرُوا نِعْمَتِيَ الَّتِي اَنْعَمْتُ عَلَیْكُمْ وَاَنِّیْ فَضَّلْتُكُمْ عَلَی الْعَالَمِیْنَ ﴿١٢٢﴾﴾  
 ﴿وَاتَّقُوا یَوْمًا لَا تَجْزِی نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ یُنصَرُونَ ﴿١٢٣﴾﴾ (سورة البقرة: ١٢١-١٢٣)

- 2:121. Those to whom We have sent the Book read it as it should be read; they are the ones who [truly] believe in it. And those who disbelieve in it, they are the losers.
- 2:122. O Children of Israel, remember the blessing I bestowed upon you, and that I favoured you over all other nations.
- 2:123. Then fear a day when no soul will avail another, no compensation will be accepted from it, no intercession will benefit it nor will they be helped.

Here Allah (ﷻ) tells us that those to whom He sent the Book and on whom He bestowed His great favour, ﴿read it as it should be read﴾ that is, they follow it as it should be followed. Reading (*tilâwah*, *lit.* recitation) may mean following. So they regard as permissible that which it permits, they regard as forbidden that which it forbids, they act upon its clear and unambiguous verses, and they believe in its ambiguous verses. These are the ones among the People of the Book who are blessed, those who acknowledge the blessings of Allah and give thanks for them; they believe in all the Messengers and do not differentiate between any of them.

These are the true believers, not those among them who said: ﴿We believe in that which was revealed to us; yet they disbelieve in that which came after it﴾ (2: 91). Hence, Allah warned them by saying: ﴿And those who disbelieve in it, they are the losers.﴾ (2: 121).

We have discussed previously the commentary on the following verse.



﴿وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴿١٢٤﴾ وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنَا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْمُكَيِّفِينَ وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾﴾ (سورة البقرة: ١٢٤-١٢٥)

- 2:124. And [remember] when Ibrâheem was tested by his Lord with certain commands, which he fulfilled. He [Allah] said: I will make you a leader of people. He said: And also from among my progeny? He said: My covenant does not extend to the transgressors.
- 2:125. And [remember] when We made the House a focal point for the people, and a sanctuary [and said]: Take the Station of Ibrâheem



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as a place of prayer. We commanded Ibrâheem and Ismâ'eel, that they should purify My House for those who circumambulate it or stay there [for worship], or bow or prostrate there.

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Here Allah tells us about His slave and close friend Ibrâheem (عليه السلام), whose leadership and virtue are universally acknowledged and whom all the groups of the People of the Book, and even the polytheists, claim as a leader. Allah tells us that He tried and tested him with certain commands and prohibitions, which is how Allah usually tests His slaves, to highlight those who are insincere and cannot be steadfast at the time of trial, and to demonstrate those who are sincere and will be elevated in status by means of the test, their deeds will be purified and they will be cleansed of sin. One of the greatest of them in this regard is Ibrâheem (عليه السلام).

He did what Allah commanded him to do, properly and perfectly. Allah appreciated that and He still appreciates it, as He said: ﴿I will make you a leader of people﴾ that is, they will follow your example and your guidance, and will walk behind you to their eternal bliss; you will be highly thought of forever, you will attain a great reward and you will be venerated by everyone.

This, surely, is the highest status for which people may compete and strive hard, the greatest achievement of the Messengers of firm resolve and each sincere follower of theirs who is calling to Allah and to His way.

When Ibrâheem attained that high status, he sought that for his descendants too, so that his status and that of his descendants would become even higher. This is also a reflection of his leadership, his sincerity towards the slaves of Allah and his desire to increase the numbers of those who lead others on the straight path; how great was his ambition and status.

Allah answered his prayer and told him of the reason why some may be prevented from attaining this status, as He said: ﴿My covenant

does not extend to the transgressors». What is meant is: leadership in religion cannot be attained by one who wrongs and harms himself and brings himself down, because transgression is contrary to this status, which can only be attained by means of patience and strong faith. In other words, those who will be qualified to attain this status will be those who have a high level of faith, do a great deal of righteous deeds and are possessed of good characteristics, a good attitude, and complete love of Allah, fearing Him and turning to Him. How could a transgressor attain such a status? The implicit meaning of this verse is that anyone other than the transgressor may attain a position of leadership, but only after meeting its conditions.

Then Allah (ﷻ) refers to a lasting sign that is indicative of Ibrâheem's leadership, which is this sacred House, pilgrimage to which is one of the five pillars of Islam, a means of erasing sin.

In that House we see the legacy of Ibrâheem and his descendants, which offers proof of his leadership and reminds us of how he was. Allah (ﷻ) says: «And [remember] when We made the House a focal point for the people» that is, a place to which they return to attain religious and worldly benefits; it is a place that they frequent and never tire of it.

«and a sanctuary» that is, it is a place where everyone feels safe, even wild animals and inanimate things such as trees.

Hence during the jâhiliyah, despite their polytheism, the people venerated it immensely, to such a degree that if a man found his father's killer in the sanctuary, he would not disturb him. When Islam came, it further emphasised the sanctity, veneration and honour of the House.

«Take the Station of Ibrâheem as a place of prayer». It may be that what is meant here is the well-known Maqâm (Station), the position of which now is in front of the door of the Kaaba, where two *raka'ât* are prayed following *tawâf* (circumambulation of the Kaaba), which it is recommended to offer behind the Station of Ibrâheem. This is

the view of the majority of commentators. It may also be understood as referring to all the places where Ibrâheem stood or halted during Hajj, which refers to all the rituals, namely ṭawâf (circumambulation of the Kaaba), *sa'iy* (going between Şafâ and Marwah), standing in 'Arafah and Muzdalifah, stoning the *jamarât* (stone pillars), offering the sacrifice, and other actions that are done during Hajj.

Hence what is meant by the words «a place of prayer» is a place of worship; in other words, follow his example in the rituals of Hajj. It may be that this is a more appropriate meaning, because that would also include the first meaning (the two raka'ât following ṭawâf), and the wording may indicate that.

«We commanded Ibrâheem and Ismâ'eel, that they should purify My House» that is, We revealed to them and instructed them to purify the House of Allah, ridding it of all traces of polytheism, disbelief, sin, abomination, impurities and filth, so that it might be «for those who circumambulate it» and «stay there [for worship], or bow or prostrate there» that is, those who pray there. Ṭawâf is mentioned first, because it is unique to al-Masjid al-Ḥarâm; that is followed by mention of staying there (for worship), which is known as *i'tikâf* (devotional retreat), one of the conditions of which is that it should be done in a mosque. Prayer is mentioned last, although it is a superior act, because it is not specific to the mosque and may be offered anywhere.

Allah attributed the House to Himself for several reasons, such as the following:

- So that Ibrâheem and Ismâ'eel would pay extra attention to purifying it, because it is the House of Allah, so they would strive hard and do their utmost.
- The fact that it is described as Allah's House is a sign of honour; this is an implicit instruction to His slaves to venerate and honour it.
- The fact that it is connected to Allah is what makes people's hearts attached to it.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَنِيسَ الْمَصِيرُ﴾

(سورة البقرة: ١٢٦)

2:126. And [remember] when Ibrâheem said: My Lord, make this a city of peace, and provide its people with fruits, those among them who believe in Allah and the Last Day. [Allah] said: As for those who disbelieve, I will grant them enjoyment for a short while, but then I will drive them towards the punishment of the fire; what a hapless journey's end.

That is, remember when Ibrâheem prayed for this House and its environs, that Allah should make it a city of peace and provide its people with various kinds of fruits, then he limited this supplication to the believers, out of appropriate manners before Allah, because his first request concerning leadership had been general (in the sense that he prayed for all of his offspring) and the response had been limited to those other than the transgressors among them.

Hence when he prayed for provision for them, he limited it to the believers, although the provision of Allah encompasses believers and disbelievers, disobedient and obedient. Allah said: ﴿As for those who disbelieve﴾ that is, I shall grant provision to all of them, Muslims and disbelievers alike; as for the Muslims, they will use that provision to help them in worshipping Allah, then they will move from that to the delights of paradise; as for the disbelievers, they will enjoy it for a short while

﴿but then I will drive them﴾ that is, force them and bring them reluctantly

﴿towards the punishment of the fire; what a hapless journey's end﴾.



﴿وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾﴾

(سورة البقرة: ١٢٧-١٢٩)

- 2:127. And [remember] when Ibrâheem and Ismâ'eel raised the walls of the House [saying]: Our Lord! Accept [this] from us, for You are the All-Hearing, the All-Knowing.
- 2:128. Our Lord! Make us both Muslims submitting to You, and of our descendants a nation that is Muslim, submitting to You; and teach us our rituals [of pilgrimage]; and accept our repentance, for You are the Acceptor of repentance, the Most Merciful.
- 2:129. Our Lord, send to them a Messenger from among them, who will recite Your revelations to them, teach them the Book and wisdom, and purify them; for You are the Almighty, the Most Wise.

That is, remember Ibrâheem and Ismâ'eel, when they were building the walls of the House from the foundation upwards, and how they persisted in this great task with an attitude of both fear and hope. Whilst they were striving to complete this task, they prayed to Allah to accept their deeds from them, so that it might be a blessing for all.

They prayed for themselves, and for their offspring to be Muslim; what this signifies is humility in the heart and submission to Allah, which is reflected in outward behaviour.

﴿and teach us our rituals [of pilgrimage]﴾ that is, show us, demonstrate them before us so that we may see them, because seeing is more effective for the purpose of learning. It may be that what is

meant by rituals (*manâsik*) is all the actions of Hajj, as indicated by the context and story, or it may be that the meaning is more general than that, and refers to all of Islam and all acts of worship, as indicated by the general meaning; the word *nusuk* (rituals, from the same root as *manâsik*) originally means worship, but came to be used primarily in reference to the acts of worship performed during Hajj. Thus what they meant by their supplication was to be guided and enabled to acquire beneficial knowledge and to do righteous deeds. As it is the case that human beings – no matter how hard they try – will always fall short and need to repent, they (Ibrâheem and Ismâ'eel) said: «and accept our repentance, for You are the Acceptor of repentance, the Most Merciful».

«Our Lord, send to them a Messenger from among them» that is, to all our descendants, so as to increase them in status and so that they will know him properly and follow him.

«who will recite Your revelations to them» and teach them the words «teach them the Book and wisdom» and teach them the meanings.

«and purify them» by guiding them to do righteous deeds and to rid themselves of evil deeds because of which the soul cannot be purified unless one rids oneself of them.

«for You are the Almighty» that is, the Subduer of all things, Whose power none can resist

«the Most Wise» Who puts things in the right place. I implore You by Your glory, might and wisdom, to send among them this Messenger. Allah answered their prayer and sent this noble Messenger, by means of whom Allah had mercy on his descendants in particular, and on all of humankind in general. Hence the Prophet (ﷺ) said:

«I am the answer to the prayer of my father Ibrâheem.» (Recorded and authenticated by Ibn Katheer)

Because Allah showed this great respect to Ibrâheem and told us of his perfect qualities, He said:



﴿وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدِ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ﴾ (١٣٠) إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾ وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُم مَّا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ (سورة البقرة: ١٣٠-١٣٤)

- 2:130. And who turns away from the religion of Ibrâheem but one who debases himself with folly? We chose him in this world, and in the hereafter he will be among the righteous.
- 2:131. [Remember] when his Lord said to him: Submit [to Me], he said: I submit to the Lord of the worlds.
- 2:132. And Ibrâheem enjoined his sons to do the same, as did Ya'qoob [saying]: O my sons, Allah has chosen this religion for you; so do not die except as Muslims.
- 2:133. Or were you present when death came to Ya'qoob? He said to his sons: What will you worship after I am gone? They said: We will worship your God and the God of your fathers, of Ibrâheem, Ismâ'eel and Is-hâq, One God, and To Him we submit [as Muslims].
- 2:134. That is a nation which has [already] passed away; they will have what they earned and you will have what you earn, and you will not be questioned about what they used to do.

That is, no one turns away ﴿from the religion of Ibrâheem﴾ after coming to know of his virtues ﴿but one who debases himself with folly﴾ that is, he transgresses against himself and humiliates himself, accepting for himself that

which is inferior, and he sold his soul for a cheap price. By the same token, there is no one who is wiser or more mature than one who follows the religion of Ibrâheem. Then Allah tells us of Ibrâheem's status in this world and the hereafter:

﴿We chose him in this world﴾ that is, We selected him and guided him to do good deeds, by virtue of which he became one of the chosen and truly good (cf. 38: 47).

﴿and in the hereafter he will be among the righteous﴾ who will have the highest status.

﴿[Remember] when his Lord said to him: Submit [to Me], he said﴾ in obedience to his Lord: ﴿I submit to the Lord of the worlds﴾ with sincerity, affirming His oneness, out of love for Him and turning to Him. So tawḥeed (affirming the oneness of Allah) became his defining characteristic.

Then he passed down that legacy of tawḥeed (pure monotheism) to his descendants, enjoining it upon them and leaving it as a word to endure among those who came after him, that they might turn back (to Allah) (cf. 43: 28). Thus it was handed down from one to another, until it reached Ya'qoob, who enjoined it upon his sons.

So you – O sons of Ya'qoob – see that your father enjoined it upon you in particular, so you are obliged to submit completely and follow the Seal of the Prophets, as Ya'qoob said:

﴿O my sons, Allah has chosen this religion for you﴾ that is, He selected it for you, out of mercy and kindness towards you, so adhere to it, follow it and mould your character in accordance with its teachings, so that you may persist in that; and do not let death come to you except when you are adhering to that, because whoever lives his life following something will die in that state, and whoever dies following something will be resurrected in the same state.

As the Jews claimed to be following the religion of Ibrâheem, and of Ya'qoob after him, Allah said, denouncing them:



﴿Or were you present when death came to Ya'qoob?﴾ And he said to his sons, by way of testing them and so as to have the joy of certainty whilst he was still alive that they would adhere to what he enjoined upon them:

﴿What will you worship after I am gone?﴾ They answered him in a way that brought him joy, as they said:

﴿We will worship your God and the God of your fathers, of Ibrâheem, Ismâ'eel and Is-hâq, One God﴾ and we will not associate anything with Him or regard anyone as equal to Him

﴿and to Him we submit [as Muslims]﴾. Thus they combined monotheism with righteous deeds.

It is well known that they (the Jews of Madinah) were not present when Ya'qoob died, because they did not yet exist. As they were not present, Allah tells us that he (Ya'qoob) enjoined his sons to follow the path of monotheism, not Judaism.

Then Allah (ﷻ) says:

﴿That is a nation which has [already] passed away﴾ and no longer exists

﴿they will have what they earned and you will have what you earn﴾ that is, each person has his own deeds and will be requited according to what he did; no one will be brought to account for the sin of another and no one will benefit except from his own faith and piety. So your preoccupation with them and your claims that you are following their religion, and your being content with mere words are matters that do not make sense, because there is no reality to them. Rather what you must do is examine your own situation and see whether it will help you to attain salvation or not.



﴿وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ (سورة البقرة: ١٣٥)

- 2:135. They say: Become Jews or Christians, then you will be rightly guided. Say: Rather the religion of Ibrâheem the monotheist, and he was not one of those who ascribe partners to Allah.

That is, both the Jews and the Christians called upon the Muslims to enter their religion, claiming that they were the ones who were truly guided and others were misguided. So say to him, answering in a clear way so as to settle the matter: «Rather» we follow «the religion of Ibrâheem the monotheist» that is, turning to Allah alone and turning away from everything other than Him, on the basis of adhering to monotheistic belief and shunning polytheism. This is the one in following whom there is guidance, and turning away from his religion constitutes disbelief and misguidance.



﴿قُولُوا ءَامَنَّا بِاللّٰهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَيْكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ  
وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ  
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (سورة البقرة: ١٣٦)

- 2:136. Say: We believe in Allah, and that which has been sent down to us, and that which was sent down to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob, and the tribes, and that which was given to Moosâ and 'Eesâ, and that which was given to [all] Prophets from their Lord. We make no distinction between one and another of them, and to Him we have submitted [in Islam].

This verse includes everything that one must believe in. It should be noted that *eemân* (faith or belief) refers to complete affirmation in the heart of these principles, an affirmation that includes both deeds of the heart (that is, beliefs and emotions) and physical actions. In that sense *eemân* includes Islam and it includes all righteous deeds,

which are part of and a reflection of eemân. Whenever the word 'eemân' is mentioned on its own, it includes everything mentioned above. Similarly, when the word 'Islam' appears on its own, it includes eemân. When the two words are mentioned together, eemân refers to what is in the heart of belief and affirmation, and Islam refers to outward physical deeds. The same applies when eemân and righteous deeds are mentioned together.

The word ﴿Say﴾ means speak verbally that which is in accordance with what is in your hearts. This is what brings reward, because just as uttering words without belief in the heart is hypocrisy and disbelief, by the same token, mere words that have no basis in belief have no impact and are of little benefit. Even though the individual will still be rewarded for saying good words, if they are good and he basically believes, there is still a difference between mere words and that which is based on deeds of the heart (strong faith and good intentions).

The word ﴿Say﴾ refers to announcing one's belief openly and calling people to it, because this is the foundation of religion.

﴿We believe﴾ – here the action is attributed to the entire Ummah (as it appears in the plural form), which indicates that it is obligatory for the Ummah to hold fast, all together, to the rope of Allah, and encourages them to be united so that their call will be one and their efforts will be united. This implies that the Ummah should not be divided and that the believers are like a single body.

﴿Say: We believe in Allah...﴾. These words indicate that it is permissible for a person to attribute faith to himself in a specific manner (namely, belief in Allah); rather it is obligatory to do so, which is different than saying "I am a believer" and the like, because no one should say any such thing without adding the words *in shâ' Allâh* (if Allah wills), because otherwise it may come under the heading of praising oneself and testifying that one has faith.

«We believe in Allah» means we believe that He exists, is One, has all the attributes of perfection, is above all shortcomings and defects, is the only One Who is deserving of all worship and no partners are to be ascribed to Him in any way whatsoever.

«and that which has been sent down to us» – this includes the Qur'an and the Sunnah, because Allah (ﷻ) says:

«...For Allah has sent down to you the Book and wisdom...» (*an-Nisā' 4: 113*)

Thus it includes belief in what the Book of Allah and the Sunnah of His Messenger (ﷺ) tell us about the attributes of Allah, the attributes of His Messengers, the Last Day, and the unseen, both past and future, and what they (the Qur'an and Sunnah) include of Islamic rulings, *hadd*<sup>12</sup> punishments and so on.

«and that which was sent down to Ibrâheem...». This points to belief in all the Books that were sent down to all the Prophets, as well as belief in the Prophets in general and those whose names are mentioned in this verse in particular, because of their high status and the fact that they received major laws. What is required with regard to belief in the Prophets and Books is that we should believe in them in general terms, and with regard to those about whom one learns more details, we must believe in them in detail.

«We make no distinction between one and another of them» that is, we believe in all of them. This is something that is unique to the Muslims, who alone have this belief, as opposed to those who claim to be followers of other religions. Even though the Jews, Christians, Sabians and others claim to believe in some of the Messengers and Books, they disbelieve in others and make distinctions between the Messengers and Books, believing in some and not in others. This proves that their belief is invalid, because the Messenger in whom

<sup>12</sup> *hadd* (pl. *hudood*): Specific punishments prescribed in Sharia for specific offences such as theft and fornication.

they claim to believe affirmed all of the Messengers, especially Muhammad (ﷺ). So if they disbelieve in Muhammad (ﷺ), then they have disbelieved and rejected what their Messenger told them, so they have rejected their Messenger.

﴿and that which was given to [all] Prophets from their Lord﴾. This indicates that the gift of religious commitment is the true gift that is connected to happiness in this world and in the hereafter. Allah did not instruct us to believe in what was given to the Prophets of authority, wealth and the like; rather He commanded us to believe in what they were given of scriptures and laws.

This verse also teaches us that the Prophets conveyed the message from Allah and were intermediaries between Allah and His creation in conveying His religion; they had nothing else to do with it.

The phrase ﴿from their Lord﴾ indicates that as part of His perfect Lordship and care towards His slaves, He sent the Books down to them and sent the Messengers to them. His Lordship dictates that He should not neglect or ignore them.

If what was given to the Prophets only came to them from their Lord, then this shows the difference between true Prophets and imposters; we can tell the difference simply by knowing what they call people to, for the Messengers only call people to good and they only forbid everything that is evil. Moreover, each of them confirms the others, testifying that they told the truth, with no contradiction because it is all from their Lord.

﴿...If it [the Qur'an] had been from anyone other than Allah, they would surely have found therein many contradictions.﴾ (an-Nisā' 4: 82)

This is in contrast to those who falsely claim to be prophets; there will inevitably be contradictions in the stories they tell and in what they enjoin and forbid; this will be quite clear to anyone who examines their cases and finds out what they advocated.

As Allah has explained everything that is to be believed in, in general and specific terms, and as mere words are not sufficient unless accompanied by actions, He said: ﴿and to Him we have submitted [in Islam]﴾ that is, we have submitted to His greatness and we worship Him alone, both inwardly and outwardly, sincere to Him in worship.

This verse, although it is very brief and concise, refers to the three types of tawḥeed: tawḥeed ar-ruboobiyah (affirmation of the oneness of the divine Lordship), tawḥeed al-uloohiyah (affirmation of the oneness of divinity), and tawḥeed al-asmâ' waṣ-ṣifât (affirmation of the oneness of the divine names and attributes). It also includes belief in all the Messengers and all the Books. After mentioning the Prophets in general, then mentioning some by name, it points to the superiority of those who are named. It also refers to belief in the heart that is reflected in words and deeds; sincerity to Allah alone; the difference between true Messengers and impostors who claim to be prophets; how Allah teaches His slaves what to say; His mercy and kindness towards them by bestowing all kinds of religious blessings upon them that are connected to their happiness in this world and the hereafter. Glory be to the One Who made His Book explain all things, and made it a guidance and mercy to the believers.



﴿فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (سورة البقرة: ١٣٧)

- 2:137. So if they believe as you believe, then they are rightly guided; but if they turn away, then it is they who are entrenched in opposition; but Allah will suffice you against them, and He is the All-Hearing, the All-Knowing.

That is, if the People of the Book ﴿believe as you believe﴾, O believers, in all the Messengers and all the Books, foremost among whom, and the final and the best of them, is Muhammad (ﷺ) and the Qur'an, and they submit to Allah alone and do not differentiate between any of the Messengers of Allah, ﴿then they are rightly guided﴾ to the straight path which leads to paradise. In other words, there is no other way for them to be guided except by means of this faith; it is not as they claim: ﴿Become Jews or Christians, then you will be rightly guided﴾ (2: 135). They claim that guidance is only to be found in their religion, but guidance means knowing the truth and acting upon it, the opposite of which is misguidance by failing to acquire knowledge and misguidance by failing to act upon the knowledge acquired. This is the opposition in which they were entrenched, as they turned away. The one who is entrenched in opposition is the one who is on one side whilst Allah and His Messenger are on the other side; this opposition in which they are entrenched means hostility and extreme enmity, which in turn dictates that they would strive their utmost to harm the Messenger. Hence Allah promised His Messenger that He would suffice him against them, because He is All-Hearing Who hears all voices, despite their different languages and the varying needs of people; and He is All-Knowing, Who knows what is before them and what is behind them, He knows the unseen and the seen, He knows what is apparent and what is hidden. As this is the case, then Allah will suffice you against their evil. And Allah did indeed fulfil His promise to His Messenger and gave him power over them, so that he killed some of them, took some of them captive and expelled others, banishing them in all directions.

This is one of the miracles of the Qur'an, which was foretelling an event before it happened, which then unfolded as foretold.



﴿صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ﴾ (سورة البقرة: ١٣٨)

(١٣٨)

2:138. [Our religion] takes its colour from Allah, and who can give a better colour than Allah? And it is He Whom we worship.

That is, adhere to the colour given by Allah, which is His religion, and follow it completely, both inwardly and outwardly, with all of its beliefs, at all times, so that it will become like a colour for you, one of your characteristics. Once it becomes one of your characteristics, then you will follow its instructions willingly and lovingly, and religious commitment will become second nature to you, like the colour of a garment which has become an integral part of it. Thus you will attain happiness in this world and the hereafter, because Islam encourages good characteristics, good deeds and sublime aims. Hence Allah says, by way of making people think: ﴿and who can give a better colour than Allah?﴾ that is, there is no better colour than that which He gives.

If you want to know some examples that highlight the difference between the colour given by Allah and others, then compare a thing with its opposite. What do you think of a person who has a sound belief in his Lord, which has an impact on his attitude and behaviour, so that he continues to acquire all good characteristics and do all good deeds, conducting himself in the best manner and abandoning all bad characteristics, immoral deeds and shameful actions, so that he has the character of sincerity in word and deed and is patient, forbearing, dignified, courageous, kind in word and deed, loving Allah, fearing His punishment and hoping for His reward? Such a one has the attitude of sincerity towards Allah and kindness towards his slaves.

Then compare him to a person who disbelieves in his Lord, turns away from Him and turns instead to other, created beings. Thus he



acquires bad characteristics, such as disbelief, polytheism, lying, treachery, deceit, cheating, lack of dignity and mistreating people in word and deed. Such a one has no sincerity towards Allah and shows no kindness to His slaves.

Thus it will become clear to you that there is a great difference between the two, and you will clearly see that there is no colour better than that given by Allah. This in turn implies that there is no colour that is worse or uglier than that of the one who colours himself with something other than the colour given by Allah and follows a religion other than His.

﴿And it is He Whom we worship﴾. This further explains that colour, which is adhering to these two principles, namely sincerity towards Allah and following (the Qur'an and Sunnah), because worship is a word that includes everything that Allah loves and is pleased with of actions, words, attitudes and beliefs, and it cannot be pleasing to Him unless it was prescribed by Allah on the lips of His Messenger (ﷺ). Sincerity means doing these actions for the sake of Allah alone. The structure of this sentence in Arabic indicates that worship is exclusively for Allah alone, and that this worship is to be done persistently and on an ongoing basis, to indicate that this is a characteristic that is like a colour that remains with them all the time.



﴿قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ وَنَحْنُ لَهُ  
مُخْلِصُونَ﴾ (سورة البقرة: ١٣٩)

2:139. Say: Would you dispute with us about Allah, when He is our Lord and your Lord? We have our deeds and you have your deeds, and we are sincerely devoted to Him.

What is meant by dispute is an argument between two or more people having to do with a controversial matter, in which each disputant is trying to support his own view and nullify that of his opponent, each of them striving to establish proof to that effect. What is required when engaging in dispute is to do it in the best manner, by keeping it brief in a way that could bring the misguided back to the right path, establish proof against the stubborn, clarify the truth and shed light on falsehood. If the argument develops and goes beyond these bounds, then it becomes pointless, an argument that does not lead to anything good, and it may in fact lead to some negative consequences.

The People of the Book claimed that they were closer to Allah than the Muslims, but this was a mere claim that required proof and evidence. If the Lord of all is One and He is not your Lord alone to the exclusion of us, and both we and you have our deeds, then we and you are equal in that regard. This means that neither of the two parties is closer to Allah than the other, because differentiating when you are equal in a particular matter, without there being anything to differentiate between you, is a false claim; differentiating between two who are equal is obviously stubborn and arrogant. Rather what makes one superior to the other is sincerity towards Allah alone in righteous deeds, and this is something that is a characteristic of the believers only. Therefore they are closer to Allah than others, because sincerity is the way to salvation. This is the difference between the close friends of Allah and the close friends of the Shayṭān, on the basis of the characteristics that truly matter and are recognised by people of reason, and are only disputed by those who are arrogant and ignorant. In this verse, we see a subtle hint which guides us to the best way to present our case in an argument; it also tells us that matters are based on noticing the similarities and differences between two things.



﴿أَمْ يَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ أَعَلَيْكُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ﴾ (سورة البقرة: ١٤٠)

2:140. Or would you say that Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob and the Tribes were Jews or Christians? Say: Do you know better, or does Allah? And who does greater wrong than those who conceal a testimony they have received from Allah? But Allah is not unaware of what you do.

This refers to another claim on their part and another argument about the Messengers of Allah. They claimed that they were closer to the Messengers than the Muslims were.

But Allah refuted that by saying ﴿Do you know better, or does Allah?﴾ Elsewhere, Allah says:

﴿Ibrâheem was neither a Jew nor a Christian, but he was a monotheist, a Muslim, and he was not one of those who ascribe partners to Allah.﴾ (Âl 'Imrân 3: 67)

But they said that he was a Jew or a Christian.

Either they are the ones who are telling the truth and have knowledge of that, or Allah (ﷻ) is the One Who is telling the truth and has knowledge of that. One of the two must inevitably be true; the answer is not stated explicitly but it is absolutely clear and so obvious that there is no need to say that it is Allah Who knows best and is most truthful, and the like. The answer is obvious to everyone; this is like saying: is the night more illuminating, or the day? Is the fire hotter, or water? Is polytheism better, or monotheism (tawhîd)? And so on.

Anyone with the slightest common sense will know this; indeed even the Jews and Christians themselves know it. They know that

Ibrâheem and other Prophets were neither Jews nor Christians, but they concealed this knowledge and testimony, hence their wrongdoing is the worst. Hence Allah (ﷻ) says: ﴿And who does greater wrong than those who conceal a testimony they have received from Allah?﴾ This is testimony that they have; it was entrusted to them by Allah and not by any created being, so they should have paid attention to it by declaring it, but they concealed it and showed the opposite. Thus they combined the sin of concealing the truth and not speaking it with the propagation of falsehood. Is this not the greatest wrongdoing? Indeed it is, and they will receive the harshest punishment. Hence Allah says: ﴿But Allah is not unaware of what you do﴾. Rather He has recorded and listed their deeds and has stored up the punishment for them. What a bad punishment theirs will be, and what a bad final abode the fire will be. This is the Qur'anic style, to mention the knowledge and power of Allah after verses that refer to the deeds that He will punish.

Then Allah (ﷻ) says:



﴿يَلِكْ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ﴾ (سورة البقرة: ١٤١)

2:141. That is a nation which has [already] passed away; they will have what they earned and you will have what you earn, and you will not be questioned about what they used to do.

The meaning of this verse has been discussed above. It is repeated in order to put an end to anyone pinning his hopes on any created being; what matters is the attributes that a person acquires, not the deeds of his forefathers. What really benefits the individual is his deeds and not his lineage.



﴿ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْنَاهُمْ عَنْ قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِمْ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴾ (١٤٢) وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِنَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿١٤٣﴾ (سورة البقرة: ١٤٢-١٤٣)

- 2:142. The fools among the people will say: What has turned them from the qibla [direction of prayer] towards which they used to face? Say: To Allah belong the east and the west: He guides whom He will to a path that is straight.
- 2:143. Thus We have made of you an Ummah justly balanced, that you might be witnesses over humankind, and the Messenger might be a witness over you; and We prescribed the qibla towards which you used to face, only in order to know those who would follow the Messenger from those who would turn on their heels. It was indeed difficult, except for those whom Allah guided. Allah will never let your faith go to waste, for Allah is to all people Most Compassionate, Most Merciful.

The first verse is miraculous and offers consolation and reassurance to the believers. It discusses an objection and the answer to it in three ways; it gives a description of the ones who raised this objection and a description of the one who submits to the ruling and religion of Allah.

Here Allah (ﷻ) tells us that the fools among the people are going to raise this objection. They are the ones who do not know what is good for themselves; rather they cause loss for themselves and sell their souls for the cheapest price. They are the Jews and Christians, and others like them, who object to the rulings and laws of Allah. The

background here is that the Muslims were enjoined to face towards Bayt al-Maqdis (Jerusalem) for the duration of their time in Makkah, then approximately one and a half years after the migration (Hijrah) to Madinah, by His wisdom, Allah commanded them to face towards the Kaaba. Then He told them that the fools among the people would inevitably say: «What has turned them from the qibla [direction of prayer] towards which they used to face?» For they used to face towards Jerusalem, so what has made them turn away from it? This is an objection to Allah's ruling, law, grace and kindness. So Allah consoled the believers by telling them what was going to happen and pointing out that it would only come from those who were foolish, lacking in reason, forbearance and religious commitment, so do not pay any attention to them, because you know where this talk is coming from. The wise person pays no attention to the objections of the fool, and does not worry about him. This verse indicates that no one objects to the rulings of Allah but one who is foolish, ignorant and stubborn. As for the wise and rational believer, he accepts the rulings of his Lord and submits to them, as Allah (ﷻ) says:

«It is not fitting for any believing man or believing woman, when Allah and His Messenger have decided concerning a matter, to have any choice in that matter...» (*al-Ahzāb* 33: 36)

«But no, by your Lord, they will not [truly] believe until they make you [O Muhammad] judge in all disputes between them, then find in their hearts no reservations about your verdicts, but accept them wholeheartedly.» (*an-Nisā'* 4: 65)

«The only response of the believers, when they are called to Allah and His Messenger so that he may judge between them, is to say: We hear and we obey...» (*an-Noor* 24: 51)

The fact that Allah describes them as «The fools» is sufficient to reject what they say, with no need for further refutation.

But Allah (ﷻ) did not leave this specious argument without dispelling it and highlighting the flaws in the argument that may influence some people. So He said: «Say» in response to them:

﴿To Allah belong the east and the west: He guides whom He will to a path that is straight﴾ that is, as the east and the west both belong to Allah, there is no direction that is beyond His dominion. Moreover, He guides whom He will to a path that is straight, and part of that is His guiding you to this qibla, which was the way of your father Ibrâheem. So why are these people objecting to your turning towards a qibla or direction that is under Allah's dominion, for you are not facing towards any direction that does not belong to Him? Therefore one must submit to His command, if only for no other reason than this. So how about if, by His grace and kindness, Allah has guided you to that? Then the one who is objecting to you is in fact objecting to the grace of Allah, out of envy and resentment towards you.

Because Allah says: ﴿He guides whom He will to a path that is straight﴾, and what is stated in general terms is to be understood in the light of another verse that is more specific, there are reasons for guidance and misguidance, in accordance with the wisdom and justice of Allah. He has stated in more than one place in His Book the causes of guidance by which, if a person does them, he will be guided. For example, Allah (ﷻ) says:

﴿...There has come to you from Allah a light and a clear Book, with which Allah guides all who seek His good pleasure to ways of peace and safety...﴾ (*al-Mâ'idah 5: 15-16*)

In this verse, Allah mentions the means of guidance for this Ummah in general terms and how Allah blesses this Ummah, then He says: ﴿Thus We have made of you an Ummah justly balanced﴾ that is, following a moderate and just way. Anything other than the moderate middle way comes under the heading of extremes that are subject to prohibition. So Allah has made this Ummah justly balanced in all matters of religion and justly balanced with regard to belief in the Prophets, so that they do not go to extremes in veneration, as the Christians did, or in disrespect, as the Jews did. The Muslims believe in all the Prophets in an appropriate manner. They also follow

a moderate middle way with regard to laws, avoiding the strictness and restrictions of the Jews and the lenience of the Christians.

With regard to matters of purification and food, the Muslims are not like the Jews, whose prayers cannot be valid unless they are offered in their synagogues, and whom not even water can purify from impurities. Good things were forbidden to them, as a punishment. And they are not like the Christians, who do not regard anything as impure or forbid anything; rather they permitted (as food) anything that walks or crawls on the face of the earth.

The Muslims' way of purification is the most perfect and complete; Allah has permitted to them good things in the area of food, drinks, clothing and marriage, and He has forbidden to them whatever is impure in those areas. Hence this Ummah has the most perfect religion, the best manners, and the most virtuous deeds.

Allah has bestowed upon them knowledge, forbearance, justice and kindness that He did not bestow upon any other nation. Hence they are «an Ummah justly balanced», that is a perfect community to be «witnesses over humankind». Because of their justice and fair ruling, they pass judgement between people of other religions, but no one else passes judgement on them. Whatever the Ummah testifies is acceptable should be accepted; whatever they testify is unacceptable should be rejected. If it is asked: how can they pass judgement on others when the testimony of each disputant is unacceptable to the other? The response is that rather the view of one of the disputants will not be acceptable, because there is the suspicion of bias, but when this suspicion is not present and there is complete justice, as is the case with this Ummah, then it is acceptable, because what matters is passing judgement on the basis of justice and truth, the condition of which is knowledge and justice, which are both present in this Ummah. Therefore its judgement is to be accepted.

If anyone has any doubts about the virtue of this Ummah, and wants someone to testify in its favour, the one to do that is the most



perfect of Allah's creation, their Prophet (ﷺ), hence Allah (ﷻ) says: ﴿and the Messenger might be a witness over you﴾.

One aspect of the testimony of this Ummah over others is that on the Day of Resurrection, when Allah asks the Messengers whether they conveyed the message, and He asks the nations who rejected them whether they received the message or not, and they deny that the Prophets conveyed the message to them, the Prophets will ask this Ummah for testimony, and its Prophet will speak in its favour (so that its testimony might be accepted).

This verse also indicates that the consensus of this Ummah constitutes definitive proof, and that they are protected from error, because Allah describes them as ﴿justly balanced﴾. If we were to assume that they agreed upon error, they could not have been described as justly balanced, except in a few issues. Because Allah says ﴿that you might be witnesses over humankind﴾, this implies that if they testify on a particular matter that Allah has permitted it, forbidden it or made it obligatory, then they cannot be wrong. We also learn from this verse that issuing verdicts, testifying, giving fatwas and so on are things that can only be accepted from people of good character, those who are ﴿justly balanced﴾.

﴿and We prescribed the qibla towards which you used to face﴾, which was initially the direction of Jerusalem ﴿only in order to know﴾ – this refers to knowledge that forms the basis of reward and punishment; otherwise Allah (ﷻ) has knowledge of everything before it happens, but this prior knowledge does not form the basis of reward and punishment, because of His complete justice and so as to establish proof against His slaves; rather when their deeds occur, reward and punishment become due. In other words: We prescribed this qibla in order to know and test ﴿those who would follow the Messenger﴾ and believe in him, and follow him in all situations, because he is a slave under orders, and because the previous Books stated that he would face towards the Kaaba. The fair-minded

one is the one who seeks the truth that will increase him in faith and obedience to the Messenger (ﷺ).

As for the one who turns on his heels and turns away from the truth, following his whims and desires, it only increases him in disbelief and confusion, and he gives a false argument that is based on doubts to which there is no reality.

﴿It﴾ that is, the changing of the qibla ﴿was indeed difficult﴾ that is, hard ﴿except for those whom Allah guided﴾; they realised that this was a blessing from Allah to them, so they gave thanks and acknowledged His favour to them, as He commanded them to face towards this sacred House, which He favoured over all other places on earth, and made pilgrimage to it one of the pillars of Islam and the means of erasing sin. Hence it was easy for them but difficult for others.

Then Allah says: ﴿Allah will never let your faith go to waste﴾ that is, it is not appropriate or befitting for Him to do such a thing; rather it is not possible. Allah tells us that it is impossible for Him to let your faith go to waste. This is great glad tidings for those whom He has blessed with Islam and faith, for He will preserve and keep their faith for them, and will not let it go to waste. This keeping is of two types: protecting it from going to waste or becoming invalid, by protecting it for them from any trials and tribulations, or whims and desires, that could spoil it or undermine it; and protecting it by making it grow for them and guiding them to that by means of which their faith will increase and their certainty will become complete. Just as He initially guided you to faith, He will preserve it for you and will complete His favour to you by making it, and its reward, grow and increase, and by protecting it from anything that could contaminate it. When turmoils strike, which are a test aimed at finding out who is sincere in his faith and who is lying, these trials will purify the believers and highlight their sincerity. It is as if this is aimed at refuting the argument of those who said when Allah said: ﴿and We prescribed

the qibla towards which you used to face, only in order to know those who would follow the Messenger from those who would turn on their heels», that this could be a cause of some believers leaving the faith, so He refuted this misguided notion by saying: «Allah will never let your faith go to waste» by decreeing this test or others. That also includes those of the believers who died before the qibla was changed; Allah will not let their faith go to waste, because they obeyed the command of Allah and obeyed His Messenger (ﷺ) at that time. Obedience to Allah means following His command at all times, in the manner appropriate at a particular time. This verse is proof for the view of ahl as-Sunnah wal-jamâ'ah that faith includes physical deeds.

«for Allah is to all people Most Compassionate, Most Merciful» that is, He is very merciful towards them. Because of His compassion and mercy towards them, He completes His blessing that He bestowed on them in the first place, makes them distinct from those who paid lip service to faith only, without really believing in their hearts, tests them in such a way that He increases their faith and raises their status thereby, and instructs them to face towards the direction of the noblest and greatest House.



﴿قَدْ رَأَى ثَقَلُوبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِفَعِلٍ عَمَّا يَعْمَلُونَ﴾ (سورة البقرة: ١٤٤)

(١٤٤)

- 2:144. We see the turning of your face [for guidance] towards heaven; now We will turn you to a qibla that will please you. So turn your face in the direction of the Sacred Mosque; wherever you

are, turn your faces in its direction. Those who were given the scripture know well that that is the truth from their Lord, and Allah is not unaware of what they do.

Allah says to His Prophet (ﷺ): ﴿We see the turning of your face [for guidance] towards heaven﴾ that is, We see you frequently turning your face in all directions, longing and waiting for revelation with instructions to turn towards the Kaaba. It mentions ﴿your face﴾ and not “your gaze”, to convey a sense of great eagerness and because turning of the face implies turning of the gaze.

﴿now We will turn you﴾ that is, We will direct you, as you are under Our protection

﴿to a qibla that will please you﴾ that is, that you will love, namely the Kaaba. This is indicative of the virtue and high status of the Prophet (ﷺ), as Allah (ﷻ) hastened to please him. Then He told him in clear terms to face towards it: ﴿So turn your face in the direction of the Sacred Mosque﴾. The word translated here as ﴿face﴾ refers to the front of the body

﴿wherever you are﴾ on land or sea, east or west, north or south  
﴿turn your faces in its direction﴾ that is, towards it.

This highlights the fact that facing the Kaaba is a condition of validity for all prayers, obligatory and supererogatory, and that if it is possible to face it directly, then one must do so, otherwise facing its general direction is sufficient; turning away from it (whilst praying) invalidates the prayer, because the command to do a thing is a prohibition of its opposite. As Allah mentioned above the People of the Book and others objecting to that, and referred to their argument, here He states that the people of knowledge among them know that you are following the truth and the command of your Lord in that regard, because they find this in their scripture. Therefore their objection stems from stubbornness and wrongdoing, because they know that they are in the wrong. So do not concern yourself with that, for a

person would only worry about someone objecting to him if the matter in question was ambiguous or unclear, and it is possible that the objection may be valid (which is not applicable in this case, however).

But when one is certain that the one who is being subjected to objections is in the right, and the motive of the one who raised the objection is stubbornness, and he is aware that he is in the wrong, then there is no reason to be concerned; rather you may expect punishment to befall the one who is objecting, in this world and in the hereafter. Hence Allah (ﷻ) says: ﴿and Allah is not unaware of what they do﴾; rather He is recording their deeds and will requite them for them. This is a warning to those who object, and it offers consolation to the believers.



﴿وَلَيْنَ آتَيْنَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَيْنَ آتَبَعَكَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ﴾ (سورة البقرة: ١٤٥)

- 2:145. Even if you were to bring to those who were given the scripture every kind of sign, they would not follow your qibla, nor would you follow their qibla; nor indeed would they follow one another's qibla. If you were to follow their desires after the knowledge that has come to you, then you would surely be in the wrong.

Because the Prophet (ﷺ) was so eager for people to be guided, he would do his utmost to offer sincere advice, speaking to them in a gentle manner to show them the path of guidance, and he would be distressed if they did not follow the command of Allah. Among the disbelievers were some who rebelled against the command of Allah and opposed the Messenger of Allah (ﷺ), and they rejected

guidance deliberately, out of stubbornness. Such people included the Jews and Christians, the people of the first Book, who disbelieved in Muhammad (ﷺ) despite having certain knowledge (that he was a true Prophet); their disbelief did not stem from ignorance. Hence Allah (ﷻ) told him: «Even if you were to bring to those who were given the scripture every kind of sign» that is, every kind of proof and evidence to support what you say and explain what you are calling them to «they would not follow your qibla» that is, they would not follow you, because following his qibla is indicative of following him. This is mentioned because the reason for the argument was the issue of the qibla. They adopted this stance because they were stubborn; they knew the truth but they turned away from it. Signs are only of benefit to one who is seeking the truth but is somewhat confused, in which case clear signs may explain the matter to him. As for the one who has decided not to follow the truth, there is no hope for him.

Moreover, there were already some differences among them, as some of them did not follow the qibla of others. So there is nothing strange in them not following your qibla, O Muhammad (ﷺ), when they are enemies filled with real envy.

«nor would you follow their qibla». This is more eloquent than saying “do not follow their qibla”, because that implies that it is natural for the Prophet (ﷺ) to be different from them, hence it is impossible for him to do that.

Similarly, as the truth had become clear on the basis of certain evidence, there was no need to bring an answer to their specious argument, because there is no end to such arguments and because it is easy to see that they are flawed, as it is known that everything that is contrary to clear truth is false. Therefore discussion of their specious arguments is not necessary.

«If you were to follow their desires» – the verse mentions «their desires» and not “their religion” because what they are following is

mere whims and desires, even though deep in their hearts they know that it is not a religion. The one who forsakes religion will inevitably follow whims and desires. Allah (ﷻ) says:

﴿Have you seen the one who takes his own whims and desires as his god?...﴾ (al-Furqān 25: 43)

﴿after the knowledge that has come to you﴾ that what you are following is truth and what they are following is falsehood  
 ﴿then you would﴾ if you did follow them ﴿surely be in the wrong﴾; you would be one of the wrongdoers, and what wrongdoing can be greater than the wrongdoing of one who knows what is true and false, but gives precedence to falsehood over truth? Although this is addressed to the Prophet (ﷺ), it also includes his Ummah. Moreover, if this is the case with regard to the Prophet (ﷺ), were he to do that – and he is far above becoming a wrongdoer as he is so elevated in status and did so many good deeds – then anyone else would be more deserving of being called a wrongdoer.



﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ  
 الْحَقَّ وَهُمْ يَعْلَمُونَ﴾ (١٤٦) الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾ (سورة البقرة: ١٤٦-١٤٧)

(١٤٧-١٤٦)

2:146. Those to whom We gave the scripture know him [the Prophet] as they know their own sons; but some of them conceal the truth knowingly.

2:147. It is truth from your Lord; so do not be among those who doubt.

Here Allah (ﷻ) tells us that it was well established among the People of the Book, and they knew, that Muhammad (ﷺ) was the Messenger of Allah and that what he brought was truth; they were

as certain of that as they were certain of their own sons, who they would not confuse with anyone else. Their knowledge of Muhammad (ﷺ) was of such a level that there could be no doubt or confusion about it at all.

But some of them – in fact the majority of them – who disbelieved in him concealed this testimony knowingly, despite that certainty. ﴿And who does greater wrong than those who conceal a testimony they have received from Allah?﴾ (2: 140). This provided consolation to the Messenger (ﷺ) and the believers, and warned them about the evil and specious arguments of these people. But some of them did not knowingly conceal the truth, some of them believed in him, and some disbelieved in him out of ignorance.

The one who has knowledge is obliged to disclose the truth, explain it and make it attractive to people with whatever means he can of eloquence, proof, examples and so on. He must also show falsehood to be false, distinguish it from the truth, and make it look displeasing and unattractive, with whatever means he can. Those who conceal the truth did the opposite of what they were commanded to do, which had a negative impact on their character and attitude.

﴿It is truth from your Lord﴾ that is, this is the truth which is more deserving of being called truth than anything else, because of what it contains of sublime aims, good instructions, purification of the soul, and motivation to focus on what is in its best interests and ward off that which may harm it, because it comes from your Lord. He has sent down to you the Qur'an in which there is nourishment for minds and souls, and guidance to that which is in their best interests.

﴿so do not be among those who doubt﴾ that is, you should not have the slightest doubt about it, rather you should think about it and ponder its meanings until you reach certainty thereby, because pondering it will inevitably ward off doubt and bring certainty.





﴿وَلِكُلِّ وِجْهَةٍ هُومَوْلِيهَا فَاسْتَبِقُوا الْحَيْرَاتِ ۚ إِنَّ مَا تَكُونُوا يَأْتِي بِكُمْ اللَّهُ جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة البقرة: ١٤٨)

2:148. Each community has its own direction to which it turns, so hasten to do good deeds. Wherever you are, Allah will bring you all together, for Allah has power over all things.

That is, the people of each religion have a direction towards which they face in worship. It is not the issue of facing towards a particular direction, because that is one of the laws that may change with time and circumstance, and it is subject to abrogation or to change from one direction to another. Rather what matters is obeying Allah and seeking to draw closer to Him. This is a sign of blessing and piety; if one does not acquire it, he will be a loser in this world and in the hereafter, but if he acquires it, he will be a winner in the true sense of the word. This is something that is agreed upon in all religions, and it is the purpose for which Allah created the universe and enjoined it upon them.

The command to hasten to do good deeds implies more than a command to do good deeds, for hastening to do good deeds implies doing them in the best possible manner, and racing to do that. The one who takes this initiative in this world will be the first to attain paradise in the hereafter, and those who are foremost in the race will be the highest in status.

Good deeds include all obligatory duties, such as prayer, fasting, zakâh, Hajj, 'umrah, jihad and helping others and yourself.

As one of the greatest motivations for hastening to do good deeds is the reward that Allah has connected to such deeds, He says: ﴿Wherever you are, Allah will bring you all together, for Allah has power over all things﴾. He will bring you all together on the Day

of Resurrection, by His might and power, then he will requite each individual for what he did:

«...so He will requite those who do evil for their deeds, and He will reward those who do good with the best reward.» (an-Najm 53: 31)

This verse is quoted as evidence for doing all kinds of good deeds, such as offering prayer when the time for it begins; hastening to do what is required of fasting, Hajj, 'umrah and praying zakâh; offering sunnah acts of worship and so on. How comprehensive and beneficial this verse is!



﴿وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾ وَمِنْ حَيْثُ خَرَجْتَ قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ إِنَّهَا لَيَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْشَوْهُمْ وَاخْشَوْنِي ۚ وَلِأَتِمَّ نِعْمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿١٥٠﴾﴾

(سورة البقرة: ١٤٩-١٥٠)

- 2:149. Thus wherever you set out from, turn your face in the direction of the Sacred Mosque [when you pray]; that is indeed the truth from your Lord. And Allah is not unaware of what you do.
- 2:150. And wherever you set out from, turn your face in the direction of the Sacred Mosque [when you pray], and wherever you are, turn your faces towards it, so that the people will not have any argument against you, except for the wrongdoers among them. So fear them not, but fear Me. And [it is] so that I may complete My blessing upon you and that you may be guided.

«And wherever you set out from» that is, when travelling and so on; this is general in meaning

﴿turn your face in the direction of the Sacred Mosque﴾ that is, towards it.

Then Allah addresses the Ummah in general: ﴿and wherever you are, turn your faces towards it﴾.

﴿that is indeed the truth from your Lord﴾. Here Allah confirms it so that no one will have any cause for confusion and so that no one will think that this is based on whims and desires rather than obedience to Allah.

﴿And Allah is not unaware of what you do﴾; rather He sees you in all that you do, so respect Him and remember that He is always watching by obeying His commands and heeding His prohibitions. For your deeds do not go unnoticed; rather you will be requited for them in full; if they are good then you will be rewarded and if they are bad then you will be punished.

﴿so that the people will not have any argument against you﴾ that is, We have prescribed for you to face towards the Kaaba so that there will be no argument against you from the People of the Book or the polytheists. If you were to continue to face towards Bayt al-Maqdis (Jerusalem), then there would be an argument against him (the Prophet ﷺ). The People of the Book find written in their scripture that their ultimate qibla is the Kaaba, the Sacred House, and the polytheists think that this great House is a source of pride for them and that it is part of the religion of Ibrâheem, so if Muhammad (ﷺ) did not face towards it in prayer, then they would have an argument against him and would say: How can he claim to be following the religion of Ibrâheem from whom he is descended, when he has forsaken his qibla? Thus by facing towards the Kaaba, proof was established against the People of the Book and the polytheists, so that they would have no argument against him, except those of them who did wrong; in other words those who argued against him are wrong in their argument, and there is no basis for this argument except following whims and desires and wrongdoing. Such a person will not be convinced by

arguing with him. Likewise, there is no point in paying attention to any of the specious arguments that they present to support their view. Hence Allah (ﷻ) said: ﴿So fear them not﴾, because their argument is invalid, and what is invalid is always defeated, as is its proponent. This is unlike the proponent of the truth, for truth always gains the upper hand and prevails; it is the one who has truth on his side who ought to be feared. Allah decreed that He should be feared, and this fear is the foundation of all good. The one who does not fear Allah will not refrain from disobeying Him, and he will not obey His commands.

The Muslims' turning to face towards the Kaaba is a matter that resulted in a great deal of confusion, that was promoted by the People of the Book, the hypocrites and the polytheists. They spoke a great deal about it and presented specious arguments. Hence Allah (ﷻ) explained the matter fully, clarified it and reiterated it in various ways, including this verse.

- He enjoined it three times, although saying it once would have been sufficient.
- Commands were usually either addressed to the Messenger (ﷺ), and the Ummah was included in that, by implication, or they were addressed to the Ummah in general. But in this verse, the command is addressed to the Messenger (ﷺ) in particular: ﴿turn your face﴾, and then to the Ummah in general: ﴿turn your faces﴾.
- Allah refuted all the false arguments that were presented by the stubborn people, addressing them one by one, as explained above.
- He put an end to hope on the part of the People of the Book that the Messenger (ﷺ) would follow the qibla of the People of the Book.
- Allah says: ﴿that is indeed the truth from your Lord﴾. The mere fact that this is a statement from Almighty Allah is sufficient,

yet He emphasised it (by saying *wa innahu*, translated here as «that is indeed»).

As He is the knower of what is hidden, he tells us that the validity of this matter was well-established for People of the Book, but they concealed this testimony knowingly.

As Allah's instructions to face towards the qibla is a great blessing, and His kindness and mercy to this Ummah are persistent, and every time He prescribed something new for them, it was a great blessing, He said: «And [it is] so that I may complete My blessing upon you». The foundation of this blessing is guidance to His religion, by sending His Messenger (ﷺ) and revealing His Book to him, then other blessings came after that to complete the initial blessing. The blessings that were bestowed from the beginning of the Prophet's mission until his time to depart from this world drew close cannot be enumerated, for Allah bestowed upon him blessings and bounty, and He bestowed upon his Ummah that which completed the blessings that He had bestowed upon him and then, and Allah revealed to him the words:

«...This day have I perfected your religion for you, completed My blessing upon you, and have chosen for you Islam as your religion...»  
(*al-Mâ'idah* 5: 3)

Praise be to Allah for His bounty, which cannot be enumerated or quantified, let alone giving sufficient thanks for it.

«and that you may be guided» that is, that you may learn the truth and act upon it. By His mercy towards His slaves, Allah (ﷻ) has made the means of guidance very easy for them and has described it very clearly to them; as part of that, He uses the stubborn people who argue against the truth, and thus the truth becomes more manifest and its signs become clearer, and the invalidity of falsehood and the lack of any foundation become apparent. Were it not for falsehood opposing truth, truth would not be clear to most people. Things become clearer when contrasted with their opposites. Were it not for the night, the

virtue of the day would not be known; were it not for ugliness, the virtue of beauty would not be known; were it not for darkness, the benefit of light would not be known. Were it not for falsehood, truth would not become so clear. Praise be to Allah for that.



﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿١٥٢﴾﴾ (سورة البقرة: ١٥١-١٥٢)

- 2:151. Similarly We sent to you a Messenger from among you, reciting to you Our revelations, purifying you, and teaching you the Book and wisdom, and teaching you that which you did not know.
- 2:152. Therefore remember Me; I will remember you. Give thanks to Me, and do not be ungrateful.

Here Allah tells us: the blessings that We bestowed upon you by instructing you to face towards the Kaaba and completing the blessing with other laws and further blessings are not something new; rather We bestowed upon you many blessings, great and small, the most significant of which is sending to you this great Messenger (ﷺ) from among you; you know his lineage, truthfulness, honesty, perfect character and sincerity.

﴿reciting to you Our revelations﴾. This refers to the Qur'anic verses; he recites to you verses that distinguish truth from falsehood, guidance from misguidance. First of all they tell you of the oneness and perfection of Allah, then the truthfulness of His Messenger (ﷺ) and the obligation to believe in him, then they tell you about the resurrection and other matters of the unseen, so that you will attain complete guidance and certain knowledge.

«purifying you» that is, he teaches you good manners and purifies your souls, teaching you how to achieve good characteristics and keep away from bad characteristics, such as purifying you by leading you from polytheism to monotheism, from showing off to sincerity, from lying to honesty, from treachery to trustworthiness, from arrogance to humility, from bad attitudes to good attitudes, from mutual hatred and shunning to mutual love and strong ties, and other kinds of purification.

«teaching you the Book» that is, the Qur'an and wisdom. It was suggested that this refers to the Sunnah or to deep knowledge and understanding of Sharia and *fiqh*, and the ability to evaluate things properly. On that basis, we may understand that teaching of the Sunnah is included in teaching of the Book, because the Sunnah explains the Qur'an and offers commentary and interpretation of it.

«and teaching you that which you did not know». Before the Prophet (ﷺ) was sent to them, they were in a state of obvious misguidance, with no knowledge or achievements. All the knowledge and achievements attained by this Ummah came at the hands of the Prophet (ﷺ) and because of him. This blessing is the foundation of all other blessings, and it is the greatest blessing that Allah bestowed upon His slaves. What is required of them is to give thanks to Allah for it and to adhere to the Prophet's teachings.

Hence Allah says: «Therefore remember Me; I will remember you». Here Allah commands us to remember Him, and He promises the best of rewards for that, which is that He remembers those who remember Him. The Messenger (ﷺ) has told us in a *hadith qudsi* that Allah (ﷻ) says:

«Whoever remembers Me to himself, I will remember him to Myself; whoever remembers Me in a gathering, I will remember him in a gathering better than it.» (A sound hadith recorded by at-Tirmidhi)

Allah tells us that the best of *dhikr* (remembrance of Him) is that which occurs simultaneously in the heart and on the lips. This is the *dhikr* that leads to increased knowledge of Allah and love for Him, and brings a greater reward. *Dhikr* is the essence of gratitude, hence He enjoins it in particular, then follows that with the command to show gratitude in general, as He says: ﴿Give thanks to Me﴾ that is, for these blessings that I have bestowed upon you, and because I have ward off from you all sorts of harm. Gratitude may be in the heart, which means affirming and acknowledging the blessings; it may be on the lips, in the form of *dhikr* and words of praise; or it may take the form of physical actions such as obeying Allah, submitting to His commands and avoiding that which He has forbidden. By means of gratitude, the existing blessings will continue, and further blessings will be added to them. Allah (ﷻ) says:

﴿...If you give thanks, I will surely give you more...﴾ (Ibrâheem 14: 7)

In these two verses, Allah instructs us to give thanks after receiving the spiritual blessings of knowledge, purification and learning good manners, as well as being helped to do good deeds, and He tells us that this is the greatest of blessings; in fact it is the real blessing that will last after other blessings vanish. The one who is guided and enabled to acquire knowledge or do good deeds should give thanks to Allah for that, so that He may increase His blessings to them and so as to ward off self-admiration. So they should busy themselves with giving thanks.

Because the opposite of gratitude is ingratitude, Allah forbids its opposite and says: ﴿and do not be ungrateful﴾. What is meant by ingratitude here is the opposite of gratitude; it is ingratitude for and denial of blessings, and the failure to appreciate them and fulfil one's duties with regard to them. It may be understood as being general in meaning, hence ingratitude is of many types, the most serious of which



is disbelief in Allah, then sins of different types, such as associating others with Allah and sins that are less serious than that.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ﴾ (سورة

البقرة: ١٥٣)

2:153. O you who believe, seek help through patience and prayer; for Allah is with those who are patient.

Here Allah (ﷻ) commands the believers to seek help in their religious and worldly affairs «through patience and prayer». Patience means controlling oneself in the face of that which one dislikes. That is of three types: patience in obedience to Allah, so that you will do it; patience in refraining from disobedience to Allah, so that you will not do it; and patience in accepting the decree of Allah when it is hard, so that you will not resent it. Patience is a great help in all matters, and there is no way for one who is not patient to achieve his goals, especially with regard to acts of worship that are difficult and are to be done regularly, because they require a great deal of patience to bear the hardship involved. If the one who does these acts of worship adheres to patience, he will attain success, but if he is deterred by difficulty and hardship, and does not have the patience to persist in these acts of worship, he will not achieve anything, and he will be deprived. Similarly, the sin for which one has a strong inclination and which is within one's means is something that cannot be resisted except by means of great patience, resisting one's inclination for the sake of Allah (ﷻ) and by seeking Allah's help to protect one from it, for it is one of the greatest temptations and is also a very difficult test, especially if it is ongoing. In such cases willpower and physical strength grow weak, and it may lead to resentment, unless one resists

it by means of patience for the sake of Allah and puts one's trust in Him, turning to Him and expressing one's constant need for His help.

Therefore we know that patience is something that people need; in fact they are in desperate need of it in all situations. Hence Allah has enjoined it and tells us that He is ﴿with those who are patient﴾ that is, He is with those for whom patience is second nature. He is with them in the sense of helping and guiding them, thus hardships and difficulties become easy for them, they become able to cope with any serious matter and nothing is difficult for them. This kind of 'being with' is indicative of Allah's love, help, support and closeness, and it is a great privilege that is bestowed upon those who are patient. If those who are patient did not have any virtue other than the fact that Allah is with them, that would be sufficient honour for them. As for 'being with' in a general sense, it means that Allah is with us by His knowledge and power, as Allah (ﷻ) says:

﴿...He is with you wherever you may be...﴾ (al-Hadeed 57: 4)

This is general in meaning and applies to everyone.

Allah enjoins seeking help through prayer because prayer is the foundation of the faith and the light of the believers; it is the connection between the slave and his Lord. If a person's prayer is complete, including every obligatory and sunnah action, and it is done with the presence of mind that is its essence, when the individual begins to pray, feeling that he is indeed standing before his Lord, standing like a well-disciplined slave, focusing on everything that he says and does, fully immersed in conversing with his Lord and calling upon Him, then this prayer is most certainly one of the greatest helps in all one's affairs. Prayer restrains one from shameful and evil acts, because this focus in prayer will lead him to comply with the commands of his Lord and heed His prohibitions. This is the prayer through which Allah has enjoined us to seek help in all our affairs.



﴿وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ﴾

(سورة البقرة: ١٥٤)

2:154. Do not say of those who are slain in the way of Allah: They are dead. Nay, they are alive, although you do not perceive [it].

When Allah issued the command to seek help through patience in all affairs, He gave an example of a matter in which one may seek help through patience, namely jihad for His sake. It is the best of physical acts of obedience and the most difficult for people, because in and of itself it is tough and because it may lead to death and loss of life, for people usually are attached to this world, so they want to live and attain the means of survival. So all their activities are for the purpose of survival and are aimed at warding off what is contrary to it.

It is well known that the wise individual does not give up what he loves unless it is for something even better. Hence Allah tells us that the one who is killed for His sake, when fighting so that the word of Allah may be supreme and His religion may prevail, and not for any other purpose, is not missing out on the life that he loves; rather he has attained a life that is more perfect than what you may think or imagine.

The martyrs:

﴿...are alive with their Lord, receiving provision, rejoicing in what Allah has bestowed upon them out of His bounty, sharing glad tidings that for those who have yet to join them, of those whom they left behind, they will have no fear, nor will they grieve. Rejoicing in the favours and bounties of Allah, and at the awareness that Allah will not cause the reward of the believers to be lost.﴾ (Āl 'Imrān 3: 169-171)

Is there anything greater than this life (of the martyrs) that includes closeness to Allah (ﷻ), physical enjoyment in the form of delicious food and drink, and spiritual enjoyment, which is joy, jubilation and

the end of fear and grief? This is a life in *al-barzakh* (the period between death and the resurrection) that is more perfect than the life of this world. In fact the Prophet (ﷺ) told us that the souls of the martyrs are in the crops of green birds that drink from the rivers of paradise and eat from its fruits, then they go back to the lamps that are suspended from the Throne. In this verse there is the greatest encouragement of jihad for the sake of Allah, and being steadfast and patient in jihad. If people were aware of the reward of those who are killed for the sake of Allah, no one would stay behind. But the lack of certainty is what makes their resolve fail, makes them sleep more and causes them to miss out on immense rewards. How could it be otherwise, when Allah (ﷻ) says:

﴿Allah has purchased from the believers their lives and their wealth, in return for which paradise will be theirs; they fight in His cause, and they slay and are slain...﴾ (at-Tawbah 9: 111)

If a man had one thousand souls and lost them one by one for the sake of Allah, that would be insignificant in comparison to this great reward. Hence after seeing with their own eyes the reward of Allah, the martyrs would only wish to return to this world so that they might be killed again and again for His sake.

This verse indicates that there is bliss and torment in *al-barzakh*, as is confirmed in so many texts.



﴿وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾﴾ (سورة

البقرة: ١٥٥-١٥٧)

- 2:155. We will certainly test you with something of fear and hunger, and loss of property, lives and crops, but give glad tidings to those who patiently persevere,
- 2:156. Who say, when afflicted with calamity: To Allah we belong, and to Him is our return.
- 2:157. They are the ones on whom blessings and mercy from their Lord are [bestowed], and they are the ones who are guided.

Here Allah (ﷻ) tells us that He will inevitably test His slaves with all sorts of trials and tribulations, in order to distinguish the sincere from the liars, and the impatient from the patient. This is His way with His slaves, because if times of ease were to persist for people of faith, without any trials, it would not be clear who is who, and that would lead to mischief. The wisdom of Allah dictates that good people should be distinguished from bad people. The purpose of tests is not to cause the believers to lose their faith or turn away from the religion, for Allah will not let the faith of the believers go to waste. But in this verse He tells us that He will test His slaves ﴿with something of fear﴾ of their enemies ﴿and hunger﴾. That is, He will test them with a little of these things, because if He tested them with extensive fear or hunger, they would be destroyed, but the purpose of tests is to purify, not to destroy.

﴿and loss of property﴾ – this includes everything that may befall wealth and property, such as vermin, drowning and other types of loss, or the seizing of wealth by evildoers, such as unjust rulers, bandits and the like.

﴿lives﴾ that is, loss of loved ones such as children, relatives and friends. It also includes various kinds of diseases that may affect the individual or one of his loved ones.

﴿and crops﴾ that is, grains and the fruits of palm trees and other kinds of trees and plants, because of intense cold, hail, burning, plagues of locusts and so on.

These things will inevitably happen, because the All-Knowing, All-Aware has told us of it, and it happened as He foretold. When it happens, people respond in one of two ways, either impatience or patience. The one who is impatient suffers two calamities: the loss of what he loves, which is the calamity that he has been stricken with, and loss of something greater than that, which is the reward for obeying Allah's command to be patient. Thus he incurs loss and deprivation of reward and whatever he has of faith decreases. He misses out on patience, acceptance and gratitude, and he becomes resentful, which is indicative of a lack of faith.

As for the one whom Allah enables to be patient when calamities occur, he controls himself and stops himself developing any resentment that could be reflected in his words or deeds. He seeks reward for it from Allah, and he knows that the reward he will attain for his patience is greater than the calamity that has befallen him. In his case, the calamity turns into a blessing, because it becomes a means of attaining something better and more beneficial for him than what he lost. So he obeys the command of Allah and earns reward. Hence Allah (ﷻ) says: ﴿but give glad tidings to those who patiently persevere﴾ that is, give them the glad tidings that they will be rewarded without measure.

Those who are patient are those who attain these great glad tidings and immense gifts. Then Allah describes them thus: ﴿who say, when afflicted with calamity﴾ – calamity is anything that causes mental anguish or physical harm, or both, such as the things mentioned above. ﴿To Allah we belong﴾ that is, Allah owns us and we are under His control; we have no control over our own selves and property at all. If we are tested with regard to some of it, then the Most Merciful has decreed something concerning His slaves and their property as He wills, so there should be no objection to Him. Rather it is part of being a true slave of Allah (‘*uboodiyah*) to realise that the calamity has been decreed by the Sovereign, the Most Wise, Who is more merciful to him than he is to himself. This gives him a sense of contentment and

acceptance of Allah's decree, which makes him grateful to Allah for decreeing for His slave that which is good for him, even if he does not realise it. In addition to the fact that we belong to Allah, we will return to Him on the Day of Resurrection, when He will requite each person in accordance with his deeds. So if we show patience and seek reward, we will find our reward waiting for us with Him, but if we are impatient and resentful, our share will be nothing but resentment and the loss of reward. Knowing that we are slaves of Allah and will return to Him is among the greatest means of attaining patience.

﴿They﴾ that is, the ones who have this characteristic of patience as described above

﴿are the ones on whom blessings and mercy from their Lord are [bestowed]﴾ that is, His praising them and highlighting their high status. His mercy is great; by His mercy towards them, He enables them to be patient, by virtue of which they will attain a perfect reward. ﴿and they are the ones who are guided﴾ and who know the truth; they know that they belong to Allah and that they will return to Him, so they act accordingly, thus showing patience for the sake of Allah.

This verse indicates that the one who is not patient will have the opposite of what they have. This implies that he is condemned by Allah and will be punished; it is also indicative of misguidance and loss. How great is the difference between the two types of people; how little is the trouble that the patient may have to bear, and how great is the trouble that the impatient will face. These two verses refer to training oneself to deal with calamity before it happens, so as to make things easier when it does happen; they also tell us what his response should be when calamity strikes, which is to be patient, how to help oneself develop patience, and what those who are patient will have of reward. We also learn that the situation of one who is impatient is the opposite of the situation of one who is patient.

These trials and tests have been Allah's way with those who have gone before, and you will find no change in Allah's way (33: 62).



﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ﴾ (سورة البقرة: ١٥٨)

2:158. Verily Şafā and Marwah are among the symbols of Allah. So whoever comes to the House for Hajj or ‘umrah, there is no blame on him for going back and forth between them. And whoever does good of his own accord, then verily Allah is Appreciative, All-Knowing.

Here Allah tells us that Şafā and Marwah, which are two well-known hills in Makkah

﴿are among the symbols of Allah﴾ that is, they are visible signs of His religion; Allah has prescribed that His slaves should do acts of worship connected to them (that is, sa‘iy: going between Şafā and Marwah during Hajj and ‘umrah). As they are among the symbols of Allah, and Allah has enjoined veneration of His symbols in the verse:

﴿...And whoever honours the rites of Allah, verily that stems from piety of the hearts.﴾ (al-Hajj 22: 32)

—the two texts together indicate that they (Şafā and Marwah) are indeed among the symbols of Allah and that veneration of His symbols stems from piety of the heart.

Piety is obligatory for everyone who is accountable, so this indicates that going between them (sa‘iy) is an obligatory part of Hajj and ‘umrah, as is the view of the majority of scholars. That is supported by prophetic hadiths and the actions of the Prophet himself (ﷺ), who said:

«Learn from me your rituals of Hajj.» (Muslim)

﴿So whoever comes to the House for Hajj or ‘umrah, there is no blame on him for going back and forth between them﴾. This verse is a response to the misgivings and reservations that some of the Muslims



had about going back and forth between them, because during the jāhiliyah idols were worshipped at these locations. But Allah (ﷻ) stated that there is nothing wrong with doing that, so as to ward off these misgivings; it does not mean that this action is not obligatory.

The fact that this is specifically connected to Hajj and 'umrah indicates that there is no voluntary sa'iy that may be performed separately; it can only be part of Hajj or 'umrah. This is in contrast to ṭawâf or circumambulation of the Kaaba, which is prescribed as part of Hajj and 'umrah, but is also an act of worship in and of itself.

With regard to sa'iy, standing in 'Arafah and Muzdalifah, and stoning the jamarât, these are part of the rituals; if they are done outside of the rituals, then this comes under the heading of bid'ah (innovation). Innovation is of two types: worshipping Allah by doing an act of worship that was not prescribed at all, and worshipping Allah by doing an act of worship that He has prescribed should be done in a particular manner, in a manner other than that which was prescribed. The latter is applicable in this case.

﴿And whoever does good of his own accord﴾ that is, he does an act of worship, such as Hajj, 'umrah, ṭawâf, prayer, fasting and so on, sincerely for the sake of Allah (ﷻ), that is good for him. This indicates that the more a person does of acts of obedience, the more he increases in goodness, spiritual development, and status before Allah, because of the increase in his faith.

It also indicates that voluntary acts should be restricted to those that are good, because doing innovated actions of one's own accord, that were not prescribed by Allah or His Messenger (ﷺ), does not achieve anything but effort and troubles for no purpose. This is not good for the individual; rather it may be bad for him, if he did that deliberately, knowing that this act is not prescribed.

﴿then verily Allah is Appreciative, All-Knowing﴾. Ash-Shâkir (the Appreciative) and ash-Shakoor (the Most Appreciative) are among the

names of Allah (ﷻ), Who accepts small deeds from His slaves and rewards them abundantly for them. If His slave follows His commands and obeys Him, He will help him in that, praise him for it and reward him with light, faith and contentment in his heart, as well as physical strength and energy, and increased blessing in all his affairs; and He will help him to do more good deeds.

Then after that, in the hereafter he will find his reward with his Lord, complete and ready for him, with nothing detracted from it.

Another aspect of Allah's appreciation towards His slave is that if anyone gives up something for the sake of Allah, He will reward him with something better than it; whoever draws nears to Him a hand's span, He will draw near to him an arm's length; whoever draws near to Him an arm's length, He will draw near to him a fathom's length; and whoever comes to Him walking, He will come to him at speed. Whoever deals with Him will make multiple gains in reward.

Whilst He is Appreciative, He is also All-Knowing; He knows who is deserving of complete reward, according to his intentions, faith and piety, and He knows who is not like that. He knows the deeds of His slaves, and He will not let them go to waste; rather they will find them in the greatest abundance, according to the intentions that are known to the All-Knowing, Most Wise.



﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۖ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٥٩﴾ إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنَّوْا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا ۖ أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾﴾ (سورة البقرة: ١٥٩-١٦٢)

- 2:159. Those who conceal the clear signs and guidance that We have sent down, after We have made it clear for the people in the Book – on them shall be the curse of Allah, and the curse of the cursers,
- 2:160. Except those who repent and mend their ways and openly declare [what they used to conceal]; they are the ones whose repentance I will accept, for I am the Acceptor of repentance, the Most Merciful.
- 2:161. Those who disbelieve, and die as disbelievers – upon them is the curse of Allah and of the angels and of all humankind.
- 2:162. They will remain under it [the curse] forever. The punishment will not be reduced for them, nor will they be given any reprieve.

Although these verses were revealed concerning the People of the Book and what they concealed concerning the Messenger (ﷺ) and his attributes, the ruling is general in meaning and applies to everyone who conceals that which Allah revealed of «clear signs» that confirm and highlight the truth «and guidance», which is knowledge by means of which one is guided to the straight path, and the path that leads to paradise becomes distinct from the path of the people of hell. Allah took a covenant from people of knowledge, that they should explain to the people what Allah has blessed them with of knowledge of the Book and should not conceal it, for whoever ignores the covenant and combines the two evils, of concealing that which Allah has revealed and deceiving the slaves of Allah, «on them shall be the curse of Allah» that is, He will cast them far away from Him and His mercy. «and the curse of the cursers» – this refers to all of creation. The curse will befall them from all of creation, because they strove to mislead people, corrupt their religion and take them away from the mercy of Allah. Thus their punishment will fit their crime. By the same token, if someone teaches the people good, Allah will send blessings upon

him, as will His angels, and even the fish in the depths of the sea, for his efforts to benefit people, teach them their religion properly and bring them closer to the mercy of Allah. Thus the reward will fit his good deeds. The one who conceals that which Allah revealed has gone against the command of Allah and is opposing Him. Allah explains the signs to people and clarifies them, but this person tried to conceal them. This stern warning applies to such a one.

«Except those who repent» that is, give up their sins out of regret and resolve not to go back to them

«and mend their ways», correcting their corrupt actions. It is not sufficient just to give up doing bad deeds unless they are replaced with good deeds. It is not sufficient in the case of one who conceals knowledge either, unless he makes known what he was concealing and shows the opposite of what he was hiding. In that case Allah will accept his repentance, because there is no barrier preventing one from attaining His acceptance of repentance. Whoever meets the conditions of repentance, Allah will accept it from him, for He is the Acceptor of repentance; in other words, He forgives and pardons His slaves after they commit sin, if they repent, and He grants them His blessing and favour after having withheld it, if they turn back to Him.

«the Most Merciful», Who is possessed of great compassion that encompasses all things. By His mercy, He guides and enables them to repent, then by His mercy, He accepts it from them, out of kindness and generosity. This ruling applies to one who repents from sin. As for the one who disbelieves and persists in his disbelief until he dies, and does not turn back to his Lord or hasten to repent to Him, he is among those «upon» whom «is the curse of Allah and of the angels and of all humankind», because when their disbelief became an entrenched characteristic, the curse likewise became entrenched and will never depart, because when the reason is present, the ruling still applies.

«They will remain under it [the curse] forever» that is, they will remain subject to the curse. This phrase may also mean that they will remain subject to the punishment; both meanings are interlinked.

«The punishment will not be reduced for them»; rather their punishment will be ongoing and severe

«nor will they be given any reprieve» that is, the punishment will not be delayed, because the time for reprieve, which was in this world, has ended and they can no longer give any excuse.



﴿وَالنَّهْكَرُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ﴾ (سورة البقرة: ١٦٣)

2:163. And your God is One God: There is no god but He, the Most Gracious, the Most Merciful

Here Allah (ﷻ), Who is the Most Truthful, tells us that He is «One God» that is, He is One and unique; there is nothing like unto Him in His essence, names, attributes, and actions. He has no partner in His essence, no equal, none like unto Him, none comparable to Him, no peer; there is no creator or controller apart from Him. As that is the case, He is the only One Who deserves to be venerated and worshipped in all ways. Nothing of His creation should be associated with Him, because He is «the Most Gracious, the Most Merciful», Who is possessed of great mercy that cannot be matched by the mercy of anyone else, for it encompasses all things and all living beings. By His mercy, all His creation came into existence; by His mercy, all good and necessary qualities are possessed by His creation; by His mercy, all harm is warded off from them; by His mercy, He has made Himself known to His slaves through His attributes and His blessings; He has explained to them everything they need and is in their best interests in their religious and worldly affairs, by sending the Messengers and

revealing the Books. Once it is known that whatever people have of blessings is from Allah, and that no one in creation can benefit anyone else, this leads to the conclusion that Allah is the only One Who is deserving of all kinds of worship; He is the only One Who is to be loved, feared and venerated, in whom hopes are to be placed and in whom we should trust, and all other kinds of worship.

One of the worst and most abhorrent kinds of transgression is turning away from worship of Allah to worship of His slaves, and to associate those who were created from dust with the Lord of Lords, or to worship a created being that is controlled and helpless in all aspects alongside the Creator Who is in control, the All-Powerful, the Most Strong, Who has subjugated all things and everything is subservient to Him.

In this verse, the oneness and divinity of the Creator are affirmed, by denying that any created being is like Him, and by highlighting the basic evidence for that, which is the affirmation of His mercy, among the results of which are the existence of all blessings and the warding off of all harms. This is evidence, in general terms, of His oneness. In the next verse, detailed evidence is given:



﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ﴾ (سورة البقرة: ١٦٤)

2:164. Verily in the creation of the heavens and the earth; in the alternation of the night and the day; in the sailing of the ships through the ocean for the benefit of humankind, in the rain which Allah sends down from the skies, and the life which He gives

thereby to an earth that is dead, in the beasts of all kinds that He scatters throughout the earth; in the changing of the winds and clouds that run their appointed courses between heaven and earth – [here] are indeed signs for people of understanding.

Here, Allah tells us that in these created beings there are great signs, that is, evidence of the oneness and divinity of the Creator, and of His great power, mercy and all other attributes. But they are signs ﴿for people of understanding﴾ that is, for those who use their minds for the purpose for which they were created. So according to the level of rational thinking with which Allah has blessed His slave, that person will be able to benefit from these signs, and recognise them by way of his reasoning, thinking and pondering. In the ﴿creation of the heavens﴾, with their great height and breadth, their precision and perfection, and what Allah has placed in them of the sun, moon, and stars, and how they mark time in the ordering of people's affairs, and in the creation of ﴿the earth﴾ as a place where they could settle and abide, benefiting from everything in it and pondering it, there is an indication of Allah's unique powers of creation and control; this highlights His immense power by which He created it; His wisdom by means of which He perfected it, designed it beautifully, and regulated it; and His knowledge and mercy by means of which He placed what He placed on earth of things that are beneficial to humankind, serving their interests and meeting their needs.

In all of that there is the most eloquent proof of His perfection and that He alone is deserving of worship, because He alone creates and controls, and takes care of His slaves' affairs.

﴿in the alternation of the night and the day﴾, which constantly follow one another; when one departs, it is succeeded by the other. This alternation of night and day results in alternation between heat and cold and moderate temperatures, and between long and short days and days of moderate length. All of that in turn leads to the

seasons, the order of which brings great benefits to the sons of Adam and their livestock, and to everything that is on the face of the earth of trees and plants. All of that is in accordance with a system and plan, in such a way that dazzles the most brilliant of minds. This is indicative of Allah's great might, knowledge, wisdom, vast mercy, all-encompassing kindness and full control which is His alone. His might is the might of sovereignty and power, which dictates that He alone should be venerated and worshipped, and He is the only One Who should be loved, the only One Whom we should fear and in Whom we should put our hope, and strive to attain His love and pleasure.

﴿in the sailing of the ships through the ocean for the benefit of humankind﴾ – this refers to ships, boats and other vessels that Allah inspired His slaves to make, and created for them the mental and physical means of making them. Then He subjugated this vast ocean for them, and the winds by means of which they move, carrying passengers, wealth and goods that are essential conveniences for people, in such a way that serves their interests. Who is it that inspired them to make them, enabled them to do so, and created for them the means of making them? Who is it that subjugated the sea for them, so that they travel in it by His leave and His subjugation of the winds? Who is it that created fire and metal for vehicles and vessels on land and sea, which helps to carry them and what they contain of wealth? Did these things happen randomly, or are they all made by this weak and vulnerable creature who emerged from his mother's womb with no knowledge or ability, then Allah created that ability in him and taught him what He wanted to teach him? Or was all of that subjugated to them by One Lord, Most Wise and All-Knowing, for Whom nothing is beyond Him and nothing is too difficult for Him. Indeed all things are subject to His Lordship, greatness and might.

The best that can be said about this weak human being is that Allah has made him part of the means by which these great things came into existence. This indicates that Allah is merciful and cares for



His creation. All of this dictates that all love, fear, hope, obedience, humility and veneration should be for Allah alone.

﴿in the rain which Allah sends down from the skies﴾, and it comes down from the clouds

﴿and the life which He gives thereby to an earth that is dead﴾, and it brings forth all kinds of provisions and all types of plants, without which humans and animals cannot live.

Is this not indicative of the might of the One Who sent it down, and brought forth by means of it what He brought forth? Is it not indicative of His mercy and kindness to His slaves, and His taking care of their interests? Is it not indicative of the greatness of their need for Him in all aspects? Does that not dictate that He alone should be their God Whom they worship? Is that not evidence for the resurrection of the dead and their requital for their deeds?

﴿in the beasts of all kinds that He scatters throughout the earth﴾ that is, that He spreads throughout all regions of the earth, or of different kinds of animals. This is indicative of His might, greatness, oneness, and sovereignty. He subjugated them for humankind, so that they benefit from them in all ways: they eat the flesh of some of them and drink their milk; they ride some of them, and use others for various tasks and to guard them; they learn lessons from some of them. As He has scattered beasts of all kinds throughout the earth, He also takes care of their provision; there is no living creature on earth but its provision is due from Allah; He knows where it lives and where it dies.

﴿in the changing of the winds and clouds﴾ hot and cold, north and south, east and west, and everything in between. Sometimes the wind generates clouds; sometimes it joins the clouds together (into a heap); sometimes it fecundates the clouds; sometimes it causes rain; sometimes it breaks up the clouds, removing their harm; sometimes it brings mercy and sometimes it brings punishment.

Who is it that controls the winds in this way, and creates in them benefits for people which they cannot do without? Who is it that generates them so that they become a means of survival for all kinds of animals and all living things, such as trees, grains and plants? It can be none other than the Almighty, the Most Wise, the Most Merciful, Who is kind to His slaves and is deserving of all humility, submission, love, devotion and worship.

In the subjugation of the clouds between heaven and earth, which despite their lightness and fragility carry a great deal of water, which Allah drives wherever He wills, and it brings life to the land and the people, irrigating the hills and valleys, is an indication of His great power, kindness and mercy. He sends the rain down to humankind at the time of need, but if they will be harmed by its abundance, He withholds it from them. He sends it down as a mercy and kindness, and directs it in accordance with His care and compassion.

Is it not reprehensible on the part of His slaves that they should enjoy His provision and live by His kindness, yet they use it for sinful purposes that incur His wrath? Is this not indicative of His forbearance, patience and tolerance, and of the extent of His kindness? Praise be to Him at all times and in all circumstances.

The point is that the more a man of understanding thinks of Allah's creation and thoroughly examines the wonders thereof, the more he thinks of the amazing design and what He has created in it of things that are indicative of His kindness and wisdom, he will realise that it was created for the truth and by the truth; it is an open book of signs and evidence that point to what Allah has told us about Himself and His oneness, and what the Messengers have told us about the Last Day, and that all people are subjugated to His control and have no control over themselves and no power to resist.

Thus you should realise that all of creation, in heaven and on earth, are in desperate need of Him. He is the One Who is independent of

means in and of Himself, and has no need of any of His creation. There is no god but Allah and there is no lord besides Him.



﴿وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَى الَّذِينَ ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾ إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا لَهُمْ عَنَّا كُرْهًُا فَتَبَرَّأْنَا مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾﴾ (سورة البقرة: ١٦٥-١٦٧)

- 2:165. Yet there are some people who take [for worship] others besides Allah, as equals [with Allah]; they love them as they should love Allah. But those who believe have greater love for Allah. When the transgressors see the punishment, they will realise that all power belongs to Allah and that Allah is severe in punishment.
- 2:166. When those who were followed disavow those who followed [them], and they see the punishment, and all ties between them are severed,
- 2:167. And those who followed say: If only we had one more chance, we would disavow them, as they have disavowed us, thus Allah will show them their deeds as a cause of bitter regret. They will never emerge from the fire.

How beautiful is this verse; after having explained in the previous verse His oneness and the definitive evidence for it, and the clear proof that leads to certain knowledge and removes all doubts, Allah tells us here that there are «some people» who, despite this clear explanation, take some created beings as equals with Allah; that is,

they regard them as His peers and see them as being equal to Allah with regard to worship, love, veneration, and obedience.

The one who is like that – even after proof has been established and Allah’s oneness has been clearly explained – must be stubbornly opposed to Allah, or he must have turned away from pondering His signs and His creation. He does not have the slightest excuse for that; rather he is deserving of the punishment. These people who take others as equal to Allah do not say that they are equal to Him in terms of creating, granting provision and controlling; rather they think that they are equal to Him in terms of worship, so they worship them in order that they might bring them closer to Him.

The word «take» indicates that Allah has no equal; rather the polytheists regard some created beings as equal to Him, but this is no more than a notion in their minds, and is devoid of any meaning, as Allah says:

«...And yet they ascribe partners to Allah. Say: Name them; or do you presume to tell Allah of something that He does not know on earth, or is it [just] a show of words?...» (*ar-Ra'd* 13: 33)

«They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority. They follow nothing but conjecture...» (*an-Najm* 53: 23)

A created being cannot be equal to Allah, because He is the Creator and everything else is created; He is the Lord and Provider, and everything else is provided for. Allah is the One Who is independent of means, and you are dependent; He is perfect in all ways and you are lacking in all ways; Allah is the One Who brings benefits and causes harm, and created beings have no power to bring benefit or cause harm, for they have no power at all. Thus it is known for certain that those who take anything other than Allah as gods whom they regard as equal to Him, whether that is an angel, a Prophet, a righteous man, an idol or anything else, is misguided, and that Allah is the only One

Who is deserving of all love and complete humility. Hence Allah praises the believers by saying: ﴿But those who believe have greater love for Allah﴾ that is, they are sincere to Him alone in their love, whereas these people set up others whom they regard as equal to Him and worship them alongside Him; the believers love the only One Who is deserving of love in an absolute sense, love of Whom is the essence of a person's well-being, happiness, and salvation, whereas the polytheists love those who are not deserving of any love at all, and their love is the essence of a person's misery, corruption and loss.

Hence Allah warned them: ﴿When the transgressors﴾ that is, those who transgressed by taking others for worship besides Allah, as equals with Him, submitted to something other than the Lord of all, and wronged people by preventing them from following the path of Allah and striving to cause them harm.

﴿see the punishment﴾ that is, on the Day of Resurrection, when they will see it with their own eyes

﴿they will realise that all power belongs to Allah and that Allah is severe in punishment﴾ that is, then they will realise with certainty that all power belongs to Allah alone, and that their false gods have no power at all. Thus it will become clear to them how weak and incapable they (the false gods) are and that they are not as they mistakenly thought they were in this world, when they thought that they had some power and that they could bring them closer to Allah. They will see that their expectations were wrong, their efforts were wasted and they are deserving of a severe punishment that their false gods cannot ward off from them or offer them the slightest help. Rather harm will reach them because of those false gods, whereas they thought that they would benefit them.

Those who were followed will disavow the followers, and any ties that existed between them in this world will be severed, because these ties were for the sake of something other than Allah and were not in accordance with the command of Allah; rather they were based

on utter falsehood. Thus their efforts will be wasted and they will be doomed, and they will realise that they (those who were followed) were liars; their deeds that they hoped would benefit them will turn into a source of regret and sorrow for them; and they will abide forever in the fire and will never be brought out of it. Can there be any greater loss than this? That is because they followed falsehood and acted accordingly, pinning their hopes on that in which there was no hope, and forming an attachment to that which was not deserving of it. Hence their deeds will be rendered invalid because of the invalidity of the foundation of those deeds, and at that point sorrow will overtake them for their dashed hopes of reward and the ultimate harm that befalls them. This is unlike those who put their hopes in Allah, the Sovereign, the Truth, and sincerely strive for His sake, hoping for His mercy. Such a one has acted appropriately, so his deeds are valid, because they are based on truth. Thus he will attain the positive result of his efforts, and he will find his reward with his Lord in abundance, as Allah (ﷻ) says:

﴿Those who disbelieve and bar others from the path of Allah, He will cause their deeds to come to naught. Those who believe and do righteous deeds, and believe in that which was sent down to Muhammad – for it is the truth from their Lord – He will absolve them of their bad deeds and rectify their condition. That is because those who disbelieve follow falsehood and those who believe follow the truth from their Lord. Thus does Allah set forth for humankind their comparisons.﴾ (Muhammad 47: 1-3)

Then the followers will wish that they could be returned to this world so that they might disavow what they followed, give up associating others with Allah, and strive hard for the sake of Allah alone. But alas it will be too late; it will no longer be the time for respite or reprieve. Moreover, they will be lying, because if they did return (to this world), they would go back to their previous ways. These are no more than empty words and wishful thinking on their

part, out of resentment towards those whom they followed, when the latter disavow them, even though the blame is theirs. The leader of those who were followed in evil is Iblees; nevertheless he will say to his followers when judgement is passed:

﴿...Verily, Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves...﴾  
(Ibrāheem 14: 22)



﴿يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿١٦٩﴾ وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كُنَّا آبَاءَهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾﴾ (سورة البقرة: ١٦٨-١٧٠)

- 2:168. O humankind, eat whatever is lawful and good on earth, and do not follow the footsteps of the Shayṭān, for he is to you an avowed enemy.
- 2:169. For he only commands you to do evil and shameful deeds, and to say concerning Allah that of which you have no knowledge.
- 2:170. When it is said to them: Follow what Allah has revealed, they say: Nay, we will follow the ways of our forefathers. [Would they do that] even though their forefathers did not understand a thing and were not guided?

This is addressed to all people, believers and disbelievers alike, reminding them of Allah's blessings to them and instructing them to eat from everything that is on earth, such as grains, crops, fruits and animals, so long as it is *lawful [halal]*, that is, it is permissible for you to eat it, and it has not been usurped or stolen, acquired by means

of a prohibited transaction or in a forbidden manner, and that it is not used to help in committing forbidden actions.

﴿good﴾ that is, it is not evil or filthy (*khabeeth*), such as dead meat, blood, the flesh of swine and all other unclean things. This verse indicates that the basic principle is that things are permissible to eat and make use of, and that what is forbidden is of two types: either that which is forbidden in and of itself, which is evil or filthy things that are the opposite of good, or it is forbidden for some other reason, namely its connection to the rights of Allah or to the rights of people; this is the opposite of what is permissible. It also indicates that one may eat as much of (something haram) as is necessary to survive; this is obligatory, and the one who does not do that is sinning.

When Allah commanded them to follow what He enjoined upon them, which is in their own best interests, He forbade them to follow ﴿the footsteps of the Shayṭān﴾ that is, to follow the ways that he enjoins. This refers to all sins, such as disbelief, evildoing, and transgression. That also includes the prohibition on the *sā'ibah* and *ḥām*<sup>13</sup> and the like. That also includes eating haram (forbidden) foods.

﴿for he is to you an avowed enemy﴾ that is, his enmity is blatant; all he wants to do is deceive you and cause you to become among the inhabitants of hell. Our Lord did not only forbid us to follow his footsteps; rather He also told us – and He is the most truthful – of his enmity, of which we should beware. Furthermore, He told us details of what the Shayṭān wants to make us do, and that it is the most reprehensible and evil of things:

﴿For he only commands you to do evil﴾ that is, any bad deed that harms the one who does it. That includes all kinds of sins ﴿and shameful deeds﴾. This is an example of mentioning specific matters after having spoken in general terms, because shameful

<sup>13</sup> The *sā'ibah* and *ḥām* were types of camels that were set loose to pasture freely in honour of idols during the *jāhiliyah*, and it was forbidden to make use of them.



deeds are one type of sin and evil that is extremely abhorrent, such as fornication or adultery, drinking alcohol, murder, slander, miserliness, and other deeds that any wise person would regard as abhorrent.

﴿and to say concerning Allah that of which you have no knowledge﴾. This includes speaking about Allah's laws and decrees without knowledge. The one who ascribes to Allah something that He has not ascribed to Himself or that His Messenger (ﷺ) has not ascribed to Him, or denies an attribute that Allah has affirmed for Himself, or affirms an attribute that Allah has denied for Himself, has spoken about Allah without knowledge. The one who claims that Allah has an equal, and that idols will bring the one who worships them closer to Allah, has spoken about Allah without knowledge. The one who says that Allah has permitted or prohibited specific things, or that He has enjoined or forbidden specific things, without any understanding, has spoken about Allah without knowledge. The one who says that Allah created a specific type of creatures for a specific reason without having any evidence to that effect has spoken about Allah without knowledge.

One of the most serious kinds of speaking about Allah without knowledge is misinterpreting His words or those of His Messenger (ﷺ) in such a way that coincides with the interpretation of some misguided group, then saying that this is what Allah meant. Speaking about Allah without knowledge is one of the most serious of prohibited actions and one of the most favoured methods of the Shayṭān, who promotes it. These are the ways of the Shayṭān, to which he and his troops call people, doing their utmost to tempt people in whatever ways they can.

In contrast, Allah (ﷻ) enjoins justice, kindness and generosity towards relatives, and He forbids shameful deeds, injustice and transgression. So the individual must check himself and see which of the two callers he is following, and which party he is with. Are you following the caller of Allah, Who is benevolent and wants happiness

for you in this world and the hereafter? For success and salvation are to be found in following Him, and you have everything to gain from forming an attachment to Him, for He grants all blessings, both obvious and hidden, He enjoins only what is good and forbids only what is evil. Or are you following the caller of the Shayṭān, who is the enemy of humanity? He wishes you ill and is striving his utmost to bring you destruction in this world and in the hereafter; all evil is in obeying him and all loss results from taking him as a friend; he enjoins nothing but evil and forbids nothing but good.

Then Allah tells us of the situation of the polytheists: when they were commanded to follow that which Allah had revealed to His Messenger (ﷺ) – as described above – they turned away from that and said: «Nay, we will follow the ways of our forefathers». They were content to blindly follow the ways of their forefathers, and they had no interest in believing in the Prophets. Moreover, their forefathers were the most ignorant of people and the most misguided, and this is a flimsy argument for rejecting the truth. This is indicative of their turning away from the truth, their lack of interest in it and the absence of any fair-mindedness in them. If they were guided and had good intentions, then truth would have been their main aim. The one who makes truth his main aim and measures everything against that will definitely see the truth clearly and will follow it, if he is fair-minded.



﴿وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءَ وَنِدَاءَ صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ﴾ (سورة البقرة: ١٧١)

2:171. The likeness of those who disbelieve is that of animals whom the herdsman calls, but they hear nothing except the sound of shouts and cries. Deaf, dumb, and blind, they do not understand.

As Allah stated that they did not accept what the Messengers brought, and the reason for that was their blind following (of their forefathers), it becomes clear from that that they were not receptive to the truth and did not respond to it; rather it is easy to conclude that they would never give up their stubborn ways. Allah tells us that people who respond in this manner when they are called to faith are like animals whom the herdsman calls, but they have no understanding of what the one who is calling them is saying; all they hear is the voice by which proof is established against them, but they do not understand it in any way that could benefit them. Hence they are deaf and cannot hear the truth with any understanding; they are blind and cannot see in such a way that they could learn and ponder; they are dumb and cannot say what is good for them.

The reason for all of that is that they have no sound reasoning; rather they are the most foolish and the most ignorant. Can any wise man who was called to right guidance, told to avoid evil deeds, warned against exposing himself to punishment and enjoined to do that which will lead to his well-being, success, salvation and bliss disobey the one who is sincerely advising him, turn away from what his Lord enjoined upon him, throw himself willingly into the fire, follow falsehood and turn away from truth? Such a one does not possess an iota of common sense, and he is deceitful and shrewd; rather he is the most foolish of fools.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلّٰهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٧٣﴾﴾

(سورة البقرة: ١٧٢-١٧٣)

- 2:172. O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship.
- 2:173. He has only forbidden you dead meat, and blood, and the flesh of swine, and that on which any name has been invoked other than that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then there is no sin on him. For Allah is Oft-Forgiving, Most Merciful.

This is a command to the believers in particular, after a command addressed to all of humanity, for they are the ones who really benefit from the commands and prohibitions, because of their faith. Here Allah enjoined them to eat of the good things that He has provided, and to be grateful to Allah for His blessings, by only using them in ways that will bring them closer to Him. This is the same command that He gave to the Messengers, when He said:

﴿O Messengers, eat of that which is wholesome and do righteous deeds...﴾ (al-Mu'minoon 23: 51)

In this verse, “gratitude” refers to doing righteous deeds. Here, Allah did not say “whatever is lawful (halal)” because Allah has permitted to the believer all good things that He has provided that are free of any negative consequences. Moreover, his faith will keep him from consuming anything that is not his.

﴿if it is Him you worship﴾ that is, then give thanks to Him. This indicates that the one who does not give thanks to Allah is not worshipping Him alone, whilst the one who does give thanks to Him is worshipping Him alone and has done what He enjoined. It also indicates that eating good things is the means of doing righteous deeds and of them being accepted. The command to give thanks comes immediately after mention of the blessing, because gratitude protects existing blessings and brings blessings that are missing, whereas ingratitude drives away blessings that are missing and causes existing blessings to be lost.

When Allah (ﷻ) mentions the permissibility of good things, He also mentions the prohibition on evil or filthy things, as He says: ﴿He has only forbidden you dead meat﴾. This refers to animals that died without being properly slaughtered in accordance with Sharia, because dead meat is filthy and harmful, and is bad in and of itself. Moreover, it is most likely that it died of some disease, in which case it is even more harmful. The Lawgiver makes an exception from this general rule with regard to dead locusts and fish, which are permissible and good.

﴿and blood﴾ that is, blood that has been “poured forth” (this refers to blood that has drained out of the carcass), as has been explained elsewhere. (*al-An'ām* 6: 145)

﴿and that on which any name has been invoked other than that of Allah﴾ that is, that which has been sacrificed to anything other than Allah, such as that which is sacrificed for idols, stones, graves and so on. This verse does not list everything that is prohibited; rather it highlights types of evil things, which are the opposite of ﴿the good things﴾. What is haram in general terms is implicit in the verse quoted above, as the opposite of ﴿whatever is lawful and good﴾ (2: 168).

These evil things and others are forbidden to us out of kindness towards us and so as to protect us from harm. However, ﴿if one is forced by necessity﴾ that is, if he is compelled by starvation or want, or he is forced,

﴿without wilful disobedience﴾ that is, without actively seeking that which is haram when he is able to obtain that which is halal, or when he is not starving,

﴿nor transgressing due limits﴾, that is, without overstepping the mark in consuming that which has been permitted to him out of necessity. So if a person is forced out of necessity and is not able to find any halal food, then he may eat only so much (of the available haram food) as is necessary, and no more than that.

﴿then there is no sin on him﴾.

As there is no sin on him, it becomes permissible. In such cases the individual is commanded to eat, and in fact it is forbidden to contribute to his own destruction or to kill himself.

In that case it is obligatory for him to eat, and he is sinning if he does not eat and that results in his death, because then he would have effectively killed himself. This concession and flexibility is part of Allah's mercy towards His slaves. Hence the verse ends with two names of Allah that are particularly appropriate in this context: ﴿For Allah is Oft-Forgiving, Most Merciful﴾.

Because this permissibility and concession is connected to these two conditions, and the person who finds himself in this situation may not be able to adhere properly to them, Allah (ﷻ) tells us that He is Oft-Forgiving, so He will forgive any mistakes made in this situation, especially if it is a case of necessity and hardship which resulted in him not being able to realise when he should stop eating.

This verse is also indicative of the well-known principle, "Necessity makes permissible that which is (ordinarily) forbidden." Any haram thing that a person is compelled to do is permitted to him by the Most Merciful. To Him be praise first and last, in the heart and on the lips.



﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا  
أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا  
يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾ (١٧٤) ﴿أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ  
وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ﴾ (١٧٥) ﴿ذَٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ  
بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ﴾ (١٧٦) (سورة البقرة: ١٧٤-١٧٦)

2:174. Those who conceal what Allah has sent down of the Book and sell it for a small price take nothing into their bellies but fire.

Allah will not speak to them on the Day of Resurrection nor will He purify them, and theirs will be a painful punishment.

- 2:175. They are the ones who have traded guidance for misguidance, and forgiveness for punishment. What can make them patient in facing the fire?
- 2:176. That is because Allah sent down the Book in truth; those who find [a cause of] disagreement in the Book go much too far in opposition.

This is a stern warning addressed to those who conceal that which Allah sent down to His Messengers, the knowledge concerning which Allah had taken a covenant from them that they would disclose it to the people and not conceal it; those who use it for worldly gain and neglect the command of Allah, «take nothing into their bellies but fire». That is because the price they gain is only acquired in the worst and most emphatically forbidden manner; thus their punishment will fit the nature of their deeds.

«Allah will not speak to them on the Day of Resurrection»; rather He will be angry with them and will turn away from them. This is a more painful punishment for them than the punishment of hellfire.

«nor will He purify them» that is, He will not purify them of bad characteristics, and they have no good deeds to their credit for which they might deserve praise,<sup>14</sup> approval and reward. Rather He will not purify them because their actions deprived them of any purification, the most important means of attaining which is acting in accordance with the Book of Allah, following its guidance and calling others to it.

These people cast aside the Book of Allah and turned away from it; they chose misguidance over guidance and punishment over forgiveness, hence they are fit for nothing but the fire, and what can make them patient in facing the fire? Where could they get such endurance from?

<sup>14</sup> The word translated here as «purify» may also mean “praise”.

«That» namely what is mentioned above of just requital and being deprived of the means of guidance, in the case of those who rejected it and chose something else,

«is because Allah sent down the Book in truth», and it is on the basis of the truth that the one who does good deeds will be rewarded and the one who does bad deeds will be punished. Moreover, the phrase «Allah sent down the Book in truth» indicates that Allah sent it down in order to guide humankind and to distinguish truth from falsehood and guidance from misguidance. So whoever uses the Book for purposes other than those for which it was revealed deserves to be subjected to the greatest punishment.

«those who find [a cause of] disagreement in the Book go much too far in opposition» that is, those who differed concerning the Book, believing in part of it and rejecting part of it, or those who distort it in accordance with their whims and desires

«go much too far in opposition» to the truth, because they have differed from the Book which brought truth that dictates agreement, not dissent. Thus they ended up in trouble, and their opposition increased and resulted in division, unlike the followers of the Book who believed in it and let it rule their lives in all aspects. Hence they were united and developed harmony on the basis of the Book.

These verses also include a warning to those who conceal that which Allah has revealed, giving precedence to worldly gain, of Allah's punishment and wrath, for Allah will not purify them or forgive them. The reason for that is their giving precedence to misguidance over guidance, which resulted in their choosing punishment over forgiveness.

This is followed by a question wondering how much patience they can have when facing the fire, because they were aware of the causes that would lead them to that. They also knew that what the Book contained of truth should unite them, not divide them, and that



anyone who went against it would stray from the truth and go much too far in opposition. And Allah knows best.



﴿لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي  
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ  
الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ  
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ﴾ (سورة

البقرة: ١٧٧)

2:177. It is not righteousness that you turn your faces towards east or west; rather righteousness is to believe in Allah and the Last Day, the angels, the Book, and the Prophets; to spend from your wealth, despite your love for it, on kinsfolk, orphans, the needy, wayfarers and those who ask, and for the ransom of slaves; to establish prayer and give zakâh; to fulfil the covenants you make; to be patient in the face of hardship and adversity, and in times of conflict. Such are the true believers, and such are the pious.

«It is not righteousness that you turn your faces towards east or west» that is, this is not the righteousness that is expected from people, therefore discussing it at length and arguing about it is a kind of effort that only leads to division and dispute. This is similar to the words of the Prophet (ﷺ):

«The strong man is not the one who wrestles others to the ground; rather the strong man is the one who controls himself when he is angry.» (Bukhari and Muslim)

– and so on.

﴿rather righteousness is to believe in Allah﴾ that is, that He is one God, He possesses all the attributes of perfection and is far above all shortcomings.

﴿and the Last Day﴾. This refers to everything that Allah has told us in His Book, or that the Messengers have told us, of what happens after death.

﴿the angels﴾ whom Allah has described to us in His Book, and His Messenger (ﷺ) has also described.

﴿the Book﴾ this refers to all the Books that Allah sent down to His Messengers, the greatest of which is the Qur'an. Thus we believe in all that it contains of stories and rulings

﴿and the Prophets﴾ in general, and especially the last and best of them, Muhammad (ﷺ).

﴿to spend from your wealth﴾ this refers to everything that an individual may possess of wealth, whether it is great or small. What is meant is giving

﴿despite your love for it﴾ that is, love of wealth. Here Allah highlights the fact that wealth is something that people love and find it hard to give to others.

If a person gives of his wealth, despite his love for it, in order to draw closer to Allah (ﷻ), this is indicative of his faith. Part of giving one's wealth despite one's love for it is to give charity when one is healthy and inclined to be stingy, hoping to become rich and fearing poverty. Similarly, giving charity when one does not have much is better, because in this situation one may want to keep it because of what is expected of need and poverty. It is also better to give what is precious and what one loves of one's wealth, as Allah (ﷻ) says:

﴿You will never attain righteousness until you spend [in charity] of that which you love...﴾ (Āl 'Imrân 3: 92)

All of those who do these things are among those who give their wealth despite their love for it.

Then Allah tells us of those on whom it is to be spent, who are the most deserving of your kindness, such as «kinsfolk», those whose joys and sorrows you share; they are the ones who support one another and help one another to pay the *diyyah* (blood money) if need be. It is the best and most proper of righteousness to take care of kinsfolk by spending on them and speaking kindly to them, according to how closely they are related and the extent of their need.

«orphans» who have no breadwinner and do not have the strength to be independent of means. This highlights to us Allah's mercy towards His slaves, and shows us that He is more merciful to them than a father to his child, because Allah has enjoined His slaves, and made it obligatory for them, to spend some of their wealth on those who have lost their parents, so that they be equal to those who have not lost their parents. Moreover, as the reward matches the nature of the deed, whoever shows mercy towards the orphans of another, mercy will be shown to his orphan (if he dies).

«the needy» this refers to those whose are subdued by need and humiliated by poverty. They have rights over the rich, so as to ward off or reduce their need; hence the rich should give as much as they can afford.

«wayfarers» the wayfarer is the stranger who is cut off in a foreign land. Allah encourages His slaves to give him some of their wealth in order to help him on his journey, because he is most likely in need of help and has a great deal of expenses. Hence the one on whom Allah has bestowed the blessings of living comfortably in his homeland and so on should show compassion towards his brother who is a stranger, and help him in whatever way he can, even if that is by giving him food or a means of transportation, or protecting him from any wrongdoing that may befall him, and so on.

﴿and those who ask﴾. They are the ones who are faced with some troubles or desperate need which dictate that they should go and ask for help, such as one who has to pay for damage caused accidentally or has to pay a tax that has been imposed by the authorities. This also applies to one who asks people for donations for the maintenance of public utilities, such as mosques, schools, bridges and the like; such a person has the right to ask even if he is rich.

﴿and for the ransom of slaves﴾ this includes manumission and helping others with it; giving money to a *mukâtib* (slave with a contract of manumission) so that he can pay off his master; ransoming captive Muslims from the disbelievers; and paying ransoms in the case of those who are being held by evildoers.

﴿to establish prayer and give zakâh﴾. We have seen above that Allah (ﷻ) often mentions prayer and zakâh together because they are the best acts of worship, for they are spiritual, physical and financial. By means of them a person's faith and certainty may be evaluated.

﴿to fulfil the covenants you make﴾. A covenant means fulfilling that which Allah has made binding or that which one has made binding upon oneself. That includes all the rights of Allah, which Allah has enjoined upon His slaves so that they have become binding and form part of the covenant, hence they are obliged to fulfil them. It also includes the rights of other people that Allah has enjoined upon them, and the obligations that an individual takes upon himself, such as oaths, vows and so on.

﴿to be patient in the face of hardship﴾ that is, poverty, because the poor man needs patience in many ways, as he is going through ongoing psychological distress and physical pain that no one else is going through. When he sees rich people enjoying that which is beyond his means, he feels distress. When he or his dependents go hungry, he feels distress. If he eats food that does not suit him (because he cannot afford anything else), he feels distress. If he goes naked or almost naked, he feels distress. When he thinks of his current

situation and what he expects to face in the future, he feels distress. When faced with cold that he cannot ward off, he feels distress. All of these and similar calamities he is enjoined to face with patience, seeking reward with Allah and hoping for it.

«and adversity» – this refers to sickness of all types, including fever, injuries, stomach ailments and pain in any part of the body, even toothache or aching fingers and so on. He needs to have patience in facing all of these things, because he feels weak and helpless and is suffering physical pain that is very difficult to bear, especially when it goes on for a long time. So he is enjoined to be patient and to seek reward with Allah (ﷻ).

«and in times of conflict» that is, times of fighting enemies whom we are enjoined to fight, because engaging in physical fighting is very difficult, and a person may fear being killed, injured or captured. So in this situation he needs to be patient and seek reward with Allah, hoping for reward from Allah, from Whom come the help and victory that He has promised to those who are patient.

«Such» that is, those who have the characteristics mentioned above, such as correct belief, and good deeds that are the result and proof of faith, and good manners that reflect the dignity of the individual and the essence of true humanity – such people are «the true believers» who are sincere in their faith because their deeds are a confirmation of that faith.

«and such are the pious» because they have given up what is forbidden and have done what is enjoined, and these qualities inevitably include all good characteristics; fulfilling covenants includes all Islamic teachings. The acts of worship mentioned in this verse are the greatest acts of worship, and the one who does them is more likely to do others. Such are the righteous people who are sincere and pious.

We know what Allah has connected to these matters of reward in this world and in the hereafter, but this is not the place to discuss that in detail.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ ۖ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَإِنِّبَاعٌ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ بِإِحْسَنٍ ۚ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾﴾ (سورة البقرة: ١٧٨-١٧٩)

2:178. O you who believe, legal retribution is prescribed for you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the victim's next of kin, then blood money should be claimed in a reasonable manner and paid with goodwill. This is a concession and a mercy from your Lord. Whoever transgresses after that will have a painful punishment.

2:179. In this legal retribution there is [saving of] life for you, O people of understanding, so that you may become pious.

Here Allah (ﷻ) reminds His believing slaves of His favour to them in prescribing ﴿legal retribution... in cases of murder﴾, which means equity: the murderer is to be killed in the same manner as that in which he killed his victim, so as to establish justice and fairness among people.

This verse is addressed to the believers in general, which indicates that it is obligatory upon all of them, even the killer's next of kin, and even the killer himself, to help the victim's next of kin if he demands legal retribution. They should hand over the killer, and it is not permissible for them to try to prevent this ḥadd punishment or

to prevent the victim's next of kin from exacting legal retribution, as was customary during the jâhiliyah and is still the case in similar environments, where protection is given to the offender.

Then this matter is explained further:

«the free for the free» this includes a male for a male.

«the woman for the woman» this also includes a female for a male, or a male for a female, because the Sunnah indicates that a male may be killed for a female. Excluded from this general meaning are cases involving parents, grandparents and so on; they are not to be killed for killing their child, because there are reports of the Sunnah to that effect. Furthermore, the phrase «legal retribution» indicates that it is not just to kill a parent for killing his child, and the compassion and mercy in the parent's heart prevent him from killing his own child except in cases of mental illness or severe harm caused to him by the child.

Also excluded from the general meaning of this verse is the disbeliever, according to the Sunnah, in addition to the fact that the verse is addressed to believers only. Moreover, it is not justice to kill a friend of Allah (a Muslim) for killing an enemy of Allah (a disbeliever).

«the slave for the slave», whether male or female, and whether they are equal in value or not.

This also indicates that a free man cannot be killed for a slave, because they are not equal. From the phrase «the woman for the woman», some of the scholars understood that it is not permissible to kill a man for a woman; we have discussed this matter above.

This verse indicates that the basic principle is that legal retribution for killing is a must, and that the blood money (diyah) is an alternative to it. Hence Allah says: «But if any remission is made by the victim's next of kin» that is, if the victim's next of kin lets the killer off (and does not demand that he be killed), and decides to accept the blood

money instead, or if some of the next of kin let him off, then legal retribution is waived, and the blood money becomes obligatory. The choice regarding the blood money is given to the next of kin. If he decides to let the killer off, it is obligatory for the victim's next of kin to claim the blood money «in a reasonable manner», without making things difficult for him or demanding more than he can bear; rather he should be gentle in asking and not put undue pressure on him.

«and paid with goodwill» that is, the killer should pay it without delay or shortfall, and without mistreating the victim's next of kin in word or deed; should the response to the next of kin's kindness in letting him off be anything but paying off with goodwill? This is applicable in all cases where there are similar issues between people: the one who is owed money must make his claim in a reasonable manner, and the one who owes it must pay it with goodwill.

The words «But if any remission is made by the victim's next of kin» are aimed at softening people's hearts and encouraging them to let the killer off and accept the blood money instead. Even better than that is to let him off altogether (by not demanding the blood money either). The word «next of kin» (literally, brother) indicates that the killer does not become a disbeliever by his actions, because what is meant by brotherhood here is brotherhood in faith. The killer is not excluded from that by his action, so it is more apt to say that all sins apart from disbelief do not make the one who does them a disbeliever; rather his faith decreases as a result of that.

If the victim's next of kin, or some of them, pardon the killer, then the latter's blood is protected (that is, he is not to be killed); he is protected by Sharia from them and from others. Hence Allah says: «Whoever transgresses after that», after the killer has been pardoned, «will have a painful punishment» that is, in the hereafter. The issue of whether he is to be killed or not is based on the above, because he has killed someone who is equal to him, so he should be executed for that.



According to those who interpreted the painful punishment as referring to execution (in the case of one who kills a killer who has been pardoned, as discussed above), this verse specifically indicates that he is to be killed and that it is not permissible to let him off. This is the view of some scholars, but the first view is the correct one, because his offence is no worse than that of anyone else.

Then Allah (ﷻ) explains the great wisdom behind the prescription of legal retribution:

﴿In this legal retribution there is [saving of] life﴾ that is, lives are protected and criminals will be deterred thereby, because anyone who realises that he will be killed if he kills another is very unlikely to kill. If the killer is seen executed, others will be deterred thereby, but if the punishment of the killer were something other than execution, there would be no deterrent to evil such as that which results from execution. The same may be said concerning all the ḥadd punishments prescribed in Sharia; they teach a lesson and provide a deterrent, which is indicative of the wisdom of the Most Wise, the Oft-Forgiving.

Because the wisdom behind this ruling is not properly understood except by people of reason and understanding, they alone are addressed here. This indicates that Allah (ﷻ) loves those of His slaves who use their minds and ponder the wisdom in His rulings and the purposes they serve, which is indicative of the perfection of His wisdom, His praise, His justice and His all-encompassing mercy. The one who meets this description is deserving of praise, because he is one of the people of understanding to whom this is addressed; that is sufficient honour for people who understand.

﴿so that you may become pious﴾. The one who knows his Lord and is aware of what there is in His religion and His law of great wisdom and clear signs is obliged thereby to submit to the command of Allah and be concerned about disobeying Him, so that he refrains from doing so. Thus he will deserve to be one of the pious.



﴿كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةَ لِلْأُولَادِ  
وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُنْفِقِينَ ﴿١٨٠﴾ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى  
الَّذِينَ يَبْدِلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾ فَمَنْ خَافَ مِنْ مُوسِرٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ  
فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾﴾ (سورة البقرة: ١٨٠-١٨٢)

- 2:180. It is prescribed, when death approaches any of you, if he is leaving behind any wealth, that he should make a bequest to parents and next of kin on an equitable basis; this is a duty for those who fear Allah.
- 2:181. If anyone changes the bequest after hearing it, the guilt will be on those who make the change, for Allah is All-Hearing, All-Knowing.
- 2:182. But if anyone fears partiality or wrongdoing on the part of the testator, and sets things right between [the parties concerned], there is no sin on him, for Allah is Oft-Forgiving, Most Merciful.

That is: Allah has enjoined upon you, O believers, ﴿when death approaches any of you﴾ that is, when any of the causes of death are present, such as an illness that is expected to be terminal and so on ﴿if he is leaving behind any wealth﴾. This refers to whatever is regarded as a loss of wealth according to custom. In that case he should make a bequest to his parents and the people who are the closest to him on an equitable basis, according to his situation, without being extravagant and without giving only to distant relatives to the exclusion of close relatives. Rather he should give according to the degree of closeness and the extent of need.

﴿this is a duty for those who fear Allah﴾. This indicates that doing this is obligatory, because the right is established and Allah has made it one of the obligations connected to piety or fearing Allah.

It should be noted that the majority of commentators think that this verse was abrogated by the verse which speaks of the shares of inheritance; others think that it applies to parents and relatives other than heirs, even though there is nothing to indicate that it applies specifically to them. It is best to say that this is a bequest to parents and relatives in general terms, and Allah (ﷻ) has left the details to be determined according to custom.

Later on, Allah (ﷻ) decreed what is meant by ﴿on an equitable basis﴾ with regard to parents and other relatives who are designated heirs, in the verses that speak of the shares of inheritance. This came after the matter had been mentioned in general terms. The ruling (in this verse) concerning parents who do not inherit and other relatives who are blocked by a person or because of their degree of kinship, remained in effect, because the dying person is enjoined to make a bequest to these people, who are the most deserving of his kindness. This view is agreed upon by the Ummah, hence based on the above we can reconcile between the two views concerning this verse.

Whenever it is possible to reconcile between two views, it is better to do so than to say that one of them is abrogated when there is no sound evidence to that effect.

Because the testator may refrain from making a bequest because he thinks that those who come after him will change his bequest, Allah (ﷻ) says:

﴿If anyone changes the bequest﴾ that is, a bequest made to those mentioned in this verse or others

﴿after hearing it﴾ that is, after understanding it and knowing how it should be carried out

﴿the guilt will be on those who make the change﴾. The testator will have his reward with Allah, and the guilt or sin will be on the one who changed it.

﴿for Allah is All-Hearing﴾ and hears all voices; He knows what the testator says and what his bequest is, so he should be careful and be

aware of the One Who hears him and sees him, and he should not be unjust in his bequest

﴿All-Knowing﴾ and knows his intention; He knows what the beneficiary of the bequest will do. So the testator should try his best to do what is right, and Allah will know that from his intention and will reward him even if he makes a mistake. This is also a warning to the beneficiary against altering the bequest, for Allah knows and can see what he is doing; so he should fear Allah. This is the ruling on bequests that are fair. As for bequests that include unfairness and wrongdoing, those who are present at the time when the bequest is made should advise the testator to do that which is better and more appropriate; they should tell him not to be unfair. The word translated here as ﴿partiality﴾ refers to being unfair without realising it, and the word translated as ﴿wrongdoing﴾ refers to deliberate unfairness.

If he does not do that, then things should be put right among the beneficiaries of his bequest, trying to reach a fair solution among them on the basis of mutual consent and reconciliation. They should be exhorted to absolve their deceased loved one of any blame. The one who does that has done a great good deed and there is no sin on him, unlike the one who changes a permissible bequest. Hence Allah (ﷻ) says: ﴿for Allah is Oft-Forgiving﴾ that is, He forgives all errors and their consequences to those who repent to Him; that includes His forgiveness of the one who showed selflessness and gave up some of his rights to his brother, because whoever is easy-going, Allah will be easy-going with him, and He will forgive their deceased loved one who was unfair in his bequest, if they seek reward with Allah for being easy-going with one another in order to absolve the deceased of any blame. Allah is Most Merciful to His slaves, as He has prescribed that they should be compassionate with one another in all their affairs. These verses indicate that it is encouraged to make a bequest and to make clear who the beneficiaries are. There is also a warning addressed to the one who changes a fair bequest, and encouragement to put things straight with regard to unfair bequests.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ﴾ (١٨٣) أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ. وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٨٤﴾ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْءَانُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَى وَالْفُرْقَانِ فَمَن شَهِدَ مِنكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَىٰكُم وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾ (سورة البقرة: ١٨٣-١٨٥)

- 2:183. O you who believe! Fasting is prescribed to you as it was prescribed to those who came before you, that you may become pious.
- 2:184. [Fasting] for a specific number of days; but if any of you is ill, or on a journey, he should fast the same number of other days. For those who can fast only with extreme difficulty, there is a way to compensate, which is to feed a needy person [for each day]. But whoever gives more than that, of his own accord, that is better for him. And it is better for you to fast, if only you knew.
- 2:185. Ramadan is the month in which the Qur'an was sent down, as guidance for humankind, and as clear signs that show the right way and distinguish between right and wrong. So every one of you who is present [at his home] during that month should spend it in fasting, but if anyone is ill, or on a journey, he should fast the same number of other days. Allah intends for you ease, and He does not want to make things difficult for you. [He wants you] to complete the prescribed number of days, and to glorify Him for His having guided you, and so that you may be grateful to Him.

Here Allah tells us of the blessings that He has bestowed upon His slaves by enjoining them to fast as He enjoined it upon previous nations, because it is one of the laws and commands that are in the best interests of people in all times.

This verse also offers encouragement to this Ummah, that they should compete with others in striving to do perfect deeds and hastening to acquire righteous qualities; this is not something too burdensome which they have been singled out to do.

Then Allah (ﷻ) tells us of the wisdom behind the prescription of fasting, as He says ﴿that you may become pious﴾. Fasting is one of the greatest means of developing piety, because it involves obeying the command of Allah and avoiding that which He has forbidden.

Part of the piety that fasting involves is that the fasting person refrains from that which Allah has forbidden to him of food, drink, intercourse and so on, to which he is naturally inclined, seeking thereby to draw closer to Allah, hoping for His reward by giving up these things. This is part of piety. Piety also includes the following:

- The fasting person trains himself to remember that Allah (ﷻ) is always watching, so he gives up things that he desires even though they may be available to him, because he knows that Allah is watching him.
- Fasting narrows the pathways of the Shayṭān, who flows through the son of Adam like blood. Fasting weakens the Shayṭān's influence and reduces sins.
- The fasting person usually does many acts of worship and obedience, which are characteristics of piety.
- By fasting, the rich man feels the pain of hunger, which makes him inclined to help the poor and destitute. This is also a characteristic of piety.

After stating that He has enjoined fasting upon them, Allah then tells them that it is for a specific number of days; that is, it is only for a few days, so it is very easy.

Then another concession is granted: «but if any of you is ill, or on a journey, he should fast the same number of other days». That is because in most cases these things entail hardship, so Allah has granted a concession allowing these people to break the fast.

Because it is essential that every believer should attain the benefits of fasting, Allah instructed them to make up the fast on other days, when the sickness is over and the journey has ended, and one is at ease again.

«the same number of other days» indicates that he should make up the number of days missed in Ramadan, whether it is the whole month or less, and it is permissible to fast on short, cool days to make up for long, hot days, and vice versa.

«For those who can fast only with extreme difficulty» that is, they are able to fast, but with difficulty «there is a way to compensate» for each day they did not fast «which is to feed a needy person [for each day]». This was the ruling at the beginning, when fasting was first enjoined and they were not used to it. As it was difficult for them, Allah the Most Wise introduced it gradually in the easiest manner, giving those who found it too difficult the choice between fasting – which was preferable – or feeding the needy instead. Hence He said: «And it is better for you to fast, if only you knew».

Then after that fasting was made binding upon everyone who is able to do it; those who are not able to do it may break the fast and make up the same number of other days.

It was also stated that the phrase «For those who can fast only with extreme difficulty» refers to those who found it burdensome and unbearably difficult, such as the elderly; they could compensate by feeding one poor person for each day they did not fast. This is the correct view.

«Ramadan is the month in which the Qur'an was sent down» that is, the fast that you are enjoined to observe is the month of Ramadan,

the great month in which Allah bestowed the great blessing upon you, namely the Holy Qur'an, which contains guidance to that which is in your best interests in both religious and worldly affairs, explains the truth in the clearest manner, and distinguishes between truth and falsehood, guidance and misguidance, those who are destined for paradise and those who are destined for hell. So it should come as no surprise that a month of such blessings that Allah bestowed upon you should be a season of worship in which fasting is enjoined.

Having confirmed that and highlighted its blessings, and the reason why it is deemed so special, Allah (ﷻ) says: ﴿So every one of you who is present [at his home] during that month should spend it in fasting﴾. This indicates that fasting is obligatory for everyone who is able, healthy and not travelling.

Because the choice between fasting or paying compensation had been abrogated, Allah reiterated the concession that is granted to those who are sick or travelling, lest anyone think that this concession had also been abrogated: ﴿Allah intends for you ease, and He does not want to make things difficult for you﴾. That is, Allah (ﷻ) wants to make the paths that lead to attaining His pleasure very easy for you. Hence everything that Allah has enjoined upon His slaves is very easy.

If something happens to make it difficult, then there is another option to make it easier, either by waiving the obligation or by reducing it in some way.

﴿[He wants you] to complete the prescribed number of days﴾. This – and Allah knows best – is so that no one will think that the purpose of fasting Ramadan may be achieved by fasting only part of it. This notion is dispelled by the command to complete the number of days and to give thanks to Allah (ﷻ) when completing it, for enabling His slaves to do it, making it easy for them and explaining it to them, and to magnify Allah (by saying *Allāhu akbar* – Allah is most great) at the end of the fast. That also includes magnifying Allah from the



time when the new moon of Shawwâl is sighted until the end of the Eid *khufbah*.



﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۖ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّهُمْ يَرْشُدُونَ﴾ (سورة البقرة: ١٨٦)

2:186. When My slaves ask you concerning Me, I am indeed close [to them]; I answer the call of the caller when he calls on Me. So let them respond to Me, and believe in Me, that they may be rightly guided.

This is the answer to a question. Some of his Companions asked the Prophet (ﷺ): O Messenger of Allah, is our Lord close to us so that we may whisper to Him or is He far away so that we should call out to Him? Then the words «When My slaves ask you concerning Me, I am indeed close [to them]» were revealed, because Allah (ﷻ) is Ever-Watchful, Witness (to everything); He can see what is secret and what is yet more hidden; He knows even the most stealthy glance of the eyes and all the secrets that hearts conceal. He is also close to the one who calls upon Him, in the sense that He is quick to respond. Hence He said: «I answer the call of the caller when he calls on Me».

Calling or supplication (*du'â*) is of two types: supplication of worship and supplication of asking. And Allah's closeness is of two types: closeness to all of His creation by His knowledge and closeness to those who worship Him and call upon Him by responding, helping and guiding.

Whoever calls upon his Lord with focus and presence of mind, offering supplication as prescribed in Islam, with no impediment to receiving a response to his supplication – such as consuming haram wealth or haram food, and so on – then Allah has promised to answer

him, especially if he fulfils the conditions of supplication which are responding to Allah (ﷻ) by obeying His commands and heeding His prohibitions in word and deed, and having faith that makes a response inevitable. Hence He says: «So let them respond to Me, and believe in Me, that they may be rightly guided» that is, so that they will be guided to believe and do righteous deeds, which will rid them of errors that are contrary to faith and righteous deeds. Faith in Allah and responding to His commands are the means of attaining knowledge, as Allah (ﷻ) says:

«O you who believe. If you fear Allah, He will give you the insight to distinguish between right and wrong...» (al-Anfāl 8: 29)



﴿أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِيَاسٌ لَكُمْ وَأَنْتُمْ لِيَاسٌ لَهُنَّ ۗ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۖ فَالْزَنُّ بِشُرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ۖ ثُمَّ أَتِمُوا الصِّيَامَ إِلَى اللَّيْلِ ۚ وَلَا تُبَشِّرُوهُنَّ ۚ وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسْجِدِ يَلَكُ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَالنَّاسِ لَعَلَّهُمْ يَتَّقُونَ﴾ (سورة البقرة: ١٨٧)

- 2:187. It has been made lawful for you to go in unto your wives during the nights of the fast. They are a garment to you and you are a garment to them. Allah knows that you have been betraying yourselves, but He has accepted your repentance and forgiven you. So now go in unto them, and seek what Allah has ordained for you; and eat and drink, until the white thread of dawn appears to you distinct from its black thread. Then complete your fast until nightfall; but do not be intimate with your wives during the nights of your devotional retreat in the mosques. These are the limits [set by] Allah, so do not go near them. Thus Allah

makes His commands clear to humankind, that they may become pious.

When the fast was first made obligatory, the Muslims were forbidden to eat, drink or have intercourse during the night after sleeping. This caused a great deal of hardship to some of them, so Allah (ﷻ) made it easier for them by permitting these actions – eating, drinking and intercourse – throughout the night of the fast, whether they had slept or not, because they had been betraying themselves by not being able to adhere to some of that which was enjoined upon them.

﴿but He has accepted your repentance﴾ by making something flexible for you which, if He did not do that, would lead to sin ﴿and forgiven you﴾ for your previous self-betrayal. ﴿So now﴾, after this concession and flexibility that have been granted by Allah ﴿go in unto them﴾ and be intimate with them in all ways ﴿and seek what Allah has ordained for you﴾ that is, by being intimate with your wives, you should have the intention of drawing closer to Allah and of fulfilling the greater purpose behind intercourse, which is to produce offspring, to keep yourselves and your spouses chaste, and to fulfil the purposes of marriage.

One of the things that Allah has ordained for you is *Laylat al-Qadr*, which comes during the nights of the Ramadan fast. So it is not appropriate for you to be distracted by this pleasure and thus miss out on Laylat al-Qadr, because you can catch up with physical pleasures later on, but if you miss out on Laylat al-Qadr, you cannot catch up with it later.

﴿and eat and drink, until the white thread of dawn appears to you distinct from its black thread﴾. This refers to the time when one should stop eating, drinking and having intercourse. It indicates that if a person is eating and so on, and is not sure whether dawn has come, there is no blame on him.

It also indicates that it is recommended to have the pre-dawn meal (*suhoor*), because it is prescribed; it is also recommended to delay it, based on the fact that Allah likes to make things easy for people.

This verse also indicates that it is permissible to be in a state of *janâbah* (impurity following sexual activity) when dawn comes, because if it is permissible to engage in intimacy until dawn breaks, then it is permissible for him to be in a state of *janâbah* if dawn comes before he has done *ghusl* (full ablution), and his fast is still valid.

«Then» when dawn breaks «complete your fast» that is, refrain from everything that breaks the fast «until nightfall» which is sunset.

Although it is permissible to have intercourse during the nights of the fast, that does not apply to everyone. It is not permissible to the one who is observing *i'tikâf* (devotional retreat), because such persons were excluded by the phrase, «but do not be intimate with your wives during the nights of your devotional retreat in the mosques».

This verse indicates that it is prescribed to observe *i'tikâf*, which means staying in the mosque to devote oneself to worshipping Allah (ﷻ), and that *i'tikâf* is not valid anywhere except in a mosque.

We may conclude from this that the definition of a mosque is a mosque as it was known at that time, which is a mosque in which the five daily prayers are held.

It also indicates that intercourse is one of the things that invalidate *i'tikâf*.

«These» that is, the things mentioned here – namely the prohibition of eating, drinking, intercourse and other things that invalidate the fast, and the prohibition on breaking the fast except for those who have excuses, the prohibition on intercourse for the one who is observing *i'tikâf*, and other things that are forbidden (whilst fasting) – «are the limits [set by] Allah», Who has set them for His slaves and forbidden them to them. He says: «so do not go near them», which is more

emphatic than saying “do not do them”, because the prohibition on going near them includes the prohibition on doing the forbidden action itself and the prohibition on the means that lead to it.

We are enjoined to refrain from things that are forbidden, and to keep away from them as much as possible, as well as avoiding everything that leads to them. With regard to commands, Allah says: ﴿These are the limits [set by] Allah, so do not go near them﴾. Thus it is forbidden to overstep those limits.

﴿Thus﴾ that is, Allah has clearly explained the rulings mentioned above to His slaves and has clarified them completely.

﴿Allah makes His commands clear to humankind, that they may become pious﴾. When the truth becomes clear to them, they will follow it, and when falsehood becomes clear to them, they will avoid it. A person may do something that is forbidden out of ignorance, not knowing that it is forbidden, and if he knew that it was forbidden, he would not have done it. So as Allah has explained His signs to people, there is no room for any excuse or argument. Hence this is a means of attaining piety.



﴿وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ﴾ (سورة البقرة: ١٨٨)

2:188. Do not devour one another's property by unjust means, nor use it to bribe judges, with the intention of wrongfully and knowingly devouring a part of [other] people's property.

That is, do not take one another's wealth, meaning the wealth of other people, and add it to your own, because the Muslim should love for his brother what he loves for himself, and respect his brother's

property as he respects his own. Devouring the wealth of others also encourages others to do likewise if they have the power to do so.

Taking other people's wealth is of two types: lawful and unlawful. What is unlawful is taking it and devouring it by unjust means, which is what is referred to here.

That also includes taking wealth by force, stealing, betraying a trust, failing to pay back a loan, and so on, as well as taking it on the basis of a transaction involving haram dealings such as *ribâ* (usury) and all forms of gambling. All of these come under the heading of consuming wealth unlawfully, because it is not in exchange for something that is permissible. It also includes taking wealth by deceit when buying and selling, renting and the like; employing hired workers and not paying them; taking payment for work that was not done properly; taking payment for doing acts of worship, which is not valid, because these acts should be done only for the sake of Allah (ﷻ); taking from zakâh and charity money, or *awqâf* (Islamic endowments) and bequests, by one who has no right to do so, or taking more than one is entitled to.

All of these and similar actions that come under the heading of consuming wealth unlawfully are not permitted under any circumstances; even if a dispute arises and is referred to the shar'i judge, and the one who wants to consume wealth unlawfully gives stronger evidence than that presented by the one who is in the right, and the judge rules in his favour on that basis, the ruling of the judge does not make permissible what is forbidden. Rather the judge rules on the basis of what he hears, but matters remain as they are and cannot be changed by the ruling of a judge. The verdict of the judge should not give the wrongdoer a sense of having got off scot free.

If a person presents false evidence to the judge and gets a verdict in his favour by means of that, that does not make it permissible for him, and he will be knowingly consuming the wealth of others unlawfully and sinfully. Therefore his punishment will be more severe. On that

basis, if a lawyer knows that his defendant's claim is wrong, it is not permissible for him to defend the wrongdoer, as Allah (ﷻ) says: ﴿...do not be an advocate for the deceitful.﴾ (an-Nisā' 4: 105)



﴿يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ ۖ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبُرْجَانِ تَأْتُوا  
الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى ۚ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا  
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (سورة البقرة: ١٨٩)

2:189. They ask you about the phases of the moon. Say: They are a means of determining time for the [organisation of] human affairs and for Hajj. It is not righteousness to enter your houses from the rear; rather righteousness is to fear Allah. So enter houses through their doors, and fear Allah so that you may prosper.

﴿They ask you about the phases of the moon﴾: what is the wisdom behind them? Or they ask about the moon phases themselves.

﴿Say: They are a means of determining time for the [organisation of] human affairs﴾. By His grace and mercy, Allah (ﷻ) has caused them to change in this manner. The moon appears weak at the beginning of the month, then it gradually increases until halfway through the month, then it begins to decrease until the end of the month. This is so that the people will know thereby times for their acts of worship, such as fasting, as well as the times for paying zakâh and offering expiation, and the time of Hajj.

Because Hajj takes place during certain well-known months and takes a long time, Allah says ﴿and for Hajj﴾. From the phases of the moon people also know the times for paying off deferred debts, rental periods, the length of the 'iddah and pregnancy, and other matters that

have to do with people's affairs. Allah has made it a means of working out times that is available to everyone, young and old, knowledgeable and ignorant. If times were calculated according to the solar calendar, no one would know it except very few people.

﴿It is not righteousness to enter your houses from the rear﴾. In the past, when the Anṣār and others among the Arabs entered *iḥrām*, they would not enter houses through their doors, thinking that this action was a kind of worship and righteousness. So Allah told them that it was not righteousness, because Allah (ﷻ) had not prescribed it for them; any person who does an act of worship that was not prescribed by Allah or His Messenger (ﷺ) is worshipping on the basis of innovation (*bid'ah*). He commanded them to enter houses through their doors, because that is easier for them, and one of the aims of Sharia is to make things easier for people.

From this verse we learn that in every situation one should approach the matter in the easiest manner that Allah has made the means of doing it. So the one who wants to enjoin what is good and forbid what is evil should look at the character of a person and his situation, and use gentleness and tact, by means of which his intended goal will be met, completely or partially. Both student and teacher should follow the easiest way of reaching the (educational) goal. The same applies to everyone who tries to do something: if he approaches it in the proper manner and persists in it, he will inevitably reach his goal with the help of Allah.

﴿and fear Allah﴾. This is the righteousness that Allah enjoins: that is, adhering to piety all the time, obeying His commands and heeding His prohibitions. This is the means of success, which is attaining one's goal and saving oneself from what one is afraid of. The one who does not fear Allah (ﷻ) will have no way of attaining success, whereas the one who does fear Him will attain success.





﴿وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْدُوا إِنَّ اللَّهَ لَا يُحِبُّ  
 الْمُعَدِّيْنَ﴾ (١٩٠) وَقَاتِلُوهُمْ حَيْثُ يُفْنُونُكُمْ وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجَكُمُ وَالْفَنَاءُ أَشَدُّ  
 مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلَكُمْ فِيهِ فَإِنْ قَتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ  
 جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾ فَإِنْ أَنَّهُوْا فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿١٩٢﴾ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ  
 الدِّينُ لِلَّهِ فَإِنْ أَنَّهُوْا فَلَا عُدُوْنَ إِلَّا عَلَى الظَّالِمِينَ﴾ (سورة البقرة: ١٩٠-١٩٣)

- 2:190. Fight in the cause of Allah those who fight you, but do not overstep the limits, for Allah does not love those who overstep the limits.
- 2:191. And slay them wherever you find them, and drive them out from where they have driven you out, for persecution is worse than slaughter; but do not fight them in the Sacred Mosque, unless they [first] fight you there; but if they fight you, then slay them. Such is the recompense of the disbelievers.
- 2:192. But if they desist, then Allah is Oft-Forgiving, Most Merciful.
- 2:193. Fight them until there is no more worshipping of others along with Allah, and all worship becomes devoted to Allah alone; but if they desist, let there be no more hostility except towards wrongdoers.

These verses include the command to fight for the sake of Allah. This came after the migration to Madinah, when the Muslims had become strong enough to fight. Allah instructed them to fight after they had been instructed to refrain. The stipulation that fighting should only be «in the cause of Allah» is encouragement to make it sincerely for Him alone; this also implies prohibition on getting involved in fighting during turmoil in which Muslims kill other Muslims.

«those who fight you» that is, those who are prepared to fight you. This refers to adult men, not old men who have no contribution to

make to fighting, whether by offering opinions or joining the physical fight.

The prohibition on overstepping the limits applies to all such acts, such as killing non-combatants like women, the insane, children, monks and the like; mutilating the bodies of the slain; or killing animals and cutting down trees, and other acts that bring no benefit to the Muslims.

Another kind of overstepping the limits is fighting those from whom *jizyah* may be accepted if they agree to give it. That is not permissible.

﴿And slay them wherever you find them﴾. This is a command to fight them wherever they are found, at all times, whether defending or attacking.

Then an exception is made to this general command to fight them: ﴿but do not fight them in the Sacred Mosque﴾. That is not permissible unless they are the ones who initiate the fighting there, in which case they are to be fought in requital of their aggression.

This is ongoing at all times, until they give up their disbelief and become Muslim. Then Allah will accept their repentance, no matter what they did (in the past) of disbelieving in Allah and worshipping others alongside Him in the Sacred Mosque and preventing the Messengers and the believers from reaching it. This is out of His mercy and kindness towards His slaves.

Because fighting in the Sacred Mosque may make people think that this is mischief in this holy city, Allah tells us that the mischief in that place caused by associating others with Allah and persecuting the Muslims is worse than the mischief of slaughter, so there is no sin on you – O Muslims – for fighting them.

From this verse is derived the well-known principle of committing the lesser of two evils in order to ward off the greater.

Then Allah (ﷻ) tells us of the purpose behind fighting for His cause. The aim is not to shed the blood of the disbelievers and take their wealth; rather the aim is so that ﴿all worship becomes devoted to Allah alone﴾, in order that the religion of Allah (ﷻ) may prevail over all other religions, and to ward off everything that is opposed to it, such as polytheism and so on. If this aim is achieved, then there is to be no killing or fighting.

﴿but if they desist﴾ and stop fighting you in the Sacred Mosque, ﴿let there be no more hostility except towards wrongdoers﴾ that is, there should be no aggression on your part towards them, except in the case of wrongdoers among them, who deserve punishment according to their wrongdoing.



﴿الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتِ قِصَاصٌ فَمَنْ آغْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا آغْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (سورة البقرة: ١٩٤)

- 2:194. A sacred month for a sacred month: violation of any sanctity calls for fair retribution. So if anyone transgresses against you, then attack him as he attacked you. But fear Allah, and know that Allah is with those who fear Him.

The words ﴿A sacred month for a sacred month﴾ may be interpreted as referring to what the polytheists did of preventing the Prophet (ﷺ) and his Companions from entering Makkah in the year of al-Ḥudaybiyah, and agreeing that they could enter it (and make up the missed 'umrah) the following year. Both incidents – preventing the Muslims from entering Makkah, and their making up the missed 'umrah – occurred in a sacred month, namely Dhul-Qa'dah, so the one made up for the other. This offered consolation to the Companions by allowing them to complete their rituals (of 'umrah). It may also

mean: if you fight them in the sacred month, but they are the ones who started the fight and were the aggressors, then you are not to be blamed for fighting back.

According to this understanding, the words «violation of any sanctity calls for fair retribution» come under the heading of stating a general principle after a specific one. In other words, with regard to everything that is to be venerated, whether it is a sacred month, a sacred land, being in the state of *ihrām* or anything more general than that, everything that Sharia enjoins us to venerate, if anyone transgresses against it, then there should be retribution against him. The one who fights during the sacred month is to be fought; the one who violates the sacred city should be subjected to the *ḥadd* punishment and has no protection in the sacred place; the one who kills his peer is to be killed in return; the one who wounds another or severs his limb is to be subjected to legal retribution; the one who takes the wealth of another unlawfully should have an equivalent amount taken from him.

But can the one who is in the right take as much as he is entitled to, or not? There is a difference of scholarly opinion concerning this matter; the correct view is that if the reason for him having this right is obvious, such as a guest who is not offered hospitality, or when a man refuses to spend on a wife or relative on whom one is obliged to spend. In such cases it is permissible to take one's right from that person's wealth. But if the reason is not obvious, such as one who denied a debt that he owed to another, or betrayed a trust that he was given, or he stole something, and so on, in such cases it is not permissible for him to take compensation from (the wrongdoer's) wealth, so as to reconcile between the evidence. Hence Allah (ﷻ) says, emphasising the above: «So if anyone transgresses against you, then attack him as he attacked you». This explains how to settle scores, namely like for like.

Because in most cases people would not stop at the limits when granted a concession allowing retaliation, since people want that satisfaction, Allah (ﷻ) enjoined them to always fear Him, which means heeding His limits and not overstepping them. Allah tells us that He is ﴿with those who fear Him﴾, and He will help them, support them and guide them.

If Allah is with a person, he will attain eternal happiness. But if a person does not adhere to piety and fear Allah, He will forsake him and not protect him; He will leave him to his own devices and thus his doom will be closer to him than his jugular vein.



﴿وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ﴾

(سورة البقرة: ١٩٥)

2:195. And spend in the cause of Allah, and do not contribute to your destruction with your own hands; but do good, for Allah loves those who do good.

Here Allah (ﷻ) commands His slaves to spend for His sake, which means giving wealth in ways that bring one closer to Allah. These are all good ways, such as giving charity to one who is needy or to a relative, or spending on dependents on whom one is obliged to spend.

More important, and first and foremost, is spending on jihad for the sake of Allah. Spending on it is itself jihad with one's wealth; it is obligatory just as physical jihad is, and it serves great purposes such as helping to strengthen the Muslims and weaken polytheism and its followers, and helping to establish and support the religion of Allah. Jihad for the sake of Allah cannot be done except by spending; spending for jihad is like the soul for the body; it cannot exist without it. Failing to spend for the sake of Allah undermines jihad and gives

power and strength to the enemy. So the words ﴿and do not contribute to your destruction with your own hands﴾ serve as a reason why one should spend on jihad.

Contributing to your destruction with your own hands refers to two things: not doing what is enjoined, which inevitably leads to ruin in both physical and spiritual terms, and doing that which leads to self-destruction, which includes many things such as: not engaging in jihad for the sake of Allah or spending on it, which inevitably leads to the enemy gaining power over the Muslims; taking unnecessary risks when fighting, or travelling in dangerous places where there are wild animals or snakes; climbing trees or dangerous structures; walking underneath something that poses a danger, and so on. Such things all come under the heading of contributing to your destruction with your own hands.

Other kinds of contributing to your destruction with your own hands include: persisting in disobedience and sin; despairing of ever repenting; failing to do obligatory duties that Allah has enjoined, failure to do which leads to ruin in spiritual and physical terms.

Because spending for the sake of Allah is a kind of good deed, Allah enjoins doing good in general terms: ﴿but do good, for Allah loves those who do good﴾. That includes all kinds of doing good, because it is not limited to any particular thing. That also includes doing good with one's wealth, as stated above.

It also includes being kind to people by: using one's position to help, interceding and so on; enjoining what is good and forbidding what is evil; teaching beneficial knowledge; meeting people's needs by relieving their distress, helping at times of hardship, visiting the sick, attending their funerals, guiding those who have gone astray, helping people with their work, doing things for those who cannot do them themselves, and other things that come under the heading of kindness as enjoined by Allah. Kindness also includes worshipping Allah (ﷻ) properly, which is as the Prophet (ﷺ) said:

«You should worship Allah as if you can see Him, and if you cannot see Him, He sees you.» (Muslim)

Whoever has these characteristics is one of those of whom Allah says:

«For those who do good there will be the best reward and more besides...» (Yoonus 10: 26)

Allah will be with such a one, guiding him and helping him in all his affairs.

Having mentioned the rulings on fasting and jihad, Allah now speaks of the rulings on Hajj:



﴿وَاتِمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ ۖ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ ۚ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَٰلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِ الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾﴾ (سورة البقرة: ١٩٦)

- 2:196. And perform properly the Hajj and 'umrah for Allah. But if you are prevented [from completing it], send an offering for sacrifice, such as you can obtain easily, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment of the scalp [necessitating shaving the head whilst still in ihram], he must compensate by either fasting, giving charity, or offering a sacrifice. And when you are safe [from the enemy], if any one wishes to take a break between 'umrah and Hajj, he must offer a sacrifice, such as he can obtain easily, but if he cannot afford it, he should fast three days during the Hajj and seven days upon his return, making

ten days in all. This is for the one whose family is not present at the Sacred Mosque [that is, not residing in Makkah]. And fear Allah, and know that Allah is severe in punishment.

The words «And perform properly the Hajj and ‘umrah for Allah» are indicative of a number of things:

- 1- That Hajj and ‘umrah are obligatory.
- 2- That it is obligatory to do them properly, with all the essential and obligatory parts, as indicated by the actions of the Prophet (ﷺ) and his words:  
«Learn from me your rituals (of Hajj).» (Muslim)
- 3- In these words is evidence for those who say that ‘umrah is obligatory.
- 4- That it is obligatory to complete Hajj and ‘umrah once one has started them, even if they are supererogatory (*nafl*).
- 5- The command to do them properly means putting more effort into doing what must be done.
- 6- That they should be done sincerely for the sake of Allah alone.
- 7- The one who enters *ihrâm* for them does not exit *ihrâm* at all until he has completed them, except in cases where Allah has made an exception, which is being prevented from completing them. Hence Allah says:

«But if you are prevented [from completing it]» that is, if you are prevented from reaching the Kaaba to complete Hajj and ‘umrah because of sickness, losing your way, (obstruction by) an enemy, and other things that may prevent one from continuing.

«Send an offering for sacrifice, such as you can obtain easily» that is, slaughter whatever sacrificial animal you can obtain easily. This refers to one seventh of a camel, one seventh of a cow, or a sheep to be sacrificed by the one who has been prevented from completing (Hajj or ‘umrah), who should then shave his head and exit *ihrâm* because of having been prevented from continuing. This is what was



done by the Prophet (ﷺ) and his Companions when the polytheists prevented them from reaching Makkah in the year of al-Hudaybiyah. If no sacrificial animal is available, then he should fast ten days, as in the case of one who is doing Hajj *tamattu'*,<sup>15</sup> then exit *ihrām*.

﴿and do not shave your heads until the offering reaches the place of sacrifice﴾. This is one of the things that are forbidden during *ihrām*: removing hair from the head or body by shaving or otherwise. The purpose behind that is to be unkempt and to prevent the pleasure of removing it.

Many scholars drew an analogy between removing the hair and clipping the nails, as both are a kind of comfort. The prohibition mentioned continues until the offering or sacrificial animal reaches the place of sacrifice, on the Day of Sacrifice. It is preferable to shave the head after offering the sacrifice, as is indicated by this verse.

This verse also indicates that if the one who is doing Hajj *tamattu'* has brought his sacrificial animal with him, he should not exit *ihrām* from his 'umrah before the Day of Sacrifice. When he has performed the *ṭawâf* (circumambulation of the Kaaba) and *sa'iy* (going between *Ṣafâ* and *Marwah*) for 'umrah, he should then enter *ihrām* for Hajj, and he cannot exit *ihrām* because he has brought the sacrificial animal with him. Rather Allah (ﷻ) has forbidden that to him because that is showing humility and submission to Allah, a kind of humility that is in the best interests of the individual, and there is no harm in it. If any harm does occur, such as if he is sick and will benefit from shaving his head, or he has an injury or lice and so on (and will benefit from shaving his head), then it is permissible for him to do so, but he must offer compensation for that ﴿by either fasting﴾ for three days, ﴿giving charity﴾ to six poor persons, ﴿or offering a sacrifice﴾ of an animal that is valid as an *uḍḥiyah* sacrifice. He has the choice between these options; the best is to offer a sacrifice, then to give charity, then to fast.

<sup>15</sup> *Tamattu'* (Hajj): Hajj plus 'umrah, the pilgrim enters *ihrām* for 'umrah, performs 'umrah, exits *ihrām*, then enters *ihrām* again for Hajj.

The same applies to similar things such as clipping the nails, covering the head, wearing a fitted garment or putting on perfume. These actions are permissible in the case of necessity, but the compensation mentioned must be offered, because the purpose behind all of these is to remove comfort (during the state of *iḥrām*).

﴿And when you are safe [from the enemy]﴾ that is, when you are able to reach the Kaaba without being prevented by an enemy and the like

﴿if anyone wishes to take a break between ‘umrah and Hajj﴾ and to have the advantage of exiting *iḥrām* after completing ‘umrah

﴿he must offer a sacrifice, such as he can obtain easily﴾ that is, he has to offer whatever sacrificial animal he can easily obtain, which is the same as that which is acceptable for *uḍḥiyah*. This is a sacrifice to be offered in return for doing two rituals in one journey, and because of the blessing that Allah has bestowed upon him by having the benefit of exiting *iḥrām* after completing ‘umrah and before starting Hajj. The same applies to the one who is doing Hajj *qirān*,<sup>16</sup> because he is doing two rituals in one journey.

The verse implies that the one who is doing Hajj *ifrād*<sup>17</sup> does not have to offer a sacrifice. It also highlights the permissibility, and indeed the virtue, of Hajj *tamattu’*, and that it is permissible to do it during the months of Hajj.

﴿but if he cannot afford it﴾ that is, the sacrificial animal or its price ﴿he should fast three days during the Hajj﴾; this first becomes permissible when he enters *iḥrām* for ‘umrah, and the end of the period is the three days after the Day of Sacrifice, the days of stoning the *jamarāt* and staying overnight in Mina. But it is preferable to fast on the seventh, eighth and ninth days of Dhul-Ḥijjah.

<sup>16</sup> *Qirān* (Hajj): Hajj plus ‘umrah with no break in between; the pilgrim enters *iḥram* for both ‘umrah and Hajj, and does not exit *iḥram* after performing ‘umrah, until he has completed Hajj.

<sup>17</sup> *Ifrād* (Hajj): performing Hajj only, without ‘umrah.

«and seven days upon his return» that is, when you have finished all the actions of Hajj, it is permissible to do these fasts in Makkah, or on the road, or after reaching home.

«This» that is, what is mentioned about the obligation of offering a sacrifice in the case of Hajj tamattu'

«is for the one whose family is not present at the Sacred Mosque [that is, not residing in Makkah]», meaning that they live at the distance at which it becomes permissible to shorten one's prayers, or further away than that according to the customary definition. Such are the people for whom the sacrifice is obligatory, because they are doing two rituals in one journey. As for those whose families are present at the Sacred Mosque (that is, they reside in Makkah), they do not have to offer the sacrifice, because the reason for it is not applicable in their case.

«And fear Allah» that is, in all your affairs, by obeying His commands and heeding His prohibitions. That also includes following what is commanded and forbidden in this verse.

«and know that Allah is severe in punishment» for those who disobey Him. This is what leads to piety. The one who fears the punishment of Allah will refrain from that which incurs the punishment, just as the one who hopes for the reward of Allah will do that which will bring the reward. As for the one who does not fear the punishment or hope for the reward, he will indulge in what is forbidden and will have the audacity to overstep the limits.



«الْحَجَّ أَشْهُرٌ مَّعْلُومَةٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٧﴾» (سورة البقرة: ١٩٧)

2:197. The Hajj takes place in the well-known months. Whoever undertakes to perform Hajj during them, there should be no lewdness, nor wrongdoing, nor quarrelling during the Hajj. And whatever good you do, Allah knows it. And take provision [with you] for the journey, but the best of provisions is piety. So fear Me, O people of understanding.

Here Allah tells us that the Hajj occurs ﴿in the well-known months﴾, that is months that were well known to those who were first addressed, in such a way that there was no need to specify them as there was a need to specify the month in which fasting is observed, and as Allah specified the timings of the five daily prayers.

But in the case of Hajj, it was part of the religion of Ibrâheem that was still practised among his progeny and was well known to them.

What is meant by ﴿the well-known months﴾, according to the majority of scholars, is: Shawwâl, Dhul-Qa‘dah, and the first ten days of Dhul-Hijjah. These are the months in which people usually enter iĥrâm for Hajj.

﴿Whoever undertakes to perform Hajj during them﴾ that is, whoever enters iĥrâm for it, because starting it makes it obligatory, even if it is a supererogatory (nafl) Hajj.

This verse is quoted as evidence by ash-Shâfi‘i and those who followed him in the view that it is not permissible to enter iĥrâm for Hajj before its months have begun. I say: if we were to say that this verse offers evidence for the view of the majority of scholars, which is that iĥrâm for Hajj is permissible before those months begin, that would be more likely to be correct. The words ﴿Whoever undertakes to perform Hajj during them﴾ indicate that the decision to undertake to perform Hajj may be taken during the months mentioned, or it may not.

﴿there should be no lewdness, nor wrongdoing, nor quarrelling during the Hajj﴾ that is, it is obligatory to respect one’s iĥrâm for

Hajj, especially during the months of Hajj, and to protect it from anything that may spoil it or detract from it, such as lewdness, which refers to intercourse and its precursors in word or deed, especially in the presence of women. Wrongdoing here refers to all sins, including the things that are forbidden whilst in iḥrām. Quarrelling refers to arguing and disputing, because it stirs up trouble and creates enmity.

The purpose of Hajj is humility before Allah, seeking to draw close to Him by means of whatever acts of worship one can do, and keeping away from sin; in this way one's Hajj will be accepted, and an accepted Hajj brings no less a reward than paradise. Although these things are not allowed in any place or at any time, they are more emphatically forbidden during the Hajj.

It should be noted that aiming to draw closer to Allah by refraining from sins cannot be done unless you also do what He enjoins. Hence Allah (ﷻ) says: ﴿And whatever good you do, Allah knows it﴾. That includes all good deeds and acts of worship. What is meant is that Allah is aware of it. This implies strong encouragement to do good, especially in those holy places, where one should do as much as one can of prayer, fasting, giving charity, ṭawâf and kindness in word and deed.

Then Allah enjoins the pilgrim to take provision with him for this blessed journey, because by taking provision with him he will be independent of other people and will refrain from taking their wealth by asking for it or begging for it. Taking a lot of provision is beneficial for the traveller, enables him to help others, and will bring him closer to the Lord of the worlds.

What is meant by provision here is that which will sustain him and help him to reach his destination and return.

However the real provision that will bring permanent benefit in this world and in the hereafter is the provision of piety, which is provision that will help one to reach the hereafter and obtain the most perfect

pleasure and eternal bliss. The one who neglects this provision is the one who will run out of provision and be exposed to all dangers; he will be prevented from reaching the destination of the righteous. This is a commendation of piety.

Then Allah enjoins people of understanding to seek piety and fear Him:

﴿So fear Me, O people of understanding﴾ that is: O people of deep understanding, fear your Lord, for fear of Him is the most important thing that is enjoined by reason, and neglecting it leads to ignorance and poor thinking.



﴿لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا أَفَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۖ وَاذْكُرُوهُ كَمَا هَدَانَكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَعِنَ الضَّالِّينَ ﴿١٩٨﴾ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾ فَإِذَا قَضَيْتُمْ مِنْ شَيْءٍ فَادْكُمْ اللَّهُ كَذِكْرُكُمْ ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمَنْ النَّاسُ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾ وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾ أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٠٢﴾﴾ (سورة البقرة: ١٩٨-٢٠٢)

- 2:198. There is no sin on you if you seek the bounty of your Lord [during Hajj, by trading and so on]. Then when you move on from 'Arafāt, remember Allah at the sacred place [Muzdalifah], and remember Him as He has guided you, for you had gone astray before this.

- 2:199. Then move on from the place from which all the people move on, and ask for Allah's forgiveness, for Allah is Oft-Forgiving, Most Merciful.
- 2:200. Then when you have completed your rites, remember Allah as much as you remember your own forefathers, or even more. There are some people who say: Our Lord, give us good in this world, but they will have no share in the hereafter.
- 2:201. But there are others who say: Our Lord, give us good in this world and good in the hereafter, and protect us from the torment of the fire.
- 2:202. They will have their due share [in this world and the hereafter] according to what they earn. And Allah is swift in reckoning.

When Allah (ﷻ) enjoined people to fear Him, He taught them that there is nothing wrong with seeking the bounty of Allah by earning money during the Hajj season and at other times, if it does not distract from that which should be the main focus, namely the Hajj, and the earnings are permissible and attributed to the bounty of Allah, and not to the individual's smartness. Focusing only on the means and forgetting the One Who created the means is what is blameworthy.

«Then when you move on from 'Arafāt, remember Allah at the sacred place [Muzdalifah]». This indicates a number of things:

**Firstly:** The standing in 'Arafāt, which was known to be an essential part of the Hajj. Moving on from 'Arafāt can only come after standing in 'Arafāt.

**Secondly:** The command to remember Allah at this sacred place, which is Muzdalifah. This was also well known. They would stay there overnight on the night before the Day of Sacrifice, then after *fajr* prayer they would remain in Muzdalifah, offering supplication, until it became very light. Remembering Allah at this place includes both obligatory and supererogatory prayers.

**Thirdly:** Staying in Muzdalifah comes after the standing in 'Arafāt, as is indicated by the word order in this verse.

**Fourth and fifth:** ‘Arafāt and Muzdalifah are both rituals of Hajj that must be done.

**Sixth:** Muzdalifah is within the Ḥaram zone, as it is described as sacred.

**Seventh:** ‘Arafāt is outside the Ḥaram zone, as may be understood from the fact that Muzdalifah is described as sacred, but not ‘Arafāt.

﴿and remember Him as He has guided you, for you had gone astray before this﴾ that is, remember Allah (ﷻ), as He has blessed you with guidance after you were misguided and has taught you that which you did not know. This is one of the greatest of blessings for which we must give thanks and respond to it by remembering the Bestower in our hearts and verbally.

﴿Then move on from the place from which all the people move on﴾ that is, then move on from Muzdalifah, from where all the people have moved on, from the time of Ibrāheem (ﷺ) until the present. What is meant by this moving on was well known to them; it meant moving on and stoning the jamarāt, offering the sacrifice, ṭawāf (circumambulation of the Kaaba), sa‘iy (going between Ṣafā and Marwah), staying overnight in Mina during the days of *at-tashreeq*, and completing all the other rituals of Hajj.

Because the purpose of this moving on was as mentioned, and the things mentioned are the last of the rituals of Hajj, and Allah commanded that when finishing them, we should ask Him for forgiveness and remember Him a great deal; we should ask Him for forgiveness for any mistakes or shortcomings in worship. Remembering Allah means thanking Him for His blessings by which He enabled us to perform this great act of worship.

This is what should be done every time one finishes an act of worship: he should ask Allah for forgiveness for shortcomings and thank Him for enabling him to do it. This is unlike the one who thinks that he has done the act of worship perfectly and has done a favour to his Lord by doing it, and that it will give him high status. Such a one



deserves to be despised (by his Lord) and to have his deed rejected, just as the former deserves to be accepted and enabled to do more good deeds.

Then Allah (ﷻ) tells us about the condition of people. All of them ask Him for their needs and for protection from harm, but their ultimate goals vary. Among them are ﴿some people who say: Our Lord, give us good in this world﴾ that is, they ask Him for things they want in this world that stem from their whims and desires; they will have no share in the hereafter, because they are not interested in it and their focus is limited to this world. Others ask Allah for what is good in both realms and express their need of Allah's help and support with regard to their religious and worldly affairs. Both groups will have a share of what they have earned, and Allah will requite them in accordance with their deeds, aims and intentions, in a manner that is based on justice and generosity. All praise be to Him.

This verse indicates that Allah answers the supplication of everyone who calls upon Him, whether he is a Muslim or a disbeliever or an evildoer, but His answering a supplication does not indicate that He loves the person who offered it or that that person is close to Him, unless it has to do with the hereafter or spiritual matters.

The good that is sought in this world includes everything that is liked by people, such as abundant and enjoyable halal provision, a righteous wife, a child who is a source of joy, ease and comfort, beneficial knowledge, righteous deeds and other things that are liked and are permissible.

The good that is sought in the hereafter is safety from punishment in the grave, during the standing (on the Day of Resurrection) and in hell; attaining the good pleasure of Allah and eternal bliss; and being close to the Most Merciful Lord. Hence this supplication is the most perfect and comprehensive of supplications, and the most appropriate for the believers. Hence the Prophet (ﷺ) often recited this supplication and encouraged others to do likewise.



﴿وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۚ وَآتَقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ﴾

﴿٢٢٣﴾ (سورة البقرة: ٢٠٣)

2:203. Remember Allah during the appointed days. But if anyone hastens to leave [Mina] in two days, there is no blame on him, and if any one stays on, there is no blame on him, for him who fears Allah. So fear Allah, and know that you will surely be gathered unto Him.

Here Allah (ﷻ) enjoins us to remember Him during the appointed days, which are the three days of at-tashreeq that come after Eid (*al-Aḍḥā*), because of the special status and honour of these days, as the remainder of the Hajj rituals are performed during these days, and because the people are the guests of Allah during these days. Hence it is forbidden to fast at this time, and remembrance of Allah during these days has a special quality that is not present on other days. Hence the Prophet (ﷺ) said:

«The days of at-tashreeq are days of eating, drinking and remembering Allah.» (Muslim)

Remembering Him during these days includes remembering Him when stoning the jamarāt and offering the sacrifice, and the special dhikr that is recited following the obligatory prayers. In fact some of the scholars said that it is recommended to recite *takbeer* in general at this time, as in the first ten days (of Dhul-Hijjah), and this is not far-fetched.

«But if anyone hastens to leave [Mina] in two days» that is, departing from Mina before sunset on the second day

«there is no blame on him, and if anyone stays on» that is, stays overnight in Mina on the night before the third day, and stones the jamarât on the following day «there is no blame on him». This is a concession granted by Allah (ﷻ) to His slaves, allowing both options. However it is known that if both are permitted, then staying on is preferable, because it allows for more worship.

From this we may conclude there is no blame or sin on either the one who leaves earlier or the one who leaves late, provided that he is one «who fears Allah» that is, one who fears Allah in all his affairs and throughout the Hajj. The one who fears Allah in all things will have no blame in all things; the one who fears Him in one thing but not another, his requital will match his deeds.

«So fear Allah» by obeying His commands and not disobeying Him

«and know that you will surely be gathered unto Him», then He will requite you for your deeds. So the one who feared Allah will find the reward of his piety with Him, but the one who did not fear Him will receive the severest punishment. Knowing that there will be requital for deeds is one of the greatest motives for fearing Allah. Hence He encouraged knowledge of that.



﴿وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ۖ وَإِذَا تَوَلَّى سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۗ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ۖ وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ ۖ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ إِلَٰهًا ۚ﴾ (سورة البقرة: ٢٠٤-٢٠٦)

- 2:204. Among people are those whose speech pleases you in this world, and they call Allah to witness as to what is in their hearts, yet they are the most contentious of opponents.

- 2:205. When [such a person] leaves you, he strives to spread mischief in the land and to destroy crops and livestock. But Allah does not like mischief.
- 2:206. When it is said to him: Fear Allah, his arrogance leads him to sin. Hell is enough for him – what a wretched resting-place.

When Allah (ﷻ) commanded us to remember Him a great deal, especially at the best times, which is good and is in our best interests, and is a righteous deed, He also told us about the one who speaks words but his actions do not match his words. For what a person says will either raise or lower him in status. Hence Allah says: ﴿Among people are those whose speech pleases you in this world﴾ that is, when such a person speaks, his words please the listener, and when he speaks, he thinks that he is saying something useful, and he supports what he is saying by calling ﴿Allah to witness as to what is in﴾ his heart, by saying that Allah knows that what is in his heart is in harmony with what he is saying, but in fact he is lying, because his words contradict his deeds.

If he were telling the truth, his words and deeds would be in harmony, as is the case with the believer who is not a hypocrite. Hence Allah says of such people: ﴿yet they are the most contentious of opponents﴾ that is, if you argue with him, you will find him quarrelsome, difficult and stubborn, and what results from that is the worst kind of attitude. This is unlike the attitude of the believer, whose way is the easiest and who submits to the truth and is easy-going.

﴿When [such a person] leaves you﴾ – this refers to the one whose speech pleases you when he speaks to you  
 ﴿he strives to spread mischief in the land﴾ that is, he does his utmost in committing sins, which is spreading mischief in the land  
 ﴿and to destroy﴾ because of that ﴿crops and livestock﴾. Crops and livestock are destroyed and the blessings in them decrease because of his striving to commit sin.

«But Allah does not like mischief». As He does not like mischief, He hates and despises the person who spreads mischief in the land, even if he speaks nice words.

This verse indicates that the words that people say do not prove that they are sincere or insincere, righteous or evildoers, unless there are actions that confirm and prove that. Therefore witnesses, and those who are in the right or in the wrong, should be tested by examining their deeds and checking their behaviour and attitude; we should not be deceived by how they present themselves and praise themselves.

Then Allah tells us that if the one who spreads mischief in the land by committing sin is instructed to fear Allah, he arrogantly and stubbornly rejects that advice, and «his arrogance leads him to sin», thus he combines his sinful actions with arrogance towards the sincere advisers.

«Hell» which is the abode of the sinners and the arrogant «is enough for him – what a wretched resting-place» that is, a place to settle and dwell, and unceasing punishment and never-ending distress and despair; the punishment will not be reduced for them and they will have no hope of reward. This is the recompense for their evil deeds. We seek refuge with Allah from ending up like them.



﴿وَمِنَ النَّاسِ مَن يَشْرِى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ  
بِالْعَبَادِ﴾ (سورة البقرة: ٢٠٧)

2:207. But there are others who would sell their souls to earn the pleasure of Allah. And Allah is Most Compassionate towards His slaves.

These are the ones who are guided, who have sold their souls, regarding them as cheap, and have given them up in order to seek the

pleasure of Allah and in the hope of His reward. They have paid the price to the One Who owns everything and Who fulfils His promises and is most compassionate towards His slaves. By His compassion and mercy, He has guided them to that and He will fulfil His promise, as He says:

﴿Allah has purchased from the believers their lives and their wealth, in return for which paradise will be theirs...﴾ (at-Tawbah 9: 111)

– to the end of the verse. In this verse Allah tells us that they have sold their souls and given them away, and He tells them of His compassion which dictates that they should attain that which they were seeking and hoping for. So after this do not ask about what they will receive from the Most Generous and what they will attain of victory and honour.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلَاحِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠٨﴾ فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠٩﴾﴾ (سورة البقرة: ٢٠٨-٢٠٩)

2:208. O you who believe! Enter into Islam wholeheartedly; and do not follow the footsteps of the Shayṭān, for he is to you an avowed enemy.

2:209. If you backslide after the clear [signs] have come to you, then know that Allah is Almighty, Most Wise.

Here Allah (ﷻ) commands the believers to ﴿enter into Islam wholeheartedly﴾ that is, adhering to all the teachings of Islam and not ignoring any of them, and they should not be among those who take their own desires as a god, who follow the command if it is in accordance with their whims and desires, otherwise they do not do so.

Rather what is required is to make one's inclinations in accordance with religious teaching and to do everything that one is able to do of good; whatever he is unable to do, he will have the intention of doing it (if he were able to), and by virtue of his intention he will attain reward.

Because entering into Islam wholeheartedly cannot be possible and cannot be imagined except by going against the ways of the Shayṭān, Allah says: ﴿and do not follow the footsteps of the Shayṭān﴾ by committing sins and disobeying Allah, ﴿for he is to you an avowed enemy﴾. The avowed enemy does not enjoin you to do anything but evil and shameful deeds, and that which will bring you harm.

Because people will inevitably make mistakes, Allah (ﷻ) says: ﴿If you backslide after the clear [signs] have come to you﴾ that is, after certain knowledge has come to you, ﴿then know that Allah is Almighty, Most Wise﴾.

This is a stern warning which dictates that you should correct the mistakes, for if the sinners disobey the Almighty, the Subduer, the Most Wise, He will subdue them by His might and will punish them in accordance with His wisdom, for it is by His wisdom that He punishes the sinners and evildoers.



هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ  
وَالِلَّهِ تُرْجَعُ الْأُمُورُ ﴿٢١٠﴾ (سورة البقرة: ٢١٠)

- 2:210. Are they only waiting for Allah to come to them in the shadows of the clouds, together with the angels? But then the matter would already have been decided. And to Allah all matters go back [for decision].

This is a stern warning and threat that makes the heart tremble. Here Allah (ﷻ) is saying: are those who strive to spread mischief in the land, who follow in the footsteps of the Shayṭān, who ignore the commands of Allah, waiting for anything but the day of recompense for their deeds, which is filled with horrors, hardships and terrifying scenes that will shake the hearts of the evildoers, when the bad consequences of evil deeds will be inevitable for the evildoers? That is because Allah (ﷻ) will roll up the heavens and the earth, the stars will be scattered, the sun and moon will be folded up, the noble angels will descend and surround all creatures, and the Creator (ﷻ) will descend ﴿in the shadows of the clouds﴾, to judge with justice among His slaves. The Balance will be set up and the records will be spread out; the faces of those who are blessed will be brightened whilst the faces of those who are doomed will be darkened. Those who were doers of good will be distinguished from those who were doers of evil, and each will be requited for his deeds. Then the wrongdoer will bite his hands, when he realises what his situation really is.

This verse and others like it provide evidence for the view of ahl as-Sunnah wal-jamâ'ah, who affirm the divine attributes such as rising above, descending, coming and other attributes that Allah (ﷻ) has affirmed for Himself, or that His Messenger (ﷺ) has told us of. They affirm them in a manner that is befitting to the majesty and greatness of Allah, without likening Him to His creation or misinterpreting or denying any attribute. This is unlike the various groups who deny the divine attributes, such as the Jahamis, Mutazilites, Ash'aris and others of their ilk. As a result of that, they deny the divine attributes and interpret these verses in a manner for which they have no proof; rather their misinterpretation undermines what is stated in the Qur'an and what was stated by the Prophet (ﷺ), and they claim that their view is the correct one.

These people have no evidence from the texts, and no rational basis for their opinion either.



With regard to the texts, they acknowledge that the texts of the Qur'an and Sunnah apparently, and even clearly, support the view of ahl as-Sunnah wal-jamâ'ah, and that in order to support their false view, the texts need to be interpreted in a manner other than that which is indicated by the apparent meaning, and they think that the texts should be added to and subtracted from. This, as you can see, is not acceptable to one who has the slightest amount of faith in his heart.

From a rational point of view, there is nothing to support the notion that these attributes should be denied; rather reason indicates that being able to do a thing is more perfect than not being able to do it, and that divine actions having to do with the divine essence and those having to do with His creation are perfect. If they say that affirming these attributes is likening Him to His creation, the response is: speaking of the divine attributes is like speaking about the divine essence. Just as Allah has an essence that is not like any other essence, Allah has attributes that are not like the attributes of others. His attributes are connected to His essence, and the attributes of His creation are connected to their essences. Affirming them does not imply likening Him to His creation in any way whatsoever.

It may also be said to the one who affirms some of the attributes and denies others, or affirms the divine names but not the divine attributes: either you affirm everything that Allah has affirmed for Himself and that His Messenger (ﷺ) has affirmed, or you deny everything, which amounts to denying the very existence of the Lord of the worlds. As for your affirming some of the attributes and denying some, we say: show us the difference between those which you affirm and those which you deny; you will never find any difference between them. If you say: those attributes that I affirm do not lead to likening Him to His creation, the response of ahl as-Sunnah is: affirming what you deny does not imply likening Him to His creation. If you say: I do not see in that which I deny anything but likening Allah to His creation, those who deny all the attributes will say: we do

not understand what you do affirm as meaning anything other than likening Him to His creation. Thus the answer that you give to those who deny the divine attributes will be the same as the answer given by ahl as-Sunnah concerning the attributes that you deny.

The point is that whoever denies some of the divine attributes that are affirmed by the Qur'an and Sunnah, whilst affirming others, is contradicting himself and there is no shar'i rational evidence for what he says; rather he is contradicting both reason and text.



﴿سَلِّ بَنِي إِسْرَءِيلَ كَمْ ءَاتَيْنَهُم مِّنْ ءَايَةٍ يُبَيِّنُهَا وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ﴾ (سورة البقرة: ٢١١)

2:211. Ask the Children of Israel how many clear signs We have sent them. But if any one, after Allah's favour has come to him, substitutes [something else], then Allah is severe in punishment.

﴿Ask the Children of Israel how many clear signs We have sent them﴾, that pointed to the truth and confirmed that the Messengers spoke the truth, and they were certain of them and recognised them as signs, but they did not give thanks for this blessing as they should have done; rather they were ungrateful for it and they substituted ingratitude for the blessing of Allah. Hence they deserved that Allah should send down His punishment upon them and deprive them of His reward. Allah (ﷻ) described ingratitude for the blessing as a substitution for it because if Allah bestows a blessing, either spiritual or worldly, upon a person and he does not give thanks for it or do what is required of him as a result, then it will diminish and disappear, and will be replaced with disbelief and sin. Thus ingratitude becomes a substitution for the blessing. As for the one who gives thanks to Allah (ﷻ) and does what is required of him, the blessing becomes established and continues, and Allah gives him more of it.



﴿ زُنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ  
يَوْمَ الْقِيَامَةِ ۗ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴾ (سورة البقرة: ٢١٢)

2:212. The life of this world is made to appear attractive to those who disbelieve, and they scoff at those who believe. But those who fear Allah will be above them on the Day of Resurrection, for Allah bestows His abundance without measure on whom He will.

Here Allah (ﷻ) tells us that in the case of those who disbelieve in Allah and His revelations, and Messengers, and do not submit to His law, the life of this world has been made attractive to them, so they are content and happy with it. Thus all their whims and desires, wishes and efforts are focused on it; they turn towards it and strive hard to acquire worldly gains; they give it the utmost importance and show respect to those who share their worldly interests and focus on accumulation; they look down on the believers and mock them, saying: Are these the people among us to whom Allah has shown His favour? This stems from their lack of understanding and their shortsightedness, for this world is the realm of tests and trials, in which hard times come to believers and disbelievers alike, but if bad things happen to the believer in this world, he bears it with patience and seeks reward with Allah, hence Allah alleviates it for him because of his faith and patience in a way that does not happen for anyone except the believer.

What really matters is true superiority in the hereafter. Hence Allah (ﷻ) says: ﴿But those who fear Allah will be above them on the Day of Resurrection﴾. So those who fear Allah will be in the highest levels of paradise, enjoying all kinds of delight, happiness and rejoicing, whilst the disbelievers will be beneath them in the lowest depths

of hell, being punished with all kinds of torment, humiliation and eternal misery that will never end. This verse offers consolation to the believers and condemnation of the disbelievers, because provision in this world and in the hereafter can only come by the decree of Allah, and it cannot be attained except by the will of Allah. Allah (ﷻ) says: ﴿for Allah bestows His abundance without measure on whom He will﴾. Worldly provision is granted to believers and disbelievers alike; as for spiritual provision of knowledge, faith, love of Allah, fear of Him and hope in Him, and the like, He only grants them to those whom He loves.



﴿كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكُمَ بَيْنَ النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا اختلف فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفُوا فِيهِ مِنْ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (سورة البقرة: ٢١٣)

- 2:213. Humankind was one single nation, then Allah sent Messengers with glad tidings and warnings, and with them He sent the scripture in truth, to judge between people in matters wherein they differed. But none differed concerning it except those to whom it was given – after the clear signs had come to them – out of mutual envy. So Allah by His grace guided the believers to the truth concerning that wherein they differed. For Allah guides whom He will to a path that is straight.

People were united in guidance for ten generations after Nooh (ﷺ), then when they differed concerning religion, some of them disbelieved and the rest of them continued to follow the true religion. Disputes and conflicts occurred, and Allah sent the Messengers to

judge between people and establish proof against them. According to another scholarly opinion, they were united in disbelief, misguidance and wretchedness, with no light or faith amongst them. Then Allah (ﷻ) had mercy on them and sent the Messengers to them, ﴿with glad tidings﴾ that the one who obeyed Allah would see the results of his obedience, such as provision, physical and spiritual strength, a good life and, most important of all, attaining the pleasure of Allah and paradise.

﴿and warnings﴾ that the one who disobeyed Allah would see the results of his sin, such as being deprived of provision, weakness, humiliation, a hard life and, worst of all, the wrath of Allah and hell. ﴿and with them He sent the scripture in truth﴾, containing true stories and just commands. Everything that the scripture contains is truth that decides between two who disagree concerning major and minor issues of religion. This is what should be done in the event of differences and disputes: the dispute should be referred to Allah and to His Messenger. Were it not that the answer for the issue is to be found in His Book and the Sunnah of His Messenger (ﷺ), He would not have commanded us to refer to them.

Having mentioned the great blessing of sending down the scriptures to the People of the Book, which dictated that they should have been united in following them, Allah (ﷻ) then tells us that they transgressed against one another, and many disputes and conflicts arose among them; they differed concerning the scripture when they should have been the first of the people to unite on the basis of the scripture. That happened after they had learned and knew for certain the clear signs and definitive proof. Thus they went far astray.

﴿So Allah by His grace guided the believers﴾ of this Ummah ﴿to the truth concerning that wherein they differed﴾. With regard to everything concerning which the People of the Book disagreed and went astray from the correct view, Allah guided this Ummah to the truth concerning it, and ﴿by His grace﴾ and His mercy He made it easy for them.

﴿For Allah guides whom He will to a path that is straight﴾. He calls all of humanity to the straight path, on the basis of His justice and so as to establish proof against them, lest they say: No bearer of glad tidings and no warner came to us. And by His grace and mercy, and with His help and kindness, He guides whomever He will among His slaves. This is His blessing and kindness, and that is his justice and wisdom.



﴿أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ مَسْتَكْمِلِينَ  
الْبَاسَاءَ وَالضَّرَاءَ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ أَلاَ إِنَّ  
نَصْرَ اللَّهِ قَرِيبٌ﴾ (سورة البقرة: ٢١٤)

2:214. Or do you think that you will enter paradise without such [trials] as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and the believers who were with him said: When will the help of Allah come? Verily, the help of Allah is [always] near.

Here Allah (ﷻ) tells us that He will inevitably test His slaves with both ease and hardship, as He tested those who came before them. This is His way that never alters or changes. Whoever adheres to His religion and follows His laws will inevitably be tested; if he is patient in bearing the decree of Allah and does not worry about the difficulties he encounters for His sake, then he is the sincere one who has attained true happiness and high status. Whoever regards the trials that befall people as a punishment from Allah, in that hardship deterred him from carrying on what he had committed himself to, then he is insincere in his claim to be a believer, because faith is not

mere wishful thinking and claims, unless it is proven or disproven by one's deeds.

That also happened to previous nations, as Allah tells us: «They encountered suffering» that is, poverty «and adversity» that is, physical disease «and were so shaken in spirit» with all kinds of fears such as threats to kill or banish them, seizing their wealth, killing their loved ones, and other types of harm, until they reached a point where they were so shaken in spirit that they started to think that the help of Allah was slow in coming, even though they were certain of it, but it was so hard that «even the Messenger and the believers who were with him said: When will the help of Allah come?» Because relief comes when the calamity has become intense, and the worse it gets the sooner it comes, Allah (ﷻ) says: «Verily, the help of Allah is [always] near». This is how it is for everyone who adheres to the truth: he will be tested.

Every time the test becomes too hard, if he is patient and persists in the path he is following, the test will turn into a gift for him, and hardship will turn into ease and will be followed by victory over the enemy and healing from the spiritual diseases in his heart. This verse is like the verses in which Allah (ﷻ) says:

«Did you think that you would enter paradise when Allah has not yet seen who among you will strive hard [in jihad] and has not seen who will remain steadfast?» (*Āl 'Imrān* 3: 142)

«Do people think that once they say: We believe, they will be left alone and not be tested? Indeed, We tested those who came before them. For Allah will surely make known those who are sincere and will surely make known those who are liars.» (*al-'Ankaboot* 29: 2-3)

Thus when faced with tests and trials, the individual will be either honoured or humiliated.



﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ قَلِيلًا لِلَّذِينَ وَالْأَقْرَبِينَ وَالْيَتَامَى  
وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (سورة البقرة:

(٢١٥)

2:215. They ask you what they should spend [in charity]. Say: Whatever good you spend should be for parents, kindred, orphans and those in need, and for wayfarers, and whatever good you do, Allah is aware of it.

That is, they ask you about spending, which includes asking about what is spent and on whom it is spent. Allah responded by saying: ﴿Say: Whatever good you spend﴾, whether it is a smaller or greater amount, the most deserving people of it, the most entitled to be given precedence, the ones who have the greatest rights over you, are parents to whom it is obligatory to show kindness and it is forbidden to disobey them. One of the greatest ways of showing kindness to them is to spend on them, and one of the greatest kinds of disobedience to parents is to fail to spend on them. Hence spending on them is obligatory for the one who can afford it.

Then after parents come relatives of varying degrees, the closest then the next closest, according to the degree of closeness and of need. Spending on them is both an act of charity and upholding ties of kinship.

﴿orphans﴾ – this refers to small children who have no breadwinner; they are usually in need because they are not able to look after themselves and they have lost their breadwinner. So Allah enjoined people to take care of them, out of mercy and kindness towards them.



﴿and those in need﴾. This refers to those who have urgent needs and are helpless. They should be given charity to meet their needs and make them independent of means.

﴿and for wayfarers﴾. The wayfarer is a stranger who is cut off in a foreign land. He should be helped on his way by spending on that which will help him to reach his destination.

Allah (ﷻ) singled out these categories for mention because of the severity of their need. Then Allah (ﷻ) spoke in more general terms: ﴿and whatever good you do﴾ of charity to these people and others, and all kinds of acts of obedience and worship – because they all come under the heading of good.

﴿Allah is aware of it﴾ and will reward you for it and preserve that reward for you, each according to his intention and sincerity, how much or how little he spent, the severity of the need for it, and the impact of it and how beneficial it was.



﴿كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَّكُمْ وَعَسَىٰ أَن تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ  
وَعَسَىٰ أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ﴾ (سورة

البقرة: ٢١٦)

2:216. Fighting is prescribed for you, even though you dislike it. But it may be that you dislike a thing although it is good for you, and that you like a thing although it is bad for you. Allah knows, and you do not know.

This verse enjoins fighting for the sake of Allah, after the believers had been instructed to refrain from fighting because of their weakness and lack of readiness. But when the Prophet (ﷺ) migrated to Madinah, and the Muslims increased in numbers and strength,

Allah (ﷻ) commanded them to fight. He stated that it was something disliked by them, because of what it entails of effort, hardship and exposure to different kinds of fear and risk, yet despite that it is still pure good, because of what it brings of great reward, protection from severe punishment, victory over the enemy, acquiring booty and other benefits, despite the fact that it is disliked.

﴿But it may be ... that you like a thing although it is bad for you﴾, such as refraining from jihad and preferring ease and comfort. This is bad because it leads to defeat, the enemy gaining the upper hand over Islam and its people, humiliation and degradation, loss of great reward, and incurring punishment.

These verses all confirm that doing good deeds that may be disliked – because of the hardship involved – is undoubtedly good, and that doing bad deeds that may be liked – because of the imagined comfort and pleasure involved – is undoubtedly bad.

With regard to what options one may have in worldly affairs, the above is not always the case. But usually if the believer likes something, then Allah diverts it from him in some way, it is better for him, so the most appropriate response in that case is to give thanks to Allah and to think that what happened is good, because he knows that Allah (ﷻ) is more merciful to him than he is to himself, and is more able to direct His slaves to that which is in his best interests, and knows better than he does what is in his best interests, as He says: ﴿Allah knows, and you do not know﴾. So the most befitting response is to accept whatever He decrees for you, whether you like it or not.

However, if the command to fight was not limited, it would have included the sacred months and others, so Allah (ﷻ) made an exception concerning fighting during the sacred months, and said:



﴿يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ  
وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ ۚ وَالْفِتْنَةُ  
أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا  
وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَبِمَتِّ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ  
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ﴾ (سورة

البقرة: ٢١٧)

2:217. They ask you about fighting in the sacred month. Say: Fighting therein is a grave offence; but graver is it in the sight of Allah to bar others from the path of Allah, to disbelieve in Him, to prevent access to the Sacred Mosque and to drive out its people from it. Persecution is worse than slaughter. Nor will they cease fighting you until they turn you back from your faith if they can. And if any of you turn back from their faith and die as disbelievers, their deeds will come to nothing in this world and in the hereafter; they will be inhabitants of the fire and will abide therein forever.

The majority of scholars are of the view that the prohibition on fighting during the sacred months was abrogated by the command to fight the polytheists wherever they are found. However some of the commentators said that it was not abrogated, because that which is mentioned in general terms is to be interpreted in the light of that which is specific, and this verse is specific, whereas the verse that speaks of fighting the polytheists wherever they are found is general in meaning (therefore the latter should be understood in the light of the former). Moreover, one of the distinctive characteristics, which in fact is the major characteristic, of the sacred months is that fighting is prohibited during them. But this is limited to initiating the fight only;



﴿ إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴾ (سورة البقرة: ٢١٨)

2:218. Those who believed and migrated and fought for the sake of Allah – it is they who have the hope of Allah’s mercy. And Allah is Oft-Forgiving, Most Merciful.

This refers to the deeds that are the basis of being blessed, the main feature of which is true servitude to Allah; from them it may be known to what extent a person is a winner or a loser.

With regard to faith, do not ask about its virtue. How can you ask about something which is the factor that differentiates between those who are blessed and those who are doomed, between the people of paradise and the people of hell? This is a factor which determines whether a person’s good deeds will be accepted from him; if it is absent, then no obligatory or supererogatory good deed will be accepted from him.

As for migration, this refers to leaving loved ones with whom one grew up in order to please Allah (ﷻ). The migrant leaves his homeland, his property, his family and his friends, seeking to draw closer to Allah and to support His religion.

As for fighting for the sake of Allah, it means striving and fighting the enemy in battle, doing one’s utmost to support the religion of Allah and suppress the religion of the Shayṭān. It is the pinnacle of righteous deeds which brings the best of rewards. It is the main reason for the spread of Islam, defeating the idol worshippers and bringing security to the Muslims, their property and their children.

The one who does these three deeds, despite the difficulties involved, will be more likely to do other good deeds.

Such people deserve to be the ones who hope for the mercy of Allah, because they have taken measures that lead to mercy. This indicates that hope can only come after implementing the means that lead to blessing. As for hope that is accompanied by laziness and failure to take proper measures, this is helplessness, wishful thinking and self-defeat; it is indicative of weak resolve and lack of reason, like the one who hopes to have a child without getting married, or the one who hopes for a harvest without sowing any seed and irrigating it, and so on.

﴿it is they who have the hope of Allah's mercy﴾ – these words indicate that even if a person does these deeds, he should not rely on them, rather he should hope for the mercy of his Lord, and hope that his deeds will be accepted, his sins forgiven and his faults concealed.

Hence Allah says, ﴿And Allah is Oft-Forgiving﴾ that is, to the one who repents sincerely ﴿Most Merciful﴾ – His mercy encompasses all things and His kindness extends to every living creature.

This indicates that the one who does the deeds mentioned will attain the forgiveness of Allah, because good deeds erase bad deeds, thus attaining the mercy of Allah.

If he attains forgiveness, punishments in this world and in the hereafter, which are the consequences of sin, will be warded off from him, because his sins have been forgiven and their effects erased. If he attains mercy, he will attain all that is good in this world and in the hereafter. In fact the deeds mentioned are part of Allah's mercy to them: were it not for His guiding them, they would not have wanted to do them; if He had not helped them, they would not have been able to do them; were it not for His kindness towards them, they would not have completed them and they would not have been accepted from them. To Him be all praise, from beginning to end, for He is the One Who granted the means and the outcome.



﴿ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْتَفَعٌ لِلنَّاسِ  
وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ يُبَيِّنُ اللَّهُ  
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَنْفَكُونَ ﴾ (سورة البقرة: ٢١٩)

2:219. They ask you about intoxicants and gambling. Say: In them is great sin, and some benefit for people; but the sin is greater than the benefit. They ask you how much they are to spend. Say: Whatever is surplus to your needs. Thus does Allah make clear to you His revelations, so that you may reflect –

That is, the believers ask you – O Messenger (ﷺ) – about the rulings on intoxicants and gambling. These were common practices during the jāhiliyah and when Islam first came. It was as if there was some uncertainty about them, hence they asked about the rulings on them. So Allah commanded His Prophet (ﷺ) to explain to them the benefits and harms that they entailed. This was a precursor to the prohibition on them, which was inevitable.

Allah tells us that the sin and harm that result from them, such as loss of reason and wealth, preventing people from remembering Allah and praying, and the enmity and hostility that they may create are greater than the benefits that people think come, from them, such as making money by dealing in intoxicants and what they gain from gambling, and the pleasures they get when indulging in them. This statement is aimed at deterring people from them, because the wise person will try to attain that which is clearly of benefit and will seek to avoid that which does more harm than good.

But because they were so used to them, it was difficult to make them give them up all at once. Hence this verse came as a precursor to the prohibition which is mentioned in the verse in which Allah (ﷻ) says:

﴿O you who believe, intoxicants, gambling, idols and divining arrows are an abomination, of Shayṭān's handiwork; therefore avoid such [abomination], so that you might prosper.﴾ (al-Mā'idah 5: 90)

This is by the kindness, mercy and wisdom of Allah. Hence when this verse was revealed, 'Umar said, "We have given them up, we have given them up."

With regard to *khamr* (translated here as «intoxicants»), this word refers to any intoxicant that affects the mind, no matter what kind of substance it is. Gambling refers to any contest in which one of the two sides pays the other, such as dice games and chess, or any verbal or physical contest in which prizes are awarded, apart from horse and camel races and archery. These types of contests are permissible, because they help with jihad; hence the Lawgiver granted a concession allowing them.

﴿They ask you how much they are to spend﴾ this is a question about how much they should spend of their wealth. Allah made it easy for them, and instructed them to spend the surplus, which is what is affordable of their wealth and is surplus to their needs and basic necessities. This differs from one person to another, according to his means and whether he is rich or poor or somewhere in between. Each should give what is surplus to his needs, even if it is half a date.

Hence Allah commanded His Messenger (ﷺ) to take what is surplus from people and what they give in charity, and not to burden them with something that would be too difficult for them. Allah (ﷻ) did not enjoin this upon us because of any need on His part or because He wanted to burden us with more than we can afford; rather He enjoined upon us that which is in our interests and is easy for us, and that which is beneficial for us and our brothers. For that He deserves the most perfect of praise.

After explaining this to others in a clear way and outlining the reasons for which He prescribed it, He said: ﴿Thus does Allah make

clear to you His revelations» that is, (His revelations) point to the truth, highlight beneficial knowledge and clarify matters  
 «so that you may reflect»



﴿فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَّهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ ۚ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَغْنَتْكُمْ عَنْهُ غِزْرٌ ۚ﴾  
 حَكِيمٌ ﴿٢٢٠﴾ (سورة البقرة: ٢٢٠)

2:220. – on this life and the hereafter. They ask you concerning [the property of] orphans. Say: The best thing to do is to manage it in their interests; if you mix their affairs with yours, then they are your brothers; and Allah knows who is dishonest and who is honest. And if Allah willed, He could have made things hard for you. Allah is indeed Almighty, Most Wise.

«– on this life and the hereafter». That is, so that you may use your mind and ponder the wisdom behind His laws, and realise that His commands are in your best interests in this world and the hereafter; and also so that you might think about this world and how quickly it will end, so that you will reject it, and think about the hereafter and how it will last forever, and that it is the realm of requital, so that you will prepare for it.

«They ask you concerning [the property of] orphans...». When the verse:

«Verily, those who devour the property of orphans unjustly take nothing into their bellies but fire. Soon they will burn in a raging fire.» (an-Nisā' 4: 10)

– was revealed, that was very difficult for the Muslims, and they separated their food from the food of the orphans, for fear that they



might eat it, even in situations where they usually shared food. They asked the Prophet (ﷺ) about that, and Allah (ﷻ) told them that what is meant is to manage orphans' wealth in the best way, by protecting it, taking care of it and making it increase through trade, and that mixing with them with regard to food and other matters was permissible if it was done in a way that did not harm the orphans, because they are your brothers and it is normal for a person to mix with his brother. What matters in this case is the intention and the deed. If Allah knows that a person is sincere and honest towards the orphan in his intentions, and that he does not want to take his wealth, then if he used any of the orphan's wealth unintentionally, there would be no blame on him. But if Allah knows that by mixing the two, a person intends to take and devour the orphan's wealth, then this is the one who is to be blamed, and he is sinning. The means come under the same ruling as the ends.

This verse indicates that different types of mixing with regard to food, drink and trade are permissible. This is a concession granted by the kindness of Allah, to make things easy for the believers. Otherwise, ﴿if Allah willed, He could have made things hard for you﴾ that is, He could have made it difficult for you by not granting you this concession, then it would be difficult for you and you would be sinning.

﴿Allah is indeed Almighty﴾ that is, He has perfect strength and all things are under His control, but at the same time He is ﴿Most Wise﴾ and only does that which His perfect wisdom and care dictate. His might does not contradict His wisdom, so it cannot be said that whatever He wills He does whether it is in accordance with wisdom or not. Rather we should say that His actions and rulings are in accordance with His wisdom, so He does not create anything in vain; rather it must be for a reason, whether we know it or not. By the same token, He does not prescribe anything for His slaves without it being connected to wisdom; He only enjoins that which is purely or mostly

in our best interests, and He does not forbid anything but that which is purely or mostly bad, because of His perfect wisdom and mercy.



﴿وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ ۚ وَلَا مُمْسِكَةً مُّؤْمِنَةً خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللّٰهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ ۚ وَبَيِّنُ عَآيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢١﴾﴾ (سورة البقرة: ٢٢١)

- 2:221. Do not marry the polytheist women until they believe, for a believing slave girl is better than a polytheist woman, even though she may please you; and do not give your daughters in marriage to polytheists until they believe, for a believing slave is better than a polytheist, even though he may please you. They invite unto the fire, and Allah invites unto paradise and unto forgiveness by His grace, and He explains His revelations to humankind so that they may bear them in mind.

﴿Do not marry the polytheist women﴾ so long as they are still polytheists

﴿until they believe﴾, because a believing woman – no matter how ugly she may be – is better than a polytheist woman, no matter how beautiful she may be. This is general in meaning and applies to all polytheist women; the verse in Soorat al-Mâ'idah made an exception in permitting marriage to women of the People of the Book, as Allah (ﷻ) says:

﴿...chaste women among those who were given the scripture before you...﴾ (al-Mâ'idah 5: 5)

﴿and do not give your daughters in marriage to polytheists until they believe﴾. This is general in meaning and there are no exceptions.

Then Allah (ﷻ) tells us the wisdom behind the prohibition on Muslims, male or female, marrying those who differ from them in religion: ﴿They invite unto the fire﴾ that is, by their words, deeds and attitude, so mixing with them poses a danger, not in worldly terms, but in terms of eternal doom. What we learn from this verse is that it is not allowed to mix with polytheists and innovators, because if it is not permissible to marry them – even though doing so may serve many interests – then it is more appropriate to say that mixing with them in a regular manner is not allowed, especially in cases where the polytheist or innovator is in a higher position than the Muslim, such as if the Muslim is his servant and so on.

The words ﴿and do not give your daughters in marriage to polytheists﴾ also indicate that the presence of the woman's *wali* (guardian) in marriage is essential.

﴿and Allah invites unto paradise and unto forgiveness﴾ that is, He calls His slaves to attain paradise and forgiveness, one of the effects of which is to ward off punishment. That is achieved by calling people to the means of attaining that, such as righteous deeds, sincere repentance and beneficial knowledge.

﴿and He explains His revelations﴾ that is, His rulings and the wisdom behind them ﴿to humankind that they may bear them in mind﴾. That is so that they may remember that which they forget and learn that which they did not know, and to pay attention to that which they have been neglecting.



﴿وَسْتَلُونَا عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَذَىٰ فَأَعْرِضُوا ۚ أَلَيْسَ فِي الْمَحِيضِ ۖ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۚ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ٢٢٢﴾ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأَتُوا حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ

وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ مُلْقَوْنَ بِهِ وَبَشِّرِ الْمُؤْمِنِينَ ﴿٢٢٣﴾ (سورة البقرة: ٢٢٢-)

(٢٢٣)

- 2:222. They ask you about menstruation. Say: It is an impurity, so keep away from women during menstruation and do not approach them until they have become pure. Then when they have purified themselves, you may approach them as Allah has ordained. Truly, Allah loves those who turn unto Him in repentance and He loves those who purify themselves.
- 2:223. Your wives are your tilth, so approach your tilth however you will; and send [good deeds] before you for your souls. Fear Allah and know that you will meet Him, and give glad tidings to the believers.

Here, Allah (ﷻ) speaks of their questions about menstruation, and whether a woman is the same after she gets her period as she was before, or she should be avoided completely, as is the practice among the Jews.

Allah tells us that menstruation is an impurity, and because it is an impurity, by His wisdom Allah told His slaves to avoid the place of impurity only. Hence He said: ﴿so keep away from women during menstruation﴾. The phrase translated here as ﴿during menstruation﴾ may refer to the place from which the menstrual bleeding comes (the vagina), hence what is forbidden is intercourse in the vagina in particular (at the time of menstruation). This is haram according to scholarly consensus. The command to keep away from the place of menstruation indicates that intimate activity with the menstruating woman is permissible, so long as intercourse in the vagina is avoided.

But the words ﴿and do not approach them until they become pure﴾ indicate that intimate activity involving the area near the vagina, which is the area between the naval and the knee, should be avoided too, as the Prophet (ﷺ) did this when he wanted to be intimate with his

wife when she was menstruating; he would tell her to put on a waist wrapper, then he would be intimate with her.

The length of time during which menstruating women should not be approached lasts «until they have become pure» that is, it ends when the bleeding ends. Once the bleeding has ended, the prohibition that applied when the blood was flowing also comes to an end. There are two conditions for it to be permissible to resume regular intimate activity: cessation of bleeding and full ablution (ghusl) following menses. When the bleeding stops, the first condition is met and the second remains. Hence Allah says: «Then when they have purified themselves» that is, done ghusl (full ablution) «you may approach them as Allah has ordained» that is, in the vagina and not in the anus, because the vagina is the place of tilth or sowing the seed.

This indicates that it is obligatory for the menstruating woman to do ghusl and that cessation of the bleeding is a condition of her ghusl being valid.

Because this prohibition is based on Allah's kindness to His slaves and protecting them from harm, He says, «Truly, Allah loves those who turn unto Him in repentance» that is, those who constantly repent from their sins

«and He loves those who purify themselves» that is, those who keep away from sin. This includes both physical purity from impure substances and purifying oneself from the impurity that results from breaking wind, sexual activity and so on.

This indicates that purification is prescribed in general, because Allah (ﷻ) loves those who do this. Hence purification in general is a condition of prayer and ṭawâf being valid, and it is a condition of it being permissible to touch the *muṣ-ḥaf*. It also includes purity, in a metaphorical sense, from immoral acts, bad attitudes and vile deeds.

«Your wives are your tilth, so approach your tilth however you will», from the front or from the back, but it should only be in the

vagina, because that is the place of tillage and this is the place from which the infant emerges.

This indicates that anal intercourse is forbidden, because Allah has only permitted intercourse with women in the place from which the infant will emerge. There are many hadiths from the Prophet (ﷺ) which forbid anal intercourse and curse the one who does it.

﴿and send [good deeds] before you for your souls﴾ that is, by drawing close to Allah by doing good deeds. That includes a man being intimate with his wife and having intercourse with her by way of seeking reward for it and in the hope of producing offspring through whom Allah will benefit him.

﴿Fear Allah﴾ that is, in all your affairs you should constantly fear Allah and seek help thereby, knowing ﴿that you will meet Him﴾ and He will requite you for your deeds, righteous or otherwise.

﴿and give glad tidings to the believers﴾. There is no mention of what the glad tidings are about, in order to indicate the general meaning and that they will have glad tidings in this world and in the hereafter. Attaining all that is good and protection from all that is bad are connected to faith, and this is included in these glad tidings.

This is also indicative of Allah's love for the believers and for that which pleases them. It also shows us that it is recommended to motivate them and make them long for that which Allah has prepared for them of reward in this world and in the hereafter.



﴿وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْدِيكُمْ أَنْ تَبْرُوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ (سورة البقرة: ٢٢٤)

2:224. Do not allow your oaths in Allah's name to hinder you from doing righteous deeds, guarding [against evil] and making peace between people, for Allah is All-Hearing, All-Knowing.

The purpose of oaths and vows is to show veneration of that by which you swear and to confirm the action for which you swore the oath. Allah (ﷻ) has commanded us to guard our oaths, which implies fulfilling them in all cases. But He made an exception from that, if fulfilling the oath implies not doing something that is dearer to Him. He has forbidden His slaves to make their oath a hindrance, that is to let the oath be an obstacle that prevents them from doing righteous deeds, doing good, guarding against evil or making peace between people.

The one who swears not to do something that is obligatory must break his oath, and it is haram for him to fulfil his oath. The one who swears not to do something that is *mustahabb* (recommended) is encouraged to break his oath. The one who swears to do something that is haram is obliged to break his oath; if he swears to do something *makrooh* (disliked), it is recommended for him to break his oath. With regard to permissible matters, he should guard his oath and not break it.

This verse points to the famous principle that when choosing between many options that may serve many purposes, the most important should be given precedence. In this case, fulfilling the oath serves a purpose, but obeying the commands of Allah with regard to these matters serves a greater purpose, therefore it should take precedence.

Then the verse ends with these two divine names: ﴿for Allah is All-Hearing﴾ that is, He hears all sounds. ﴿All-Knowing﴾ that is, He knows people's aims and intentions. That includes His hearing the words of those who swear oaths, and He knows their intentions, whether they are good or evil. This is a warning that He will requite them for their deeds, and He has full knowledge of their actions and their intentions.



﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ عَفُورٌ حَلِيمٌ﴾  
(سورة البقرة: ٢٢٥)

2:225. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which is intended in your hearts; and He is Oft-Forgiving, Most Forbearing.

That is, He will not call you to account for that which comes from your lips of empty oaths that people say without intending it or meaning it, but they are simply uttered, as when a man says, “No, by Allah” or “Yes, by Allah,” or when he swears an oath concerning something in the past that he thinks he is telling the truth about. Rather the calling to account will be concerning that which was intended in the heart.

This indicates that what matters is what was intended when saying something, as is also the case with regard to actions.

Allah ﴿is Oft-Forgiving﴾ to those who repent to Him ﴿Most Forbearing﴾ towards those who disobey Him, for He does not hasten to punish them; rather He is forbearing towards them, conceals their faults and forgives them, even though He has power over them and could seize them with punishment at any moment.



﴿لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ رَبْصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾  
(سورة البقرة: ٢٢٦-٢٢٧)

2:226. For those who take an oath of abstinence from their wives, there should be a [maximum] waiting period of four months; if



they then go back [to their normal relationship], Allah is Oft-Forgiving, Most Merciful.

2:227. But if they decide upon divorce, Allah is All-Hearing, All-Knowing.

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This refers to a type of oath that has to do only with the wife regarding a particular matter. It is an oath whereby the husband swears not to have intercourse with his wife, without specifying a time limit, or specifying a time limit of less or more than four months.

With regard to the one who swears not to have intercourse with his wife, if it is for a period of less than four months, this is like any other oath, and if he breaks it he has to offer expiation, but if he fulfils the term, he does not have to do anything and his wife can make no claim against him, because he has the right to abstain for four months.

However, if it is an oath of permanent abstention, or for a period longer than four months, a limit of four months from the time of the oath must be imposed on him, if his wife demands that, because that is her right. When that period comes to an end, he should be instructed to go back to normal intimate relations; if he does so, then he is not required to do anything apart from offering expiation for his oath. However, if he refuses, then he should be forced to divorce her. If he refuses to divorce her, the judge should issue the divorce.

But resuming normal relations with his wife is more liked by Allah (ﷻ), hence He said: ﴿if they then go back [to their normal relationship]﴾ that is, if they go back to what they swore to abstain from, which is intercourse, then ﴿Allah is Oft-Forgiving﴾ and will forgive them for what they did of swearing that oath, because of their going back.

﴿Most Merciful﴾ as He has ordained expiation and a way out from their oath, and has not made it binding upon them as an unbreakable commitment from which they cannot free themselves. By His mercy

towards them, He wants them to go back to their wives, and to feel compassion for them.

«But if they decide upon divorce» that is, if they refuse to go back, then that indicates that they no longer want them as their wives, which can only be the case if they have decided upon divorce. If this happens, he should do it straight away, otherwise the judge should force him to do it, or issue the divorce himself.

«Allah is All-Hearing, All-Knowing». This is a warning to the one who swears this oath, intending to cause harm.

This verse is quoted as evidence that such an oath can only be sworn with regard to the wife, because Allah says «from their wives», and that it is obligatory to have intercourse (at least) once every four months, because after four months, the husband should be forced either to have intercourse or to divorce his wife, and that can only be because he has failed to do something that is obligatory.



وَالْمُطَلَّقَاتُ يَرْجِعْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَعْلَمْنَ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾ (سورة

البقرة: ٢٢٨)

- 2:228. Divorced women should wait concerning themselves for three menstrual cycles. It is not permissible for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. Their husbands have the greater right to take them back in that period, if they wish for reconciliation. And women have rights similar to the rights over them, according to what is equitable; but men have a degree [of responsibility] over them. And Allah is Almighty, Most Wise.

That is, women whose husbands have divorced them ﴿should wait concerning themselves﴾ that is, they should observe the 'iddah or waiting period

﴿for three menstrual cycles﴾, whether that is counted from the beginning or the end of the bleeding; there was a difference of scholarly opinion concerning that. However, the correct view is that what is meant by the menstrual cycle is the beginning of the menses. There are several reasons for this waiting period, one of which is to establish the absence of pregnancy. If the woman has three menstrual cycles, it will be known that there is nothing in her womb, so there will be no mixing of lineages (if she remarries). Hence Allah (ﷻ) has commanded women to speak of ﴿what Allah has created in their wombs﴾, and He has forbidden them to conceal either pregnancy or menses, because concealing that leads to very negative consequences. Concealing a pregnancy may lead to attributing the child to someone other than his real father, if the woman likes another man and wants to hasten the end of the 'iddah. If she attributes the child to someone other than his real father, that will result in severing of ties of kinship, prevention of inheritance, and his real *mahrams* observing hijab in front of him; he may even end up marrying one of his *mahrams* unwittingly. On the other hand, if he is attributed to someone other than his real father, then he may end up being inherited from or himself inheriting from people with whom he is not entitled to have this kind of inheritance. It also makes the relatives of the one to whom he is attributed his relatives, which will lead to evil consequences the extent of which no one knows except the Lord of humankind. If nothing else resulted from it except her (the divorced woman) staying with a man whom it is not permissible for her to marry (because she is pregnant from her first husband), which involves persisting in the grave major sin of *zinâ* (fornication or adultery), that would be sufficient evil.

With regard to concealing menses, by lying and saying that she had her period when she did not, because she wants to hasten the end

of the 'iddah, this is hastening to put an end to the husband's right to take her back, and making herself permissible to another man, which may lead to evil consequences as discussed above. If she lies and says that there was no menses in order to make her 'iddah last longer, and she takes maintenance from him that he is not obliged to pay, in fact it is haram for her to take it for two reasons: because she is not entitled to it and because she is taking it on the basis of a shar'i ruling but she is lying (about her condition). Moreover, he may take her back after the (real) 'iddah has ended, in which case it would be an immoral relationship, because she is no longer permissible for him. Hence Allah says: ﴿It is not permissible for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day﴾.

If they conceal what is in their wombs, this indicates that they do not truly believe in Allah and the Last Day. Otherwise, if they did truly believe in Allah and the Last Day, and knew that they would be requited for their deeds, they would not have done any of these things.

This indicates that what a woman says about herself concerning matters that no one but she could know about, is to be accepted, as in the case of menses, pregnancy and so on.

﴿Their husbands have the greater right to take them back in that period﴾ that is, so long as the woman's 'iddah has not yet ended, her husband has the greater right to take her back

﴿if they wish for reconciliation﴾ that is, because they like them, want them back and love them. What this verse means is that if they do not intend to reconcile with them, then they have no right to take them back. It is not permissible for them to take them back with the intention of harming them or making the 'iddah longer. Does the husband have the right to do that when this is his intention? There are two scholarly views on this matter.

The majority are of the view that he does have a right, even though it is haram. However the correct view is that if he does not wish for reconciliation, then he has no right to do that, as is the apparent

meaning of the verse. This is another reason for this waiting period: the husband may regret separating from her, so he is given this period of time to think about the matter and make his mind up.

This indicates that Allah (ﷻ) loves harmony and reconciliation between spouses, and He dislikes separation, as the Prophet (ﷺ) said: «The most disliked of permissible things to Allah is divorce.» (A sound hadith recorded by Ibn Mâjah)

This applies specifically when the woman has been divorced and the waiting period ('iddah) has not yet ended. But if the waiting period has ended, then she is completely divorced and the husband does not have the greater right to take her back; rather if they agree to get back together, they must do a new marriage contract, fulfilling all the necessary conditions.

«And women have rights similar to the rights over them, according to what is equitable» that is, women have rights over and duties towards their husbands, just as their husbands have rights over and duties towards them, both obligatory and recommended.

The reference point with regard to rights and duties between the spouses is what is equitable, and that is to be based on local custom in that particular place and at that particular time, as applicable to men and women of similar social standing. That varies from one time, place, situation, people or custom to another.

This indicates that provision of maintenance, clothing, kind treatment and accommodation, and frequency of intercourse, should be in accordance with what is equitable. This is what the regular marriage contract is based on. But if there are some additional stipulations, then they should be adhered to, unless it is a condition that permits something that is forbidden or forbids something that is permitted.

«but men have a degree [of responsibility] over them» that is, men are of higher standing and take the leading role, and have some extra rights over their wives, as Allah (ﷻ) says:

﴿Men are in charge of women, because Allah has made one of them excel the other, and because they spend of their wealth [on them]...﴾

(an-Nisā' 4: 34)

Moreover, prophethood, and the positions of judge, imam, head of state and other positions of authority are given exclusively to men, and in many cases men are given double what is given to women, as in the case of inheritance and so on.

﴿And Allah is Almighty, Most Wise﴾ that is, He has overwhelming power and absolute authority to which all things yield. Yet – alongside His power – He is Most Wise in all that He does.

Excluded from the general meaning of this verse are: pregnant women, whose 'iddah lasts until they give birth; women with whom the marriage was not consummated, who have no 'iddah; and slave women, whose 'iddah is two menstrual cycles, as was the view of the Companions (رضي الله عنهم). The context of these verses indicates that what is meant here are free women.



﴿الطَّلَاقُ مَرَّتَانٍ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَاءٍ أَنْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ﴾ (سورة البقرة: ٢٢٩)

- 2:229. Divorce may be pronounced twice; then the wife should either be retained honourably or be released gracefully. It is not lawful for you to take back anything that you have given [to your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah. If you do indeed fear that they would be unable to keep the limits ordained by Allah, then there is no blame on either of them if the woman opts to

give something for her release. These are the limits ordained by Allah, so do not transgress them; if any do transgress the limits ordained by Allah, it is they who are the wrongdoers.

During the jāhiliyah and at the beginning of Islam, a man could divorce his wife endlessly. If he wanted to cause her harm he would divorce her, then when her 'iddah was about to end, he would take her back. Then he would divorce her again, and this could happen countless times, causing such harm and suffering, the extent of which only Allah knows.

So Allah stated that ﴿Divorce﴾ that is, revocable divorce, in which the husband may take the wife back ﴿may be pronounced twice﴾ so that the husband will be able – if his intention is not to cause harm – to take her back and think again during this period. But anything more than that is not appropriate, because the one who does it more than twice is either transgressing the limit or has no wish to keep her; rather his aim is to cause harm. Hence Allah (ﷻ) instructed the husband to retain or keep his wife ﴿honourably﴾ that is, to treat her kindly as other husbands treat their wives. This is the most correct opinion. Otherwise, he should let her go or release her ﴿gracefully﴾. That includes not taking any of her wealth in return for letting her go, because that is unjust and is taking wealth for nothing in return. Hence Allah says: ﴿It is not lawful for you to take back anything that you have given [to your wives], except when both parties fear that they would be unable to keep the limits ordained by Allah﴾. This refers to *khul'* or releasing the wife in a graceful manner. in a case where the wife dislikes her husband because of his physical appearance, attitude or lack of religious commitment, and she fears that she will not be able to obey Allah by fulfilling her duty towards him.

﴿If you do indeed fear that they would be unable to keep the limits ordained by Allah, then there is no blame on either of them

if the woman opts to give something for her release» because it is compensation in return for getting what she wants of separation. This shows that khul' is prescribed, if this reason is applicable.

«These» that is, the Islamic rulings mentioned above «are the limits ordained by Allah» that is, His rulings that He has prescribed for you and has enjoined you to adhere to them.

«if any do transgress the limits ordained by Allah, it is they who are the wrongdoers» and what wrongdoing could be greater than ignoring what is permissible and doing what is forbidden, and not being content with that which Allah has permitted?

Wrongdoing is of three types: wrongdoing that affects a person's relationship with Allah, the gravest of which is shirk or associating others with Him; wrongdoing that affects a person's relationship with other people, for Allah does not forgive shirk unless one repents, but He does not forgive transgressions against the rights of other people; and wrongdoing of a lesser degree than shirk that affects a person's relationship with Allah – this is subject to the will and wisdom of Allah (and He may forgive or punish for it).



﴿فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ، فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ، وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾ وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَلَنْ أَجْلُهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ ۚ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِنَعْتَدُوهَا وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ، وَلَا تَنْجِدُوا ۚ إِنَّا نَبِّئُكُمْ بِهَذَا هُزُوعًا ۚ وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَ بِهِ ۖ وَأَتَّقُوا اللَّهَ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَكُلُّ شَيْءًا عَلِيمٌ ﴿٢٣١﴾﴾ (سورة البقرة: ٢٣٠-٢٣١)

2:230. And if he divorces her [the third time], she will not be lawful for him again until she has married another husband. Then if



[the latter] divorces her, there is no blame on either of them if they return to each other, provided they feel that they can keep the limits ordained by Allah. Such are the limits ordained by Allah, which He makes clear to those who understand.

- 2:231. When you divorce women, and they have approached [the end of] their waiting periods, either retain them on equitable terms or release them on equitable terms. Do not retain them in order to harm them, thus overstepping the limits; if anyone does that, then he has wronged himself. Do not make a mockery of Allah's revelations; remember the favours Allah has bestowed upon you, and what He has revealed to you of the Book and wisdom, to teach you. And fear Allah, and know that Allah has knowledge of all things.

«And if he divorces her [the third time]», that is the third *talâq* «she will not be lawful for him again until she has married another husband» that is, a genuine marriage in which he has intercourse with her, because the legitimate marriage is that in which there is a contract and intercourse. This is according to scholarly consensus.

It is stipulated that the second marriage should be a genuine marriage; if the aim is to make it permissible for her to go back to the first husband, then it is not a marriage and it does not make her lawful for the first husband. But if she marries the second husband in a genuine marriage and he has intercourse with her, then he leaves her and her 'iddah comes to an end, then «there is no blame on either of them» that is, on the first husband or the wife «if they return to each other» that is, if they make a new marriage contract between them, with mutual consent. Because it refers to them (with no mention of a third party), this indicates that there must be mutual consent.

But it is stipulated, in the event of returning to each other, that they should think «that they can keep the limits ordained by Allah»,

by each of them fulfilling the rights of the other. This applies if they regret their previous conduct that led to separation and they resolved to change for the better. In that case there is no blame on either of them if they return to each other.

What we understand from this verse is that if they do not think that they can keep the limits ordained by Allah, because they think it most likely that they will go back to the way they were before and that the bad attitude has not changed, in that case there will be blame on them, because in all cases where the commands of Allah will not be adhered to and He will not be obeyed, it is not permissible to go ahead.

This indicates that if a person wants to do something, especially positions of major or minor responsibility, he should first examine himself: if he is confident that he has the ability to do it, he should go ahead, otherwise he should refrain.

After explaining these important rulings, Allah (ﷻ) says: ﴿Such are the limits ordained by Allah﴾ that is, His laws that He has explained clearly.

﴿which He makes clear to those who understand﴾ because they are the ones who will benefit thereby and benefit others.

This obviously highlights the virtue of people of knowledge, because Allah (ﷻ) has addressed this explanation of His limits to them. It also indicates that Allah loves for His slaves to know and understand His limits that He revealed to His Messenger (ﷺ).

Then Allah (ﷻ) says: ﴿When you divorce women﴾ – this refers to the revocable divorce, which is the first or second *ṭalâq*.

﴿and they have approached [the end of] their waiting periods﴾ that is, they are close to the end of their ‘iddah,

﴿either retain them on equitable terms or release them on equitable terms﴾ that is, either take them back with the intention of fulfilling their rights, or release them without taking them back or harming them. Hence He says: ﴿Do not retain them in order to harm them, thus

overstepping the limits», by this action of yours. What is permissible is keeping them on equitable terms and what is forbidden is harming them.

«if anyone does that, then he has wronged himself» even if the harm done affects another person, the intention to cause harm will backfire on the one who had that intention.

«Do not make a mockery of Allah's revelations». Allah (ﷻ) explained His limits very clearly; what was required was to know them and act accordingly, and keep those limits and not transgress them, because He did not reveal them in vain; rather He revealed them in truth, to be taken seriously and adhered to with all sincerity. Hence He forbade making a mockery of them, which means toying with them and abusing them, such as using them to cause harm by either retaining or releasing a wife, or divorcing frequently, or issuing three divorces at one time. In His mercy, Allah allowed divorce one at a time, out of kindness and in people's best interests.

«remember the favours Allah has bestowed upon you» in general, with praise and thanks, acknowledging that in the heart and physically striving to obey Allah

«and what He has revealed to you of the Book and wisdom», that is, the Sunnah. Both describe to you the paths of goodness and encourage you to follow them, and they describe the paths of evil, and warn against following them. Allah has told you about Himself and how He deals with His close friends and His enemies; He has taught you that which you did not know.

It was also suggested that what is meant by wisdom is deep understanding of Sharia; the Book contains the rulings and the wisdom highlights the wisdom of Allah in His commands and prohibitions. Both meanings are correct, hence Allah says: «to teach you» that is, by means of what He has revealed to you. This supports the idea that what is meant by wisdom is deep understanding of Sharia, because teaching is the result of explaining the rulings and the wisdom behind them.

﴿And fear Allah﴾ in all your affairs  
 ﴿and know that Allah has knowledge of all things﴾ and this is why He has explained these rulings to you in a very precise and clear manner which is in the best of people's interests in every time and place. Praise and thanks be to Him.



﴿وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَمَّا أَجَلُهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُم بِالْمَعْرُوفِ ۚ ذَٰلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۗ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٢﴾﴾ (سورة البقرة: ٢٣٢)

2:232. When you divorce women, and they have reached [the end of] their waiting periods, do not prevent them from marrying their [former] husbands, if they have come to an equitable agreement. This instruction is for all amongst you who believe in Allah and the Last Day. That is better and more decent for you. Allah knows, and you do not know.

This is addressed to the guardians of women who have been divorced fewer than three times. When the woman comes out of her 'iddah, if her husband wants to remarry her and she agrees to that, then it is not permissible for the guardian, whether he is her father or any other relative, to prevent her from remarrying out of resentment towards the husband for what he did of divorcing her previously.

This verse states that if the guardian believes in Allah and the Last Day, his faith does not allow him to prevent the marriage, because that is better for you and more decent and more appropriate than what the guardian thinks: that not allowing this new marriage is the right decision and the proper way, and that he is getting his own back on the husband for the previous divorce by not giving her in marriage to him, as is usually the case with those who are stubborn and arrogant.

So if he thinks that it is better not to give her in marriage, (he should realise that) «Allah knows, and you do not know», so you should comply with the instructions of One Who has knowledge of what is in your best interests, wants that for you, and is able to bring this about in ways that you know or that you do not know.

This verse indicates that the presence of the guardian is essential in marriage, because Allah forbade guardians to prevent marriage and He only issued this prohibition concerning a matter that is under their control and it is their right to decide concerning it.



﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْرِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا ءَاتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾ (سورة

البقرة: ٢٣٣)

- 2:233. Mothers may breastfeed their children for two whole years, for those who wish to complete the full term of breastfeeding. It is the obligation of the one to whom the child belongs to provide food and clothing for them [the mothers] on an equitable basis. No soul should have a burden laid on it greater than it can bear. No mother should be made to suffer harm on account of her child, nor any father on account of his child, and the same duty is incumbent on the heir. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. And if you wish to provide a wet-nurse for your children, there is no blame on you, provided you pay [the wet-nurse] what

you agreed upon, on an equitable basis. But fear Allah and know that Allah sees well all that you do.

This appears in the form of a statement but what is meant is a command; it refers to what happens anyway, so there is no need to issue instructions that ﴿Mothers may breastfeed their children for two whole years﴾. Because the word translated here as “year” may mean an entire year or most of a year, Allah stipulates that it should be two whole or complete years.

﴿for those who wish to complete the full term of breastfeeding﴾. Then when the two years of breastfeeding are over, breastfeeding is complete; after that the milk becomes like any other food. Hence breastfeeding after two years does not count with regard to creating the mahram relationship between the breastfeeding woman and the infant.

From this verse, and from the verse in which Allah (ﷻ) says:

﴿...and his bearing and weaning take thirty months...﴾ (al-Aḥqāf 46: 15)

– it is understood that the minimum length of pregnancy is six months, at which stage a child may be born.

﴿It is the obligation of the one to whom the child belongs﴾ that is, the father

﴿to provide food and clothing for them [the mothers] on an equitable basis﴾. This is applicable whether she is still married to him or is divorced; the father has to give her maintenance by spending on her and clothing her; that is her payment for breastfeeding.

This indicates that if she is still married to him, she is not entitled to any payment other than maintenance and clothing, each one according to his means. Hence Allah (ﷻ) says: ﴿No soul should have a burden laid on it greater than it can bear﴾. So a poor man should not be forced to spend like a rich man, and the one who cannot afford to pay maintenance should not be forced to do so until he can afford it.

«No mother should be made to suffer harm on account of her child, nor any father on account of his child» that is, it is not permissible to cause harm to the mother because of her child, either by preventing her from breastfeeding him or by not giving what she is entitled to of maintenance, clothing or payment.

«nor any father on account of his child» by refusing to breastfeed him in a way that hurts the father, or by asking him for more than what is required of him, and other kinds of harm.

The phrase «the one to whom the child belongs» indicates that the child belongs to the father, because the child is a gift that is given to him, and because he is part of his earnings. Hence it is permissible for the father to take from the son's wealth, whether he agrees or not; this does not apply to the mother.

«and the same duty is incumbent on the heir» that is, on the heir of the child, if there is no father and the child has no wealth; the heir is required, like the father, to spend on the infant's maintenance and clothing. This indicates that spending on relatives who are in difficulty is obligatory for well-off relatives who are heirs.

«If they both» that is, the parents «decide on weaning» that is, weaning the child before the age of two years «by mutual consent» that is, if they both agree

«and after due consultation» that is, discussing the matter between themselves, as to whether it is in the child's best interests or not. If it is in the child's best interests and they both agree, «there is no blame on them» for weaning him before the age of two years.

This verse indicates that if one of them agrees to that but the other does not, or it is not in the child's best interests, then it is not permissible to wean him (before the age of two years).

«And if you wish to provide a wet-nurse for your children» that is, if you want to look for wet-nurses other than their mothers, without causing any harm

«there is no blame on you, provided you pay [the wet-nurse] what you agreed upon, on an equitable basis».

«But fear Allah and know that Allah sees well all that you do» and He will requite you for that, rewarding good deeds and punishing bad deeds.



﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (سورة البقرة: ٢٣٤)

2:234. If any of you die and leave widows behind, they should refrain from marrying again for four months and ten days. When they have reached the end of their waiting period, there is no blame on you for that which they do with themselves, according to what is reasonable. And Allah is aware of all that you do.

If the husband dies, his wife should wait for four months and ten days; this is obligatory. The wisdom behind it is so that any pregnancy will become apparent during these four months, and the foetus will start moving at the beginning of the fifth month. This is general in meaning, with the exception of the pregnant woman, because the 'iddah of a pregnant woman ends when she gives birth. Moreover, the 'iddah of a slave woman is half that of a free woman, two months and five days.

«When they have reached the end of their waiting period» that is, when the 'iddah is over  
 «there is no blame on you for that which they do with themselves» that is, going back to adornment and perfume  
 «according to what is reasonable» that is, in a manner that is not forbidden or disliked.



This indicates that it is obligatory for the woman whose husband has died to mourn for the length of the 'iddah; this applies to the bereaved wife only and not to women who are divorced or separated. There is scholarly consensus on this point.

﴿And Allah is aware of all that you do﴾ that is, He knows all your deeds, outward and inward, apparent and hidden, and He will requite you for them.

The words ﴿there is no blame on you for that which they do with themselves﴾ are addressed to guardians, which indicates that the guardian is in charge of the woman, and that he should prevent her from doing that which is not permissible and should force her to do that which is obligatory; this is addressed to him and it is his duty.



﴿وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْتَمْتُمْ فِي أَنْفُسِكُمْ  
عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا  
مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ، وَاعْلَمُوا أَنَّ اللَّهَ  
يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (سورة البقرة: ٢٣٥)

2:235. There is no blame on you if you hint at a proposal of marriage or keep it concealed in your hearts. Allah knows that you will think of them, but do not make any secret arrangements with them; rather you may say something appropriate. Do not finally decide on the marriage contract until the prescribed period has come to its end. And know that Allah knows what is in your hearts, so fear Him, and know that Allah is Oft-Forgiving, Most Forbearing.

This ruling applies to the woman who is observing 'iddah following the death of her husband or a divorce, if the husband is still alive. It

is haram for anyone other than the husband (if he wants to take her back) to state clearly that he wants to propose to her. This is what is meant by the words ﴿do not make any secret arrangements with them﴾. As for hinting, Allah has stated that no blame is entailed in it.

The difference between them is that a clear statement cannot be interpreted as meaning anything other than marriage, and this is forbidden lest it make her hasty and cause her to rush and tell lies about the end of her 'iddah because she wants to get married. This indicates that the means that lead to something haram should be prevented, and that the first husband's rights should be protected, so she should not make any promises to anyone else during her 'iddah.

With regard to hinting, it is anything that may be understood as referring to marriage or to something else. It is permissible to make such hints concerning a woman who is irrevocably divorced, such as saying "I want to get married" or "I would like to know when your 'iddah ends" and so on. This is permissible, because it is not like a clear statement and it is something for which people may have a strong motive that they cannot suppress completely.

The same applies to thinking to oneself about marrying a woman who is still in her 'iddah, when her 'iddah ends: ﴿or keep it concealed in your hearts. Allah knows that you will think of them﴾. All of this has to do with doing that which leads to a marriage contract. As for the marriage contract itself, that is not permissible ﴿until the prescribed period has come to its end﴾ that is, until the 'iddah has ended.

﴿And know that Allah knows what is in your hearts﴾, so have good intentions and not bad intentions, fearing His punishment and hoping for His reward.

﴿and know that Allah is Oft-Forgiving﴾ to the one who commits sin and then repents from it, turning back to his Lord

﴿Most Forbearing﴾ as He does not hasten to punish sinners for their sins, even though He is able to do so.



﴿لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمِعْوَهُنَّ عَلَى  
الْوُسْعِ قَدْرُهُ وَعَلَى الْمَقْتِرِ قَدْرُهُ مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ﴾ (سورة البقرة:

(٢٣٦)

2:236. There is no blame on you if you divorce women before the marriage is consummated or the dowry settled; but give them a gift [as compensation], the wealthy according to his means, and the poor according to his means, a gift of a reasonable amount. This is an obligation on the righteous.

That is, there is no blame or sin on you – O husbands – if you divorce women before consummating the marriage or settling the dowry. But because that is upsetting to her, he should offer compensation by giving a gift. So you should give them gifts in the form of some wealth, as compensation for upsetting them.

«the wealthy according to his means, and the poor» that is, the one who is in financial difficulty «according to his means».

This depends on custom, and varies according to circumstances. Hence Allah says «a gift of a reasonable amount». This is an obligatory duty «on the righteous», and they have no right to mistreat them. As they caused them to look forward to marriage and their hearts became attached to the idea, then they did not give them what they wanted, they must – in return for that – give this gift.

How beautiful is this divine ruling, and how indicative of the wisdom and mercy of the Lawgiver. Who is better than Allah in ruling for people of certain faith? This is the ruling concerning women who are divorced before consummation of the marriage and settling the dowry.

Then Allah mentions the ruling on those whose dowry has been settled:



﴿وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُوَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (سورة البقرة: ٢٣٧)

2:237. And if you divorce them before the marriage is consummated, but after their dowry has been settled, then half of the dowry [is due to them], unless they forgo it, or the one in whose hand is the marriage tie [the husband] forgoes his share [and gives her the dowry in full]. And forgoing it is closer to piety. Do not forget to show graciousness to one another, for Allah sees well all that you do.

That is, if you divorce women before consummating the marriage and after settling the dowry, then the divorced women are entitled to half of the settled dowry, and you are entitled to half.

This is obligatory unless someone chooses to show kindness, such as if the woman forgoes her half and gives it up to the husband, she has the right to do so.

﴿or the one in whose hand is the marriage tie﴾ that is, the husband, according to the correct opinion, because he is the one in whose hand is the marriage tie, and because the guardian has no right to forgo what is due to the woman, because he does not have that authority and is not acting as an agent for the woman.

Then Allah encourages people to forgo this wealth, and states that the one who forgoes it is closer to piety, because it is an act of kindness that leads to people feeling at ease, and because the individual should not neglect to do acts of kindness or forget graciousness which is the pinnacle of interaction, because interactions between people occur on two levels: either justice and fairness, which is obligatory and is the basis on which people give and take what is due, or graciousness

and kindness, which means giving what is not due and being easy-going with regard to one's own rights, suppressing any feelings of annoyance. No one should forget this level, even if that is only on some occasions, especially with regard to those with whom one has to interact or mix with. Allah will reward those who do good by His grace and generosity. Hence He says: ﴿for Allah sees well all that you do﴾.



﴿حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ﴾ فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾ (سورة البقرة: ٢٣٨-٢٣٩)

- 2:238. Be ever mindful of prayers, especially the middle prayer; and stand before Allah in devotion.
- 2:239. If you are afraid [of an enemy and the like], pray on foot or riding, but when you are safe again, remember Allah, for He has taught you what you did not know [before].

Here Allah instructs us to be ever mindful of prayers in general, and of the middle prayer – which is ‘*asr*’ – in particular. Being mindful of prayers means performing them on time, fulfilling all the necessary conditions and essential parts, focusing on them with proper humility, and doing everything that is obligatory or recommended. Being mindful of prayers leads to being mindful of all acts of worship, and it helps to keep one away from shameful and evil deeds, especially if the prayers are performed properly, as Allah enjoins, standing ﴿before Allah in devotion﴾ that is, in humility and with presence of mind. This is a command to stand up in devotion, in which speaking normally is not allowed. This command to have proper humble focus of mind is applicable in the case of safety and calm.

But ﴿If you are afraid [of an enemy and the like]﴾. No mention is made of the object of fear, so as to include everything of which one may be afraid, such as disbelievers, evildoers, wild animals and so on. What is meant is: if you are afraid of some harm if you pray in the regular manner, then pray ﴿on foot﴾ that is, walking ﴿or riding﴾ on horses or camels and the like. This implies that this may be done whether one is facing the qibla or not; this further emphasises the importance of offering prayer on time, as this is enjoined even if it means omitting some of the essential parts or conditions, or not doing them. It is not permissible to delay the prayer until after the time for it has ended even in these extreme circumstances. Offering the prayer in that (imperfect) manner is preferable; indeed it is more obligatory than offering the prayer in safety and calmness outside the prescribed time.

﴿but when you are safe again﴾ that is, when the fear has passed ﴿remember Allah﴾ – this includes all kinds of remembrance of Allah, one of which is offering the prayer in the proper manner ﴿for He has taught you what you did not know [before]﴾, which is a great blessing and favour, in return for which you should remember Him and give thanks, so that the blessing will remain and you will be given more.



﴿وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى  
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي  
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (سورة البقرة: ٢٤٠)

- 2:240. Those of you who die and leave widows behind should bequeath for their widows a year's maintenance without them having to leave [their marital homes]. But if they leave their homes [of their own accord], there is no blame on you for what they do with

themselves, provided it is reasonable. And Allah is Almighty, Most Wise.

That is, husbands who die and leave behind wives must make a will.

﴿should bequeath for their widows a year's maintenance without them having to leave [their marital homes]﴾ that is, they should leave instructions stating that the wives should stay in their houses for one year, and not leave.

﴿But if they leave their homes﴾ by their own choice ﴿there is no blame on you﴾, O guardian ﴿for what they do with themselves, provided it is reasonable. And Allah is Almighty, Most Wise﴾. This refers to them going back to wearing adornment and perfume, and the like. Most of the commentators are of the view that this verse was abrogated by a previous verse, in which Allah says: ﴿If any of you die and leave widows behind, they should refrain from marrying again for four months and ten days﴾ (2: 234). It was also suggested that it was not abrogated; rather the first verse indicates that four months and ten days is obligatory, and anything more than that is recommended and should be done in order to fulfil the husband's right and to take care of the wife's welfare. The evidence that this is recommended is that in this verse it says there is no blame on guardians if the women leave before this year has ended; if it was obligatory for them to stay in the husband's house, it would not say that there is no blame on the guardians in that case.



﴿وَالْمُطَلَّقَاتُ مَتَّعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ﴾ ﴿كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ﴾ ﴿سورة البقرة: ٢٤١-٢٤٢﴾

- 2:241. The divorced women should be given something according to what is reasonable. This is a duty incumbent upon the pious.
- 2:242. In this way Allah makes His revelations clear to you, so that you may understand.

That is, every divorced woman should be given something according to what is reasonable, and this is an obligation upon everyone who is pious, so as to offer compensation to the woman and to fulfil some of her rights. This gift is obligatory for one who divorces his wife before consummation of the marriage, and giving it is sunnah in other cases, as stated above. This is the best opinion concerning this matter. It was also suggested that giving the gift is obligatory in all cases of divorce, based on the general meaning of this verse. However, the basic principle is that what is general in meaning should be understood in the light of what is specific, and we have seen above that the ruling on giving something to the divorced woman applies specifically in the case of divorce before settling the dowry and consummating the marriage.

As Allah (ﷻ) has described these important rulings as being based on wisdom and mercy, He reminds people of His favour by saying: «In this way Allah makes His revelations clear to you» that is, He makes clear His limits, what He permits, what He forbids, and rulings that are beneficial for you, so that you might understand them, recognise them and be aware of the purpose behind them. The one who learns that is obliged to act upon them.



﴿ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَخْيَبَهُمْ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٢﴾ وَقَلِيلٌ فِي سَبِيلِ اللَّهِ وَأَعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٣﴾ ﴾



مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُمْ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْطِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾ (سورة البقرة: ٢٤٣-٢٤٥)

- 2:243. Have you not seen those who fled their homes in their thousands for fear of death? Then Allah said to them: Die, then He brought them back to life. For Allah is most gracious to humankind, but most of them do not give thanks.
- 2:244. Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing.
- 2:245. Who is he that will lend to Allah a goodly loan, so He will multiply it for him manifold? It is Allah Who withholds and Allah Who gives abundantly, and to Him you will all return.

Here Allah tells us the story of those who left their homes, despite their large numbers and the fact that they all had one motive; what brought them out of their homes was fear of death from an epidemic or some other cause. By leaving, they wanted to save themselves from death, but no precaution could ward off the divine decree.

﴿Then Allah said to them: Die﴾ and they died.

﴿then He brought them back to life﴾, either in response to the prayer of a Prophet or something other than that, out of mercy, kindness and forbearance towards them, and so as to make manifest His signs to His creation by bringing the dead back to life. Hence He says: ﴿For Allah is most gracious to humankind, but most of them do not give thanks﴾, so the blessings do not make them more grateful; rather they use the blessings of Allah to commit sin, and very few of them are grateful and acknowledge the blessings and use them in obedience to the Giver.

Then Allah (ﷻ) enjoins fighting for His sake, which is fighting the disbelieving enemies so that the word of Allah may be supreme and His religion may prevail.

«Fight in the cause of Allah» that is, have good intentions and seek thereby the Countenance of Allah; understand that refraining from fighting will not benefit you at all. If you think that refraining from fighting will save your lives and ensure your survival, that is not the case. Hence Allah mentioned the story quoted above, as an introduction to this command. Just as leaving their homes did not benefit those who left their homes for fear of death, and in fact what they feared came to them in a way they never thought of, then you should realise that you are the same.

Because fighting for the sake of Allah cannot be done except by spending wealth for that purpose, Allah (ﷻ) enjoins and encourages spending for His sake, and He called it a loan.

«Who is he that will lend to Allah a goodly loan» and spend whatever he can afford of his wealth on various good causes, especially jihad. What is meant by a goodly loan is that which is earned in a permissible manner and is spent for the sake of Allah.

«so He will multiply it for him manifold». The good deed brings a tenfold reward, up to seven hundredfold, up to many times more, according to the intention of the one who gives it, how beneficial it is and how much it is needed. Because people may think that if they spend they will become poor, Allah (ﷻ) wards off this notion by saying «It is Allah Who withholds and Allah Who gives abundantly» that is, He gives abundant provision to whomever He wills and He withholds from whomever He wills. All control is in His Hands and all matters are directed by Him. Withholding wealth does not increase provision and spending it does not decrease it. Moreover, spending is not wasted for those who spend; rather on that day they will find what they sent forward, complete and multiplied abundantly. Hence Allah says: «and to Him you will all return» and He will reward you for your deeds.

These verses indicate that taking measures is of no avail with regard to the divine will and decree, especially measures in which

one ignores the command of Allah. They also tell us of a great miracle, which was bringing the dead back to life before people's eyes in this world. We also see the command to fight and spend in the cause of Allah, and He tells us the reasons that should encourage us to do that, by calling it a loan and telling us that the reward for it will be multiplied and that Allah is the One Who withholds or gives abundantly, and to Him we will all return.



﴿أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ أَبْعَثْ لَنَا مَلِكًا نَقْتُلُ الْفِتْلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ دِيَارِنَا وَأَبْنَانِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢٤٦﴾﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مَلَكَهُ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾﴾ وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آءَالُ مُوسَىٰ وَءَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿٢٤٨﴾﴾ (سورة البقرة: ٢٤٦-٢٤٨)

- 2:246. Have you not seen the chiefs of the Children of Israel after [the time of] Moosâ? They said to a Prophet of theirs: Appoint for us a king, and we will fight in the cause of Allah. He said: Is it possible that, if fighting was ordained for you, you would not fight? They said: How could we refuse to fight in the cause of Allah, when we have been turned out of our homes and separated

from our children? But when fighting was ordained for them, they turned away, except a few of them. And Allah is fully aware of the wrongdoers.

2:247. Their Prophet said to them: Allah has appointed Tâloot as king over you. They said: How can he be king over us when we are more worthy of kingship than him and he has not been given any measure of wealth? He said: Allah has chosen him over you, and has increased him abundantly in knowledge and physique: Allah grants kingship to whomever He wills, and Allah is All-Encompassing, All-Knowing.

2:248. And their Prophet said to them: The sign of his kingship is that there will come to you the Ark of the Covenant, in which there is reassurance from your Lord, and a remnant of that which was left behind by the family of Moosâ and the family of Hâroon, carried by angels. Surely, in that there is a sign for you, if you are believers.

Here Allah (ﷻ) tells His Prophet (ﷺ) the story of the chiefs of the Children of Israel, who were the nobles and prominent figures. The chiefs are singled out for mention because they usually discuss their affairs so as to agree on a decision, then others follow them in what they decide. That is because they came to a Prophet of theirs after Moosâ (ﷺ) and said to him: «Appoint for us a king» that is, choose a king for us, «and we will fight in the cause of Allah» so that we can unite behind him and he could lead us against our enemies. Perhaps at that time they did not have a leader to rally behind, because usually among tribes that are composed of clans, each clan would refuse to accept a leader from another clan. So they asked their Prophet to appoint a king who would be acceptable to all clans, and who would be selected in accordance with their traditions. The Israelite Prophets used to decide concerning their affairs; every time a Prophet died, he was succeeded by another Prophet. When they said that to their Prophet, «He said» to them: «Is it possible

that, if fighting was ordained for you, you would not fight?﴾ that is, perhaps you are asking for something which, if it is ordained for you, you will not do. Thus he offered them the option of not committing themselves, but they did not accept it; they insisted on what they had decided to do, and said: ﴿How could we refuse to fight in the cause of Allah, when we have been turned out of our homes and separated from our children?﴾ That is, what could keep us from fighting when we are all forced to fight, because we have been expelled from our homes and our children have been taken captive? This is something for which we would have to fight, even if it was not ordained for us, so how about if it is ordained for us after what has happened? But because their intention was not good and they did not have strong trust in their Lord,

﴿when fighting was ordained for them, they turned away﴾; they were too cowardly to fight the enemy and they lost their resolve and forgot about their decision.

Most of them were controlled by weakness and cowardice ﴿except a few of them﴾, whom Allah protected, made steadfast and strengthened their resolve, so they obeyed the command of Allah and started preparing themselves for combat with His enemies. Thus they attained honour in this world and the hereafter. As for the majority, however, they wronged themselves and neglected the command of Allah. Hence Allah says: ﴿And Allah is fully aware of the wrongdoers﴾.

﴿Their Prophet said to them﴾ in response to their request ﴿Allah has appointed Tâloot as king over you﴾. He was appointed by Allah, so what they should have done was accept him, submit and not raise objections. But they insisted on raising objections, and said: ﴿How can he be king over us when we are more worthy of kingship than him and he has not been given any measure of wealth?﴾ That is, how can he be a king when he is inferior to us in terms of prominence and lineage, and we are more deserving of kingship than him and,

moreover, he is poor and does not have enough wealth to enable him to be a king. This was based on the false notion that the prerequisites for kingship and similar positions of authority were noble descent and abundant wealth; they were not aware of the real qualities that qualify a person to take up such a position. Hence their Prophet said to them: ﴿Allah has chosen him over you﴾, and you are obliged to submit to that choice.

﴿and [He] has increased him abundantly in knowledge and physique﴾. That is, He has favoured him over you and given him more in terms of knowledge and physique; in other words, He has given him deep insight and physical strength by means of which he is qualified for his post as king, for if he has deep insight and the ability to implement the right decision, he will be able to fulfil this role in the best manner, but if he were lacking in either of these two qualities, he would not be able to do his job properly. If he were physically strong but lacked deep insight, then the king would be unsuccessful in running the kingdom's affairs, because his strength would not be used in a wise manner. If he had deep insight but did not have the strength to implement any decisions he made, his insight would not benefit him because he would not be able to achieve anything.

﴿and Allah is All-Encompassing﴾ in His grace; for His mercy and kindness are not limited to some in exclusion of others, or to the noble in exclusion of the lowly. Nevertheless, He is

﴿All-Knowing﴾ of who is deserving of His grace, so He bestows it upon him. These words removed any doubt, uncertainty or specious arguments in their hearts, because they explained that Tâloot possessed all the qualifications for kingship, and that Allah bestows His grace on whomever He wills among His slaves, and no one can ward it off. Then their Prophet also gave them a tangible sign that they could see for themselves, which was the coming of the Ark of the Covenant, which had been missing for a long time. The Ark contained reassurance which would give them peace of mind, along

with a remnant of that which was left behind by the family of Moosâ and the family of Hâroon. It was brought to them by the angels who carried it, whilst they were looking on.



﴿فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ ۖ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ ۖ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ ۖ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ ۚ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوُا آلِهَةً مِن فِتْنَةٍ قَلِيلَةً غَلَبَتْ فِتْنَةُ كَثِيرَةٍ يَأْذِنُ اللَّهُ ۖ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾ وَلَمَّا بَرَرُوا لِبَالُوتَ وَجُنُودِهِ ۚ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾ فَهَزَمُوهُمْ يَأْذِنُ اللَّهُ وَقَتَلَ دَاوُدُ جَالُوتَ ۖ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ ۚ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ۚ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾﴾ (سورة البقرة: ٢٤٩-٢٥٢)

- 2:249. When Tâloot set out with the troops, he said: Allah will test you with a river: whoever drinks from it does not belong with me, but whoever does not drink from it does belong with me; and anyone who scoops up a little with his hand [will be excused]. But they all drank of it, except a few. When they crossed the river, he and those who believed with him, they said: We do not have the strength to face Jâloot and his troops today. But those who were certain that they would meet Allah said: How often has a small group overcome a mighty host by Allah's leave. And Allah is with those who are steadfast.

- 2:250. When they came out against Jâloot and his troops, they said: Our Lord, bestow on us steadfastness and make us stand firm; and grant us victory over the disbelieving people.
- 2:251. Thus they defeated them by Allah's leave; and Dâwood slew Jâloot; and Allah gave him power and wisdom and taught him whatever [else] He willed. Were it not for Allah restraining the people, some by means of others, the earth would indeed be filled with mischief. But Allah is most gracious to all the worlds.
- 2:252. These are the revelations of Allah, which We recite to you in truth; verily you are one of the Messengers.

When Tâlout became king of the Children of Israel, and became established in his position, they made preparations to fight their enemies. When Tâlout set out with the Israelite troops, who were huge in number, he tested them, on Allah's command, to show who would be steadfast and assured, and who would not. He said: «Allah will test you with a river: whoever drinks from it does not belong with me» because he is disobedient and cannot follow us because of his lack of patience and steadfastness, and his disobedience. «but whoever does not drink from it does belong with me». «and anyone who scoops up a little with his hand [will be excused]» and there will be no blame on him for that. It may be that Allah will put blessing in it and it will suffice him. This test indicates that the supply of water was little, in order to test them. The majority of them disobeyed him and drank from the river in the manner that was forbidden, and they changed their minds about fighting their enemies. Their lack of patience in refraining from the water for a short while offered the greatest evidence that they had no patience for the fight which would be lengthy and would involve a great deal of hardship. Their turning back from the rest of the army increased the trust in Allah of those who remained steadfast, and made them more earnest in beseeching Him, humbling themselves before Him and declaring



the stories that Allah has told him about previous nations, and the Prophets and their followers and enemies; if Allah did not tell him about that, he would have no knowledge of it; in fact there was no one among his people who had any knowledge of these matters. This indicates that he is indeed the Messenger of Allah and His true Prophet (ﷺ), whom He sent with truth and with the religion of truth, so that it might prevail over all religions, even if the polytheists dislike that.

This story contains signs and wonders that serve as a reminder to people of understanding. They include the following:

- For the decision-makers to be united and to examine different options before choosing the best and acting upon it is the greatest means of advancing and attaining their goals, as happened in the case of these chiefs when they consulted their Prophet about appointing a king whom they could rally behind and bring their scattered community together, and they would obey him.
- The more the truth is challenged and specious arguments are produced against it, the clearer and more distinct it becomes and the more certainty can be attained thereby, as happened in the case of these people when they objected to the appointment of Tâloot as their king. They were given answers by means of which they became convinced and all doubts and specious arguments were dispelled.
- Knowledge and insight combined with the power to implement decisions are two qualities which together lead to perfect performance in positions of authority. However, lacking one or both of them will damage a leader's performance.
- Relying on oneself is a cause of failure and being forsaken by Allah, whereas seeking the help of Allah with patience and turning to Him is a cause of victory. The former is reflected in their words to their Prophet: «How could we refuse to fight in the cause of Allah, when we have been turned out of our homes and separated from our children?» (2: 246); it was as if that was

the reason why, when fighting was ordained for them, they turned away. The latter is reflected in the words: ﴿When they came out against Jâloot and his troops, they said: Our Lord, bestow on us steadfastness and make us stand firm; and grant us victory over the disbelieving people. Thus they defeated them by Allah's leave...﴾ (2: 250-251).

- The wisdom of Allah (ﷻ) dictates that evil be distinct from good, true be distinct from false, and patience be distinct from cowardice. He would not have left the people as they were, mixed and not distinct from one another.
- By His mercy and according to His way, He restrains the harm caused by disbelievers and hypocrites by means of believers who fight. Were it not for that, the world would be filled with mischief when it was overtaken by disbelief and its symbols.



﴿تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَّ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا فَعِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ مَنْ كَفَرَ ۚ وَلَوْ شَاءَ اللَّهُ مَا أَفْتَلَوْا وَلَكِنْ اللَّهُ يَفْعَلُ مَا يُرِيدُ﴾

(سورة البقرة: ٢٥٣)

2:253. Those Messengers: We favoured some above others. There are some to whom Allah spoke directly; others He raised in rank; to 'Eesâ the son of Maryam We gave clear signs and supported him with the Pure Spirit. If Allah had so willed, those who came after them would not have fought one another after clear signs had come to them, but they disagreed among themselves, some believing and others disbelieving. If Allah had so willed, they

would not have fought one another; but Allah does whatever He wills.

Here, Allah (ﷻ) tells us that He favoured some of the Messengers over others, in that He singled them out from among all people to receive His revelation, to be sent to the people and to call them to Allah. Then He favoured some of them over others in terms of what He bestowed upon them of praiseworthy characteristics and righteous deeds, and in terms of what they brought of benefits to people. Some of them Allah spoke to directly, as in the case of Moosâ ibn 'Imrân, whom He singled out to speak to directly. Some of them He raised above others in status, such as our Prophet (ﷺ), in whom were combined all the qualities that were scattered among other Prophets; Allah combined in him all the virtues by means of which he superseded the first and the last.

﴿to 'Eesâ the son of Maryam We gave clear signs﴾ that pointed to his prophethood and confirmed that he was the slave of Allah, His Messenger, His word that he bestowed upon Maryam, and a spirit created by Him.

﴿and supported him with the Pure Spirit﴾ that is, with faith and certainty with which Allah supported him and gave him the strength to do what He commanded him to do. It was also said that what is meant is that He supported him with Jibreel (ﷺ), who stayed with him constantly.

﴿If Allah had so willed, those who came after them would not have fought one another after clear signs had come to them﴾, because the signs should bring about unity in faith

﴿but they disagreed among themselves, some believing and others disbelieving﴾. These differences resulted in division, enmity and fighting, yet despite that, if Allah had so willed, after they had these differences, they would not have fought. This indicates that the will of Allah always comes to pass and defeats all measures; rather measures may only be of benefit if they are not contrary to the divine will. If

the divine will is there, all measures aimed at achieving the opposite will be diminished. Hence Allah says: ﴿but Allah does whatever He wills﴾. Thus His will always prevails and comes to pass. This and similar verses indicate that Allah (ﷻ) always does what is dictated by His will and wisdom; among the things He does are those that He has told us of Himself, or that His Messenger (ﷺ) has told us of, such as rising above, descending, speaking and other actions that He may or may not do.

Note: Just as the believer is required to know about his Lord, he is also required to know about His Messengers, their essential characteristics, and what is and is not appropriate for them. All of these qualities may be understood from the description that Allah has given of them in numerous verses. For example, they are men, not women, and they are townspeople, not desert dwellers; they are chosen and selected; Allah has instilled in them all praiseworthy characteristics because of which they are qualified to be chosen and selected; they are free of any faults that could undermine their mission as Messengers, such as lying, treachery, concealing knowledge and other faults that would undermine their position; any errors they may make with regard to the message are not condoned (rather they are corrected); and Allah has chosen them to receive His revelation. Hence we must believe in them and obey them; anyone who does not believe in them is a disbeliever, and anyone who criticises or reviles any one of them becomes a disbeliever who has gone beyond the pale of Islam and may be subject to capital punishment. There is a great deal of evidence for what has been mentioned above; whoever ponders the Qur'an, the truth will become clear to him.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْتَكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ۚ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ﴾ (سورة البقرة: ٢٥٤)

2:254. O you who believe, spend from that which We have provided for you, before the day comes when there will be no bargaining, no friendship, and no intercession. It is the disbelievers who are the wrongdoers.

By His kindness towards His slaves, Allah commands them to give some of that which He has provided them with, in the form of obligatory or recommended charity, so that it may be stored up as abundant reward for a day when those who strive hard will need every last little good deed, and when there will be no room for bargaining, and if a person were to offer an earthful of gold to ransom himself from punishment on the Day of Resurrection, it would not be accepted from him, and no friend, no status and no intercession will benefit him. That is the day on which the followers of falsehood will be losers and the wrongdoers will be disgraced; they are the ones who acted inappropriately, failing to fulfil their obligations towards Allah and towards His slaves, and who transgressed the limits of what is permissible, seeking that which is forbidden. The worst type of wrongdoing is disbelief in Allah, Who is the only One Who should be worshipped, but the disbeliever directed his worship to a created being like himself. Hence Allah (ﷻ) says: ﴿It is the disbelievers who are the wrongdoers﴾ that is, they are the ones who are proven to be wrongdoers in the fullest sense of the word, as Allah (ﷻ) says elsewhere:

﴿...for associating others in worship with Him is indeed grievous wrongdoing.﴾ (Luqman 31: 13)



﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا

يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ  
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾ (سورة البقرة: ٢٥٥)

2:255. Allah: there is no god but He, the Ever-Living, the Self-Sustaining and All-Sustaining. Neither slumber nor sleep overtake Him. To Him belongs all that is in the heavens and on earth. Who is there that can intercede with Him except by His leave? He knows what was before them and what will be after them, while they encompass nothing of His knowledge except what He wills. His *Kursi*<sup>18</sup> extends over the heavens and the earth, and the preservation of both does not weary Him, for He is the Most High, the Most Great.

This verse is the greatest, best and most sublime verse in the Qur'an, because of what it points to of important matters and divine attributes. Hence there are many hadiths that recommend reciting it regularly at different times, morning and evening, when going to sleep and following the prescribed prayers. In it, Allah tells us about Himself that «there is no god but He» that is, there is none deserving of worship except Him, for He is the true God to Whom all types of worship, obedience and devotion should be directed, because of His perfection, the perfection of His attributes and His great blessings. And it is befitting that the human being should be a slave to his Lord, following His commands and heeding His prohibitions. Everything other than Allah (ﷻ) is false and worship of anything other than Him is false, because everything other than Allah is created, imperfect, under His control and dependent (on Him) in all ways, so it does not deserve to be worshipped in any way.

<sup>18</sup> The Kursi is the footstool of the Most Merciful, according to the most correct scholarly opinion. It is something other than the 'Arsh (Throne), which is the greatest of all things that Allah has created, over which our Lord rose in a manner that befits His Majesty.

«the Ever-Living, the Self-Sustaining and All-Sustaining» these two divine names inherently imply all the other divine names. The Ever-Living (al-Ḥayy) is the One Who has perfect life, which implies all attributes of His essence, such as hearing, sight, knowledge, power, and so on. The Self-Sustaining and All-Sustaining (al-Qayyoom) is the One Who is self-sustaining and Whom others need to exist. This implies all the actions of the Lord of the worlds, Who does whatever He wills of rising above, descending, speaking, creating, granting provision, giving life and death, and all types of control. All of that is included in the concept that He is Self-Sustaining and the Sustainer of others. Hence some of the scholars said that these two are the greatest names to which, if Allah is called upon by them, He will respond, and if He is asked by them, He will give. The perfect nature of His being Ever-Living, Self-Sustaining and All-Sustaining means that «Neither slumber nor sleep overtake Him». The word translated here as «slumber» implies drowsiness.

«To Him belongs all that is in the heavens and on earth» that is, He is the Sovereign, and everything other than Him belongs to Him. He is the Creator, the Provider, the Controller, and everything other than Him is created, provided for and controlled; it does not possess for itself or for anyone else the weight of an atom in the heavens or on earth. Hence Allah says: «Who is there that can intercede with Him except by His leave?» That is, no one can intercede with Him without His permission. All intercession belongs to Allah (ﷻ), but when He wants to show mercy to whomever He will among His slaves, He gives permission to whomever He wants to honour among His slaves to intercede for him. The intercessor does not initiate intercession before permission is given.

«He knows what was before them» that is, what is past of all things «and what will be after them» that is, what lies ahead in the future. His knowledge encompasses all details, past and future, apparent and hidden, seen and unseen. People have no control over their affairs at

all, and they do not have the slightest knowledge except that which He has taught them. Hence He says: «while they encompass nothing of His knowledge except what He wills».

«His Kursi extends over the heavens and the earth». This is indicative of His perfect might and all-encompassing power, as the Kursi encompasses the heavens and the earth, despite their vastness and the greatness of what they contain. The Kursi, however, is not the greatest of Allah's creation; rather there is something that is greater than it, namely the Throne *al-'Arsh* and that which no one knows except Him. The greatness of these creations dazzles the mind and is beyond comprehension; it causes the mountains to crumble and cannot be grasped by even the most brilliant of human minds. So how about the greatness of their Creator and Initiator, Who instilled in them many wonders and mysteries that point to His great wisdom, the One Who keeps a firm hold on the heavens and the earth, lest they fall apart (*cf.* 35: 41), without becoming tired or weary? Hence He says «and the preservation of both does not weary Him» that is, it is not burdensome for Him.

«for He is the Most High» in and of Himself, above His Throne; He is the Most High in the sense that He is the Subduer of all His creation, the Most High in status, because of the perfection of His attributes. «the Most Great»; the might of tyrants appears insignificant when compared with His greatness, and the status of powerful kings appears small when compared with His Majesty. Glory be to the One Who is possessed of great power and might over all things.

This verse refers to the oneness of divinity (*tawḥeed al-ulooḥiyah*), the oneness of the divine Lordship (*tawḥeed ar-ruboobiyyah*) and the oneness of the divine names and attributes (*tawḥeed al-asmâ' waṣ-ṣifât*). It also refers to His all-encompassing sovereignty and knowledge, and to the greatness of His power, majesty, glory, might and pride, and His exaltedness above all His creation. This verse on its own highlights belief in the names and attributes of Allah, and implies all the beautiful names and sublime attributes of Allah.





﴿لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ بَيَّنَّ الرُّشْدَ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ  
بِاللهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ  
الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ  
الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٥٧﴾﴾ (سورة البقرة: ٢٥٦-٢٥٧)

- 2:256. Let there be no compulsion in religion; truth stands out clear from error. Whoever rejects *tāghoot*<sup>19</sup> and believes in Allah has grasped the most trustworthy hand-hold that never breaks. And Allah is All-Hearing, All-Knowing.
- 2:257. Allah is the Protector of those who believe; from the depths of darkness He will lead them forth into light. As for those who disbelieve, their protectors are *tāghoot*; from light they will lead them forth into the depths of darkness. They will be inhabitants of the fire, to abide therein forever.

Here Allah (ﷻ) tells us that there should be no compulsion in religion because there is no need to compel anyone to believe in it. Compulsion can only be in matters that are ambiguous and unclear, for which there is no proof or evidence, or for matters to which people have a natural aversion. As for this true religion and straight path, it is very clear to those who are possessed of reason and is based on clear evidence. Truth stands out clear from error, so if one who is fortunate looks at it briefly, he will choose it, whereas the one who has ulterior motives, bad intentions and evil inclinations will see the truth yet will prefer falsehood to it; he will see what is beautiful but will choose that which is ugly. Allah has no need to compel such a person to follow

<sup>19</sup> *Tāghoot*: false gods, devils, soothsayers, leaders of misguidance – anyone and anything that diverts people from worship of Allah.

this religion, because there is no benefit in doing so; the faith of one who is forced to believe is not valid. However, this verse does not indicate that we should give up fighting the disbelievers who are in a state of war with Islam; rather it indicates that the beautiful nature of this religion would make any fair-minded person feel inclined towards it. As for the issue of fighting or not fighting, that is not the issue here; rather the obligation of fighting is learned from other texts. What we learn from this verse is that jizyah may be accepted from people other than the People of the Book, as is the view of many scholars.

Whoever rejects *ṭaghoot* and gives up worshipping anything other than Allah and obeying the *Shayṭān*, and believes in Allah in a complete sense that leads to worshipping and obeying his Lord ﴿has grasped the most trustworthy hand-hold﴾ that is, the true religion, the foundations of the pillars of which are well established; the one who adheres to it will be sure of what he is doing, because he is adhering to the most trustworthy hand-hold ﴿that never breaks﴾. As for the one who does the opposite, he has disbelieved in Allah and has believed in *ṭaghoot*, thus letting go of this trustworthy hand-hold in which is protection and salvation, and he has adhered to every falsehood that will lead him to hell.

﴿And Allah is All-Hearing, All-Knowing﴾ and He will requite each according to his deeds, good or bad; that is the ultimate fate of the one who grasps the most trustworthy hand-hold and the one who does not.

Then Allah mentions the means of attaining that: ﴿Allah is the Protector of those who believe﴾. This is because of their sincerity towards their Lord, as they have taken Him as a friend and they do not seek any alternative to Him or associate anyone with Him. They have chosen Him as the Beloved and Protector, and they have taken His close friends as their friends and His enemies as their enemies. Thus He protects them by His grace and bestows blessings upon them by His kindness; He brings them forth from the darkness of disbelief, sin and ignorance to the light of faith, obedience and knowledge.

Their reward for that is that He grants them safety from the darkness of the grave, the gathering and the resurrection and blesses them with eternal bliss, comfort, ease and happiness.

﴿As for those who disbelieve, their protectors are ṭāghoot﴾; they have taken the Shayṭān and his troops as friends, instead of Allah; they have taken Shayṭān as a friend instead of their Lord. So Allah has given the Shayṭān and his troops power over them, as a punishment to them; thus they incited them to commit sins and evil actions, and they brought them forth from the light of faith, knowledge and obedience to the darkness of disbelief, ignorance and sin. Their punishment for that was to be deprived of good things and to miss out on delights, joys and pleasures. They will be with the Shayṭān and his friends, suffering regret in the hereafter. Hence Allah (ﷻ) says: ﴿They will be inhabitants of the fire, to abide therein forever﴾.



﴿أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّي  
الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ  
مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

(سورة البقرة: ٢٥٨) ﴿

- 2:258. Have you not seen the one who argued with Ibrâheem about his Lord, as Allah had granted him kingship? Ibrâheem said: My Lord is He Who gives life and death. He said: I give life and death. Ibrâheem said: But it is Allah Who brings the sun from the east; so bring it from the west [if you can]. Thus the one who disbelieved was dumbfounded. Allah does not guide wrongdoing people.

«Have you not seen the one who argued with Ibrâheem about his Lord» that is, have you not seen his audacity, ignorant behaviour, stubbornness and arguing about that concerning which there can be no doubt? Nothing made him do that except the fact that «Allah had granted him kingship», so he transgressed and thought that he was in control of his subjects. That prompted him to argue with Ibrâheem about the Lordship of Allah, and he claimed that he could do what Allah does. Ibrâheem said: «My Lord is He Who gives life and death» that is, He is the only One Who has full control. He singled out the giving of life and death for mention because they are the greatest levels of control. Giving life is the beginning of life in this world, and giving death is the starting point for the events of the hereafter. The one who was arguing with him said: «I give life and death», but he did not say: I am the one who gives life and death, because he did not claim to be independent of Allah or to have full control; rather he was claiming to do what He does and to control as He controls. He claimed that he could kill someone, thus having given him death, or he could let someone live, thus having given him life. When Ibrâheem saw the flaws in his argument and heard him say something that is not fit to cause doubt, let alone be proof for his argument, he ignored his argument and went on to say:

«But it is Allah Who brings the sun from the east» that is, he referred to something visible that everyone acknowledges, even that disbeliever. «so bring it from the west [if you can]». Here he was going along with his argument, if he was really telling the truth as he claimed. When Ibrâheem presented to him an argument that he could not counter, «Thus the one who disbelieved was dumbfounded» that is, he was confounded and could not give an answer; thus his argument was defeated and was proven to be specious and flawed. This is the state of the stubborn defender of falsehood who wants to wrestle with the truth and fight it; he will be defeated and subdued. Hence Allah (ﷻ) said: «Allah does not guide wrongdoing people»; rather He leaves

them in their disbelief and misguidance. They are the ones who chose that for themselves, otherwise if they were really seeking the truth and guidance, He would have guided them to it and made it easy for them to reach it. This verse offers definitive proof that Allah is the only One Who can create and control, therefore He is the only One Whom people should worship, turn to, and put their trust in, in all situations. Ibn al-Qayyim (may Allah have mercy on him) said:

In this debate there is a very subtle point, which is that the foundation of polytheism in all people goes back to worship of heavenly bodies and graves; then idols were made to represent them. Thus the two points of evidence produced by Ibrâheem to highlight the falseness of other gods is summed up in one sentence, which states that Allah alone is the one who gives life and death, and that the living being that will die cannot be regarded as divine, either during life or after death. That living being has an all-powerful Lord Who subdues and controls all, and Who gives life and death. How can one who is like that be a god in whose image idols are made and who is worshipped instead of Allah? By the same token, the heavenly bodies, the brightest and biggest of which is the sun, also have a Lord and are controlled by and subjugated to Him. They have no control over themselves at all; rather their Lord and Creator brings them from the east, so they yield to His command and will, and are subjugated and are under control. There is no God to be worshipped except Allah.<sup>20</sup>



﴿أَوَكَلَّيْ مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُعْجِبُ هَٰذَا اللَّهُ بَعْدَ مَوْتِهَا  
فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَيْتَ قَالَ لَيْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ

<sup>20</sup> Ibn al-Qayyim, *Miftâh Dâr as-Sa'âdah*.

بَلْ لَيْسَتْ مِائَتَةُ عَامٍ فَاَنْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى  
 حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْشِزُهَا  
 ثُمَّ نَكْسُوها لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

﴿سورة البقرة: ٢٥٩﴾

2:259. Or [have you seen] the one who passed by a town that lay in ruins? He said: How can Allah restore this to life when it has died? Then Allah caused him to die for a hundred years, then brought him back to life. He said: How long did you remain [in this state]? He said: [Perhaps] a day or part of a day. He said: No; you remained [like this] for a hundred years. Look at your food and your drink; they have not changed. But look at your donkey, so that We may make of you a sign unto the people; look at the bones, [and see] how We bring them together then clothe them with flesh. When it had all become clear to him, he said: I know that Allah has power over all things.

This is another sign that points to the fact that Allah is the only Creator, controller and Giver of life and death.

﴿Or [have you seen] the one who passed by a town that lay in ruins?﴾ That is, its people had vanished, its inhabitants had died out, and the walls and ceilings of its buildings had collapsed. There was no sign of life left in it; rather it was desolate and devoid of its people. This man who came across it wondered: ﴿How can Allah restore this to life when it has died?﴾. He thought that such a thing was very unlikely, and he was unaware of the power of Allah (ﷻ). But because Allah willed good for him, He showed him a sign in himself and in his donkey, and in the food and drink that he had with him.

﴿Then Allah caused him to die for a hundred years, then brought him back to life. He said: How long did you remain [in this state]? He said: [Perhaps] a day or part of a day﴾. He thought that the time for

which he had died was very short, because he had not been conscious. Then it was said to him:

﴿No; you remained [like this] for a hundred years. Look at your food and your drink; they have not changed﴾ that is, they remained as they had been, despite the passage of time. This was a great sign of Allah's power, as He kept the food and drink as they had been, and protected them from changing or spoiling, because food and drink are among the quickest of things to spoil.

﴿But look at your donkey﴾, which had died, its flesh and skin had disintegrated and its bones had become scattered

﴿so that We may make of you a sign unto the people﴾ of the power of Allah and His ability to resurrect the dead from their graves, so that this would be a tangible example that you could see with your own eyes, and so that people may know thereby that what the Messengers said is true.

﴿look at the bones, [and see] how We bring them together then clothe them with flesh﴾ – and he saw it with his own eyes as Allah (ﷻ) had described it.

﴿When it had all become clear to him﴾ and he became aware of the power of Allah

﴿he said: I know that Allah has power over all things﴾. The apparent meaning from the context of the verse is that this was a man who did not believe in the resurrection, and Allah willed good for him, wanting to make him a sign for people in three ways:

- 1- The man said: ﴿How can Allah restore this to life when it has died?﴾ If he had been a Prophet or a righteous slave, he would not have said that.
- 2- Allah showed him a sign in his food and drink, and in his donkey and in himself, so that he could see it with his own eyes and affirm what he had denied. The verse does not say that the town mentioned was rebuilt and restored to its former state; there is nothing in the context to indicate that, and there would not be

much benefit in it. What benefit would there be in bringing the dead back to life in a ruined town, then its people would return to it or other people would come and rebuild it? Rather the real proof is in bringing him and his donkey back to life, and preserving his food and drink as they were.

- 3- Allah says: ﴿When it had all become clear to him﴾ that is, when something that he had not known and that had been hidden from him became clear to him. Thus it is known that what we said is correct. And Allah knows best.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِمُتُؤِمِّنٌ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيُظْمِنَ قَلْبِي ۖ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ أَجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾﴾ (سورة البقرة: ٢٦٠)

(٢٦٠)

- 2:260. When Ibrâheem said: Show me, O Lord, how You will raise the dead, He replied: Do you not believe then? [Ibrâheem] said: Yes of course, but just to reassure my heart. [Allah] said: So take four birds and cut their bodies into pieces, then place a piece of each of them on each hill. Then call them; they will come swiftly to you. Know that Allah is Almighty, Most Wise.

This is also tangible evidence of the power of Allah and how He will bring the dead back to life in order to requite them. Allah (ﷻ) tells us that His close friend Ibrâheem asked Him to show him before his own eyes how he would bring the dead back to life. He was certain of that, because Allah (ﷻ) had told him of it, but he wanted to see it with his own eyes, so that he might attain the certainty of seeing it with his own eyes. Hence Allah said to him: ﴿Do you not



believe then? [Ibrâheem] said: Yes of course, but just to reassure my heart». That was because seeing further certain evidence is one of the things by which faith increases and certainty becomes complete. This is what those who want to draw closer to Allah try to attain. So his Lord said to him: «So take four birds and cut their bodies into pieces, then place a piece of each of them on each hill» that is, cut them into pieces, mix the parts and place on each hill – of some hills that were nearby – one of those pieces.

«Then call them; they will come swiftly to you» that is, they will be brought back to life in a complete sense, and they will come quickly to you, as birds do. So Ibrâheem (عليه السلام) did that, and what he wanted happened. This is part of Allah's mighty dominion over the heavens and the earth, which He showed him, as He says:

«Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.» (al-An'âm 6: 75)

«Know that Allah is Almighty, Most Wise» that is, He has great power by which He has subjugated all created things, so nothing is outside His control; rather everything submits to His might and majesty. Nevertheless, His actions are in accordance with His wisdom, and He does not do anything for no purpose.



﴿مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَتَتْ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ﴾ (سورة البقرة: ٢٦١)

(٢٦١)

- 2:261. The likeness of those who spend their wealth in the cause of Allah is that of a grain of corn that produces seven ears, each ear bearing a hundred grains. Allah gives manifold increase

to whomever He wills. And Allah is All-Encompassing, All-Knowing.

This is an explanation of the multiplication of reward mentioned previously: ﴿Who is he that will lend to Allah a goodly loan, so He will multiply it for him manifold?﴾ (2: 245). Here Allah says: ﴿The likeness of those who spend their wealth in the cause of Allah﴾ that is, they spend it in obedience to Him, seeking His pleasure. The most important kind of spending is spending on jihad for His sake.

﴿is that of a grain of corn that produces seven ears, each ear bearing a hundred grains﴾. What is meant by this example is to give a likeness of that multiplication, so that a person may form a mental picture of it, by means of which his faith will be strengthened and he will be motivated to spend in the hope of attaining that multiplied reward and great blessing.

﴿Allah gives manifold increase﴾ which is this multiplication of reward ﴿to whomever He wills﴾ that is, according to the giver's condition and level of sincerity, and how beneficial and appropriate the spending is. And it may be that Allah will multiply the reward even further for ﴿whomever He wills﴾, giving without limit.

﴿And Allah is All-Encompassing﴾ in His generosity, so He gives abundantly and His giving does not deplete what He has. No one who spends (for His sake) should think that this multiplication of reward is a kind of exaggeration, because nothing is too much for Allah (ﷻ), and this giving does not decrease His resources, no matter how great it is. At the same time He is ﴿All-Knowing﴾; He knows who is deserving of that multiplied reward and who is not, so He multiplies appropriately in accordance with His perfect knowledge and wisdom.



﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَذَكَّرُونَ مَا أَنْفَقُوا مِنْهُمْ وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ ﴿٢٦٢﴾ قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَذَى وَاللَّهُ عَزِيزٌ حَلِيمٌ ﴿٢٦٣﴾ (سورة البقرة: ٢٦٢-٢٦٣)

- 2:262. Those who spend their wealth in the cause of Allah, and do not follow their spending with reminders of their generosity or hurtful words, for them their reward is with their Lord: they will have no fear, nor will they grieve.
- 2:263. Kind words and forgiveness are better than charity followed by hurtful [words]. Allah is Self-Sufficient, Most Forbearing.

That is, those who spend their wealth in obedience to Allah and in His cause, and do not follow that with things that may detract from it or spoil it, such as reminders to the recipient by recounting his favour either in his own mind or verbally, demanding something in return, or hurtful words or actions. Such people will have a suitable reward, and they will have no fear, nor will they grieve. Thus they will attain good and evil will be warded off from them, because they did something sincerely for the sake of Allah, free of anything that would spoil it.

«Kind words» that is, words that are acceptable and not objectionable. That includes any kind words that make a Muslim feel happy, such as speaking gently when having to turn away a beggar, and praying for him.

«and forgiveness» towards one who mistreats you, by not blaming him and by pardoning him. That includes pardoning what the beggar may say of offensive words (when you turn him away). Kind words and forgiveness are better than charity that is followed by hurtful words, because kind words come under the heading of verbal kindness, and

forgiveness is also an act of kindness because you are not blaming him. Both actions are kindness in which there is nothing that may spoil it, so they are both better than a kind charitable act that is followed by hurtful reminders and the like. What the verse means is that charity that is not followed by hurtful words or actions is better than kind words and forgiveness; rather it is reminding of charity that spoils it and it is forbidden, because only Allah (ﷻ) can remind of favours and all blessings come from Him. Hence the individual should not remind others of something that came about as a result of Allah's kindness and grace, and did not come from him. Moreover, reminding another of one's favour is like enslaving him, but humbleness and servitude are only befitting if directed towards Allah. Allah has no need of His creation, but all of them need Him in all circumstances and at all times. So the benefit of your charity, spending and worship comes back to you. «Allah is Self-Sufficient» and has no need of it. Despite all that, He is «Most Forbearing» towards the one who disobeys Him. He does not hasten to punish him even though He is able to do so; His mercy, kindness and forbearance prevent Him from hastening to punish those who disobey Him. Rather He gives respite and explains the signs to them in various ways, so that they might return to Him and repent. But once He knows that there is nothing good in them, and that the signs will not benefit them, and they have not learnt from previous exemplary punishments, then He will send the punishment down upon them and deprive them of His great reward.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَىٰ كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ  
النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ ءَآخِرٍ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ  
فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الْكَافِرِينَ ﴿٢٦٤﴾ (سورة البقرة: ٢٦٤)

2:264. O you who believe, do not nullify your acts of charity with reminders and hurtful words, like the one who spends his wealth to show off before people, but believes neither in Allah nor in the Last Day. His likeness is that of a smooth rock, on which there is a little soil; when heavy rain falls it leaves it completely bare. They will gain nothing from their efforts. And Allah does not guide the disbelieving people.

Here Allah forbids His slaves, out of kindness and mercy towards them, to nullify their charity with hurtful reminders. This shows us that hurtful reminders nullify charity, and may be taken as evidence that bad deeds nullify good deeds, as Allah says elsewhere:

﴿...and do not speak loudly to him [the Prophet] as you speak loudly to one another, lest your deeds come to nothing without your realising it.﴾ (al-Hujurat 49: 2)

Just as good deeds erase bad deeds, bad deeds nullify preceding good deeds. This verse, along with the verse:

﴿O you who believe, obey Allah and obey the Messenger, and do not let your deeds go in vain.﴾ (Muhammad 47: 33)

– encourages us to perfect our deeds and protect them from anything that may nullify them, lest the deeds go to waste.

﴿like the one who spends his wealth to show off before people, but believes neither in Allah nor in the Last Day﴾ that is, even though you may initially be doing it for the sake of Allah, reminders and hurtful words render your deeds invalid, thus your deeds become like those of the one who does things in order to show off to people, and he is not seeking Allah and the hereafter thereby. The deeds of such a person are undoubtedly rejected from the outset, because a condition of deeds being acceptable is that they should be for the sake of Allah alone. This person is in fact doing things for people, not for Allah, so his deeds are invalid and his efforts are not appreciated. The exact likeness of such a person is that of a smooth rock, on which there is a little soil;

when heavy rain falls it leaves it completely bare» that is, with no soil on it. This is the situation of the show-off: his heart is as hard as a rock, and his charity and other deeds are like the soil on the rock. If an ignorant person sees it as it is, he thinks that it is fertile land where plants could grow; then when he shows his true colours, the soil will be gone and his deeds will become like a mirage. His heart is (like a rock) that is not suitable for cultivation; rather his showing off and evil intentions prevent him from benefiting from any of his deeds. Hence «They will gain nothing from their efforts» that is, from the deeds that they did, because their intentions were inappropriate and they did these deeds for people like themselves who do not have the power to cause them any harm or bring them any benefit, and they turned away from worshipping the One of Whom worship could be of benefit. So Allah turned their hearts away from guidance, hence He says: «And Allah does not guide the disbelieving people».



﴿وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنفُسِهِمْ  
كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَثَمَرَاتُهَا أُكِلَتْ حَتَّىٰ ضَعُفَتْ وَلَٰئِن لَّمْ يَهِبْهَا وَابِلٌ  
فَطُلُ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ﴾ (سورة البقرة: ٢٦٥)

- 2:265. And the likeness of those who spend their wealth, seeking Allah's pleasure and out of their own inner certainty, is that of a garden on high ground; if heavy rain falls on it, it makes it yield a double increase of harvest, and if it does not receive heavy rain, then a light drizzle suffices it. Allah sees all that you do.

This is the likeness of those who spend their wealth in such a way that their spending will be rewarded and their charity will be accepted.

﴿And the likeness of those who spend their wealth, seeking Allah's pleasure﴾ that is, seeking thereby to attain the pleasure of their Lord and closeness to Him

﴿and out of their own inner certainty﴾ that is, they are happy with what they are doing, with no hesitancy or lack of resolve in giving. Two problems may be encountered with regard to spending: either the individual may seek to win praise from people when doing it, which is showing off, or he may spend reluctantly, with a lack of resolve and with hesitation. But the people referred to in this verse are free of these two problems; they spend seeking Allah's pleasure and not for any other purpose, out of their own inner certainty. The likeness of their spending ﴿is that of a garden﴾ with lots of trees and shade covering what is in it. This garden is ﴿on high ground﴾ that is, an elevated area that is open to the sun from the beginning of the day until the end, so its fruits are more abundant and beautiful. It is not on low ground, shielded from the wind and sun.

﴿If heavy rain falls on it﴾ that is, this garden that is on high ground, ﴿it makes it yield a double increase of harvest﴾ that is, its fruits multiply because of the goodness of the ground and for other reasons that lead to this outcome. The availability of plentiful water makes it grow and reach maturity.

﴿and if it does not receive heavy rain, then a light drizzle﴾ that is, light rain is sufficient, because of the fertility of the place where it grows. This is the likeness of those who spend a large or small amount, each according to his means; what he spends grows and multiplies until it reaches fullness. The One Who causes it to grow is more merciful to you than you are to yourself; He cares about you when you are not paying attention. If it so happened that such a garden existed in this world, people would rush to acquire it and there would be great competition for it, which would lead to conflict, even though this world is transient and will end, and it is the realm of hardship, stress and problems. It is as if the believer can see, through the lens of his

faith, this reward that Allah mentions, eternal and everlasting, with all kinds of joy and happiness. Yet despite that you see people who have no interest in it and pay no attention to it. Do you think that this is due to a lack of interest in the hereafter and its delights, or is it the result of weak faith in Allah and lack of hope of attaining His reward? Otherwise, if a person was indeed certain about that and had deep faith in his heart, then you would find him motivated and longing for it, and he would make it his main aim and focus, and would be willing to spend a great deal in hope of reward. Hence Allah (ﷻ) says: ﴿Allah sees all that you do﴾, and He sees the deeds that each person does and the motivation for those deeds, and He will requite them in full.



﴿أَيُّودُ أَحَدِكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٦﴾﴾

(سورة البقرة: ٢٦٦)

- 2:266. Does any of you wish to have a garden with date palms and vines, through which rivers flow, with all kinds of fruit, while he is stricken with old age, and his children are weak [too small to look after themselves], then it should be consumed by a fiery whirlwind? Thus Allah makes clear to you [His] revelations; that you may reflect.

This is the likeness of the one who does acts of charity and other deeds for the sake of Allah (ﷻ), then he does deeds that nullify them. His likeness is that of the owner of this garden in which there are all kinds of fruits. Date palms and grapevines are singled out for mention because of their superiority and abundant benefits, because



they provide nourishment, staple foods and sweet fruits. In that garden there are rivers that irrigate it without the need for a great deal of effort. The owner is very happy with his garden, but then he grows old and becomes too weak to work, so he becomes more concerned about it. He has small children, none of whom are able to help him; rather they are all dependent on him, and his livelihood and theirs comes from that garden. Whilst they are like that, a storm or whirlwind in which there is fire comes to that garden and burns it up. Do not ask about what that man goes through of grief and distress; if grief could kill a person it would have killed him. This is the likeness of the one who does something for the sake of Allah; his deeds are like the seeds that are sown to get crops and fruit. He carries on like that until his efforts yield a garden of utmost splendour. The things that invalidate his deeds are like the storm in which there is fire. The individual is in the greatest need of his good deeds when he dies and is in a situation where he cannot do anything; then he finds his deeds, which he hoped would benefit him, like floating dust scattered about.

﴿...But he finds [the punishment of] Allah waiting, thus Allah will requite him in full, for Allah is swift in reckoning.﴾ (an-Noor 24: 39)

If a person could imagine this scenario and had the slightest understanding, he would not do that which will harm him and bring the utmost regret. But weakness of faith and reasoning, and lack of insight, bring one to this state which, if an insane person who does not understand anything were to do that which leads to the same fate, it would be a grievous matter. Hence Allah (ﷻ) instructs and encourages us to reflect, as He says: ﴿Thus Allah makes clear to you [His] revelations; that you may reflect﴾.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغْنِشُوا فِيهِ

وَأَعْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ حَكِيمٌ ﴿٢٦٧﴾ الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ  
وَاللَّهُ يَعِدُّكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾ (سورة البقرة: ٢٦٧-٢٦٨)

- 2:267. O you who believe! Give of the good things which you have earned, and of what We have produced for you from the earth, and do not select the inferior things to give away, when you yourselves would not accept them unless you were to overlook them. And know that Allah is Self-Sufficient, Owner of Praise.
- 2:268. The Shayṭān threatens you with poverty and instructs you to be miserly, but Allah promises you His forgiveness and grace. And Allah is All-Encompassing, All-Knowing.

Here Allah (ﷻ) instructs His believing slaves to spend by giving of the good things which He has made available to them and of that which He has brought forth for them from the earth. As He has blessed you by making it easy for you to obtain these things, you should spend from them in gratitude to Allah, in fulfilment of some of the rights that your brothers have over you, and in order to purify your wealth. So you should select for that giving the good things that you like for yourselves, not that which is bad and that you do not want, and that you would only take by way of overlooking it and reluctantly.

﴿And know that Allah is Self-Sufficient, Owner of Praise﴾. He has no need of you; the benefits of your charity and good deeds come back to you. Yet He is Owner of Praise; He praises you for doing what He enjoins upon you, so you must comply with His commands, because that brings nourishment to the heart and life and joy to the soul. Beware of following your enemy the Shayṭān, who instructs you to withhold your wealth and scares you with the fear of poverty and want if you do spend. But this is not sincere advice on his part, rather it is the ultimate deception.

﴿Verily, the Shayṭān is an enemy to you, so take him as an enemy. He only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fâṭir 35: 6)

Rather you should obey your Lord, Who enjoined you to spend in a way that is easy for you and does not cause you harm. Nevertheless, He ﴿promises you His forgiveness﴾ for your sins and to purify you of your faults, ﴿and grace﴾, and kindness to you in this world **and in** the hereafter, such as rapid compensation, contentment in the heart, ease in the grave, and abundant reward on the Day of Resurrection. This is not difficult for Him, because He is ﴿All-Encompassing﴾ and His grace is immense;

﴿All-Knowing﴾ – He knows what you give, great or small, secretly or openly, and He will reward you for it by His bounty, grace and kindness. So the individual should decide which of the two callers he will follow. These two verses point to a number of important matters, including the following:

- Encouragement to spend.
- Explanation of why one should spend.
- The obligation of giving zakâh on gold and silver (currency) and on all trade goods, because they are included in the words ﴿of the good things which you have earned﴾.
- The obligation of giving zakâh on what the land produces of crops, fruits and metals.
- Zakâh is due from the one who is investing in crops and fruits, not the owner of the land, because Allah says ﴿and of what We have produced for you﴾. So the one for whom it is produced is obliged to give zakâh.
- Wealth that is prepared for keeping (as opposed to selling), such as real estate, vessels and the like, is not subject to zakâh. The same applies to debts, confiscated wealth and the like, if it is not known where it is or who has it, and the owner cannot get it back. There is no zakâh on it, because Allah has

enjoined spending from wealth that can grow, whether from the land or through trade, so that the poor may be helped from its growth. However, with regard to wealth that is not prepared for investment and is not under one's control, that is not included in this ruling.

- It is forbidden to give that which is of poor quality, and it is not acceptable as zakâh.



﴿يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ﴾ (سورة البقرة: ٢٦٩)

2:269. He grants wisdom to whomever He wills; and he to whom wisdom is granted has been given much good; but none will bear this in mind except people of understanding.

Allah (ﷻ) issued these important commands that are based on significant wisdom, but that is not attainable by all people; rather it is granted only to the one whom Allah has blessed with wisdom, which is beneficial knowledge, righteous deeds and knowledge of the reasons behind the laws. The one to whom Allah has granted wisdom has been given a great deal of good. What can be better than goodness which leads to happiness in this world and the next, and salvation from misery in both realms? In this verse we see that this blessing is only for some, namely those who are the heirs of the Prophets. Attaining a degree of perfection depends on having wisdom, because attaining such a level is only achieved by striving to attain knowledge and do righteous deeds. To attain knowledge, one must learn the truth and the aim thereof; to do righteous deeds, one must do good and refrain from evil. Thus one will be able to say and do what is right and to manage different affairs appropriately, whether it has to do with oneself or

other people. Without that, the individual will not be able to attain that level of perfection, because Allah (ﷻ) has created His slave with the inclination to worship Him, love good and seek truth. So Allah sent the Messengers to remind them of that which is already instilled in their nature and their minds, and to explain to them that which they did not know. People may be divided into two categories: (the first of which is) those who responded to their call, and knew what would benefit them and did it, and they knew what would harm them and avoided it. These are the people of perfect understanding and sound reason. The second category is those who did not respond to their call; rather they followed that which was in accordance with their evil inclinations, and they failed to obey the Lord of humanity. These are not people of understanding. Hence Allah (ﷻ) says: ﴿but none will bear this in mind except people of understanding﴾.



﴿وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ، وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ﴾ (سورة البقرة: ٢٧٠)

2:270. And whatever you spend in charity or whatever vows you make, then verily Allah knows it all. But for the wrongdoers there are no helpers.

This verse speaks of the reward for all types of spending, obligatory and recommended, great or small, that Allah has enjoined, as well as vows by which a person commits himself to something. Allah (ﷻ) knows them and nothing is hidden from Him; He knows the intention behind them, whether it is sincerely for His sake or not. If it is based on sincerity and seeking the pleasure of Allah, He will reward it abundantly. If a person does not spend what is enjoined upon him and does not fulfil the vows to which he committed himself, or he

intends thereby to please people, then he is a wrongdoer who has acted inappropriately; thus he deserves a severe punishment and no one will be able to benefit him or help him. Hence Allah says: «But for the wrongdoers there are no helpers».



﴿إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾

(سورة البقرة: ٢٧١)

2:271. If you disclose [acts of] charity, it is good, but if you conceal them, and give it [charity] to the poor, that is better for you, and He will expiate some of your bad deeds. And Allah is well aware of what you do.

«If you disclose [acts of] charity» by giving them openly and publicly, if the purpose is to seek the pleasure of Allah, then «it is good» and it serves the intended purpose.

«but if you conceal them» that is, do them in secret

«and give it [charity] to the poor, that is better for you». This indicates that charity given secretly to the poor is better than charity given openly, but if charity is not being given to the poor, then the verse implies that giving secretly is not better than that which is given openly. It depends on what serves a greater purpose. If giving charity openly makes acts of worship visible and encourages others to follow suit and the like, then it is better than doing it secretly. The words «and give it [charity] to the poor» indicate that the giver should look for those who are in greatest need, and not give it to one who is in need, if there is someone else who is in greater need. Allah (ﷻ) tells us that charity is good for the giver, which implies that it will bring

reward; He also says: ﴿and He will expiate some of your bad deeds﴾ which will ward off punishment.

﴿And Allah is well aware of what you do﴾ of good or evil, great or small. What is referred to here is the requital for deeds.



﴿لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا تُنْفِسْكُمْ ۖ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۖ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُّوفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (٢٧٢) ﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَاقًا ۚ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (٢٧٣) ﴿الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِالْإِتِلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (سورة البقرة: ٢٧٢-٢٧٤)

2:272. It is not for you [O Prophet] to guide them, but Allah guides whomever He wills. Whatever wealth you spend in charity benefits your own souls, and you do not spend except seeking the pleasure of Allah. Whatever wealth you give will be repaid to you in full, and you will not be wronged.

2:273. [Charity is] for those poor who are wholly occupied in Allah's cause and cannot move about in the land, seeking [trade or work]; the one who is unaware thinks, because of their dignity, that they are free from want. You will know them by their mark: they do not ask importunately from people. And whatever of wealth you give, then verily Allah knows it well.

2:274. Those who spend [in charity] of their wealth by night and by day, in secret and in public, will have their reward with their Lord; they will have no fear, nor will they grieve.

Here Allah (ﷻ) says to His Prophet (ﷺ): You are not responsible for guiding people; rather all you have to do is convey the message clearly, and guidance is in the Hand of Allah (ﷻ). This indicates that just as charity may be given to a Muslim, it may also be given to a disbeliever, even if he is not guided. Hence Allah says: ﴿Whatever wealth you spend in charity﴾ that is, whether the amount is great or small, and whether it is given to a Muslim or non-Muslim, ﴿benefits your own souls﴾ that is, you are the ones who benefit from it.

﴿and you do not spend except seeking the pleasure of Allah﴾. This is a statement about charity given by the believers that is based on their faith, because it is only for the sake of Allah (ﷻ); their faith forbids them to have any bad intentions or ulterior motives, and it obliges them to be sincere.

﴿Whatever wealth you give will be repaid to you in full﴾ on the Day of Resurrection, when you will be given your reward in full ﴿and you will not be wronged﴾ that is, nothing will be detracted from your righteous deeds, not even the smallest amount, just as your bad deeds will not be increased.

Then Allah mentions the recipients of charity who are the most entitled to it, namely:

- 1- The poor.
- 2- Those who are ﴿wholly occupied in Allah's cause﴾ that is, they are completely focused on obedience to Allah, in jihad and otherwise; they are prepared for that and are kept ready for that.
- 3- Those who are unable to travel in order to seek provision. Allah says: ﴿and cannot move about in the land﴾ that is, they are unable to travel in order to earn a living.
- 4- ﴿the one who is unaware thinks, because of their dignity, that they are free from want﴾. This tells us of the sincerity of their patience and their dignified attitude.



- 5- ﴿You will know them by their mark﴾ that is, as referred to in the description given of them. This does not contradict the words ﴿the one who is unaware thinks... that they are free from want﴾, because not everyone who is unaware of their condition has deep insight by means of which he may know what they are going through; as for the one who does have deep insight, he will realise as soon as he sees them and recognises their mark.
- 6- ﴿they do not ask importunately from people﴾ that is, they do not ask persistently; rather if they do ask, in the case of necessity, they do not persist in asking.

These are the ones who are most deserving of charity, because Allah described them in the best terms. As for spending in charity on anyone, it is good and kind, and the one who does that will be rewarded. Hence Allah says: ﴿And whatever of wealth you give, then verily Allah knows it well﴾.

Then Allah tells us of the status of those who give charity at all times and in all circumstances:

﴿Those who spend [in charity] of their wealth﴾ for the sake of Allah, in obedience to Him and seeking His pleasure, and they do not spend it on things that are forbidden or disliked, or to fulfil their own whims and desires

﴿by night and by day, in secret and in public, will have their reward with their Lord﴾ that is, a great reward with the Most Merciful Lord. ﴿they will have no fear﴾ when those who fell short will be afraid ﴿nor will they grieve﴾ when those who were heedless grieve. They will attain their goal and be saved from what they fear.

As Allah referred to the status of those who are kind to His slaves by spending on them in different ways, He also refers to the wrongdoers who mistreat His slaves in the worst manner:



﴿الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾ يَمْحُو اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٦﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾ يَتَأَيَّاهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾ فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتِغُوا فَلََكُمْ رَأْسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾ وَإِنْ كَانِ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾ وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾﴾ (سورة البقرة: ٢٧٥-٢٨١)

- 2:275. Those who consume usury will not stand [on the Day of Resurrection] except like a madman who is being beaten by the Shayṭān. That is because they say: Trade is like usury; but Allah has permitted trade and forbidden usury. Therefore, he who desists because of the admonition that has come to him from his Lord may keep his past gains; his case is for Allah [to judge]; but those who return to it will be inhabitants of the fire; they will abide therein forever.
- 2:276. Allah destroys usury, but will give increase for deeds of charity. Allah does not love any ungrateful sinner.
- 2:277. Those who believe, and do righteous deeds, and establish prayer and give zakāh, will have their reward with their Lord; they will have no fear nor will they grieve.
- 2:278. O you who believe! Fear Allah, and give up what is still due to you of usury, if you are indeed believers.

- 2:279. If you do not do it, then be warned of a declaration of war from Allah and His Messenger: But if you repent, you may retain your capital, neither wronging, nor being wronged.
- 2:280. If the debtor is in difficulty, give him time until it is easy for him to repay. But if you remit it by way of charity, that is best for you, if only you knew.
- 2:281. And fear the day when you will be brought back to Allah. Then every soul will be paid in full for what it earned, and none will be wronged.

Here Allah (ﷻ) tells us of the bad end and hardship that those who consume usury will face: they will not rise from their graves on the Day of Resurrection to stand ﴿except like a madman who is being beaten by the Shayṭān﴾. So they will rise from their graves confused and shaky, as if they are drunk, expecting a severe punishment. That is because they thought and said: ﴿Trade is like usury﴾. Such a statement would only come from one who is very ignorant or one who ignores what he knows out of stubbornness. So Allah will requite them in an appropriate manner, and they will become like insane people. It may be understood from the words ﴿[they] will not stand [on the Day of Resurrection] except like a madman who is being beaten by the Shayṭān﴾ that when they lost their minds in seeking to earn through usury, they became very foolish and unable to think properly. Their appearance and movements will be like those of insane people, with a complete lack of coordination and loss of rational thinking.

Allah (ﷻ) says, responding to them and explaining His great wisdom: ﴿but Allah has permitted trade﴾ because it serves the public interest and there is a great need for it, and because prohibiting it would cause great harm. This is the basis for the permissibility of all ways of earning money, unless there is a text to indicate that something is not permitted.

﴿and forbidden usury﴾ because of what it entails of wrongdoing and evil consequences. Usury (ribâ) is of two types: ribâ *nasee'ah* (pay now, or pay an increased amount later); and ribâ *faql*, which involves trading two things of the same type, where one is greater in quantity than the other. Both are haram, according to the Qur'an and Sunnah, and according to the consensus of the scholars in the case of ribâ *nasee'ah*; those who permitted ribâ *faql* held an odd view that is contrary to the abundant texts. Rather usury is one of the major sins that may doom a person to hell.

﴿Therefore, he who desists﴾ that is, gives up what he is doing and is deterred from it

﴿because of the admonition that has come to him from his Lord﴾ that is, the admonition, reminder and warning against dealing in usury. This admonition is a mercy from Allah towards those to whom it is addressed, and serves to establish proof against them.

﴿may keep his past gains﴾ that resulted from previous transactions in which he engaged before this admonition reached him; he may keep them as a reward for accepting the advice. This verse indicates that the one who does not desist will be punished for both his earlier and later actions.

﴿his case is for Allah [to judge]﴾ as to whether to requite him

﴿but those who return to it﴾ that is, to dealing in usury, and who do not benefit from the admonition; rather they persist in it

﴿will be inhabitants of the fire; they will abide therein forever﴾. The scholars (may Allah have mercy on them) differed concerning the texts that speak of punishment where the apparent meaning suggests that those who commit major sins that are less serious than associating others with Allah (shirk) will abide in hell forever. The best view is that which says that in these cases where Allah states that certain sins will doom a person to eternity in hell are applicable provided there is no impediment (that is, tawḥeed or belief in the oneness of Allah). It is known from the Qur'an and Sunnah, and from the consensus of

the early generations of the Ummah, that the one who believes in the oneness of Allah (tawḥeed) and has faith cannot abide in hell forever. However, if a person does not believe in tawḥeed, then the sin or usury, let alone his disbelief, would qualify him to abide in hell forever.

«Allah destroys usury» that is, He takes it away and takes away its blessing, so that it becomes a source of problems and trouble and takes away blessing from the individual's life. If he spends from it, he will not be rewarded; rather it will bring him closer to hell.

«but will give increase for deeds of charity» that is, He will cause it to grow and will send down blessings upon the wealth from which the charity is given, and He will reward the giver. That is because the requital befits the action. The one who deals in usury wrongs people and takes their wealth in an unlawful manner, so he is punished with loss of his wealth. The one who is good to people shows kindness to them in different ways, and his Lord is kinder than he is, so He treats him kindly, as He is kind to His slaves.

«Allah does not love any ungrateful sinner» that is, one who is ungrateful for the blessings of Allah and does not do what is enjoined upon him of giving charity, and people are not safe from him or his evil.

«sinner» that is, one who does actions that incur a burden of sin and punishment.

After mentioning those who consume usury, and noting that if they had been believers who truly benefited from their faith, they would not have done what they did, Allah then mentions the condition and reward of the believers. He addresses them as believers and forbids them to consume usury, if they are indeed believers. They are the ones who accept the admonition of their Lord and obey His command. He instructs them to fear Him, and part of that fear of Him is that they should give up what remains of usury, that is, any current existing transactions. As for that which is past, whoever heeds the admonition, Allah will pardon him for what is in the past, but whoever does

not heed the admonition of Allah and does not accept His advice is opposing his Lord and is effectively in a state of war against Him, at the time when he is helpless and weak, and has no power to wage war against the Almighty, the Most Wise, Who gives respite to the evildoer but does not forget about him, and will eventually punish him severely.

«But if you repent» from dealing in usury  
 «you may retain your capital», and that is all you are entitled to  
 «neither wronging» those with whom you do business, by taking anything extra, which is usury  
 «nor being wronged» by the loss of your capital.

«If the debtor is in difficulty» and cannot pay off what he owes  
 «give him time until it is easy for him to repay». It is obligatory to give him more time, until he can afford it.

«But if you remit it by way of charity, that is best for you, if only you knew». This refers to waiving the debt, completely or partially.

«And fear the day when you will be brought back to Allah. Then every soul will be paid in full for what it earned, and none will be wronged». This verse was one of the last verses of the Qur'an to be revealed, and it was placed at the end of these rulings, commands and prohibitions, because it contains a promise (of reward) for doing good and a warning against doing evil. If a person knows that he will return to Allah, and that He will requite him for all his deeds, great and small, public and private, and that Allah will not wrong him in the slightest, he will inevitably develop hope of reward and fear of punishment. Without having this knowledge in his heart, there is no way he could develop that hope and fear.



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُبَ  
 بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ

وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا بَيِّحَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ  
 الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا  
 شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ رَضَوْنَ مِنْ  
 الشَّهَادَةِ أَنْ تَضَلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشَّهَدَاءُ إِذَا  
 مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ذَٰلِكُمْ أَفَسَطَ عِنْدَ  
 اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاصِرَةٌ تُدِيرُونَهَا  
 بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ  
 كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فَإِنَّهُ فَسُقُؤُكُمْ وَأَتَقُوا اللَّهَ وَيَعْلَمُكُمْ  
 اللَّهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٢﴾ (سورة البقرة: ٢٨٢)

- 2:282. O you who believe! When you contract debts among yourselves for a stated period of time, write it down. Let a scribe write it down faithfully between you. No scribe should refuse to write, as Allah has taught him, so let him write, and let the one incurring the debt dictate, and let him fear Allah his Lord, and not diminish [the debt] at all. If the debtor is feeble-minded or incapacitated, or unable himself to dictate, then let his guardian dictate faithfully, and call to witness two men from among you; if two men are not available, then a man and two women, such as you choose, to act as witnesses, so that if one of them forgets, the other can remind her. The witnesses should not refuse when they are summoned. Do not be reluctant to write down your debts, whether small or large, together with the time of repayment; that is more equitable in the sight of Allah, more reliable as evidence, and more likely to prevent doubts among yourselves. But if it is a transaction which you carry out on the spot among yourselves, there is no blame on you if you do not write it down. Have witnesses present whenever you trade with one another, and let neither scribe nor witness suffer harm, for if you did cause them harm, it would be wickedness on your

part. So fear Allah, for it is Allah Who teaches you. And Allah has full knowledge of all things.

This is the verse of debt, which is the longest verse in the Qur'an. It contains important rulings which are of great benefit and value. These rulings are as follows:

- 1- All types of dealings that are based on credit or otherwise are permissible, because Allah tells us about dealings based on credit that the believers engaged in, in a manner that is indicative of approval and lays out guidelines concerning them. This indicates that they are permissible.
- 2- In the case of credit, there must be a deadline for delivery.
- 3- It is essential that the deadline be specified and known; it cannot be specified that delivery will be immediate or that the deal is open-ended.
- 4- It is enjoined to put in writing all types of dealings that are based on credit. Doing so is either obligatory or recommended, and writing it down is essential because without putting it in writing, there is a great risk of problems such as mistakes, forgetting, disputes and quarrels.
- 5- The scribe should be instructed to write.
- 6- He should be a person of good character for his writing to be reliable, because what is said or written by an evildoer is not reliable.
- 7- He should write it down faithfully between them, and not be biased in favour of one of them because of ties of kinship or friendship and the like.
- 8- The scribe should know how to write documents and all that is required of each party in a particular case. He should also know how to make the document binding, because there is no other way to be fair and just. This is understood from the words: «Let a scribe write it down faithfully between you».



- 9- If there is a document (of debt) in the handwriting of one who is known to be faithful or fair, as mentioned, it should be relied upon, even if he and the witnesses have died.
- 10- The words «No scribe should refuse to write» mean: no one whom Allah has blessed by enabling him to learn how to write should refuse to write down (a contract) between a debtor and creditor. Just as Allah has shown kindness to him by causing him to learn, he should treat kindly the slaves of Allah who need his writing, and he should not refuse to write for them.
- 11- The scribe should be instructed not to write anything but what the one who owes the debt dictates to him.
- 12- The one who dictates to the scribe should be the one who owes the debt.
- 13- He should be instructed to disclose everything that he owes, and not diminish (the debt) at all.
- 14- If someone admits that he owes something to someone else, it is to be accepted, because Allah instructed the one who owes the debt to dictate to the scribe. When the admission of debt is put in writing, what he has admitted of debt becomes binding, even if he claims after that that he made a mistake or forgot.
- 15- If there is any person who owes debts to others and there is proof of the amount and how great or small it is, and whether payment is due now or later, his statement is to be accepted and not the statement of the one to whom it is owed, because Allah (ﷻ) told him not to diminish (the debt), yet his statement concerning the amount owed and the terms of repayment is to be accepted.
- 16- It is forbidden for the one who owes the debt to diminish it or reduce it in terms of its quantity and quality, or the timescale of repayment, and other factors.
- 17- The one who is unable to dictate the debt because he is too young, feeble-minded, unable to speak and so on, can appoint his guardian to dictate on his behalf and admit the debt.

- 18- The guardian is obliged to be faithful and fair just as the debtor himself is enjoined to be, and he should not diminish the debt, because Allah says «faithfully».
- 19- Good character on the part of the guardian is essential, because dictating faithfully as mentioned cannot be done by an evildoer.
- 20- Guardianship in financial matters (that is, doing business on behalf of another) is valid.
- 21- The debt is owed by the minor or by the one who is feeble-minded, insane or incapacitated; it is not owed by the guardian.
- 22- Acknowledgement of the debt by the minor or the person who is feeble-minded, insane, mentally challenged and so on, and their transactions, are not valid, because Allah has given their guardian the authority to dictate, and He did not give them any authority therein, out of compassion and mercy towards them, lest their wealth be lost.
- 23- The guardian's handling of the wealth of the people mentioned is valid.
- 24- This verse shows that it is prescribed for a person to learn everything that each party to a transaction needs to know in order to document it and preserve his rights, because the aim here is to document the transaction, provide proof and guarantee equity. That which is essential in order to achieve what is prescribed is also prescribed.
- 25- Acquiring literacy is prescribed; in fact it is a communal obligation, because Allah has enjoined the writing down of debts and other matters, which cannot be achieved except by learning.
- 26- It is enjoined to have contracts witnessed. This is recommended, because the aim behind it is to protect people's rights, which serves their interests. If the one who is carrying out the transaction is acting on behalf of another, such as the guardian of an orphan or the caretaker of an endowment (*waqf*) and other

cases in which recording transactions is essential, then having it witnessed becomes obligatory.

- 27- The minimum number of witnesses in financial transactions and so on is two men or a man and two women. The Sunnah indicates that one witness, accompanied by the oath of the claimant, is also sufficient.
- 28- The testimony of boys is not acceptable, because the verse specifically mentions men.
- 29- The testimony of women on their own concerning financial transactions and the like is not to be accepted, because Allah did not accept women's testimony unless it is accompanied by that of a man.
- 30- The testimony of an adult male slave is acceptable just like the testimony of a free man, because of the general meaning of the words ﴿and call to witness two men from among you﴾, and an adult slave is one of our men.
- 31- The testimony of the disbelievers, whether they are male or female, is not acceptable, because they are not of us and because testimony should be based on good character, and they are not of good character.
- 32- This verse indicates that men are superior to women, and that the testimony of one man is equal to that of two women, because men have good memories and women do not.
- 33- If someone forgets his testimony, then remembers it later on, his testimony is still to be accepted, because Allah says: ﴿the other can remind her﴾.
- 34- From the meaning of this verse it may be understood that if a witness is afraid of forgetting his testimony with regard to the dues of others, then he must write it down, because that which is essential to fulfilment of an obligatory duty is also obligatory.
- 35- If a witness is summoned and has no excuse, it is not permissible for him to refuse, because Allah says: ﴿The witnesses should not refuse when they are summoned﴾.

- 36- If a person's testimony will not be acceptable, then it is not obligatory for him to respond if he is summoned, because there is no benefit in his doing so, and he is not counted as a witness.
- 37- It is not allowed to be reluctant or find it too burdensome to write down debts every time, whether they are great or small, and to write down the time of payment, and all the other conditions and restrictions in the contract.
- 38- This verse highlights the wisdom behind the prescription to write down contracts and have them witnessed, which is that it ﴿is more equitable in the sight of Allah, more reliable as evidence, and more likely to prevent doubts among yourselves﴾. It guarantees fairness and justice, on which the well-being of people and the country is based. Testimony accompanied by written documentation is more proper and better, and further removed from doubt, suspicion, disputes and quarrels.
- 39- From this it may be understood that if a person is uncertain about his testimony, he has no right to give it; rather he must be certain of his testimony.
- 40- The words ﴿But if it is a transaction which you carry out on the spot among yourselves, there is no blame on you if you do not write it down﴾ indicate that there is a concession allowing people not to write it down if it is a transaction on the spot in which there is a hand to hand exchange, because there is no great need to write it down.
- 41- Although there is a concession allowing people not to write down transactions conducted on the spot, it is still prescribed to call witnesses, because Allah says: ﴿Have witnesses present whenever you trade with one another﴾.
- 42- It is prohibited to harm the scribe by calling him at a time when he is busy and it is difficult for him to attend.
- 43- It is also prohibited to harm witnesses by calling them to witness or give testimony when they are ill or busy and it is too difficult

for them to attend, and so on. This is based on the words ﴿and let neither scribe nor witness suffer harm﴾. However, this phrase may also be understood as meaning “and let neither scribe nor witness cause harm” to the one to whom the debt is owed, by refusing or demanding too high a fee, and so on.

- 44- The above may mean that the scribe should not cause any harm (to the lender).
- 45- It may also mean that the witness should not cause any such harm either.
- 46- Doing these forbidden actions is a characteristic of wickedness, because Allah says: ﴿for if you did cause them harm, it would be wickedness on your part﴾.
- 47- Attributes such as wickedness, faith, hypocrisy, enmity, faithfulness and so on may be partial characteristics (that is, not an individual's main characteristic). Thus a person may have some element of wickedness and the like, and he may also have some element of belief or disbelief, because Allah says: ﴿it would be wickedness on your part﴾ and He did not say, “you would be wicked.”
- 48- The witness should be of good character, because Allah says: ﴿such as you choose, to act as witnesses﴾.
- 49- The definition of good character is to be based on what people regard as good character in every place and time. Whoever is regarded by people as being of good character is to be accepted as a witness.
- 50- Based on this, the testimony of one whose character is not known should not be accepted until he is proven to be of good character.

These rulings are what may be derived from this verse according to the best of my limited knowledge. Allah has further wisdom and subtle reasons, understanding of which He grants to whomever He will.



﴿ وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَنْ مَقْبُوضَةً فَإِنْ أَمِنَ بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ ائْتِمَنَّهٗ وَلِيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ فِي قَلْبِهِ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴾ (سورة البقرة: ٢٨٣)

- 2:283. If you are on a journey, and cannot find a scribe, then something should be handed over as collateral. But if you trust one another [and there is no need for collateral], let the one who is trusted fulfil his trust, and let him fear Allah his Lord. Do not conceal testimony, for whoever conceals it has a sinful heart. And Allah is well aware of all that you do.

That is, if you are travelling ﴿and cannot find a scribe﴾ to write down the deal between you and document it ﴿then something should be handed over as collateral﴾ that is, the lender should take possession of it, to keep it as security until he is repaid. This indicates that collateral that is not handed over does not serve as security. It also indicates that if the one who gives collateral and the one who receives it differ concerning the amount for which the collateral is given, the lender is the one whose word is to be accepted, the reason being that Allah has ordained collateral instead of writing down in order to secure the loan for the lender. If the word of the one who is keeping the collateral was not acceptable with regard to the amount for which it was left with him, then it would not serve the purpose. As the aim of collateral is to secure loans, it is acceptable when travelling and when not travelling. Allah only mentioned travelling here because it is more likely to be needed in that situation when there is no scribe available. All of this applies in the case of a lender who wants to have some security regarding his loan. But if the lender trusts the borrower and wants to deal with him without collateral, then the one who owes


him must pay back in full, and should not transgress against him or diminish the value of what he owes him.

﴿and let him fear Allah his Lord﴾ in paying back what he owes and showing kindness to the one who trusted him.

﴿Do not conceal testimony﴾ because rights that cannot be proved otherwise are based on it, so concealing it is a grave sin, because it is failing to do his duty of stating the facts, and it results in the lender losing what is due to him. Hence Allah (ﷻ) says: ﴿for whoever conceals it has a sinful heart. And Allah is well aware of all that you do﴾. This verse includes these rulings through which Allah has guided His slaves, which are based on great wisdom and serve great purposes. This indicates that if people followed Allah's guidance in these rulings, their affairs, both worldly and spiritual, would be in the best shape, because these rulings lead to justice and that which is in the Muslims' best interests; rights would be protected, quarrels and conflicts would be prevented, and peaceful relations between people would be guaranteed. To Allah be praise such as befits His majesty and might; we cannot praise Him enough.



﴿لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ \* وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ \* فَيَغْفِرْ لِمَنْ يَشَاءُ وَيُعَذِّبْ مَنْ يَشَاءُ \* وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾

﴿سورة البقرة: ٢٨٤﴾ 

2:284. To Allah belongs all that is in the heavens and on earth. Whether you disclose what is in your minds or conceal it, Allah will call you to account for it. He forgives whomever He will, and punishes whomever He will, for Allah has power over all things.

Here Allah tells us that to Him belongs all that is in the heavens and all that is on earth; He created every one, He granted them provision and He guides them to that which is in their best interests, both worldly and spiritual. So they are His possessions and slaves; they possess no power to cause harm or bring benefit to themselves and they possess no power with regard to death, life or resurrection. He is their Lord and sovereign Who controls their affairs on the basis of His wisdom, justice and kindness. He has ordained commands and prohibitions for them and will bring them to account for all that they conceal or disclose.

﴿He forgives whomever He will﴾ namely the one who takes the measures that lead to forgiveness. And He punishes whomever He will for his sins, the one who did not go through anything that could lead to expiation.<sup>21</sup>

﴿for Allah has power over all things﴾ and nothing is beyond Him; rather all people are subject to His control, His will, His decree and His requital.



﴿ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾﴾ (سورة البقرة: ٢٨٥)

2:285. The Messenger believes in what has been revealed to him from his Lord, as do the believers. Each [of them] believes in Allah, His angels, His Books, and His Messengers. We make no distinction between one and another of His Messengers. And they say: We hear, and we obey. Grant us Your forgiveness, our Lord, and to You is the return [of all].

<sup>21</sup> Sins may be expiated by different means, such as hardship, sickness, loss of loved ones, and so on.



Here Allah (ﷻ) tells us about the faith, submission and obedience of the Messenger (ﷺ) and the believers who were with him, and their asking Him for forgiveness. He tells us that they believe in Allah, His angels, His Books and His Messengers. This implies belief in everything that Allah has told us about Himself or that His Messengers have told us about Him, namely the attributes of His perfection and majesty, in brief and in detail, as well as the declaration that He is above being likened to His creation and is above any denial of His attributes and above all shortcomings. It also implies belief in the angels who are referred to in the texts in general terms and in detail, as well as belief in all the Messengers and Books. That in turn implies belief in everything that the Messengers have told us and everything contained in the Books of stories, commands and prohibitions. They (the believers) do not differentiate between any of His Messengers; rather they believe in all of them because they are all intermediaries between Allah and His slaves, so disbelief in one of them is disbelief in all of them, and is in fact disbelief in Allah.

﴿And they say: We hear﴾ what You have enjoined upon us and what You have forbidden to us

﴿and we obey﴾ You in that, and we are not of those who say: We hear and disobey.

Because people will inevitably fall short with regard to the rights of Allah and thus are in need of His forgiveness all the time, they say: ﴿Grant us Your forgiveness﴾ that is, we ask You for forgiveness for what we have done of shortcomings and sins, and to erase our faults ﴿and to You is the return [of all]﴾ that is, all creatures will return to You and You will requite them for what they have done of good or evil.



﴿لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا﴾ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى

الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ  
 أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾ (سورة البقرة: ٢٨٦)

- 2:286. Allah does not place on any soul a burden greater than it can bear. For it is what it has earned, and against it is what it has committed. Our Lord, do not hold us accountable if we forget or fall into error. Our Lord, do not lay on us a burden like that which You laid on those who came before us. Our Lord, do not lay on us a burden greater than we have strength to bear. Pardon us, forgive us and have mercy on us; You are our Protector, so help us against the disbelieving people.

When Allah revealed the words «Whether you disclose what is in your minds or conceal it, Allah will call you to account for it» (2: 284), the Muslims were distressed by it because they thought that they would be called to account for whatever entered their minds of persistent or passing thoughts. So in this verse, Allah told them that He does not place on any soul a burden greater than it can bear; in other words, (whatever burden He places upon an individual) is within his capability and He does not overburden him or make things too difficult for him. Allah (ﷻ) says elsewhere:

«...He... has not imposed any hardship on you in religion...» (*al-Hajj* 22: 78)

In principle, the commands and prohibitions are not too difficult for people to adhere to; rather they are nourishment for the soul, a remedy for the body and protection from harm. Allah (ﷻ) enjoined these things for His slaves out of mercy and kindness, yet despite that, if something is too hard to adhere to for some reason, He grants concessions to make it easier, by waiving it either completely or partially, as in the case of the concessions made for those who are sick or travelling, and so on.

Then Allah (ﷻ) tells us that each soul will be rewarded for what it did of good, and whatever it did of evil will be counted against it; no soul will carry the burden of another and no one's reward will be given to someone else. The word which is translated here as «earned» (*kasaba*) flows more easily on the tongue, which indicates that doing good is easier and takes less effort, and as soon as a person forms the intention to do good, the reward begins. On the other hand, the word translated here as «committed» (*aktasaba*) is more difficult to say, which indicates that doing evil is not recorded against an individual unless he actually makes the effort to do it.

As Allah has told us about the faith of the Prophet (ﷺ) and the believers who were with him, and that each person will be requited for his actions, and that man will inevitably fall short, make mistakes and forget, He then tells us that He does not place on us any burden greater than what we can bear. He also tells us of the supplication of the believers to that effect. The Prophet (ﷺ) told us that Allah said: "I have done that," in response to this supplication.

«Our Lord, do not hold us accountable if we forget or fall into error». The difference between the two is that forgetting occurs when one becomes absent-minded about what he is instructed to do, so he fails to do it because he forgot it. Error occurs when a person aims to do something that is permissible, then the result of his action is not permissible. Allah has pardoned this Ummah for whatever they fall into of these two things, out of mercy and kindness towards them.

Based on that, if a person prays wearing a stolen or unclean garment, or he forgot about some impurity that was on his body, or he talks during the prayer because he forgot, or if he does something that breaks the fast because he forgot, or he does one of the actions that are forbidden when in *iḥrām* but does not involve killing an animal (this refers to hunting, which is forbidden when in *iḥrām* and for which a compensatory sacrifice must be offered), because he forgot, he is forgiven for that. By the same token, the one who swore an oath not

to do something is not regarded as having broken his oath if he does the thing he swore not to do because he forgot. Similarly, if a person kills someone accidentally or destroys property accidentally, there is no sin on him; rather he is liable and must offer some compensation because of the results of his action, not because of his sin. Similarly, if a person forgets to mention the name of Allah at times when he should mention His name, it does not matter.

﴿Our Lord, do not lay on us a burden﴾ that is, difficult responsibilities ﴿like that which You laid on those who came before us﴾. And Allah (ﷻ) answered this supplication, as He granted concessions to this Ummah in matters pertaining to purification and different acts of worship, which He made easier in a way that he did not do for other nations.

﴿Our Lord, do not lay on us a burden greater than we have strength to bear﴾. Allah has answered this supplication also; to Him be praise. ﴿Pardon us, forgive us and have mercy on us﴾. Pardon and forgiveness are acts by means of which one may ward off evil and harm; mercy is that by virtue of which one attains well-being in all one's affairs. ﴿You are our Protector﴾ that is, You are our Lord, Sovereign and God, Whose protection and care for us have never faltered since You created us and formed us. Your blessing is constantly bestowed upon us at every moment of our lives. Moreover, You have bestowed upon us a great blessing and marvellous gift, namely the blessing of Islam to which all other blessings are secondary. So we ask You, O our Lord and Sovereign, to complete Your blessing by helping us against the disbelieving people who have disbelieved in You and Your Messenger (ﷺ), opposed the followers of Your religion and disobeyed You. Help us against them with proof and evidence, and on the battlefield, by causing us to prevail in the land and causing their defeat; bless us with faith and righteous deeds that lead to victory. Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat al-Baqarah.  
All praise and thanks are for Allah, and may the blessings and  
peace of Allah be upon Prophet Muhammad (ﷺ), his family, and  
his Companions abundantly until the Day of Judgement.



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## 03. Soorat Âl 'Imrân

(Madani)

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The first eighty-odd verses of this soorah have to do with debating with the Christians, highlighting the flaws in their arguments and calling them to enter the true religion, which is Islam, as the first part of Soorat al-Baqarah spoke of debating with the Jews, as discussed previously.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿١﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ﴿٢﴾ نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ﴿٣﴾ مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤﴾ إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٥﴾ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦﴾ (سورة آل عمران: ١-٦)

3:1. Alif. Lām. Meem.<sup>22</sup>

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<sup>22</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that =

- 3:2. Allah: there is no god but He, the Ever-Living, the Self-Sustaining and All-Sustaining.
- 3:3. He has sent down to you the Book in truth, confirming what came before it; and He sent down the Torah and the Gospel
- 3:4. before this, as a guide to humankind, and He sent down the criterion [between right and wrong]. Then those who disbelieve in the revelations of Allah will suffer a severe punishment, and Allah is Almighty, an Avenger.
- 3:5. From Allah, verily nothing is hidden on earth or in the heavens.
- 3:6. He it is Who shapes you in the wombs as He wills. There is no god but He, the Almighty, the Most Wise.

Allah (ﷻ) begins this soorah by telling us of His divinity and that He is God and there is no god but He; no devotion or worship should be directed to anyone but Him. Everything other than Him that is worshipped is false; Allah is the true God Who has the divine attributes that are inherently implied in these two names. The Ever-Living is the One Who has life in the most perfect sense, which implies all attributes without which life cannot be complete or perfect, such as hearing, seeing, power, strength, greatness, eternal life, and unsurpassable might. The Self-Sustaining and All-Sustaining is the One Who sustains Himself and has no need of any of His creation, and the One Who sustains all others. All created beings need Him to be brought into existence, to be formed and shaped, and to be sustained. He is the One Who controls the affairs of all creatures, body, mind and soul. One aspect of His sustaining and caring for His slaves and showing mercy towards them is that He sent down to His Messenger Muhammad (ﷺ) the Book, which is the greatest and holiest of the Books, containing truth in its stories, commands and prohibitions. What He says is truth and what He ordains is justice. He sent it down in truth so that people would worship their Lord and learn His Book.

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= they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

﴿confirming what came before it﴾ of the previous books. So it is a judge over them; what it confirms is to be accepted and what it refutes is to be rejected. What you find in the Qur'an of rulings that all previous Messengers agreed upon you will find in other books too, and these (previous books) testify that the Qur'an is truly from Allah. But the People of the Book cannot truly believe in their books if they do not believe in the Qur'an; their disbelief in it undermines their belief in their own books.

Then Allah (ﷻ) says: ﴿and He sent down the Torah﴾ to Moosâ ﴿and the Gospel﴾ to 'Eesâ

﴿before this﴾ that is, before the sending down of the Qur'an ﴿as a guide to humankind﴾. The apparent meaning of this phrase is that it refers to everything mentioned previously, that is, Allah sent down the Qur'an, the Torah and the Gospel as a guide to humankind to steer them away from misguidance, so whoever accepts the guidance of Allah is guided, and whoever does not accept it will remain misguided. ﴿and He sent down the criterion [between right and wrong]﴾ that is, definitive arguments, proof and evidence that point to the right path. Thus Allah explains what people need to know, so that the rulings will remain clear and no one will have any excuse or argument for not believing in Allah and His revelations. Hence He says: ﴿Then those who disbelieve in the revelations of Allah﴾ that is, after He has explained them, and made them clear and removed any ambiguity ﴿will suffer a severe punishment﴾ that no one can imagine how severe it is or comprehend its nature.

﴿and Allah is Almighty﴾ that is, powerful, and nothing is beyond Him ﴿an Avenger﴾ against those who disobey Him.

﴿From Allah, verily nothing is hidden on earth or in the heavens﴾. This is an affirmation that His knowledge encompasses all things, manifest and hidden, visible and invisible, including the foetus in the womb that cannot be seen by other created beings, and of which they have no knowledge at the time when He is caring for it in the



best manner and it is developing according to His decree. Hence He says: «He it is Who shapes you in the wombs as He wills», complete or incomplete, beautiful or ugly, male or female.

«the Almighty, the Most Wise».

These verses affirm the divinity of Allah and that it is His alone, and they declare false the divinity of anything other than Him. This is a refutation of the Christians who claimed that 'Eesâ ibn Maryam (ﷺ) was divine. The verses also affirm the perfect life of Allah, Who is self-sustaining and sustains others completely. These two attributes (divinity and perfect life) imply all the other divine attributes, as discussed above. These verses also affirm the great scriptures and tell us that they were a mercy and guidance for people; hence people are divided into those who are guided and those who are not, and those who do not follow the guidance (of these scriptures) will be punished. There is also affirmation of the vastness of Allah's knowledge, and that His will and wisdom always come to pass.



﴿هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ  
فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ  
تَأْوِيلَهُ إِلَّا اللَّهُ ۚ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ ءَامَنَّا بِهِ ۚ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو  
الْأَلْبَابِ ﴿٧﴾ رَبَّنَا لَا تَجْعَلْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ  
﴿٨﴾ رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ ۚ إِنَّكَ اللَّهُ لَا يُخْلِفُ الْوَعْدَ ﴿٩﴾﴾

(سورة آل عمران: ٧-٩)

- 3:7. It is He Who has sent down to you the Book. In it are definitive verses, which are the foundation of the Book; others are ambiguous, but those in whose hearts is deviation follow the part thereof that is ambiguous, seeking [to cause] confusion,

and seeking an interpretation [that suits them]. But no one knows its [true] interpretation except Allah. And those who are firmly grounded in knowledge say: We believe in [the Book]; all of it is from our Lord. None will pay heed except people of understanding.

3:8. Our Lord, do not let our hearts deviate now after You have guided us, and bestow upon us mercy from Yourself; for You are the Bestower.

3:9. Our Lord, You will gather all people on the day of which there is no doubt; for Allah does not break His promise.

The entire Qur'an is definitive, as Allah (ﷻ) says:

﴿...This is a Book, the verses of which are perfected, then explained in detail, from One Who is Most Wise, All-Aware.﴾ (Hood 11: 1)

It is precise, based on clarity, justice and perfection.

﴿...But who could be better in judgement than Allah, for a people who are certain in faith?﴾ (al-Mā'idah 5: 50)

All of it is similar in beauty and eloquence, with some parts confirming others and with similarities in terms of wording and meaning. With regard to the definitive clarity and ambiguity mentioned in this verse, Allah says, in reference to the Qur'an: ﴿In it are definitive verses﴾ that is, their meaning is clear and there is no ambiguity or confusion.

﴿which are the foundation of the Book﴾ that is, they form the basic reference point in the light of which any ambiguous verse is to be understood, and they form the greater part of the Book.

﴿others are ambiguous﴾ that is, the meaning may not be clear to many people, because the wording is very general, or they may be misunderstood by some. To sum up, some of the verses are clear to everyone, and they are the majority that form the reference point for others; and there are other verses which may be unclear to some people. In that case what they must do is refer that which is ambiguous

to that which is definitive, and that which is unclear to that which is clear. In that way, one will find that some parts of the Book confirm others and there will be no contradiction or conflict in meaning. But people are divided into two groups:

﴿but those in whose hearts is deviation﴾ that is, an inclination away from righteousness because of corrupt motives; their aim is to follow misguidance. Their hearts have deviated from the path of guidance. ﴿follow the part thereof that is ambiguous﴾ that is, they forsake what is definitive and clear, and go to that which is ambiguous. Thus they approach the matter backwards, trying to interpret that which is definitive in the light of what they want to understand from the ambiguous verses, which results in confusion.

﴿seeking [to cause] confusion﴾ to those whom they call to follow them, because that which is ambiguous may be interpreted in such a way as to cause confusion due to its ambiguous nature. However, that which is clear and definitive cannot be a cause of confusion, because the true meaning is clear to anyone who seeks to follow the truth.

﴿and seeking an interpretation [that suits them]. But no one knows its [true] interpretation except Allah﴾. There are two opinions among the commentators as to whether the sentence ends with the word ﴿Allah﴾. The majority are of the view that it does end there; others are of the view that it continues, so that what is meant is, “But no one knows its [true] interpretation except Allah and those who are firmly grounded in knowledge.” Both meanings are possible. If interpretation is aimed at finding out the truth about the matter and its real nature, then the correct opinion is to stop at the phrase ﴿except Allah﴾, because Allah has kept knowledge of the true meaning of the ambiguous verses to Himself, as in the case of the exact nature of the attributes of Allah and how they are, and the exact nature of the events that will occur on the Last Day, and so on. These are matters the true nature of which is known only to Allah. It is not permissible to try to understand the nature of these things, because that is something that cannot be

known. Imam Mâlik (may Allah have mercy on him) was asked about the verse:

﴿The Most Gracious rose over the Throne [in a manner that befits His Majesty]﴾. ﴿(Tā Hâ 20: 5)﴾

The questioner said: How did He rise over it? Imam Mâlik said: The rising over is known (in linguistic terms), how (with regard to Allah) is not known, belief in it is obligatory, and asking about its nature is an innovation (bid'ah).

Something similar may be said concerning all the divine attributes to one who asks how they are; he should be told something similar to what Imam Mâlik said: that the attribute is known, but how it is, is not known; believing in it is obligatory and asking about its nature is an innovation. Allah has told us of it but He has not told us how it is. So we must be content with the limit that He has set for us. But those who have devious inclinations seek out these ambiguous and unclear matters and seek to discuss that which does not concern them; they put effort into trying to understand that which we cannot comprehend, because no one knows it except Allah. Those who are firmly grounded in knowledge believe in it, but they leave the meaning to Allah; they leave it to Him and thus are safe. However, if what is meant by interpretation is explanation and clarification, then the correct view is to connect ﴿those who are firmly grounded in knowledge﴾ to ﴿Allah﴾. Thus we may understand that interpreting that which is ambiguous in the light of that which is definitive, and removing the ambiguity, is a process that no one knows except Allah and those who are well grounded in knowledge. Hence they believe in it and refer it to the definitive texts and say: ﴿all of it﴾, both the definitive and ambiguous texts ﴿is from our Lord﴾, and there can be no contradiction in that which is from Him; rather it is harmonious, and some parts of it confirm and support one another. This points to an important major principle, which is that if they know that all of it is from Allah, and they are not sure about the exact meaning of

an ambiguous verse, they know for certain that it is to be referred to the definitive verses, even if they do not know how to go about doing that. As Allah encourages people to submit to Him and believe in His rulings, and He has warned against following that which is ambiguous, He says:

﴿None will pay heed﴾ that is, no one will understand the admonition of Allah and accept His advice and teachings except ﴿people of understanding﴾ that is, people of sound reasoning, who are the best of people and the elite among the sons of Adam. The admonition reaches their minds, so they pay attention to what will benefit them and they do it, and they take note of what will harm them and they avoid it. But in the case of others, they are like dross in which there is no benefit and which produces nothing. No rebuke or reminder will benefit them because they are devoid of reason.

Then Allah (ﷻ) tells us about those who are firmly grounded in knowledge: they call upon Him and say: ﴿Our Lord, do not let our hearts deviate now after You have guided us﴾ that is, do not cause our hearts to incline away from the truth out of ignorance or stubbornness on our part; rather cause us to follow the straight path, to be guided and to guide others; make us steadfast in adhering to Your guidance and keep us safe from that which those who deviate suffer

﴿and bestow upon us mercy from Yourself﴾ that is, grant mercy by means of which You guide us to that which will help us to do good and will protect us from evil

﴿for You are the Bestower﴾ that is, You give in abundance and are very kind; Your generosity reaches all created beings.

﴿Our Lord, You will gather all people on the day of which there is no doubt; for Allah does not break His promise﴾. He will requite them for their deeds, both good and bad. Allah (ﷻ) praises those who are firmly grounded in knowledge for having seven attributes, which are the key to happiness. They are:

- 1- Knowledge which is the way to reach Allah, for it explains His rulings and laws.
- 2- Deep knowledge, which does not refer to merely having some knowledge. Rather the one who has deep knowledge is the scholarly person who has certain knowledge and practises precise scholarship. Allah has taught him the apparent and hidden meanings (with regard to the rulings and so on). He is deeply immersed in the wisdom of Sharia in terms of knowing, shaping his character and acting upon it.
- 3- Allah describes such people as believers in His Book in its entirety, for they refer that which is ambiguous to that which is definitive. ﴿We believe in [the Book]; all of it is from our Lord﴾.
- 4- They ask Allah for well-being and protection from that which those who deviate suffer.
- 5- They acknowledge the blessings of Allah for having bestowed guidance upon them, as they say: ﴿Our Lord, do not let our hearts deviate now after You have guided us﴾.
- 6- Nevertheless, they ask Him for His mercy which leads to all that is good and wards off all that is evil. They seek His mercy by virtue of His name the Bestower (al-Wahhâb).
- 7- Allah tells us of their faith and certainty in the Day of Resurrection, and their fear of Him. This is what should motivate them to strive to protect themselves from falling into error.

Then Allah (ﷻ) says:



﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ﴾ (٦) ﴿كَذَٰبِ ۖ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِنْ قَبْلِهِمْ ۖ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ﴾ (١١) ﴿قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ

جَهَنَّمَ وَيَنْسَ الْمِهَادُ ﴿١٢﴾ قَدْ كَانَ لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي  
 سَبِيلِ اللَّهِ وَأُخْرَى كَافِرَةٌ يَرَوْنَهُمْ مِنْ لَدُنْهُمْ رَأَى الْعَيْنُ وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ  
 مَنْ يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِقَوْمٍ الْأَبْصَارِ ﴿١٣﴾ (سورة آل عمران: ١٠-١٣)

- 3:10. As for those who disbelieve, neither their wealth nor their children will avail them at all against Allah; it is they who will be fuel for the fire,
- 3:11. as was the case with the people of Pharaoh and those who came before them. They rejected Our signs, and Allah seized them because of their sins. For Allah is severe in punishment.
- 3:12. Say to the disbelievers: You will be defeated and driven together to hell – what a wretched resting-place.
- 3:13. There has already been for you a sign in the two groups that met [in combat]: one was fighting in the cause of Allah, the other disbelieving [in Allah]; they saw them with their own eyes twice their number. But Allah supports with His help whomever He wills. In this is a lesson for those who have insight.

Here Allah tells us that those who disbelieve in Him and His Messengers, and reject His religion and His Book, are deserving of punishment, and indeed the most severe punishment, for their disbelief and their sins; their wealth and their children will not avail them at all, even though in this world they may be useful in warding off some of these calamities that may befall them. They say:

﴿...We are more abundant in wealth and children, and we are not going to be punished.﴾ (Saba' 34: 35)

– but on the Day of Resurrection there will appear to them from Allah that which they had not reckoned on.

﴿The evil consequences of what they have earned will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.﴾ (az-Zumar 39: 48)

Children and wealth will have no value before Allah; rather what will benefit a person will be his faith in Allah and his righteous deeds, as Allah (ﷻ) says:

﴿It is not your wealth or your children that bring you nearer to Us; but those who believe and do righteous deeds – it is they who will have a multiple reward for their deeds, and they will dwell secure in the high places in paradise.﴾ (Saba' 34: 37)

Here Allah tells us that the disbelievers are the fuel of hellfire, and they are the ones who will remain therein forever. That is the situation in which Allah says that no wealth or children will avail the disbelievers at all. This is the way in which Allah dealt with previous nations, as happened to Pharaoh, those who came before him and those who came after him of transgressors and tyrants, who had much wealth and many troops under their control, when they disbelieved in the signs of Allah and stubbornly denied the message that the Messengers brought. Allah seized them because of their sins, on the basis of justice on His part, not injustice. Allah punishes severely those who do that which incurs the punishment, namely disbelief and sins of various types and degrees of severity.

﴿Say﴾ O Muhammad (ﷺ) ﴿to the disbelievers: You will be defeated and driven together to hell – what a wretched resting-place﴾. This indicates that the believers will prevail; it is also a warning to the disbelievers. And it came to pass as Allah foretold; He granted victory to the believers over their enemies, the disbelievers among the polytheists, Jews and Christians, and He will continue to do this for His believing slaves and troops until the Day of Resurrection. In this there is a lesson; it is one of the visible miracles of the Qur'an. Allah tells us that in addition to being defeated in this world, the disbelievers will also be gathered on the Day of Resurrection in the abode of perdition. This is what they have brought upon themselves, and what a wretched resting-place and bad recompense will be theirs.



«There has already been for you a sign» that is, a great lesson «in the two groups that met [in combat]» on the day of Badr «one was fighting in the cause of Allah» namely the Messenger (ﷺ) and his Companions «the other disbelieving [in Allah]» namely the disbelievers of Quraysh who came out of their homes in insolence and arrogance, aiming to show off and to bar people from the path of Allah. Allah brought the two groups together at Badr, and the polytheists were many times greater in number than the believers. Hence Allah says: «they saw them with their own eyes twice their number» that is, the believers saw that the disbelievers were much more numerous than them, double their number or more; this is confirmed by the words «with their own eyes». But Allah helped and supported the believers, so they defeated (the enemy), killed their leaders and captured many of them. That only came about because Allah supports those who support His cause and humiliates those who disbelieve in Him. In this there is a lesson for those who have insight and sound reasoning, that the group that prevails is in the right and the other group is in the wrong; otherwise if one only examines and compares the number and arms of the two sides as they appear to be, he will be certain that it is impossible for this small group to prevail over this large group. But in addition to these visible means, there are greater means that lie beyond them and cannot be comprehended except by people of insight, who believe in Allah, put their trust in Him and have the confidence that He will suffice. Those greater means are His help and support that He gives to His believing slaves against His disbelieving enemies.



﴿رُئِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ

الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَقَابِ ﴿١٤﴾ قُلْ أَوْتَيْتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ  
 اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ  
 وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿١٥﴾ الَّذِينَ يَقُولُونَ رَبَّنَا  
 إِنَّا أَعْمَأْنَا فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ ﴿١٦﴾ الصَّابِرِينَ وَالصَّادِقِينَ  
 وَالْقَانِتِينَ وَالْمُنْفِقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾ (سورة آل عمران: ١٤-١٧)

(١٧)

- 3:14. Fair-seeming to men is the love of pleasures, such as women and sons, heaped-up hoards of gold and silver, fine horses, and livestock and well-tilled land. These are the enjoyments of the life of this world; but with Allah is the best place to return to.
- 3:15. Say: Shall I tell you of something better than that? For those who are pious, there are gardens with their Lord, through which rivers flow, where they will abide forever, with pure spouses and the good pleasure of Allah. Allah is fully aware of His slaves,
- 3:16. those who say: Our Lord! We have indeed believed; forgive us, then, our sins, and protect us from the punishment of the fire:
- 3:17. Those who are patient, those who are truthful, those who are truly devout, those who are charitable, those who pray for forgiveness before dawn.

Here Allah tells us that love of worldly pleasures has been made fair-seeming to people. The things mentioned are singled out because they are the greatest pleasures in this world, and others are secondary to them. Allah (ﷻ) says:

﴿Verily, We have made all that is on earth as an adornment for it...﴾  
 (al-Kahf 18: 7)

As the things mentioned have been made fair-seeming to them, because of the excitement they generate, people become attached to them and their hearts become inclined to them, therefore they were

divided into two groups according to their attitude towards these things. One group made pursuit of these things their main aim, thus it became the focal point of their thoughts, ideas and actions both visible and hidden, and it distracted them from the purpose for which they were created; they became like grazing animals, enjoying these pleasures and indulging their desires, not caring in what manner they acquired these things or disposed of them. For these people, these things became a cause of their ending up in the realm of suffering and torment. The second group understood the purpose of these things and realised that Allah has made them as a test and a trial for His slaves, so that it may be known who will give precedence to obeying and pleasing Him over his own pleasures and desires. In this case, they have made it a means of attaining success in the hereafter, and they enjoy what they enjoy in a manner that helps them to obey Him. Physically they are dealing with these things but their focus of mind is on something else. They understand that these things are as Allah says: «the enjoyments of the life of this world», so they take them as a means of reaching the hereafter and their *ḥasanāt* (righteous deeds) increase thereby, thus giving them provision to help them in their journey towards their Lord.

This verse offers consolation to the poor who cannot afford these pleasures that the rich can afford. It is also a warning to those who are deceived by them and get carried away, and it discourages people of intelligence from pursuing them. This is followed by mention of the permanent abode and ultimate destination of the pious and righteous; Allah tells us that it is better than what is mentioned here, because in it there are lofty gardens with elegant dwellings and high chambers, various kinds of trees bearing all kinds of fruit, flowing rivers that will go wherever they want, and pure spouses who are free of any dirt, impurity or faults, visible or hidden; they will abide therein forever, thus their joy will be complete. Moreover, they will attain the pleasure

of Allah which is the greatest blessing. Compare this sublime abode with the ignoble realm, then choose for yourself which is better.

﴿Allah is fully aware of His slaves﴾ that is, He knows what they have of good qualities and bad qualities, and what is best suited to their condition, so He helps whomever He wills among them and He leaves whomever He wills to his own devices.

Allah describes paradise perfectly, and He describes those who deserve it, namely those who fear Him by doing what He has enjoined and refraining from what He has forbidden. Part of their supplication is: ﴿Our Lord! We have indeed believed; forgive us, then, our sins, and protect us from the punishment of the fire﴾. They seek to draw closer to Allah by virtue of His favour upon them, as He guided them to believe, and they beseech Him to forgive them for their sins and to protect them from the evil consequences thereof, which is the punishment of the fire. Then He discusses further the nature of their piety or fear of Him:

﴿Those who are patient﴾ that is, they are steadfast in doing that which Allah loves of acts of obedience, and in refraining from disobedience towards Him; they bear with patience the divine decrees that cause them pain

﴿those who are truthful﴾ that is, sincere in faith and truthful in all they do and say

﴿those who are charitable﴾ and spend from that which Allah has provided to them on various causes to help the needy among their relatives and others

﴿those who pray for forgiveness before dawn﴾. Among their praiseworthy characteristics is their thinking little of themselves; they do not regard themselves as good enough or as being of any status; rather they regard themselves as sinners who fall short, so they seek forgiveness from their Lord and look for the times when supplications are more likely to be answered, such as the time before dawn. Al-Ḥaṣan said, “They extended their (night) prayers until dawn,

then they sat asking their Lord for forgiveness.” This passage speaks of how people are inclined towards the life of this world, then points out that it is nothing more than conveniences that will soon come to an end; this is followed by a description of paradise which is filled with delights. Thus the contrast between this world and the hereafter, and the superiority of the hereafter over this world, is highlighted, in order to point out that people should give precedence to the hereafter and strive for it. The people of paradise are described as pious, then the characteristics of piety are outlined so that one may measure oneself against that and see whether he is one of the people of paradise or not.



﴿ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَالِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴾ (١٨) إِنَّ الَّذِينَ عِنْدَ اللَّهِ الْأَسْلَمُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ وَمَنْ يَكْفُرْ يَتَّيْتُ اللَّهُ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٩﴾ فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَنِ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيَّةَ أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ ﴿٢٠﴾ (سورة آل عمران: ١٨-٢٠)

- 3:18. Allah bears witness that there is no god but He, as do His angels and people of knowledge; He is the upholder of justice. There is no god but He, the Almighty, the Most Wise.
- 3:19. Verily the true religion in the sight of Allah is Islam. Those who were given the scripture did not differ except after knowledge had come to them, out of mutual envy and rivalry. But if any disbelieve in the revelations of Allah, then Allah is swift in reckoning.
- 3:20. So if they dispute with you, say: I have submitted my whole self to Allah and so have those who follow me. And say to those who were given the scripture and to the unlettered: Do

you [also] submit yourselves? If they do, then they are rightly guided, but if they turn away, your duty is only to convey the message. Allah is fully aware of His slaves.

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This is an affirmation from Allah (ﷻ) of His oneness (tawḥeed) in the strongest terms, because it is the testimony of Allah Himself and of the best of His creation, namely the angels and the people of knowledge. The testimony of Allah is based on definitive proof and evidence that point to His being one and that there is no God but He; the type of evidence that is found in the universe and in people's own creation points to this great principle (that there is only one God). If there was no evidence other than the fact that no one affirms His oneness but Allah supports him against the polytheists who deny His oneness, His great grace in that there is no blessing that people enjoy but it is from Him, the fact that no one could ward off harm except Him, and that all people are unable to bring benefits or cause harm to themselves or others – then this would be definitive proof of the oneness of Allah and the invalidity of associating others with Him. As for the testimony of the angels to that effect, we learn it from what Allah has told us about it and what His Messengers have told us. As for the testimony of the people of knowledge, that is because they are the reference point to be consulted in all religious matters, especially the most important, greatest and noblest matter, namely affirming the oneness of Allah (tawḥeed). All of them, from the first one to the last, agreed on that, called people to it and showed them the way that leads to it. So people are obliged to adhere to this matter (tawḥeed), concerning which testimony was given, and to act upon it. This indicates that the noblest of matters is knowledge of tawḥeed, because Allah has testified to it Himself and the best of His creation have also testified to it; testimony can only be based on knowledge and certainty. This indicates that whoever has not reached that level in knowledge of tawḥeed is not one of the people of knowledge.

This verse highlights the importance of knowledge from many angles, such as the following:

- Allah singled them (the people of knowledge) out for the honour of testifying to the most important matter to which anyone may testify (namely tawḥeed).
- Allah mentioned their testimony alongside His own and that of the angels, which is sufficient honour.
- He describes them as people of knowledge, as they are the ones who are carrying this knowledge.
- He describes them as witnesses and proof against people, and made it binding upon people to adhere to the matter that was witnessed; thus Allah made them the cause of people adhering to belief in His oneness, so whoever follows that, the scholars will get part of the reward for it. This is the bounty of Allah that He bestows upon whomever He will.
- The fact that He includes the people of knowledge among the witnesses implies that they are praiseworthy and of good character, and that they are trustworthy and able to take care of that which He entrusted to them (namely affirmation of His oneness). As He affirmed His oneness, He also affirmed His justice and said: ﴿He is the upholder of justice﴾ that is, He is always just and fair in all His actions and in the disposal of His slaves' affairs. He is indeed on a straight path in what He enjoins and forbids, and what He creates and decrees. Then He reiterates the affirmation of His oneness: ﴿There is no god but He, the Almighty, the Most Wise﴾.

It should be noted that this principle, which is affirmation of the oneness of Allah and worshipping Him alone, is supported by textual evidence and by rational evidence, thus it becomes clearer than daylight to those who have deep insight.

With regard to textual evidence, everything in the Book of Allah and the Sunnah of His Messenger (ﷺ) that enjoins and affirms belief

in His oneness, and speaks of loving those who believe in it and hating those who do not believe in it, punishing them (the disbelievers), and condemns polytheism and those who believe in it, comes under the heading of textual evidence; almost the entire Qur'an affirms that. With regard to rational evidence, that may be understood just by thinking, contemplating and pondering, the Qur'an refers to that and points out much of this evidence.

One of the most important principles is acknowledging the Lordship (ruboobiyah) of Allah. The one who realises that He is the Creator, Provider and Controller of all things will reach the conclusion that He is the only One Who is to be worshipped, and worship should be directed only to Him. As this is the clearest and most important of matters, Allah (ﷻ) reiterates this evidence frequently in His Book. Another example of rational evidence that Allah is the only One to be worshipped, to the exclusion of all others, is that He alone bestows blessings and wards off harm. The one who realises that blessings, both apparent and hidden, great and small, come from Allah and that there is no harm, hardship or distress but He is the only One Who can ward it off, and that no one in creation has the power to bring benefit to or ward off harm from himself, let alone anyone else, will reach the certain conclusion that worshipping anything other than Allah is the falsest of falsehood and that worship should only be for the only One Who can bring benefits and ward off harm. Hence Allah often highlights this point in His Book. A further example of rational evidence to that effect is what Allah has told us about other deities that were worshipped instead of Him: they have no power to bring benefit or cause harm; they cannot help anyone else or even help themselves; they have no power of hearing and seeing; even if it is assumed that they can hear, it would avail them nothing; and they have other attributes which are indicative of their utter imperfection. What Allah has told us about Himself, of His majestic attributes, sublime actions, might, power and other attributes may be known



from textual and rational evidence. The one who truly knows that knows that it is not befitting or appropriate to worship any but the Almighty Lord to Whom belong all perfection, all glory, all praise, all might and all pride; it is not befitting to worship created beings that are subject to control, imperfect, deaf and dumb, and have no understanding. Further rational evidence to that effect is found in what people see with their own eyes in the past and at present of how Allah honours those who affirm His oneness, and humiliates and punishes those who associate others with Him. That is because Allah has made affirming His oneness a means of attaining all that is good and warding off all that is harmful in both spiritual and worldly terms. He has made associating others with Him and disbelief a means of incurring punishment in both spiritual and worldly terms. Hence when He mentions the stories of the Messengers and their interactions with nations who were obedient or disobedient, and He tells us about the punishment of the disobedient and the salvation of the Messengers and those who followed them, after each story He says:

﴿...Surely, in that there is a sign...﴾ (*al-Baqarah* 2: 248)

– that is, a lesson that may be understood by those who reflect, for they will understand that belief in His oneness is the only way to attain salvation, and failure to do that leads to doom. This is the main rational and textual evidence that points to this important principle. Allah mentions it a great deal in His Book in various ways, so that the one who chooses faith will do so on the basis of clear evidence, and the one who chooses disbelief would do so despite the evidence that had been made clear to him. To Allah be all praise and thanks.

Then He affirms that He is the True God Who deserves to be worshipped, and He explains the religion through which people should worship Him and submit to Him; that is Islam, which is submission to Allah by declaring His oneness and obeying Him. This is the religion to which His Messengers called people and which is prescribed in His Books. No other religion is accepted from anyone. It is the religion

that is based on sincerity towards Him in terms of love, fear, hope, turning to Him, beseeching Him and following His Messenger in all of that. This is the religion of all the Messengers; anyone who follows them is on their path. The People of the Book only differed after their Books had come to them, urging them to unite in following the religion of Allah, but they only differed out of enmity, envy and rivalry amongst themselves. Otherwise there had come to them the greatest reason that should have motivated them to follow the truth and give up dissent. This was the result of their disbelief, hence Allah (ﷻ) said: ﴿Those who were given the scripture did not differ except after knowledge had come to them, out of mutual envy and rivalry. But if any disbelieve in the revelations of Allah, then Allah is swift in reckoning﴾. Allah will requite each person for his deeds, especially those who abandon the truth after having come to know it. Such a one deserves the stern warning and the painful punishment.

Then Allah (ﷻ) commanded His Messenger (ﷺ), when debating with the Christians and others who preferred a religion other than Islam, to say to them: ﴿I have submitted my whole self to Allah and so have those who follow me﴾ that is, I and those who followed me have affirmed and testified and submitted our own selves to our Lord; we have forsaken any religion other than the religion of Islam and we are certain that they (other religions) are false. This is aimed at making them lose hope of winning you over to their religion and reinforcing your beliefs when you come across specious arguments. It also offers proof to the one who is confused, because, as stated above, Allah referred to the testimony of the people of knowledge among His slaves to His oneness, so that they may provide evidence against others. The leader of the people of knowledge, the best of them and the most knowledgeable is our Prophet Muhammad (ﷺ), then after him come his followers of different levels. They are possessed of sound knowledge and mature thinking that is unmatched by anyone else; no one else even comes close to it. Once the oneness of Allah and

His religion, to which the best and most knowledgeable of creation (the Prophet ﷺ) devoted himself, are proven on the basis of clear evidence, certainty will be attained and all doubts and uncertainty will be dispelled, and one will realise that all other religions are false. Hence Allah says: ﴿And say to those who were given the scripture﴾, namely the Christians and the Jews ﴿and to the unlettered﴾ namely the polytheists among the Arabs and others: ﴿Do you [also] submit yourselves? If they do﴾ that is, if they believe the same as you believe, ﴿then they are rightly guided﴾ as you are rightly guided, and they become your brothers with the same rights and duties as you have. ﴿but if they turn away﴾ from Islam, and are content with other religions, ﴿your duty is only to convey the message﴾ and your reward is due from your Lord. Proof has been established against them and there is nothing left after that but the requital of punishment for their sins. Hence Allah says: ﴿Allah is fully aware of His slaves﴾.



﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيَّ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ  
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ  
﴿١١﴾ أُولَٰئِكَ الَّذِينَ حِطَّتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ  
نَاصِرِينَ ﴿١٢﴾﴾ (سورة آل عمران: ٢١-٢٢)

- 3:21. As to those who reject the revelations of Allah and unjustifiably slay the Prophets, and slay those of humankind who enjoin justice among the people, give them the tidings of a painful punishment.
- 3:22. They are those whose deeds will come to nothing in this world or in the hereafter and they will have no helpers.

These are the ones of whom Allah tells us, in this verse, that they are the worst of people in terms of sin, and what sin can be worse than rejecting the revelations of Allah which are definitive proof of the truth? Those who reject them are the worst in terms of disbelief and stubbornness; they killed the Prophets of Allah who have the greatest rights over people after Allah, for Allah enjoined that they should be obeyed, believed, respected, honoured and supported. But these people did the opposite of that; they also killed those who enjoined justice upon people, which is enjoining what is good and forbidding what is evil, which in fact is kindness and sincerity to the ones to whom this advice is addressed. But they responded in the worst manner, and thus they deserve the worst punishment for this evil offence; that is the most indescribably painful and severe punishment, one that hurts bodies, hearts and souls. Moreover, their deeds are rendered invalid because of what their hands have earned and they will have no one to help them against the punishment of Allah or to ward off His wrath and punishment in the slightest. Rather, they will lose hope of all good, and everything that is evil or harmful will befall them. This applies to the Jews and others like them, whom Allah has cursed for their audacity against Allah, His Prophets and His righteous slaves.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ ﴿٢٣﴾ ذَلِكَ بِأَنَّهُمْ قَالُوا لَن نَّمَسَّنَا النَّارَ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْعَلُونَ ﴿٢٤﴾ فَكَيْفَ إِذَا جُمِعْتَهُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٥﴾﴾ (سورة آل

عمران: ٢٣-٢٥)

- 3:23. Have you not seen those who have been given a portion of the Book? They are invited to the Book of Allah, so it may judge between them, but a group of them turn away in aversion.
- 3:24. That is because they say: The fire will only touch us for a few days. Thus the lies they fabricated have deceived them with regard to their own religion.
- 3:25. But how [will they fare] when We gather them together on a day about which there is no doubt, and each soul will be paid in full for what it has earned, and none will be wronged?

Here Allah tells us about the People of the Book whom Allah blessed with His Book. It was incumbent upon them to be those who most closely adhered to it and were quickest to submit to its rulings. But, Allah tells us, when they are called to comply with the ruling of the Book, some of them turn away in aversion; they turn away physically and mentally. That is the utmost criticism which contains an implicit warning to us, lest we do what they did, in which case we would be subject to the same criticism and punishment. Rather what is required of everyone, if he is called to the Book of Allah, is to hear and obey, and submit, as Allah (ﷻ) says:

﴿The only response of the believers, when they are called to Allah and His Messenger so that he may judge between them, is to say: We hear and we obey...﴾ (an-Noor 24: 51)

The reason why the People of the Book were deceived into such audacity in disobeying Allah is that they said: ﴿The fire will only touch us for a few days. Thus the lies they fabricated have deceived them with regard to their own religion﴾. They fabricated these words and thought that they were true, so they based their actions on that and did not refrain from falling into sin, because they had developed wishful thinking; they were deceived by thinking that their ultimate destiny was paradise, but they were lying for that was no more than lies and fabrications. Rather their ultimate destiny is the worst of

destinies, and the consequences of their actions will be extremely severe. Hence Allah (ﷻ) says:

﴿But how [will they fare] when We gather them together on a day about which there is no doubt﴾ that is, how will they be when they are faced with the evil consequences of their deeds on that day? Their situation will be indescribably and unimaginably awful, because that day is the day when all people will be paid in full for what they earned; the requital will be on the basis of justice, not injustice. It is already established that the requital will be in accordance with the deeds. We have seen above that some of their deeds indicate that they will be among those who are most severely punished.



﴿قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تُؤْتِي الْمَلِكَ مَن تَشَاءُ وَتَنْزِعُ الْمَلِكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُولِجُ اللَّيْلَ فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَن تَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾﴾ (سورة آل عمران: ٢٦-٢٧)

- 3:26. Say: O Allah, Lord of all dominion, You grant dominion to whomever You will, and You take away dominion from whomever You will; You grant honour to whomever You will, and You humiliate whomever You will. In Your Hand is all good. Verily, You have power over all things.
- 3:27. You cause the night to encroach upon the day, and the day to encroach upon the night; You bring forth the living from the dead, and You bring forth the dead from the living; and You grant provision to whomever You will without measure.

Here Allah says to His Prophet (ﷺ): ﴿Say: O Allah, Lord of all dominion﴾ that is, You are the Sovereign, the Lord of all realms; absolute possession and control is only for You; all realms, in heaven

and on earth, are Yours and all control is Yours. Then Allah highlights some of the ways in which He alone controls all affairs, as He says: ﴿You grant dominion to whomever You will, and You take away dominion from whomever You will﴾. This indicated that Allah (ﷻ) would take away dominion from Caesar and Chosroes and those who followed them, and would give it to the Ummah of Muhammad (ﷺ). And Allah did indeed do that, to Him be praise. Dominion may be granted or taken away in accordance with the will of Allah (ﷻ). This does not contradict the laws of cause and effect, whether in universal or religious terms, that what Allah has decreed should be the means of attaining, keeping or losing dominion. All of that is connected to the will of Allah, and there is no cause or measure that can lead independently to the effect; rather all causes are connected to the divine will and decree. Among the causes that Allah has decreed should be means of attaining dominion are faith and righteous deeds, unity among the Muslims, preparing whatever weapons can be acquired, being patient and avoiding division. Allah (ﷻ) says:

﴿Allah has promised those among you who believe and do righteous deeds that He will surely make them successors [to power] in the land, as He made those before them successors...﴾ (an-Noor 24: 55)

Thus Allah tells us that faith and righteous deeds are the means of attaining power, as mentioned in this verse. Allah says:

﴿...He it is Who strengthened you with His help and with [the support of] the believers. He brought their hearts together...﴾ (an-Anfāl 8: 62-63)

﴿O you who believe, when you meet an [enemy] troop, stand firm and remember Allah much, so that you may triumph. And obey Allah and His Messenger, and do not dispute, lest you lose heart and your strength desert you. And be steadfast, for Allah is with those who are steadfast.﴾ (al-Anfāl 8: 45-46)

Here Allah tells us that the unity and steadfastness of the believers, and their avoidance of division, are the means of attaining victory over their enemies. If you study the history of Muslim nations, you will find that the main cause of their decline is drifting away from Islam and division amongst themselves, which encouraged their enemies to attack them and made them turn against one another.

Then Allah says: ﴿You grant honour to whomever You will﴾ by virtue of his obedience to You ﴿and You humiliate whomever You will﴾ because of his disobedience towards You.

﴿Verily, You have power over all things﴾ and nothing is beyond You; rather all things are under Your control and power.

﴿You cause the night to encroach upon the day, and the day to encroach upon the night﴾ that is, You cause the one to encroach upon the other, and vice versa, which results in the change of seasons, light, sunshine, shade, stagnation and spreading out. This is one of the greatest signs of Allah's might, greatness, wisdom and mercy.

﴿You bring forth the living from the dead﴾, such as the chicken from the egg, trees and crops from the seeds, the believer from the disbeliever

﴿and You bring forth the dead from the living﴾ such as the egg from the bird, the seed from the tree, the grain from the crop, the disbeliever from the believer. This is the greatest sign of Allah's might, which demonstrates that all things are subjugated and are controlled, and nothing has any control over anything. The fact that Allah (ﷻ) created opposites, and created some things from their opposites, indicates that all things are subjugated to His control.

﴿and You grant provision to whomever You will without measure﴾ that is, You grant abundant provision to whomever You will, from sources he never thought of and never earned anything from them before.





﴿لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَخَفُوا مِنْهُمْ تَقَةً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ﴾ (٢٨) قُلْ إِنْ تَخَفُوا مَا فِي صُدُورِكُمْ أَوْ بُشِّرُوا بِمَا عَلَّمَهُ اللَّهُ وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُخَضَّرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٣٠﴾ (سورة آل عمران: ٢٨-٣٠)

- 3:28. Let not the believers take for allies disbelievers instead of believers, for anyone who does that has no connection with Allah at all, except when you need to protect yourselves from them. Allah admonishes you to fear Him, for to Allah is the return [of all].
- 3:29. Say: Whether you conceal what is in your hearts or disclose it, Allah knows it all: He knows what is in the heavens and what is on earth. And Allah has power over all things.
- 3:30. On the day when every soul will find itself faced with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah admonishes you to fear Him. And Allah is Most Compassionate towards His slaves.

Here Allah forbids the believers to take the disbelievers as allies, close friends or supporters, seeking their help in any matter pertaining to the Muslims, and He issues a stern warning against doing that: «anyone who does that has no connection with Allah at all» that is, he is cut off from Allah and has no share in the religion of Allah, because taking disbelievers as allies and close friends is contradictory to faith. That is because faith enjoins taking Allah and His close friends, the

believers, as allies, helping one another to establish the religion of Allah and fighting in jihad against His enemies. Allah (ﷻ) says:

﴿The believers, men and women, are allies of one another...﴾  
(at-Tawbah 9: 71)

So whoever takes the disbelievers as allies instead of the believers, aligning himself with those who want to extinguish the light of Allah and persecute His close friends, has left the party of the believers and joined the party of the disbelievers. Allah (ﷻ) says:

﴿...Whoever among you takes them as allies is indeed one of them...﴾  
(al-Mâ'idah 5: 51)

This verse indicates that we should keep our distance from the disbelievers, not mix with them, befriend them, incline towards them or trust them; the disbeliever should not be appointed to a position of authority over the Muslims and his help should not be sought in matters pertaining to the public interests of the Muslims.

﴿except when you need to protect yourselves from them﴾ that is, when you fear for your lives, then it is permissible to do that which will protect you by saying or making a show of that which will bring about protection.

﴿Allah admonishes you to fear Him﴾ that is, do not expose yourselves to His wrath by committing sins for which He will punish you.

﴿for to Allah is the return [of all]﴾ that is, all people will return to Him on the Day of Resurrection, when He will examine their deeds, bring them to account for them, and requite them accordingly. So beware of doing abhorrent deeds that will incur punishment; rather do that which will bring reward. Then Allah tells us of the vastness of His knowledge, which encompasses what is in their hearts in particular, and what is in heaven and on earth in general; and of the perfect nature of His power, which indicates that people should strive to purify their hearts and bear in mind the knowledge of Allah at all times, so that

the individual will feel too shy before his Lord to let Him see his heart filled with bad thoughts; rather he will focus his thoughts on that which will bring him closer to Allah, such as pondering a verse of the Qur'an or a hadith of the Messenger of Allah (ﷺ), or thinking of and seeking knowledge that may benefit him, or contemplating the creation and blessings of Allah, or offering sincere advice to the slaves of Allah. It is appropriate, in the context of Allah informing us of His knowledge and power, to speak of what implies the requital for deeds, which will take place on the Day of Resurrection, when people will be requited in full for their deeds. Hence Allah says:

﴿On the day when every soul will find itself faced with all the good it has done﴾ that is, in full and complete, not lacking in the slightest, as Allah (ﷻ) says:

﴿So whoever does an atom's weight of good will see it.﴾ (az-Zalzalah 99: 7)

The word good (*khayr*) refers to everything that brings one closer to Allah of righteous deeds both great and small; similarly, the word evil (*saw'*) refers to everything that incurs the wrath of Allah of bad deeds both great and small.

﴿and all the evil it has done, it will wish there were a great distance between it and its evil﴾, because of its great sorrow and regret. So people should beware of doing evil deeds that will inevitably lead to great regret, and give them up in this world whilst they are still able to do so, before one says:

﴿...Alas! I neglected my duty towards Allah...﴾ (az-Zumar 39: 56)

﴿On that day, those who disbelieved and disobeyed the Messenger will wish that the earth could be levelled over them...﴾ (an-Nisā' 4: 42)

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger.﴾ (al-Furqān 25: 27)

﴿Then when [such a one] comes to Us, he will say [to his devil companion]: Would that there was between me and you the distance

between east and west. What a wretched companion! ﴿ (az-Zukhruf 43: 38)

By Allah, giving up every desire and pleasure, even if it is difficult to do so in this world, is easier than suffering all these pains and exposure before people (on the Day of Judgement). But because of wrongdoing and ignorance, a person may focus only on the present moment and not have the rational thinking to see the consequences and thus do that which would benefit him in this world and in the hereafter, and refrain from that which will harm him in both realms. Then Allah reiterates the admonition to fear Him, out of kindness and mercy towards us, lest our hearts become hard with the passage of time. This is a combination between encouragement that leads to hope and righteous deeds and warnings that lead to fear of Allah and giving up sin, as He says:

﴿But Allah admonishes you to fear Him. And Allah is Most Compassionate towards His slaves﴾.

We ask Him to bless us with consciousness of Him at all times, so that we will not do that which incurs His wrath and punishment.



﴿قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

﴿(سورة آل عمران: ٣١)﴾

3:31. Say: If you love Allah then follow me; Allah will love you and forgive you your sins: For Allah is Oft-Forgiving, Most Merciful.

This verse speaks of the obligation to love Allah and explains the signs, consequences and fruits thereof.

﴿Say: If you love Allah﴾ that is, you claim this lofty status, above which there is no other, but it is not sufficient to make mere claims;

rather it is essential to be sincere in that claim. The sign of such sincerity is following His Messenger (ﷺ) in all matters, in word and deed, in both major and minor issues of religion, inwardly and outwardly; if an individual follows the Messenger, this indicates that he is sincere in his claim to love Allah (ﷻ), and Allah will love him, forgive his sins, have mercy on him and guide him in all that he does and does not do. But the one who does not follow the Messenger does not truly love Allah, because loving Allah requires him to follow His Messenger; so long as that is not the case, this indicates that that love is not present and that he is lying in his claim. Even if that love did exist, it would not benefit him without fulfilling the necessary conditions. This verse sets the standard against which all people may be measured; the extent to which they follow the Messenger is indicative of their faith and love for Allah, and any shortcoming in that reflects a shortcoming in loving Allah.



﴿ قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ ۖ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴾ (سورة آل

عمران: ٣٢)

3:32. Say: Obey Allah and the Messenger: But if they turn away, Allah does not love the disbelievers.

This is a command from Allah to His slaves in very general terms. The command is to obey Him and His Messenger, by means of which one enters faith and embraces belief in the oneness of Allah; all minor issues regarding actions and words, both visible and hidden, are based on that. Indeed, obedience to Him and to His Messenger includes avoiding that which He has prohibited, because avoiding it in obedience to the command of Allah is part of obeying Him. Whoever obeys Allah and His Messenger, it is they who are the successful.

﴿But if they turn away﴾ that is, if they turn away from obeying Allah and His Messenger, there is no recourse for them except disbelief and obedience to every rebellious devil:

﴿About whom it is decreed that whoever takes him as an ally, he will lead him astray and guide him to the punishment of the raging fire.﴾ (al-Hajj 22: 4)

Hence Allah says: ﴿But if they turn away, Allah does not love the disbelievers﴾; rather He hates them and despises them, and punishes them in the severest manner. It is as if this verse is explaining what it means to follow His Messenger, which is by obeying Allah and obeying His Messenger. This is following in the true sense.



﴿إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ۝۳۳ ذُرِّيَّةَ بَعْضُهَا مِنْ بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝۳۴ إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝۳۵ فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ ۝۳۶ وَإِنِّي سَمِعْتُهَا مَرِيem وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ ۝۳۷ فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا الْعِمْرَابُ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَمْرِؤُكُمْ أَنَّىٰ لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ۝۳۸﴾ (سورة آل

عمران: ۳۳-۳۷)

3:33. Allah chose Adam and Nooh, the family of Ibrâheem, and the family of 'Imrân above all of creation.<sup>23</sup>

3:34. They were descendants one of another. And Allah is All-Hearing, All-Knowing.

<sup>23</sup> Prophet Muhammad (ﷺ) is the best of Allah's creation, and he is included in the family of Ibrâheem mentioned here.

- 3:35. [Remember] when the wife of 'Imrân said: O my Lord, I dedicate entirely unto You what is in my womb, so accept this from me, for You are the All-Hearing, All-Knowing.
- 3:36. When she gave birth, she said: O my Lord, I have given birth to a female! – and Allah knew best what she had given birth to – and the male is not like the female. I have named her Maryam, and I seek refuge with You for her and her offspring from the accursed Shaytân.
- 3:37. Her Lord graciously accepted her and caused her to grow in a good manner, and entrusted her to the care of Zakariyâ. Every time Zakariyâ entered the chamber to see her, he found some provisions with her. He said: O Maryam, where has this come from? She said: From Allah; for Allah grants provision without measure to whomever He will.

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Here Allah tells us about those whom He selected among His close friends, beloved and chosen ones. He tells us that he chose Adam above all other created beings; He created him with His own Hand and breathed into him a spirit created by Him; he instructed the angels to prostrate to him and caused him to dwell in His paradise; He gave him knowledge, forbearance and virtue by means of which he superseded all other created beings. Hence Allah favoured his descendants and said:

﴿We have indeed honoured the sons of Adam, given them means of transportation on land and sea, provided them with good things, and have favoured them above many of those whom We have created.﴾

(*al-Isrâ' 17: 70*)

He chose Nooh and made him the first Messenger to the people of earth, when they began to worship idols, and He gave him patience, perseverance and gratitude that enabled him to call the people to Allah at all times. Hence Allah chose him and brought him close to Him, and He caused the people of earth to drown in response to his

prayer, but He saved him and those who were with him in the laden ark, and made his progeny the survivors. Thus He caused him to be remembered and praised in all eras.

He chose the family of Ibrâheem, who was the close friend of the Most Merciful whom Allah favoured by choosing him to be His close friend. He offered himself to be thrown into the fire, he offered his son to be sacrificed and he offered his wealth to honour his guests. He called people to his Lord, night and day, in private and in public. Allah made him an example to be followed by those who came after him, and He ordained that prophethood and the Book should be among his descendants. All the Prophets who came after him are regarded as being of the family of Ibrâheem, because they were his descendants. Allah singled them out for all kinds of noble traits by virtue of which they were the best of creation. Among them was the leader of the children of Adam, our Prophet Muhammad (ﷺ). Allah (ﷻ) combined in him all the perfect qualities that were scattered among others, and he superseded the first and the last; he is the leader of the Messengers, the chosen one from among the children of Ibrâheem.

Allah chose the family of 'Imrân, who was either the father of Maryam bint 'Imrân, or the father of Moosâ ibn 'Imrân (ﷺ). These families who were mentioned by Allah are the best of creation, and righteousness and guidance were handed down from one generation to another of their descendants. Hence Allah says: ﴿They were descendants one of another﴾ that is, they were connected by bonds of blood ties and sharing similar sublime characteristics, as Allah said, after mentioning a number of Prophets who were members of those great families:

﴿And [We guided] some of their forefathers, progeny and brothers; We chose them and guided them to a straight path.﴾ (al-An'âm 6: 87)

﴿And Allah is All-Hearing, All-Knowing﴾ – He knows who deserves to be chosen, so He chooses him, and who does not deserve to be chosen, so He forsakes him and lets him get carried away (in



misguidance), and causes his doom. This indicates that He chose these people on the basis of what He knew about their characters that made them entitled to receive His generosity and bounty.

The wisdom that we learn from this story about these chosen ones is that we should love them and follow their example, and we should ask Allah to help and guide us as He did for them. We should always strive hard to emulate them and try to acquire their noble characteristics and traits. This is also by virtue of Allah's kindness towards them, that they are praised among the earlier and later generations, which highlights their high status. How great is His generosity and kindness; how many benefits one may attain from staying close to Him. If they had no honour except the fact that the memory of them and their noble attributes is eternal, that would be sufficient honour.

When Allah mentions the virtues of these noble families, He also tells us what happened to Maryam, the mother of 'Eesâ, and how Allah took care of her as she was growing up. He said:

«[Remember] when the wife of 'Imrân» that is the mother of Maryam, «said» when she became pregnant: «O my Lord, I dedicate entirely unto You what is in my womb» that is, I dedicate what is in my womb sincerely for Your sake, to serve You and Your House. «so accept this» that is, this blessed deed «from me, for You are the All-Hearing, All-Knowing»; You hear my prayer and You know my intention. This was when she was still in the uterus and had not yet been born.

«When she gave birth, she said: O my Lord, I have given birth to a female!» It was as if she was hoping that the infant would be male, because he would be more able to offer greater service. In her words there is a kind of apology to her Lord. But Allah said: «— and Allah knew best what she had given birth to» that is, there was no need for her to tell Him; rather He knew about her before her mother knew what she was

﴿and the male is not like the female. I have named her Maryam﴾. This indicates that the male is preferred to the female, and that the child may be named at the time of birth, and that the mother may give the child his or her name, if the father does not object.

﴿and I seek refuge with You for her and her offspring from the accursed Shayṭān﴾. She prayed for her and her offspring, asking Allah to protect them from the accursed Shayṭān.

﴿Her Lord graciously accepted her﴾ that is, He accepted the vow and protected her and her offspring from Shayṭān

﴿and caused her to grow in a good manner﴾ that is, she grew in a good manner physically and in terms of physical well-being and attitude, because Allah made Zakariyā (ﷺ) available to look after her:

﴿and entrusted her to the care of Zakariyā﴾. This was by Allah's kindness towards her, so that she would grow up in the best circumstances. So she grew up worshipping her Lord, and she superseded all women and devoted all her time to the worship of her Lord, remaining in her chamber or prayer place.

﴿Every time Zakariyā entered the chamber to see her, he found some provisions with her﴾ that is, without any effort on her part; rather it was provision that Allah granted to her and with which Allah honoured her. Zakariyā said to her: ﴿...where has this come from? She said: From Allah﴾ that is, by His grace and kindness

﴿for Allah grants provision without measure to whom He will﴾ that is, without any thought or effort on the individual's part. Allah (ﷻ) says:

﴿... Whoever fears Allah, He will grant him a way out [from difficulty], and will provide for him from where he does not expect...﴾ (at-Talâq 65: 2-3)

This verse indicates that miracles and extraordinary events may happen to the close friends of Allah, as has been mentioned in many reports, contrary to denials. When Zakariyā saw what Allah had bestowed upon Maryam and what He had honoured her with of

delicious provision that came to her without any effort on her part, he began to hope for a child himself. Hence Allah (ﷻ) says:



﴿هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ ۝٣٨﴾ فَدَٰثَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بَصَدَقَةٍ مُّصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّٰلِحِيْنَ ۝٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ۖ قَالَ كَذَٰلِكَ ۖ قَالَ اللَّهُ يَفْعَلُ مَا يَشَآءُ ۝٤٠﴾ قَالَ رَبِّ اجْعَلْ لِّيٓ ءَايَةً ۖ قَالَ ءَايَتُكَ ۖ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرَمًا ۖ وَٱذْكُرْ رَبَّكَ كَثِيرًا وَسَبِّحْ بِٱلْعَشِيِّ وَٱلْإِبْكَرِ ۝٤١﴾ (سورة آل عمران: ٣٨-٤١)

- 3:38. Thereupon Zakariyā prayed to his Lord, saying: O my Lord! Grant unto me by Your grace righteous offspring, for You are the One Who hears every prayer.
- 3:39. While he was standing in prayer in the chamber, the angels called unto him: Allah gives you glad tidings of Yaḥyā, who will believe in a word from Allah. He will be a leader and abstinent [from women], a Prophet from among the righteous.
- 3:40. He said: O my Lord, how can I have a son, when old age has overtaken me, and my wife is barren? He said: Thus Allah does whatever He wills.
- 3:41. He said: O my Lord! Give me a sign. He said: Your sign will be that you will not speak to people for three days except through gestures. So remember your Lord often, and glorify Him in the evening and in the morning.

Zakariyā (ﷺ) called upon his Lord, asking Him to bless him with righteous offspring, that is offspring who would be good in behaviour and attitude and well mannered, so that the blessings, both

worldly and spiritual, would be completed by them. Allah answered his prayer; whilst he was standing in his chamber worshipping and beseeching his Lord, the angels called out to him: ﴿Allah gives you glad tidings of Yaḥyâ, who will believe in a word from Allah﴾ that is, in 'Eesâ (ﷺ), because he was created by means of a word from Allah ('Be!' and he was).

﴿He will be a leader﴾ that is, he will have such a beautiful and perfect character that he would be elevated to the position of a noble leader, and matters would be referred to him for advice and decisions.

﴿and abstinent [from women]﴾ that is, he is prevented from intimacy with women because he has no desire for them, as he is preoccupied with serving and obeying his Lord.

﴿a Prophet from among the righteous﴾. What tidings could be greater than tidings of this son with his perfect qualities, who would be a Prophet from among the righteous?

In his great joy, Zakariyâ said:

﴿O my Lord, how can I have a son, when old age has overtaken me, and my wife is barren?﴾ and either of these two matters could be a cause of not being able to have a child, so how about when both are present? But Allah told him that this would be a miracle, as He said: ﴿Thus Allah does whatever He wills﴾. Just as He has decreed that children come into being by various means, including procreation, if He wills to bring them into existence without the usual means, He will do so, because nothing is too difficult for Him. In haste and seeking certainty, Zakariyâ (ﷺ) said: ﴿O my Lord! Give me a sign﴾ that is, a sign that this child will come.

﴿He said: Your sign will be that you will not speak to people for three days except through gestures﴾ that is, your tongue will be prevented from speaking, without there being any physical problem, so you will only be able to communicate by means of gestures; this is a great sign, that you will not be able to speak. This is an amazing contrast: just as He may prevent causes from leading to effects even when

they are present, He may also make things happen without the causes that would lead to them. This serves to demonstrate that all causes and means are subject to His will and decree. So Zakariyâ stopped speaking for three days, and Allah enjoined him to give thanks to Him and remember Him a great deal in the evening and in the morning. Then when he came out from his chamber to the people, he gestured to them that they should glorify Allah in the evening and in the morning, that is, at the beginning and end of the day.



﴿وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ﴿٤٢﴾ يَمْرُؤُا اقْنُتِي لِرَبِّكِ وَاسْجُدِي وَارْكَعِي مَعَ الرَّاكِعِينَ ﴿٤٣﴾ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُ أَفْلَهُمْ أَنْهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ﴿٤٤﴾﴾ (سورة آل عمران: ٤٢-٤٤)

- 3:42. And [remember] when the angels said: O Maryam! Allah has chosen you and purified you – chosen you above the women of all nations [of her own time].
- 3:43. O Maryam, worship your Lord devoutly; prostrate and bow [in prayer] with those who bow.
- 3:44. This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; you were not with them when they cast lots with their pens, [to decide] who, from among them, should be the guardian of Maryam. Nor were you with them when they disputed about it.

Here Allah speaks of the virtue and high status of Maryam, and tells us that the angels addressed her and told her their message, saying:

﴿O Maryam! Allah has chosen you and purified you﴾ from imperfections that could undermine your good character ﴿chosen you above the women of all nations﴾. The first choosing is because of her praiseworthy characteristics and righteous deeds; the second choosing is because she was favoured above the women of all nations, meaning that she was favoured either above the women of all nations of her own time, or in general terms, even though in the latter case some other women shared that status with her, such as Khadeejah, ‘Â’ishah and Fâtimah (*raḍiya Allāhu ‘anhunna* – may Allah be pleased with all of them). Thus the fact that other women were also chosen later on does not contradict what is mentioned in this verse about Maryam. When the angels told her that Allah had chosen her and purified her, that was a great blessing and gift that required her to give thanks. Hence the angels said to her:

﴿O Maryam, worship your Lord devoutly﴾. What is meant by the word translated here as “devout” is persisting in obedience, with submission and humility.

﴿prostrate and bow [in prayer] with those who bow﴾. Prostration and bowing are singled out for mention because of their virtue and because they are indicative of the utmost submission to Allah. So Maryam did what she was instructed to do, in gratitude and obedience to Allah (ﷻ). As Allah told His Prophet (ﷺ) what He told him about Maryam, and how she followed the course that Allah had set for her, and this was one of the matters of the unseen that could only be known through revelation, He said:

﴿This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; you were not with them when they cast lots with their pens, [to decide] who, from among them, should be the guardian of Maryam﴾. That was when her mother took her to those who were in charge of Bayt al-Maqdis, and they disputed amongst themselves as to which of them would take charge of Maryam. They cast lots concerning her by throwing their pens into the river; the one

whose pen was not carried away by the water would be her guardian. That fell to Zakariyâ, their Prophet and the best of them. As you, O Muhammad (ﷺ), told them of this story which neither you nor your people knew, this indicates that you are telling the truth and that you are indeed the Messenger of Allah (ﷺ), so they are obliged to submit to you and follow your instructions, as Allah (ﷻ) says:

{You were not there on the western side [of the mountain] when We decreed for Moosâ the commission...} (al-Qaṣaṣ 28: 44)



﴿إِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ بِبَشْرِكَ بِكَلِمَةٍ مِنْهُ أَسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِهَاً فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿١٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿١٦﴾ قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١٧﴾ وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ﴿١٨﴾ وَرَسُولًا إِلَى بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلَقْتُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُخِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَكُمْ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٩﴾ وَمُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِأَجْلِ لَكُمْ بَعْضَ الَّذِي حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿٢٠﴾ إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٢١﴾ ﴿فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ ءَامَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ ﴿٢٢﴾ رَبَّنَا ءَامَنَّا بِمَا أُنزِلَتْ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٢٣﴾ وَمَكْرُوهًا وَمَكْرًا اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ ﴿٢٤﴾ إِذْ قَالَ اللَّهُ

يَعِيسَى ابْنِ مَرْيَمَ وَرَافِعَكَ إِلَىٰ وَمُطَهَّرَكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلِ الَّذِينَ  
 اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأَحْكُمُ بَيْنَكُمْ  
 فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٥﴾ فَأَمَّا الَّذِينَ كَفَرُوا فَأُعَذِّبُهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا  
 وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٥٦﴾ وَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
 فَيُوَفِّيهِمْ أُجُورَهُمْ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾ ذَلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ

الْحَكِيمِ ﴿٥٨﴾ (سورة آل عمران: ٤٥-٥٨)

- 3:45. Remember [when] the angels said: O Maryam! Allah gives you glad tidings of a word from Him: his name will be the Messiah 'Eesâ, the son of Maryam, held in honour in this world and the hereafter and one of those granted nearness [to Allah].
- 3:46. He will speak to the people in the cradle and in maturity. And he will be one of the righteous.
- 3:47. She said: O my Lord! How will I have a son when no man has touched me? He said: Thus Allah creates what He wills. When He has decreed something, He merely says to it, 'Be!' and it is.
- 3:48. And Allah will teach him the Book and wisdom, the Torah and the Gospel.
- 3:49. And [will appoint him] a Messenger to the Children of Israel, [with this message]: I have come to you, with a sign from your Lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave. And I heal those born blind, and the lepers, and I bring the dead back to life, by Allah's leave; and I tell you what you eat, and what you store in your houses. Surely in that is a sign for you if you are believers;
- 3:50. [I have come] to confirm that which came before me of the Torah, and to make lawful to you some of the things which had been forbidden to you; I have come to you with a sign from your Lord, so fear Allah, and obey me.



- 3:51. Verily Allah is my Lord and your Lord, so worship Him. This is a straight path.
- 3:52. When 'Eesâ came to know of their disbelief, he said: Who will be my helpers in the cause of Allah? The disciples said: We will be helpers [in the cause] of Allah. We believe in Allah; bear witness that we are Muslims.
- 3:53. Our Lord! We believe in what You have revealed, and we follow the Messenger, so record us among those who bear witness [to the truth].
- 3:54. And [the disbelievers] plotted and planned, and Allah also planned, and Allah is the best of planners.
- 3:55. And [remember] when Allah said: O 'Eesâ, I will take you back and raise you up to Me and deliver you from those who disbelieve; I will make those who follow you superior to those who disbelieve, until the Day of Resurrection. Then you will all return unto Me, and I will judge between you concerning the matters about which you differed.
- 3:56. As for those who disbelieve, I will punish them with a severe punishment in this world and in the hereafter, and they will have no helpers.
- 3:57. As for those who believe and do righteous deeds, He [Allah] will give them their reward in full; but Allah does not love the wrongdoers.
- 3:58. This is what We convey to you of the signs and the wise admonition.

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Here Allah tells us that the angels gave the greatest glad tidings to Maryam (peace be upon her), which was the 'Word of Allah', His slave and Messenger, 'Eesâ ibn Maryam. He was called the 'Word of Allah', because he came into being by virtue of a word from Allah, not by the usual means. Allah made him one of His signs and one of the wonders of His creation. Allah sent Jibreel (ﷺ) to Maryam, and he blew into the collar of her garment; thus the blessed breath

from the pure angel entered into her, and Allah caused that pure soul to grow from it; thus he was a spiritual being, created from spiritual matter. Hence he was called a spirit created by Allah, ﴿held in honour in this world and the hereafter﴾ that is, he was of high status in this world, for Allah made him one of the Messengers of strong will, those who brought major laws and had many followers. Allah caused his fame to spread, filling the earth from east to west. And in the hereafter he is of high status before Allah; he will intercede like his fellow Prophets and Messengers, and it will become clear that he is superior to most of Allah's creation. Thus he will be one of those granted nearness to Allah, one of the closest of all creatures to their Lord; indeed he will be one of the prominent ones among those who are brought close to Allah.

﴿He will speak to the people in the cradle and in maturity﴾. This is something other than regular speech; what is meant is that he will speak to the people with regard to that which is in their best interests and will lead to their well-being. This is the speech of the Messengers. This confirms that he was a Messenger who was sent to call people to their Lord. His speaking to them in the cradle is one of the great signs of Allah from which the believers benefit, and which constitutes proof against the stubborn that he was the Messenger of the Lord of the worlds and that he was a slave of Allah; it was also a help to his mother, as it demonstrated that she was innocent of what she was accused of.

﴿And he will be one of the righteous﴾ that is, Allah blessed him by causing him to be righteous, one of those whom He blessed. These words brought many glad tidings to Maryam, in addition to what they say about the Messiah (ﷺ).

﴿She said: O my Lord! How will I have a son when no man has touched me?﴾ Usually a child can only be born as a result of intimacy, and this astonished her; however, she did not doubt the power of Allah (ﷻ).

﴿He said: Thus Allah creates what He wills. When He has decreed something, He merely says to it, 'Be!' and it is﴾. So the angel told her that this was something extraordinary, created by the One Who says to everything that He wills, 'Be!' and it is. The one who is certain of that will no longer be astonished or amazed. In His wisdom, Allah (ﷻ) takes a gradual approach by telling His slaves of that which is strange as an introduction to that which is stranger. So He first of all mentioned the creation of Yaḥyâ ibn Zakariyâ, who was born to parents, one of whom was elderly and the other was barren. Then He mentioned something stranger and more amazing than that, which was the creation of 'Eesâ (ﷺ) through a mother, without a father, in order to show to His slaves that He does what He wills, and that whatever He wills happens, and whatever He does not will does not happen.

Then Allah (ﷻ) speaks of the great blessing that He bestowed upon His slave and Messenger 'Eesâ (ﷺ), as He said:

﴿And Allah will teach him the Book﴾. It may be that what is meant is books in general, thus the Torah and the Gospel are mentioned in specific terms because of their sublime status and virtue, and because they contain rulings and laws by which the Israelite Prophets ruled and in which there is a great deal of knowledge; hence they include knowledge of words and meanings. Or it may be that what is meant by the words ﴿And Allah will teach him the Book﴾ is literacy, because literacy is one of the greatest blessings that Allah bestows upon His slaves. Thus He reminds His slaves of His favour in teaching them the use of the pen, as mentioned in the first soorah that He revealed, as He said:

﴿Recite [commencing] with the name of your Lord Who created, created man from a clinging clot. Recite, for your Lord is the Most Generous, Who taught the use of the pen.﴾ (al-'Alaq 96: 1-4)

What is meant by wisdom is knowledge of the reasons behind the rulings and knowing how to do or say the right thing at the right time. Hence this is a reminder of Allah's blessings to 'Eesâ (ﷺ), as He

taught him literacy, knowledge and wisdom. This is what helps man to attain perfection. Then Allah refers to another quality of perfection, in addition to what Allah granted him of virtues, as He says:

﴿a Messenger to the Children of Israel﴾. Allah sent him to this virtuous people who were the best of the worlds at their time, to call them to Allah and show them signs to prove that he was indeed a Messenger of Allah and a true Prophet. Hence he said:

﴿I have come to you, with a sign from your Lord, in that I make for you out of clay﴾ a bird; that is, he made it into the shape of a bird.

﴿and breathe into it, and it becomes a bird by Allah's leave﴾ that is, a bird that has a soul and flies, by Allah's leave.

﴿And I heal those born blind, and the lepers﴾ by Allah's leave

﴿and I bring the dead back to life, by Allah's leave; and I tell you what you eat, and what you store in your houses. Surely in that is a sign for you if you are believers﴾. What sign could be greater than making an inanimate object come to life, healing people of ailments that doctors cannot treat, bringing the dead back to life and speaking of unseen matters? Each one of these on its own is a great sign, so how about when they are combined and confirm one another? That should be a cause of belief and faith.

﴿[I have come] to confirm that which came before me of the Torah﴾ that is, I have brought something similar to the Torah and what Moosâ brought. The sign of the truthful person is that what he tells people is similar to that which truthful people tell; he tells the truth and enjoins justice, without any contradiction in his words, unlike those who make false claims, especially with regard to the greatest claim, which is the claim of prophethood. The liar who makes a false claim thereof will inevitably demonstrate to everyone that he is lying, as he will contradict himself, and will say something that is different to what the truthful say and is in accordance with what liars say. This is what is dictated by the nature of things and as a result of divine wisdom and mercy, because the one who speaks the truth can

never resemble a liar who makes false claims of prophethood. This is unlike some minor issues, where the words of one who speaks the truth may be confused with the words of the liar. But with regard to prophethood, the matter has to do with guidance or misguidance of people, and their ultimate fate (in paradise or hell). It is well known that the one who is truthful in his claim of prophethood is one of the most perfect of people, and the one who makes a false claim to that effect is one of the most ignoble, mendacious and evil of people. By virtue of the wisdom of Allah and His mercy towards His slaves, Allah has decreed that there should be a difference between them, so that the matter will be clear to anyone who can think rationally.

Then 'Eesā (ﷺ) told them that the law of the Gospel is a law that is easy, as he said:

﴿and to make lawful to you some of the things which had been forbidden to you﴾. This indicates that most of the rulings of the Torah were not abrogated by the Gospel; rather it completed them and confirmed them.

﴿I have come to you with a sign from your Lord﴾ that proves my truthfulness and that you are obliged to follow me. This refers to the signs mentioned above. What all of this means is summed up in the words: ﴿so fear Allah﴾ by doing what He has enjoined and refraining from what He has forbidden. ﴿and obey me﴾, because obedience to the Messenger is obedience to Allah.

﴿Verily Allah is my Lord and your Lord, so worship Him﴾. 'Eesā (ﷺ) referred to the concept of the oneness of divine Lordship (tawḥeed ar-ruboobiyah) which is acknowledged by everyone, in order to affirm the oneness of divinity (tawḥeed al-uloohiyah), which is denied by the polytheists. Just as Allah is the One Who created us, granted us provision and bestowed upon us blessings both apparent and hidden, He should be our (only) object of worship, to Whom we turn in love, fear and hope, calling upon Him and seeking His help, and to Whom we devote all kinds of acts of worship. This is a

refutation of the Christians who say that 'Eesâ is God or the son of God; it is an affirmation on his part that he is a slave under orders and a created being, as he said:

﴿... Verily, I am a slave of Allah; He has given me the Book and made me a Prophet.﴾ (Maryam 19: 30)

﴿When Allah says: O 'Eesâ son of Maryam, did you say to people: Take me and my mother as two gods besides Allah? He ['Eesâ] will say: Glory be to You! It is not proper for me to say that which I have no right [to say]. If I had said it, You would surely have known it... I said nothing to them except that which You commanded me [to say]: Worship Allah, my Lord and your Lord...﴾ (al-Mâ'idah 5: 116-117)

﴿This﴾ that is, worshipping and fearing Allah and obeying His Messenger ﴿is a straight path﴾ that leads to Allah and to His paradise; anything other than that is a way that leads to hell.

﴿When 'Eesâ came to know of their disbelief﴾ that is, when he saw that they were not accepting what he said, and they said that it was obvious sorcery, and they thought of killing him and tried to do that, ﴿he said: Who will be my helpers in the cause of Allah?﴾ That is, who will help me and stand with me in support of Allah's religion? ﴿The disciples﴾, who were the helpers, ﴿said: We will be helpers [in the cause] of Allah﴾ that is, they offered their support and did that, and they said: ﴿We believe in Allah; bear witness that we are Muslims﴾.

﴿Our Lord! We believe in what You have revealed, and we follow the Messenger, so record us among those who bear witness [to the truth]﴾ that is, beneficial testimony, bearing witness to the oneness of Allah (tawḥeed) and believing in His Messenger, and adhering to that. When they stood with 'Eesâ in support of Allah's religion and established His laws, some of the Children of Israel believed whilst others disbelieved. Then the two groups fought, and Allah supported those who had believed against their enemies, and thus they were victorious. Hence Allah (ﷻ) says here:

﴿And [the disbelievers] plotted and planned﴾ that is, the disbelievers plotted to kill the Prophet of Allah and extinguish His light  
 ﴿and Allah also planned﴾ against them, as a requital to them for their plot.

﴿and Allah is the best of planners﴾. Thus Allah thwarted their plot and they became losers.

﴿And [remember] when Allah said: O 'Eesâ, I will take you back and raise you up to Me and deliver you from those who disbelieve﴾. So Allah took His slave and Messenger 'Eesâ up to Himself, and He made someone else look like him, so they [the disbelievers] took the one who had been made to look like him, and they killed him and crucified him and thus incurred great sin because of their intention to kill the Messenger of Allah. Allah (ﷻ) says:

﴿...But they did not slay him or crucify him; rather [another man] was made to resemble him to them...﴾ (*an-Nisâ' 4: 157*)

This verse indicates that Allah is exalted above His creation and that He rose above His Throne in a real sense, as is indicated by the Qur'anic texts and hadiths of the Prophet (ﷺ) which are accepted and believed in by ahl as-Sunnah. Allah is Almighty, Most Powerful, the Subduer, and by His might He prevented the Children of Israel, after they had decided to kill 'Eesâ (ﷺ) and there was nothing to prevent them from doing so, from harming him, as Allah (ﷻ) says:

﴿...I restrained the Children of Israel from [harming] you when you brought them the clear signs and the disbelievers among them said: This is obviously nothing but magic!﴾ (*al-Mâ'idah 5: 110*)

Allah is most wise and does what is most appropriate; there is great wisdom behind His confusing the Children of Israel, and thus they crucified the one who was caused to look like 'Eesâ, as Allah (ﷻ) says:

﴿...Those who differ concerning this matter are in doubt concerning it, with no [certain] knowledge, but only conjecture to follow. But they certainly did not slay him.﴾ (*an-Nisâ' 4: 157*)

Then Allah (ﷻ) said:

﴿I will make those who follow you superior to those who disbelieve, until the Day of Resurrection﴾. We have seen above that Allah supported the believers among them against the disbelievers, and the Christians who claimed to follow 'Eesā (ﷺ) continued to subdue the Jews, because the Christians were closer to following 'Eesā than the Jews were. That continued until Allah sent our Prophet Muhammad (ﷺ); then the Muslims became the ones who were truly following 'Eesā, so Allah supported them and caused them to prevail over the Jews, Christians and all of the disbelievers, although at some times it may so happen that the disbelievers, Christians or others, gain the upper hand over the Muslims, in accordance with Allah's wisdom and as a punishment for failing to follow the Messenger (ﷺ).

﴿Then you will all return unto Me﴾ that is, the ultimate destiny of all creatures is to Him

﴿and I will judge between you concerning the matters about which you differed﴾. Everyone claims that the truth is with him, and that he is right and everyone else is wrong, but these are mere claims that require proof. Then Allah tells us that He will judge between them on the basis of fairness and justice.

﴿As for those who disbelieve﴾ that is, those who disbelieve in Allah, His revelations and His Messengers

﴿I will punish them with a severe punishment in this world and in the hereafter﴾. The punishment in this world is what Allah sent upon them of calamities, visible punishments, killing, humiliation and so on, as a foretaste of the punishment of the hereafter, and the punishment of the hereafter is the greatest calamity. Indeed, it is the punishment of the fire, the wrath of Allah and deprivation of reward.

﴿and they will have no helpers﴾ to protect them from the punishment of Allah, neither among those who they claim will intercede for them with Allah nor those that they take as protectors instead of Him. Neither their friends and relatives nor their own selves will help them.



﴿As for those who believe﴾ in Allah, His angels, His Books, His Messengers, the resurrection after death, and other things that Allah has enjoined us to believe in

﴿and do righteous deeds﴾ in their hearts, and in word and deed, as taught by the Messengers, seeking thereby the pleasure of the Lord of the worlds

﴿He [Allah] will give them their reward in full﴾. This indicates that they will be rewarded in this world for their good deeds, by way of honour, dignity, support and a good life, but the reward will be given in full on the Day of Resurrection, when they will find what they sent forth of good deeds rewarded abundantly. So He will give each one who did good deeds the reward of his deeds, and give them more by His grace and generosity.

﴿but Allah does not love the wrongdoers﴾; rather He hates them and subjects them to His wrath and punishment.

﴿This is what We convey to you of the signs and the wise admonition﴾. This is a great blessing to His Messenger Muhammad (ﷺ) and to his Ummah, as He sent down to them this wise admonition which is precise and clear, and explains in detail rulings, what is permissible and what is forbidden, and stories of the earlier Prophets and what Allah caused to happen at their hands of clear signs and astounding miracles. This Qur'an tells us everything that will benefit us of stories and rulings, from which we may increase in knowledge, learn lessons and find reassurance; this is the greatest mercy from the Lord of humanity.

Then Allah (ﷻ) says:



﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ  
الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُن مِّنَ الْمُمْتَرِينَ﴾ (سورة آل عمران: ٥٩-٦٠)

- 3:59. The likeness of 'Eesâ before Allah is as the likeness of Adam; He created him from dust, then said to him, 'Be!' and he was.
- 3:60. This is the truth from your Lord, so do not be among those who doubt.

Here Allah establishes proof against the Christians who attribute to 'Eesâ (ﷺ) that which is not his, with no proof and no reason for confusion, and claim that as he did not have a father, he deserves to be the son of God or a partner in God's divinity. But this (the fact that he did not have a father) should not lead to any confusion, let alone form the basis of their argument, because his being created in this manner is one of the signs of Allah that indicate that Allah alone is the Creator Who is in control of all things, and that all causes that lead to effects are subject to His will and power. The fact that 'Eesâ was created with a mother only is more indicative of the opposite of their argument, and demonstrates that no one can be a partner or associate of Allah in any way whatsoever. Moreover, Allah created Adam (ﷺ) from dust, not from a father or a mother, and if that does not lead to the same conclusion as the Christians claimed about the Messiah, then it is more appropriate that the fact that the Messiah was created from a mother without a father should not lead to that conclusion. If the claim of prophethood and divinity can be made with regard to the Messiah, then the argument may be stronger with regard to Adam. Hence Allah (ﷻ) says:

﴿The likeness of 'Eesâ before Allah is as the likeness of Adam; He created him from dust, then said to him, 'Be!' and he was. This is the truth from your Lord﴾ that is, what We have told you about the Messiah (ﷺ) is the truth that is at the highest level of authenticity, because it comes from your Lord; because He has bestowed special care upon you and your Ummah, He has told you stories of the Prophets (peace be upon them).

﴿so do not be among those who doubt﴾ that is, those who are uncertain of something that your Lord has told you. This verse and those that follow it offer proof for an important principle, which is that where there is evidence that something is true and one is certain about it, whether it is an issue of belief ('aqeedah) or otherwise, he must be certain that everything that is contrary to it must be false and any argument in support of that opposing view is flawed, whether one is able to see the flaw or not. His inability to refute that argument should not make him doubt what he knows, because whatever is contrary to the truth is false. Allah (ﷻ) says:

﴿...And what is there apart from truth but error?...﴾ (Yoonus 10: 32)

Following this principle will help one deal with many specious arguments that may be presented by philosophers and sophisticates; if a person tries to highlight the flaws, that is good but is not necessary; otherwise he should focus on his task, which is to explain the truth on the basis of evidence and call people to it.



﴿فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ  
وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ عَلَى  
الْكَاذِبِينَ ﴿٦١﴾ إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ  
الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾﴾ (سورة آل عمران: ٦١-٦٣)

3:61. If anyone disputes with you concerning him [‘Eesâ], after the knowledge that has come to you, say: Come, let us gather together – our sons and your sons, our women and your women, ourselves and yourselves – then let us earnestly pray and invoke the curse of Allah on the liars.

3:62. This is the truth of the matter. There is no god but Allah. Verily Allah is the Almighty, the Most Wise.

if the fighting is defensive, then it is permissible to fight during the sacred months as it is permissible in the sacred land.

This verse was revealed because of what happened to the expedition of ‘Abdullāh ibn Jaḥsh, their slaying of ‘Amr ibn al-Ḥaḍrami and their seizing of their wealth, which happened – according to reports – in the month of Rajab; the polytheists criticised them for fighting during the sacred months, but this was unfair criticism, because they had committed abhorrent deeds that were worse than that for which they were criticising the Muslims. Hence Allah (ﷻ) highlighted their abhorrent deeds:

﴿to bar others from the path of Allah﴾ – the polytheists sought to prevent those who wanted to believe in Allah and His Messenger (ﷺ), persecuted those who did believe in Him, and strove to make them recant their religion and disbelieve in Him; all of this on its own is sufficient evil, so how about if it occurred during a sacred month and in a sacred land?

﴿to prevent access to the Sacred Mosque and to drive out its people from it﴾ that is, the people of the Sacred Mosque, namely the Prophet (ﷺ) and his Companions, because they were more deserving of it than the polytheists

﴿from it﴾ and they did not allow them to reach it, even though this House was made for all people, residents and visitors alike.

Each one of these matters on its own ﴿is worse than slaughter﴾ during the sacred month, so how about when they are combined? Thus it is known that they were wrong and unfair in their criticism of the believers.

Then Allah (ﷻ) tells us that they will not cease fighting the believers, and that their aim is not to take their wealth and kill them; rather their aim is to make the believers give up their religion and become disbelievers after having believed, so that they will become people of hell. They are striving their utmost, by all possible means, to achieve that aim.

﴿They want to extinguish Allah's light with their utterances, but Allah insists on perfecting His light, even though the disbelievers hate it.﴾  
*(at-Tawbah 9: 32)*

This description applies to all of the disbelievers; they will continue to fight others, until they make them give up their religion. This is especially true of the People of the Book, the Jews and Christians, who set up organisations, send preachers and medical doctors and build schools to attract other nations to their religion, and do their utmost to introduce ideas that make people confused about their religion.

What we hope is that Allah (ﷻ) – Who has blessed the believers with Islam, chosen for them His true religion, and perfected His religion for them – will complete His blessing to them by enabling them to adhere to it fully, that He will defeat everyone who wants to extinguish His light, that He will cause their plots to backfire, and cause His religion to prevail and His word to be supreme. This verse is applicable to the disbelievers of our own time as it was applicable to those who came before them.

﴿The disbelievers spend their wealth to bar [people] from the path of Allah, and they will continue to spend it, then it will become a source of regret for them, then they will be defeated, and as for those who disbelieve, into hell they will be gathered.﴾ *(al-Anfāl 8: 36)*

Then Allah tells us that for those who turn away from Islam, preferring disbelief, and persist in that until they die as disbelievers, ﴿their deeds will come to nothing in this world and in the hereafter﴾ because they did not fulfil the conditions of their deeds being accepted, which is being Muslim

﴿they will be inhabitants of the fire and will abide therein forever﴾. This verse indicates that if a person apostatises then comes back to Islam, the good deeds that he did before he apostatised will be restored to him. The same applies to one who repents from sin: his previous good deeds will be restored to him.

3:63. But if they turn away, Allah is fully aware of those who spread mischief.

﴿If anyone disputes﴾ that is, argues ﴿with you﴾ about ‘Eesâ (ﷺ), and claims that he is above being a slave of Allah, and raises him above his real status, ﴿after the knowledge that has come to you﴾, that he is indeed a slave of Allah and His Messenger, and you have explained to those who argue with you what you have of evidence that indicates that he is no more than a slave whom Allah has blessed, then this indicates that he is stubborn and has not accepted what you say about this issue that is based on certain knowledge. Hence there is no longer any benefit, either for you or for him, in arguing with him because the truth has become clear, so his arguing about it is the argument of a stubborn person who is opposing Allah and His Messenger (ﷺ); his aim is to follow his whims and desires, not to follow that which Allah has revealed, so this is a hopeless case. Hence Allah instructed His Prophet (ﷺ) to move onto challenging and invoking mutual curses: they were to call upon Allah and pray earnestly, asking Him to send His curse and punishment upon whichever of the two groups was lying, on (the leader) and on the most beloved of people to him, namely his children and womenfolk. So the Prophet (ﷺ) called upon them to do that, but they turned away and refused, because they realised that if they engaged in invoking mutual curses, they would go back to their families and children, and they would not find any families and any wealth, and the punishment would be brought forward for them. They were content with their false religion, even though they were certain that it was false. This is the utmost mischief and stubbornness. Hence Allah (ﷻ) said:

﴿But if they turn away, Allah is fully aware of those who spread mischief﴾ and He will punish them severely for that. Allah tells us that ﴿This﴾ that Allah has related to His slaves ﴿is the truth of the

matter», and any other story or statement that is told to the believer that contradicts this is false.

«There is no god but Allah», hence He is the only object of worship Who is to be worshipped sincerely, and it is not appropriate to direct worship to anyone but Him; no one else deserves even an atom's weight of worship.

«Verily Allah is the Almighty»; He has subdued all things and everything submits to Him

«the Most Wise»; He is wise in all that he does or says, and His is the utmost wisdom in testing the believers with the disbelievers, by means of their fighting them, arguing with them and striving against them in word and deed.



﴿قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ تَعَالَوْٓا۟ إِلَىٰ كَلِمَةٍ سَوَآءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا ٱللَّهَ وَلَا نُشْرِكَ بِهِۦ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِن دُونِ ٱللَّهِ فَإِن تَوَلَّوْا۟ فَقُولُوا۟ ٱشْهَدُوٓا۟ بِأَنَّا مُسْلِمُونَ﴾ (سورة آل عمران: ٦٤)

- 3:64. Say: O People of the Book! Come to common terms between us and you, that we worship none but Allah, that we associate no partners with Him, and that we not take one another as lords besides Allah. If then they turn away, say: Bear witness that we are Muslims [those who submit to Allah].

That is, say to the People of the Book, the Jews and Christians: «Come to common terms between us and you» that is, let us agree on a word on which all the Prophets and Messengers are agreed, and no one differs from that except those who are stubborn and misguided, and it does not belong only to one party and not the other; rather it is something that we and you have in common. This is by way of fairness in discussion and argument. Then Allah explains that by saying:

﴿that we worship none but Allah, that we associate no partners with Him﴾ that is, we worship Allah only, focusing all love, fear and hope on Him alone, and we do not associate any Prophet, angel, “saint”, idol, graven image, animate being or inanimate object with Him ﴿and that we not take one another as lords besides Allah﴾; rather, all obedience is to Allah and His Messenger, so we do not obey created beings by disobeying the Creator, because that would be ascribing the status of lordship to those created beings.

When calling the People of the Book or others to that, if they respond then they are like you, with the same rights and duties; but if they turn away, then they are stubborn and are following their whims and desires, so let them bear witness that you are Muslims (those who submit to Allah). Perhaps the benefit of that is that if you say that to them, when you are the people of true knowledge, this will establish further proof against them, as Allah referred to the testimony of the people of knowledge in order to establish proof against those who are stubborn. Moreover, if you become Muslim and believe, Allah would not care that others do not submit, because they are wicked and have evil in their hearts. Allah (ﷻ) says:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it, when it is recited to them, fall down on their faces in prostration.﴾ (al-Isrâ' 17: 107)

Moreover, when the specious arguments are presented in order to undermine belief and faith, that motivates the believer to renew his faith, affirm his Islam, announce his certainty and express gratitude for the blessing of his Lord.



﴿يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٤﴾ هَكَانُمْ هَؤُلَاءِ حَبِجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ فَلِمَ



تَحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾ مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾ إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾ (سورة آل

عمران: ٦٥-٦٨)

- 3:65. O People of the Book! Why do you dispute about Ibrâheem, when the Torah and the Gospel were not revealed until after him? Do you not understand?
- 3:66. Look at yourselves! You are the ones who disputed about that of which you have [a little] knowledge, but why do you dispute about matters of which you have no knowledge? Allah knows, but you do not know.
- 3:67. Ibrâheem was neither a Jew nor a Christian, but he was a monotheist, a Muslim, and he was not one of those who ascribe partners to Allah.
- 3:68. Verily the closest of people to Ibrâheem are those who followed him, and this Prophet and those who believe. And Allah is the Guardian of the believers.

When the Jews claimed that Ibrâheem was a Jew, and the Christians claimed that he was a Christian, and they argued about that, Allah refuted their arguments on three counts:

- 1- Their argument about Ibrâheem was an argument about a matter of which they had no knowledge, hence it was not possible or allowable for them to argue about something that had nothing to do with them. They used to argue about the rulings mentioned in the Torah and the Gospel, whether they were right or wrong, but in this case they had no right to argue about Ibrâheem.
- 2- The Jews claimed to be following the Torah and the Christians claimed to be following the Gospel, but the Torah and the Gospel only came down after the time of Ibrâheem. So how

could they claim that Ibrâheem belonged to them, when he had come before them? Does this make any sense? Hence Allah says: ﴿Do you not understand?﴾ that is, if you did understand what you are saying, you would not say that.

- 3- Allah (ﷻ) declared that His close friend (Ibrâheem) had nothing to do with the Jews, the Christians or the polytheists; rather He described him as ﴿a monotheist, a Muslim﴾, and stated that the people who were closest to him were those who believed in him of his own nation, and this Prophet – namely Muhammad (ﷺ) – and those who believed with him, because they are the ones who truly followed him, and they are closer to him than any others, and Allah (ﷻ) is their Guardian, Helper and Supporter. As for those who cast his religion behind their backs, such as the Jews and Christians and polytheists, they do not belong to Ibrâheem and he is not one of them; merely attributing themselves falsely to him is of no benefit to them. These verses include the prohibition on arguing and debating without knowledge; the one who speaks in that case is speaking of something that he cannot prove and it is not permissible for him to argue about it. These verses also offer encouragement to learn history, for it is a way to refute many false arguments and claims that are contrary to history.



وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ وَمَا يُضِلُّوكُمْ إِلَّا أَنْفُسُهُمْ وَمَا يَشْعُرُونَ ﴿٦٥﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنْتُمْ شَاهِدُونَ ﴿٦٦﴾ يَتَّخِذُ الْكِتَابَ لِمَ تَلْسُونَهُ الْحَقَّ بِالْبَاطِلِ وَتَكُنُمُونَ الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٦٧﴾ وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ ءَامِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ ءَامَنُوا وَجْهَ النَّهَارِ وَكُفُّوا ءَاخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٨﴾ وَلَا تَتُومِنُوا إِلَّا لِمَنْ تَبِعَ دِينَكُمْ قُلْ إِنِ الْهَدَىٰ هَدَىٰ اللَّهُ أَن

يُؤَفِّقُ أَحَدٌ مِّثْلَ مَا أُوتِيتُمْ أَوْ يُجَازِقُكُمْ عِنْدَ رَبِّكُمْ ۚ قُلْ إِنْ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾ يَخْلُصُ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٧٤﴾  
 (سورة آل عمران: ٦٩-٧٤)

- 3:69. Some of the People of the Book wish to lead you astray, but they only lead themselves astray, although they do not realise it.
- 3:70. O People of the Book, why do you reject the revelations of Allah, while you [yourselves] bear witness [to their truth]?
- 3:71. O People of the Book, why do you confuse truth with falsehood and knowingly conceal the truth?
- 3:72. A group among the People of the Book say: [Claim to] believe in the morning in what is revealed to the believers, but reject it at the end of the day; perhaps they may turn back [from Islam].
- 3:73. And believe no one except one who follows your religion.<sup>24</sup> Say [O Muhammad]: True guidance is the guidance of Allah. [They say:] Lest anyone be given the same as you were given, or argue with you before your Lord. Say: All bounties are in the Hand of Allah; He grants them to whomever He will. And Allah is All-Encompassing, All-Knowing.
- 3:74. He singles out for His mercy whomever He will; for Allah is the Possessor of abundant grace.

Here Allah (ﷻ) warns His believing slaves about the plot of that evil group among the People of the Book, and tells them that they wish to lead you astray, as He says elsewhere:

﴿Many among the People of the Book wish they could turn you back to disbelief after you have believed...﴾ (al-Baqarah 2: 109)

<sup>24</sup> These are the words of that group among the People of the Book to their co-religionists.

It is well known that the one who wishes for something will try his hardest to attain his goal, and this group is indeed striving and putting effort into leading the believers astray and making them doubt their faith by all possible means. But by His grace and kindness, the plotting of evil only rebounds on those who make the plot. Allah says: ﴿but they only lead themselves astray﴾. Their efforts to lead the believers astray only make them go further astray and will result in more severe punishment for them. Allah says:

﴿For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.﴾ (an-Nahl 16: 88)

﴿although they do not realise it﴾ that is, they do not realise that they are in fact striving to harm themselves, and that they will not harm you at all.

﴿O People of the Book, why do you reject the revelations of Allah, while you [yourselves] bear witness [to their truth]?﴾ That is, what makes you disbelieve in the revelations of Allah despite your knowing that what you follow is false, and that what Muhammad (ﷺ) has brought is the truth about which you have no doubt; rather you bear witness to it and sometimes whisper this testimony to one another? This is instructing them to give up their misguidance, then Allah rebukes them for misleading the people, as He says:

﴿O People of the Book, why do you confuse truth with falsehood and knowingly conceal the truth?﴾. Here Allah rebukes them for confusing truth with falsehood and for concealing the truth, because by doing these two things they misled their own people. If the scholars confuse truth with falsehood and do not distinguish between them, and instead leave matters vague and conceal the truth which they are enjoined to make manifest, that results in concealment of the truth and the prevalence of falsehood, and hence the common folk who are seeking the truth and want to know it so that they can follow it will not be guided. What is required from the people of knowledge

is to make the truth clear to the people and proclaim it openly, and distinguish truth from falsehood, and explain clearly the difference between evil and good, what is permissible and what is forbidden, sound belief and corrupt belief, so that the people will be guided, those who have gone astray will be brought back and proof will be established against those who are stubborn. Allah says:

﴿And [remember] when Allah took a covenant from those who were given the scripture, that they should make it known and clear to humankind, and not conceal it; but they cast it behind their backs...﴾  
(*Al 'Imrān* 3: 187)

Then Allah tells us about what this evil group thought of and what they wanted to plot against the believers:

﴿A group among the People of the Book say: [Claim to] believe in the morning in what is revealed to the believers, but reject it at the end of the day﴾ that is, enter their religion with ulterior motives, and as a trick, at the beginning of the day, then at the end of the day, exit from it; ﴿perhaps they may turn back [from Islam]﴾ that is, from their religion, and perhaps they may say: If it were true, the people of knowledge and the Book would not have left it. This is what they were aiming at, because they thought highly of themselves and thought that the people thought well of them and would follow them in what they said and did. But Allah insists that His light should be perfected even if the disbelievers hate that.

They said to one another: ﴿And believe no one except one who follows your religion.﴾ That is, do not trust or accept the word of anyone but your co-religionists, and conceal your affairs, because if you tell others who are not followers of your religion, they will acquire knowledge that you have and will become like you or they will argue with you before your Lord, and will testify against you that proof was established against you and true guidance was explained to you, but you did not follow it. To sum up, they thought that by not telling the believers about what they had of knowledge, they

would be depriving them of knowledge, because in their view no one could have knowledge except them, and the knowledge they had could establish proof against them. But Allah refuted them by saying: ﴿True guidance is the guidance of Allah﴾, because guidance is only from Allah to everyone who is guided. Guidance means knowing the truth or following it; there is no knowledge except that which was brought by the Messengers of Allah and no one is guided except the one whom Allah guides. The People of the Book were only given a little knowledge, and as for guidance, their share of it has come to an end because of their evil intentions and ulterior motives.

But in the case of this Ummah, Allah granted them knowledge and the ability to act upon it in a way that surpassed all others, and in that regard they superseded all others. So they became the leaders of guidance who guided others as commanded by Allah. This is by the favour and grace of Allah and His great kindness to this Ummah. Hence He said: ﴿Say: All bounties are in the Hand of Allah﴾ that is, Allah is the One Who bestows all kinds of bounties upon His slaves ﴿He grants them to whomever He will﴾ among those who take measures to attain that.

﴿And Allah is All-Encompassing﴾ in His bounty, and very kind ﴿All-Knowing﴾ – He knows who deserves this kindness, so He grants it to him, and He knows who does not deserve it so He withholds it from him.

﴿He singles out for His mercy whomever He will﴾ that is, by His mercy in a general sense, which He grants in this world and makes it continue into the hereafter; this is the blessing of Islam and other blessings.

﴿for Allah is the Possessor of abundant grace﴾ that is indescribable and does not even enter the mind of man; rather His grace and kindness reach as far as His knowledge reaches; our Lord, You have encompassed all things with Your mercy and knowledge.



﴿ وَمِنْ أَهْلِ الْكِتَابِ مَنْ إِنْ تَأْمَنَهُ بِقِطَارٍ يُؤَدُّهُ إِلَيْكَ وَمِنْهُمْ مَنْ إِنْ تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدُّهُ إِلَيْكَ إِلَّا مَا دُمْتَ عَلَيْهِ قَائِمًا ۚ ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٧٦﴾ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾ ﴾ (سورة آل عمران: ٧٥-٧٧)

- 3:75. Among the People of the Book are some who, if entrusted with a heap of gold, will [readily] pay it back; there are others, who, if entrusted with a single gold coin, will not repay it unless you keep standing over him, because, they say: We are under no obligation towards the unlettered. And they tell lies about Allah knowingly.
- 3:76. But those who fulfil their covenant and fear Allah – Allah loves those who fear Him.
- 3:77. As for those who sell Allah's covenant and their own oaths for a small price, they shall have no share in the hereafter. Allah will not speak to them or look at them on the Day of Resurrection, nor will He purify them, and theirs will be a painful punishment.

Here Allah (ﷻ) tells us about the People of the Book with regard to honesty or dishonesty concerning wealth, as He already mentioned their treachery with regard to religion and their plots and concealment of the truth. He tells us that among them are those who are dishonest and those who are honest, and among them are ﴿some who, if entrusted with a heap of gold﴾ that is, a large amount of wealth ﴿will [readily] pay it back﴾ that is, they are more likely to be honest and return what is less than that. And there are others ﴿who, if entrusted with a single gold coin, will not repay it unless you keep standing

over him», so it is more likely that they will not return any amount greater than that. What makes them dishonest towards you is that they claim that they are «under no obligation towards the unlettered» that is, there is no sin on them if they do not give their wealth back to them, because on the basis of their false claim and flawed opinions, they look down on them and feel greatly superior to them, when in fact they are the lowest and most despised. They give no sanctity to the unlettered, and they regard that as permissible, and thus they combined the consumption of haram wealth with the belief that it was permissible. This amounted to telling lies about Allah, because when a scholar says that forbidden things are permissible at the time when the people are under the impression that he is speaking of the ruling from Allah and not his own ruling, this is a lie. Hence Allah says: «And they tell lies about Allah knowingly». This is a more serious sin than speaking about Allah without knowledge.

Then He refutes their false claim and says:

«But» that is, it is not as you claim, that there is no sin on you for what you do to the unlettered; rather there is the gravest of sin and the greatest blame on you for that.

«those who fulfil their covenant and fear Allah». The word covenant here includes everything that Allah has enjoined upon a person with regard to His dues, as well as covenants between one person and another. This is the context in which fear of Allah is required, which leads to fear of falling into sin with regard to matters between a person and his Lord, and between him and other people. The one who does that will be one of the pious who fear Allah, whom Allah (ﷻ) loves, whether they are unlettered or otherwise. Whoever says that we are under no obligation towards the unlettered has not fulfilled his covenant and has not feared Allah, so he is not one of those whom Allah loves; rather he is one of those whom Allah hates. If the unlettered were known to fulfil the covenants, fear Allah and not transgress the limits with regard to the wealth of others, then



they would be the ones who are beloved to Allah, the pious for whom paradise is prepared, and they would be the best and the most honoured of Allah's creation, unlike those who say, we are under no obligation towards the unlettered. The latter are included in the verse in which Allah says: ﴿As for those who sell Allah's covenant and their own oaths for a small price...﴾. That includes anyone who makes any worldly gains in return for overlooking the rights of Allah or the rights of His slaves. It also includes the one who swears an oath in order to acquire the property of another to which he has no right; such a one is also included in this verse. These are the ones who ﴿shall have no share in the hereafter﴾ that is, they will have no share of good.

﴿Allah will not speak to them﴾ on the Day of Resurrection, because He will be angry with them, as they gave precedence to their own whims and desires over pleasing their Lord

﴿nor will He purify them﴾ that is, He will not purify them of their sins nor free them from their faults

﴿and theirs will be a painful punishment﴾ that is, it will be painful both psychologically and physically; this is the punishment of the divine wrath and being kept away from Him, and the punishment of hell. We ask Allah to keep us safe and sound.



﴿وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلْوُنَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ﴾ (سورة آل عمران: ٧٨)

- 3:78. There are some among them who distort the Book with their tongues, so that you would think it is part of the Book, but it is not part of the Book; and they say: This is from Allah, but it is not from Allah. And they tell lies about Allah knowingly.

Here Allah tells us that some of the People of the Book distort the Book with their tongues, that is, they twist the meanings. That includes distorting both the pronunciation and the meanings, when what should be done is to keep the wording of the Book as it is and not change it, and to understand it properly and help others to do likewise. But these people did the opposite of that and they gave an impression of incorrect meanings of the Book, either implicitly or explicitly. They do so implicitly in such a manner that «you would think it is part of the Book» that is, they distort it with their tongues and give you the impression that this is what is intended in the Book of Allah, when it is not what was intended. And they do so explicitly when they say «This is from Allah, but it is not from Allah. And they tell lies about Allah knowingly». This is a more serious sin than speaking about Allah without knowledge. These people tell lies about Allah, and thus they combine denial of the true meaning and affirmation of the false meaning, in order to knowingly interpret in a corrupt manner the verses that speak of the truth.



﴿ مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيْنَ بِمَا كُنْتُمْ تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ﴾ وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَالِيَّةَ وَالنَّيِّعَ أَزْبَابًا أَيَأْمُرُكُمْ بِالْكَفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾ (سورة آل عمران: ٧٩-٨٠)

- 3:79. No human being to whom Allah has given the scripture, wisdom and prophethood would ever say to the people: Be my worshippers rather than Allah's. On the contrary [he would say]: Be perfect in knowledge and in deeds, by virtue of your constant teaching of the scripture and of your constant study thereof.

3:80. Nor would he instruct you to take angels and Prophets for lords. Would he command you to disbelieve after you have submitted to Allah [as Muslims]?

This verse was revealed in response to those of the People of the Book who said to the Prophet (ﷺ), when he instructed them to believe in him and called them to obey him: O Muhammad, do you want us to worship you alongside Allah? He said: «No human being» that is, it is utterly impossible for any human being whom Allah has blessed by sending down the Book to him, and teaching him what he did not know and sending him to humankind, to «ever say to the people: Be my worshippers rather than Allah's». This is the most impossible thing for any of the Prophets ever to do, because this is the most abhorrent of all things and the Prophets are the most perfect of all people. Hence their instructions are befitting to their status, so they would never enjoin anything but the most sublime of actions, and they would be the most outspoken of people in forbidding abhorrent things. Hence Allah (ﷻ) said: «On the contrary [he would say]: Be perfect in knowledge and in deeds, by virtue of your constant teaching of the scripture and of your constant study thereof» that is, rather he would enjoin them to be perfect in knowledge, that is, wise and forbearing scholars who teach the people and educate them in a gradual manner and act upon what they know and teach. Thus they enjoin the pursuit of knowledge, acting upon it and teaching it, which is the basis of success; falling short in any of these matters leads to shortcomings and problems.

«by virtue of your constant teaching» that is, because of what you teach others of that which you know and have studied of the Book of Allah and the Sunnah of His Prophet (ﷺ), by studying which you have attained deep and entrenched knowledge, as you have become perfect in knowledge and in deeds.

﴿Nor would he instruct you to take angels and Prophets for lords﴾. This is a general statement after a specific statement. In other words, he would not instruct you to worship him or to worship any of creation, such as the angels, Prophets or others.

﴿Would he command you to disbelieve after you have submitted to Allah [as Muslims]?﴾ This is something that could not happen and it cannot be imagined that such a thing would be done by one whom Allah has blessed with prophethood. Whoever accuses any of the Prophets of any such thing has committed a grievous sin and an abhorrent act of disbelief.



﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِءَ وَلَتَنْصُرُنَّهُ، قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴿٨١﴾ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٨٢﴾﴾ (سورة آل عمران: ٨١-٨٢)

3:81. And [remember] when Allah took the covenant of the Prophets, saying: If I give you scripture and wisdom, and there comes to you a Messenger confirming what is with you, then you must believe in him and you must support him. [Allah] said: Do you agree, and take this covenant of Mine as binding upon you? They said: We agree. He said: Then bear witness, and I am with you among the witnesses.

3:82. If any turn away after this, it is they who are the evildoers.

Here Allah tells us that He took from the Prophets a covenant and a solemn pledge because of what He bestowed upon them of the revealed Book of Allah and the wisdom to distinguish between truth and falsehood, guidance and misguidance. The covenant was that if

Allah sent a Messenger confirming what was with them, they would believe in him and follow him, and they took this pledge from their nations. So Allah (ﷻ) enjoined them to believe in one another and confirm one another, because everything they had was from Allah, and everything that is from Allah must be believed and followed. Thus they were all the same, and on this basis it is known that Muhammad (ﷺ) is the last of them; all the Prophets, if they had lived to see him, were obliged to believe in him, follow him and support him, and he would be their leader and commander. This verse is one of the greatest proofs of his high status and that he is the best of the Prophets and their leader. When Allah (ﷻ) asked them if they agreed, ﴿They said: We agree﴾ that is, we accept what You have commanded, willingly. Allah (ﷻ) said to them: ﴿Then bear witness﴾ to yourselves and your nations to that effect; ﴿and I am with you among the witnesses﴾.

﴿If any turn away after this﴾ that is, after this covenant and pledge that has been confirmed by testimony from Allah and from His Messengers

﴿it is they who are the evildoers﴾. Based on this, those who claim to be followers of the Prophets, like the Jews and Christians and those who followed them, have turned away from this solemn covenant and deserve to be among the evildoers who will abide forever in hell, if they do not believe in Muhammad (ﷺ).



﴿أَفَغَيْرَ دِينِ اللَّهِ يَبْغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ﴾ (سورة آل عمران: ٨٣)

- 3:83. Is it other than the religion of Allah that they seek, when to Him has submitted everything in the heavens and on earth, willingly or unwillingly, and to Him they will return?

That is, are the seekers seeking a religion other than the religion of Allah? That is not appropriate and it is not befitting, because there is no better religion than the religion of Allah

﴿when to Him has submitted everything in the heavens and on earth, willingly or unwillingly﴾ that is, all of creation are subjugated to Him and in a state of submission to Him, willingly and by choice, namely the Muslim believers who are submitting to the worship of their Lord, or unwillingly, namely the rest of creation, even the disbelievers who must submit to His will and decree, and they have no way of evading it or resisting it, and to Him all creatures will return, and He will judge between them and requite them on the basis of either grace or justice.



﴿قُلْ ءَامَنَّا بِاللّٰهِ وَمَا أُنْزِلَ عَلَيْنَا وَمَا أُنْزِلَ عَلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (سورة آل عمران: ٨٤)

3:84. Say: We believe in Allah, and that which has been sent down to us, and that which was sent down to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob, and the tribes, and that which was given to Moosâ and 'Eesâ, and to the Prophets from their Lord. We make no distinction between one and another of them, and to Him we have submitted [in Islam].

There is a similar verse in Soorat al-Baqarah (2: 136).



﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (سورة آل عمران: ٨٥)

(سورة آل عمران: ٨٥)

- 3:85. If anyone seeks a religion other than Islam, never will it be accepted from him; and in the hereafter he will be among the losers.

That is, whoever follows a religion other than the religion of Islam, which Allah wants His slaves to follow, his deeds will be rejected and not accepted, because the religion of Islam is what is meant by (willing) submission to the will of Allah and sincerely following His Messengers. So if a person does not adhere to it, then he is not taking the measures of salvation from the punishment of Allah and attaining His reward. All religions other than Islam are false.



﴿كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ﴾ (٨٦) أُولَئِكَ جَزَاءُهُمْ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾ خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿٨٨﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٨٩﴾

(سورة آل عمران: ٨٦-٨٩)

- 3:86. How would Allah guide people who disbelieve after having believed and borne witness that the Messenger was true and that clear signs had come unto them? But Allah does not guide people who are wrongdoers.
- 3:87. The requital of such people is that upon them is the curse of Allah, the angels and all humankind.
- 3:88. They will remain under it forever. Their punishment will not be alleviated, nor will they be given respite.
- 3:89. Except for those who repent after that, and mend their ways; for verily Allah is Oft-Forgiving, Most Merciful.

This is an expression of something being very unlikely; that is, it is very unlikely that Allah would guide people who chose disbelief and misguidance after having believed and testified that the Messenger (ﷺ) was true on the basis of what he brought to them of clear signs and definitive proof.

﴿But Allah does not guide people who are wrongdoers﴾. These people did wrong and abandoned the truth after having come to know it, and they followed falsehood even though they knew it was false, wrongfully and stubbornly, and on the basis of their own whims and desires. Hence these people will not be shown the path of guidance, because the one who it is hoped will be guided is the one who did not know the truth but is keen to seek it. Such a one is deserving of being shown the path of guidance and being protected from misguidance by Allah.

Then Allah tells us of the punishment of these stubborn wrongdoers in this world and in the hereafter, as He says:

﴿The requital of such people is that upon them is the curse of Allah, the angels and all humankind. They will remain under it forever. Their punishment will not be alleviated, nor will they be given respite﴾. That is, the punishment is not reduced for them, not even for a moment, either by being stopped altogether or by being reduced in intensity. ﴿nor will they be given respite﴾ that is, they will not be given any reprieve, because the time for respite has passed and Allah has left them no excuse, as He caused them to live for a long time but they did not heed the admonition. If there had been any good in them, it would have shown, and if they were to return to this world they would go back to their evil ways.



﴿إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَٰئِكَ هُمُ  
الضَّالُّونَ ۝ إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يُفْعَلَ مِنْ أَحَدِهِمْ مَلَأٌ



الْأَرْضِ ذَهَبًا وَلَوْ افْتَدَى بِهِ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَّاصِرِينَ ﴿٩١﴾

(سورة آل عمران: ٩٠-٩١)

- 3:90. But those who disbelieve after having believed – and then continue increasing in their disbelief, their repentance will never be accepted; they are the ones who have gone astray.
- 3:91. Verily those who disbelieved and died as disbelievers, not an earthful of gold will be accepted from any such, even if they were to offer it as a ransom. For such there will be a painful punishment, and they will find no helpers.

Here Allah (ﷻ) tells us that whoever disbelieves after having believed, then increases in disbelief by persisting in wrongdoing and misguidance, and persisting in turning away from the path of guidance, his repentance will not be accepted. In other words, they will not be helped to repent in any acceptable manner; rather Allah will let them get carried away in their misguidance. Allah (ﷻ) says: ﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'ām 6: 110)

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate...﴾ (as-Saff 61: 5)

Hence evil deeds lead to more evil deeds, especially in the case of one who has fallen into major disbelief and has abandoned the straight path, after proof was established against him and Allah had shown him clear signs and evidence. Such a person has barred himself from taking measures of attaining his Lord's mercy, and he is the one who has barred the way to repentance for himself. Hence misguidance is solely applicable to this type of people.

﴿they are the ones who have gone astray﴾ that is, what misguidance can be greater than that of the one who has abandoned the straight path, knowing that it is the straight path. If these disbelievers persist

in disbelief until death, then eternal doom and wretchedness become inevitable, and nothing will benefit them; if one of them were to spend an earthful of gold to ransom himself from the punishment of Allah, that would not benefit him at all; rather they will inevitably remain subjected to the painful punishment, with no intercessor, support or help, and no one to turn to, to save them from the punishment of Allah. Thus they will despair of all good and will be certain that they will abide forever subject to punishment and wrath; may Allah save us from their fate.



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## 03. Soorat Âl 'Imrân

(continued)

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﴿لَنْ نَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا نَحِبُّ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (٩٢)

(سورة آل عمران: ٩٢)

3:92. You will never attain righteousness until you spend [in charity] of that which you love; and whatever you give [in charity], verily Allah knows it well.<sup>1</sup>

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Here Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He) encourages His slaves to spend on good causes, and says: ﴿You will never attain righteousness﴾ that is, you will never reach the level of righteousness which leads to paradise, ﴿until you spend [in charity] of that which you love﴾ that is, your precious wealth that you love. If you give precedence to the love of Allah over the love of wealth, and you spend it in ways that please Him, this will prove your sincere faith, the righteousness of your hearts and the genuineness of your piety. That includes spending what is precious of your wealth, spending when the giver is in need of what he gives, and spending when one is healthy. The verse indicates that

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<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

the individual will attain righteousness according to his spending of that which he loves, and that he will be lacking according to what is lacking in his spending. Because spending in any way brings reward, whether the amount is small or great, and whether it is something he loves or not, and the words: «You will never attain righteousness until you spend [in charity] of that which you love» may give the impression that spending anything other than what is mentioned will be of no benefit, Allah dispelled this notion by saying: «and whatever you give [in charity], verily Allah knows it well», so do not be hard on yourselves, for He will reward you according to your intentions and the extent to which (your charity) benefits others.



﴿ كُلُّ الطَّعَامِ كَانَ حَلَالًا لِّبَنِي إِسْرَءِيلَ إِلَّا مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ التَّوْرَةُ ۚ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ ﴾ (٩٣) فَمَنْ أَفْتَرَى عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩٤﴾ قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾ (سورة آل عمران: ٩٣-٩٥)

- 3:93. All food was lawful to the Children of Israel, except what Israel [Ya'qoob] made unlawful for himself, before the Torah was revealed. Say: Bring the Torah and read it, if you are telling the truth.
- 3:94. Those who persist in fabricating lies and attributing them to Allah after this are indeed the wrongdoers.
- 3:95. Say: Allah has spoken the Truth. Follow the religion of Ibrâheem, the monotheist, and he was not one of those who ascribe partners to Allah.

This is a refutation of the Jews' false claim that abrogation was not permissible, as a result of which they disbelieved in 'Eesâ ('alayhi

*as-salâm* – peace be upon him) and Muhammad (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him) because they brought some rulings that differed from the rulings of the Torah concerning what is permissible and what is forbidden. By way of being completely fair in argument, and to make them quote from their own Book, the Torah, in order to prove that all types of food were permissible to the Children of Israel, Allah said: ﴿All food was lawful to the Children of Israel, except what Israel﴾ meaning Ya‘qoob (ﷺ) ﴿made unlawful for himself﴾ that is, without any prohibition from Allah (ﷻ); rather he forbade it to himself because he suffered from sciatica, so he vowed that if Allah (ﷻ) healed him, he would forbid to himself the most beloved of food to him. According to their sources, he forbade to himself the meat and milk of camels, and they followed him in that; this happened before the Torah was revealed. Then it was revealed in the Torah things that were forbidden other than what Israel (Ya‘qoob) had forbidden, of foods that had previously been permissible to them, as Allah (ﷻ) says:

﴿Because of the wrongdoing of the Jews, We forbade to them certain good things that had [previously] been permitted to them...﴾ (*an-Nisā’ 4: 160*)

Allah instructed His Messenger (ﷺ) that if they denied that, he was to tell them to bring the Torah, yet they persisted in wrongdoing and stubbornness after that. Hence Allah (ﷻ) said:

﴿Those who persist in fabricating lies and attributing them to Allah after this are indeed the wrongdoers﴾. What wrongdoing can be greater than the wrongdoing of one who is called to let his scripture judge, but he refuses to do that out of stubbornness and arrogance? This is among the greatest evidence of the soundness of the prophethood of our Prophet Muhammad (ﷺ) and that there are many clear signs of his truthfulness and the truthfulness of the One Who told him of various matters that he could not have known unless his Lord had told him of them. Hence Allah says:

«Say: Allah has spoken the Truth» that is, in what He has told you and in what He has ruled. This is a command from Allah to His Messenger (ﷺ) and those who follow him that they should say out loud: “Allah has spoken the truth”, believing that in their hearts on the basis of certain evidence, and so as to establish this testimony against those who deny it. Thus we know that the people who have the most faith and belief in Allah are those who have the most knowledge and understanding of the proof and evidence in detail, based on reports or reason. Then He instructed them to follow the religion of their father Ibrâheem (عليه السلام), that was based on affirmation of the oneness of Allah and abandoning polytheism; this is the basis of happiness, and abandoning it will result in doom and misery. This indicates that the Jews and others, who are not following the religion of Ibrâheem (عليه السلام), are polytheists, not monotheists.

When Allah commanded them to follow the religion of Ibrâheem in affirming the oneness of Allah and giving up polytheism, He commanded them to follow him in venerating His Sacred House by performing pilgrimage to it and otherwise, as He said:



﴿إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾ فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾﴾ (سورة آل عمران: ٩٦-٩٧)

- 3:96. The first House [of worship] to be established for humanity was that at Bakkah [Makkah], full of blessings and guidance for the worlds.
- 3:97. In it are clear signs, [such as] the Station of Ibrâheem; whoever enters it will be safe. Pilgrimage to the House is a duty owed to Allah by all who can afford the journey; and whoever disbelieves, then Allah has no need of the worlds.

Here Allah (ﷻ) tells us about the high status of this sacred House and that it was the first House (of worship) that Allah established for people, where they could focus on worshipping their Lord, and thus their sins would be forgiven, they would draw close to Allah, and by virtue of (this House) they would do many acts of worship and good deeds to attain the pleasure of their Lord, earn His reward and be saved from His punishment. Hence Allah says:

﴿full of blessings﴾ that is, in it there is a great deal of blessing and spiritual and worldly benefits, as Allah (ﷻ) says elsewhere:

﴿So that they may avail themselves of benefits and mention the name of Allah [at the time of sacrifice], during the appointed days, over the livestock that He has provided for them...﴾ (al-Hajj 22: 28)

﴿and guidance for the worlds﴾. Guidance is of two types: guidance in knowledge and guidance in deeds. Guidance in deeds is visible; it includes what Allah has ordained in it (the Ḥaram) of various acts of worship that are unique to this place. Guidance in knowledge refers to what a person acquires, by means of this place, of knowledge of the truth, as there are clear signs therein that Allah (ﷻ) has mentioned in the following verse:

﴿In it are clear signs﴾ that is, clear evidence and definitive proof for various kinds of divinely revealed knowledge and sublime aims, such as evidence of His oneness, mercy, wisdom, greatness, majesty, the perfect nature of His knowledge, and the vastness of His bounty and what He has bestowed upon His close friends and Prophets. One of these signs is ﴿the Station of Ibrâheem﴾. It may be that what is meant here is the well-known *Maqâm*<sup>2</sup> (Station), which is the rock on which Ibrâheem (عليه السلام) stood in order to build the Kaaba when the structure

<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

had grown tall. It was formerly attached to the wall of the Kaaba, then when 'Umar (*raḍiya Allāhu 'anhu* – may Allah be pleased with him) was caliph, he put it in the place where it is now. It was also said that the sign in it is the traces of Ibrâheem's feet, which left a mark on the rock; that mark remained until the early period of this Ummah, and this is something extraordinary. It was also said that the sign in it is the high esteem for it that Allah has instilled in people's hearts, so they venerate, honour and respect it. It may be that what is meant by the Station of Ibrâheem is the various locations in which he stood for the rituals of Hajj. Thus it may mean that all the parts of Hajj are clear signs, such as *ṭawâf* (circumambulation of the Kaaba), *sa'iy* (going back and forth between Şafâ and Marwah), as well as its locations, standing in 'Arafah and Muzdalifah, and the stoning of the *jamarât*, and all the rituals of Hajj. The sign in this case is what Allah has instilled in people's hearts of veneration and respect for these places and rituals, and their readiness to make the effort and spend the best of their wealth in order to reach these places, and putting up with all kinds of difficulty for that purpose, as well as what there is in those rituals and places of great wisdom and sublime meanings, and what there may be in those actions of wisdom and benefits, some of which are beyond people's comprehension. Another of the great signs in this place is that whoever enters it will be safe, protected by Sharia, as is Allah's will. With regard to *shar'î* protection, Allah and His Messenger Ibrâheem (ﷺ), then His Messenger Muhammad (ﷺ), ordained that the place should be respected and that whoever enters it should be granted safety and not be disturbed. This protection even includes the game animals, trees and plants (in the Ḥaram). This verse is quoted as evidence by those scholars who said that any person who commits an offence outside the Ḥaram then seeks sanctuary in the Ḥaram is to be granted safety and no *ḥadd* punishment is to be carried out on him unless he goes out of the Ḥaram. As for being granted safety according to Allah's will, that is because Allah (ﷻ),



by His will and decree, has instilled in people's hearts – even in the hearts of the polytheists who associate others with Him and those who disbelieve in their Lord – veneration and respect for this place, to the extent that one of them, despite all their strong tribal feelings and lack of patience in putting up with any wrongdoing done to him, may find his father's killer in the Ḥaram and not disturb him. Part of it being made a sanctuary is that if anyone intends to do harm to it, Allah will inevitably punish him in this world, as happened to the army of the elephant and others.



﴿قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تَكْفُرُونَ بِآيَٰتِ ٱللَّهِ وَٱللَّهُ شَهِيدٌ عَلَىٰ مَا تَعْمَلُونَ ﴿٩٨﴾ قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لِمَ تَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَن ءَامَنَ تَبِعُونَهَا ءَوْجًا وَٱنتُمْ شَٰهِدَآءُ وَمَا ٱللَّهُ بِغَفِلٍۭ عَمَّا تَعْمَلُونَ ﴿٩٩﴾ يٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا إِن تَطِيعُوا فَرِيقًا مِّنَ ٱلَّذِينَ أُوتُوا ٱلْكِتَآبَ يَرُدُّوكُم بَعْدَ إِيمَٰنِكُمْ كَٰفِرِينَ ﴿١٠٠﴾ وَكَيْفَ تَكْفُرُونَ وَٱنتُمْ تُتْلَىٰ عَلَيْكُمْ ءَايَٰتُ ٱللَّهِ وَفِيكُمْ رَسُولُهُۥ وَمَن يَعْتَصِم بِٱللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَٰطٍۭ مُّسْتَقِيمٍ ﴿١٠١﴾﴾ (سورة آل

عمران: ٩٨-١٠١)

- 3:98. Say: O People of the Book, why do you reject the revelations of Allah, when Allah is witness to all that you do?
- 3:99. Say: O People of the Book, why do you bar from Allah's way those who believe, seeking to make it [seem] crooked when you yourselves are witnesses [to its truth]? But Allah is not unaware of all that you do.
- 3:100. O you who believe, if you obey some of those who were given the scripture, they will turn you into disbelievers after your having believed.

3:101. How can you disbelieve, when Allah's revelations are being recited to you and His Messenger is in your midst? Whoever holds fast to Allah is indeed guided to a straight path.

Here Allah rebukes the People of the Book, the Jews and Christians, for their rejection of the revelations of Allah that He sent down to His Messengers and made as a mercy to His slaves, by means of which they are guided to Him and by means of which they will be guided to all sublime aims and beneficial knowledge. These disbelievers combine disbelief in the revelations with barring those who believe in Allah from following them, and distorting and twisting the intended meaning, when they bear witness to its truth, knowing that what they have done is the greatest act of disbelief that would incur punishment. ﴿For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.﴾ (*an-Nahl* 16: 88)

Hence Allah warns them here: ﴿But Allah is not unaware of all that you do﴾; rather He is aware of your deeds, your intentions and your evil plot, and He will requite you for it with the worst of punishments. As He warned and rebuked them, He followed that with mention of His mercy, generosity and kindness, and warned His believing slaves lest a plot be hatched against them without them realising, as He said:

﴿O you who believe, if you obey some of those who were given the scripture, they will turn you into disbelievers after your having believed﴾ – that is because of their envy and resentment towards you, and their eagerness to turn you away from your religion, as Allah (ﷻ) says elsewhere:

﴿Many among the People of the Book wish they could turn you back to disbelief after you have believed, out of the envy they have in their hearts, after the truth has become clear to them...﴾ (*al-Baqarah* 2: 109)

Then Allah (ﷻ) mentions the main reason and most significant factor that should make the believers steadfast, so that their certainty will not be shaken, and He states that this is something that is very unlikely:

«How can you disbelieve, when Allah's revelations are being recited to you and His Messenger is in your midst?» That is, the Messenger (ﷺ) is among you, reciting to you the verses of your Lord all the time; these are clear revelations which make one certain of the meaning and what they refer to, and not have any doubt about that content in any way, especially when the one who is explaining them is the best of humankind, the most knowledgeable, the most eloquent, the most sincere and the most compassionate towards the believers, and he is eager for people to be guided by all possible means; blessings and peace of Allah be upon him. He conveyed the message sincerely and clearly, and he did not leave any room for anyone to need to ask further questions or to seek further. Then Allah tells us that the one who holds fast to Him, puts his trust in Him, seeks protection by virtue of His strength and mercy from all evils and seeks His help in attaining all that is good, «is indeed guided to a straight path» that will bring him to his ultimate goal, because he is combining following the Messenger (ﷺ) in word and deed with holding fast to Allah.



يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾ وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٣﴾ (سورة آل عمران:

(١٠٣-١٠٢)

- 3:102. O you who believe, fear Allah as He should be feared, and do not die except as Muslims.
- 3:103. And hold fast, all together, to the rope of Allah, and do not be divided among yourselves. Remember the blessing that Allah bestowed upon you, for you were enemies then He brought your hearts together, so that by His grace, you became brethren, and you were on the brink of the pit of fire, and He saved you from it. Thus Allah makes His revelations clear to you, so that you may be guided.

This is a command from Allah to His believing slaves, that they should fear Him as He should be feared and persist in that, remaining steadfast and adhering to it until death. The one who persists in something will die adhering to it. If a person persists in fearing his Lord, obeying Him and turning to Him all the time when he is healthy, energetic and able, Allah will make him steadfast at the time of death and bless him with a good end. Fearing Allah as He should be feared – as Ibn Mas'ood said – means that He is to be obeyed and not disobeyed, remembered and not forgotten, shown gratitude and not ingratitude. This verse explains what Allah (ﷻ) deserves of fear of Him. As for what is required of people in that regard, it is as Allah (ﷻ) says:

﴿So fear Allah as best you can...﴾ (at-Taghābun 64: 16)

The details of fearing Allah in terms of what is in the heart and actions that one should take are very many; fearing Allah means doing what Allah has enjoined and refraining from everything that Allah has forbidden.

Then Allah (ﷻ) instructed them to do that which will help them to attain fear of Him, which is to be united and adhere to the religion of Allah. The fact that the believers' call is one should unite them in harmony, because if the Muslims are united in their religion and their hearts are in harmony with one another, that will help to make

their religious affairs sound and worldly affairs in good shape. By uniting, they will be able to tackle any matter and achieve innumerable interests that depend on unity, such as cooperating in righteousness and piety, and other matters; by the same token, division and enmity undermine their well-being, sever the bonds between them and lead to everyone striving for his own self-interests, even if that leads to harm on a community level.

Then Allah (ﷻ) reminds them of His blessings and instructs them to remember them:

﴿Remember the blessing that Allah bestowed upon you, for you were enemies﴾ killing one another and taking one another's wealth, to such an extent that the members of one tribe would fight and oppose one another, and there would be enmity and fighting among the people of one city. Their situation was one of grievous trouble; this was the situation of the Arabs before the Prophet (ﷺ) was sent. When Allah sent him and they believed in him, united in Islam and joined together in faith, they became like one person because of the harmony and bonds of friendship between them. Hence Allah (ﷻ) said: ﴿then He brought your hearts together, so that by His grace, you became brethren, and you were on the brink of the pit of fire﴾ that is, you deserved to enter the fire, and there was nothing standing between you and it except death, after which you would enter it

﴿and He saved you from it﴾ by means of what He blessed you with of belief in Muhammad (ﷺ).

﴿Thus Allah makes His revelations clear to you﴾ that is, He explains and clarifies them, and distinguishes for you truth from falsehood, guidance from misguidance

﴿so that you may be guided﴾ by knowing the truth and acting upon it. This verse indicates that Allah loves His slaves to remember His blessing in their hearts and verbally, so that they may increase in gratitude towards Him and love for Him, and so that He will give them more of His bounty and blessings. The greatest of what one

may remember of His blessings is the blessing of guidance to Islam, following the Messenger (ﷺ) and unity among the Muslims.



﴿وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠٤) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٥﴾ (سورة آل عمران: ١٠٤-١٠٥)

- 3:104. Let there arise from among you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong. They are the ones who will be successful.
- 3:105. Do not be like those who became divided and fell into disputes after the clear proofs had come unto them; for them there will be a grievous punishment.

That is, let there be among you, O believers whom Allah has blessed with faith and holding fast to His rope, ﴿a group of people inviting to all that is good﴾. Good (*khayr*) is a comprehensive word that includes everything that brings one closer to Allah and further away from His wrath ﴿enjoining what is right﴾ that is, everything that is known to be good by means of rational or shar'i proof ﴿and forbidding what is wrong﴾ that is, everything that is known to be evil by means of rational or shar'i proof. This is an instruction from Allah to the believers, that among them there should be a group that takes on the task of calling people to His way and explaining His religion to people. That includes the scholars who teach religion; the preachers who call the people of other religions to enter Islam and call those who have gone astray to mend their ways; the *mujāhideen* who strive in jihad for the sake of Allah; those who have the task of checking on people and making them adhere to the rulings of Islam

such as the five daily prayers, *zakâh*, fasting, Hajj and so on; and those who check on weights and measures, and check on the traders in the marketplace, preventing them from cheating or engaging in invalid transactions. All of these matters come under the heading of communal obligations, as is indicated in this verse, in which it says, «Let there arise from among you a group of people». In other words, let there be among you a group of people who achieve the purpose behind the things mentioned. It is well established that when something is enjoined, it refers to that thing and whatever means are necessary to achieve it. Whatever these matters depend on is also enjoined, such as preparing for jihad by making ready all kinds of equipment by means of which the goal of defeating enemies and making the word of Islam supreme may be attained; acquiring knowledge with which to call people to what is good and developing means of achieving that; building schools to teach knowledge; helping the authorities in implementing the laws of Sharia among the people in word and deed, and with financial support; and other matters on which these aims depend. This group that is prepared to call people to what is good, enjoining what is right and forbidding what is wrong, is the elite of the believers. Hence Allah (ﷻ) says concerning them: «They are the ones who will be successful»; they will attain what they are seeking (paradise) and be saved from what they fear (hell).

Then Allah forbids being like the People of the Book in terms of division and disputes:

«Do not be like those who became divided and fell into disputes». What is astounding is that their disputes came «after the clear proofs had come unto them», that should have led to them not being divided. It was more expected of them than others that they would adhere to the religion, but what happened was the opposite, even though they were aware that they were going against the command of Allah. Thus they deserved the severe punishment; hence Allah (ﷻ) said: «for them there will be a grievous punishment».



﴿يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ ﴿١٠٧﴾ تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ﴾ (سورة آل عمران: ١٠٦-١٠٨)

- 3:106. On the day when some faces will become bright, and some faces will become dark, to those whose faces will become dark, [it will be said]: Did you disbelieve after having believed? Taste then the punishment for having disbelieved.
- 3:107. But those whose faces become bright, they will be in Allah's mercy [paradise], to abide therein forever.
- 3:108. These are the revelations of Allah; We recite them to you in Truth: And Allah does not intend any injustice to [any of] His creation.

Here Allah tells us about the Day of Resurrection and the outcome of recompense on the basis of justice and grace on that day. This includes both promises and warnings that instil hope and fear.

﴿On the day when some faces will become bright﴾ – these are the faces of the good people who are blessed, the people who were united in holding fast to the rope of Allah.

﴿and some faces will become dark﴾ – these are the faces of the evil people who are doomed, those who were divided and who differed among themselves. Their faces will become dark because of the disgrace, humiliation and shame in their hearts; the faces of the blessed will become bright because of the joy, happiness, blessing and contentment in their hearts, the effects of which will appear on their faces, as Allah (ﷻ) says:

﴿...and will bestow upon them radiance and joy.﴾ (al-Insân 76: 11)



The radiance will be on their faces and the joy will be in their hearts. Allah (ﷻ) says:

﴿As for those who earn evil, the recompense of an evil deed will be the like thereof, and shame will cover them. They will have no protector from [the wrath of] Allah. Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever.﴾ (Yoonus 10: 27)

﴿to those whose faces will become dark﴾ it will be said to them by way of rebuke and reprimanding: ﴿Did you disbelieve after having believed?﴾ that is, how could you prefer disbelief and misguidance over faith and guidance? How could you forsake the path of guidance and follow the path of misguidance?

﴿Taste then the punishment for having disbelieved﴾ for nothing is befitting for you except the fire and you deserve nothing but disgrace and shame.

﴿But those whose faces become bright﴾ will have the most perfect joy and they will be given the greatest glad tidings. They will be given the glad tidings of admittance to paradise and the pleasure and mercy of their Lord.

﴿they will be in Allah's mercy [paradise], to abide therein forever﴾. Because they will abide in His mercy forever, paradise is part of His mercy; they will abide therein forever, enjoying all that it contains of eternal delights and a life of ease in the vicinity of the Most Merciful of those who show mercy.

When Allah explained to His Messenger (ﷺ) the rulings and requitals, He said: ﴿These are the revelations of Allah; We recite them to you﴾ that is, We tell them to you ﴿in Truth﴾ because His commands and prohibitions are based on wisdom and mercy, and the reward and punishment are likewise based on wisdom, mercy and justice that is free of any injustice. Hence He said ﴿And Allah does not intend any injustice to [any of] His creation﴾. He told us that He does not intend to be unjust towards them, let alone act on the basis

of injustice, so He will not detract from the reward for good deeds of anyone or increase the wrongdoing of the wrongdoers; rather He will requite them for their deeds only.



﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ﴾ (سورة آل عمران:

(۱۰۹)

3:109. To Allah belongs all that is in the heavens and on earth; it is to Allah that all things will return.

That is, He is the Sovereign of everything in the heavens and on earth; He created them and granted them provision, and He controls them in accordance with His will and decree and in what He prescribes and enjoins upon them. They will return to Him on the Day of Resurrection, and He will requite them for their deeds, both good and bad.



﴿كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَأْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ ۚ وَتُؤْمِنُوْنَ بِاللّٰهِ وَلَوْ ءَامَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهٖمۡ مِّنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ﴾ (۱۱۰) لَنْ يَضُرُّكُمْ اِلَّا اَذًى ۖ وَاِنْ يُقْتَلُوْكُمْ يَوْلُوْكُمْ اِلَّا ذُبٰرٌ ثُمَّ لَا يُنصَرُوْنَ﴾ (۱۱۱) ضُرِبَتْ عَلَيْهِمُ الذَّلٰلَةُ اِنْ مَا تَفْقَهُوْا اِلَّا بِحَبْلِ مِّنَ اللّٰهِ وَحَبْلِ مِّنَ النَّاسِ وِبَآءُ وُ يَفْضَحُ مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ۚ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَيَقْتُلُوْنَ الْاَنْبِيَآءَ بِغَيْرِ حَقٍّ ۚ ذٰلِكَ بِمَا عَصَوْا وَكَانُوْا يَعْتَدُوْنَ

﴿(سورة آل عمران: ۱۱۰-۱۱۲)﴾

- 3:110. You are the best community ever brought forth for [the benefit of] humankind; you enjoin what is good, and forbid what is evil, and you believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are some who do believe, but most of them are evildoers.
- 3:111. They will do you no harm, except with abusive words. If they come out to fight you, they will turn and flee, then they will not be helped.
- 3:112. They are struck with humiliation wherever they may be, except when under a covenant [of protection] from Allah or a covenant [of protection] from the people. They have incurred Allah's wrath, and wretchedness is decreed for them. This is because they disbelieved in the revelations of Allah, and killed the Prophets unjustly. That was because of their disobedience and transgression.

Here Allah (ﷻ) praises this Ummah and states that it is the best of communities that Allah has ever brought forth for (the benefit of) humanity, because they perfected themselves by having faith, which requires them to do everything that He enjoined and to strive in perfecting others by enjoining what is good and forbidding what is evil. That includes calling the people to Allah, striving for that purpose and doing their utmost to turn people away from their misguidance, transgression and sin. By doing that, they (the Muslims) become the best community ever brought forth for (the benefit of) humanity. In a previous verse (3: 104), Allah (ﷻ) said: «Let there arise from among you a group of people inviting to all that is good, enjoining what is right, and forbidding what is wrong». This is a command from Allah to this Ummah, and when there is a command, the one who is commanded may or may not do it. But in this verse (3: 110) Allah states that the Ummah has carried out what Allah instructed it to do and obeyed the command of its Lord; thus it deserves to be favoured above all other nations or communities.

﴿If only the People of the Book had believed, it would have been better for them﴾. This is a kind of calling them in a gentle manner that should cause them to respond to the call, but only a few of them believed; most of them are evildoers who disobeyed Allah and showed all kinds of enmity towards the close friends of Allah. But by the grace of Allah towards His believing slaves, He caused their plots to backfire, so they will not harm the believers in terms of their religious commitment or physical well-being. Rather the worst of their harm is no more than verbal annoyance which is inevitable on the part of every opponent. But if they fight the believers, they will turn and flee, then their defeat will be ongoing; they will continue to be humiliated and they will not be helped at any time. Hence Allah says that He has punished them with inward humiliation and outward wretchedness, and they will never feel settled or at peace.

﴿except when under a covenant [of protection] from Allah or a covenant [of protection] from the people﴾. The Jews will only either be under Muslim rule, paying *jizyah* according to the covenant, or they will be under Christian rule.

﴿They have incurred Allah's wrath﴾ in addition to that, and this is the worst punishment. Allah tells us why they have ended up in this situation, as He says:

﴿This is because they disbelieved in the revelations of Allah﴾ that Allah sent down to His Messenger Muhammad (ﷺ), that should have led to certainty and faith, but they disbelieved in them out of resentment and stubbornness

﴿and killed the Prophets unjustly﴾ that is, they responded to the Prophets of Allah, who showed them the greatest kindness, in the most evil of ways, by killing them. After such an audacious crime, could there be anything worse than that? All of this came about because of their disobedience and enmity, which is what gave them the audacity to disbelieve in Allah and kill the Prophets of Allah.



﴿لَيْسُوا سَوَاءً مِّنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ ءَانَاءَ اللَّيْلِ وَهُمْ  
يَسْجُدُونَ ﴿١١٣﴾ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ  
عَنِ الْمُنْكَرِ وَيُسْرِعُونَ فِي الْخَيْرَاتِ وَأُولَٰئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾ وَمَا يَفْعَلُوا مِنْ  
خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١١٥﴾﴾ (سورة آل عمران: ١١٣-١١٥)

- 3:113. Not all of them are alike. Among the People of the Book are some who are upright; they recite the revelations of Allah [in prayer] during the night, and they prostrate.
- 3:114. They believe in Allah and the Last Day; they enjoin what is good, and forbid what is evil; and they hasten to do good deeds. They are among the righteous.
- 3:115. Whatever good they do, it will not go unappreciated; for Allah knows well those who are conscious of Him.

After having told us about the evildoers among the People of the Book, and their deeds and punishments, Allah then tells us about the upright group, and their deeds and rewards. He tells us that they are not alike in His sight, rather there is an indescribable difference between them. The evildoers are as described above, whereas these people are believers. Allah tells us that some of them ﴿are upright﴾ that is, they adhere to the religion of Allah and do that which Allah has commanded, which includes establishing prayer ﴿they recite the revelations of Allah [in prayer] during the night, and they prostrate﴾. This is a description of their prayer during the night, their lengthy *tahajjud*, their recitation of the Book of their Lord, their showing humility towards Him and their bowing and prostrating to Him.

﴿They believe in Allah and the Last Day﴾ that is, their faith is like that of the believers, which includes believing in every Prophet who was sent and every Book revealed by Allah. Belief in the Last Day

is singled out for mention because belief in the Last Day motivates the believer to do that which brings him closer to Allah and that will bring reward on that day, and to avoid anything for which he will be punished on that day.

﴿they enjoin what is good, and forbid what is evil﴾ thus they strive to perfect themselves by means of faith and all that it entails, and they strive to perfect others by enjoining them to do all that is good and forbidding them to do anything that is evil. That includes encouraging their co-religionists and others to believe in Muhammad (ﷺ). Then Allah describes their lofty aspirations:

﴿and they hasten to do good deeds﴾ that is, they rush to do them and seek every opportunity to do them at the earliest possible time. That is because of their great eagerness to do what is good, and their knowledge of the benefits and reward that goodness brings. These are the people to whom Allah ascribes these beautiful characteristics and good deeds.

﴿They are among the righteous﴾ whom Allah encompasses in His mercy and forgiveness, bestowing upon them His grace and bounty.

﴿Whatever good they do﴾, whether it is great or small  
 ﴿it will not go unappreciated﴾ that is, they will never be deprived of its reward; rather Allah will reward them for it completely, but the reward for deeds depends on what is in the individual's heart of faith and piety. Hence Allah says: ﴿for Allah knows well those who are conscious of Him﴾, as He says elsewhere:

﴿... Verily, Allah only accepts from those who fear Him.﴾ (al-Mā'idah 5: 27)



﴿إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٦٦﴾﴾ مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ

رِيحٌ فِيهَا صَاعِقٌ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَٰكِنْ  
 أَنْفُسُهُمْ يَظْلِمُونَ ﴿١١٧﴾ (سورة آل عمران: ١١٦-١١٧)

- 3:116. As for those who disbelieve, neither their wealth nor their children will avail them at all against Allah; it is they who will be inhabitants of the fire, abiding therein forever.
- 3:117. The likeness of what they spend in this worldly life is that of a freezing wind that strikes the crops of people who have wronged themselves, destroying them. It is not Allah Who has wronged them, but they wronged themselves.

Here Allah tells us that in the case of those who disbelieve, their wealth and children will never avail them at all before Allah; they will not ward off from them anything of the punishment of Allah or bring them anything of the reward of Allah, as He says:

﴿It is not your wealth or your children that bring you nearer to Us; but those who believe and do righteous deeds...﴾ (Saba' 34: 37)

Rather their wealth and their children are a means that will take them to hell and serve as proof against them that Allah bestowed blessings upon them for which they should have been grateful, and they will be punished for not giving thanks and for disbelieving. Hence Allah says: ﴿it is they who will be inhabitants of the fire, abiding therein forever﴾.

Then Allah gives a likeness of what the disbelievers spend of their wealth in order to bar people from the path of Allah, seeking thereby to extinguish the light of Allah; their wealth will not achieve anything and it will diminish, like one who sows crops, hoping that they will be productive and hoping to harvest the yield, but whilst he is like that a freezing wind comes, one that is biting cold, and destroys his crops, leaving him with nothing but exhaustion and sorrow. Similarly, these disbelievers, of whom Allah (ﷻ) says:

«The disbelievers spend their wealth to bar [people] from the path of Allah, and they will continue to spend it, then it will become a source of regret for them, then they will be defeated...» (al-Anfāl 8: 36)

«It is not Allah Who has wronged them» by cancelling out their deeds

«but they wronged themselves» when they disbelieved in the revelations of Allah, rejected His Messenger (ﷺ) and were eager to extinguish the light of Allah. These factors are what made their deeds come to nothing and took away their wealth.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِنْ كُنْتُمْ تَعْقِلُونَ ﴿١١٨﴾ هَآأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ وَإِذَا لَقُوكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمْ الْأَنَامِلَ مِنَ الْغَيْظِ قُلْ مُؤْتُوا يَغِيظُكُمُ اللَّهُ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿١١٩﴾ إِنْ تَمَسَسْتُمْ حَسَنَةً سَوْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصِيرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾﴾ (سورة آل عمران: ١١٨-١٢٠)

3:118. O you who believe, do not take as your close friends those outside your ranks; they will spare no effort to cause you mischief; they wish to see you in distress. Hatred has already appeared from their mouths, and what their hearts conceal is far worse. We have made clear to you the revelations, if you understand.

3:119. O you who [take them as close friends], you love them but they do not love you, even though you believe in all the scriptures. When they meet you, they say: We believe, but when they are



alone, they bite their fingertips in their rage against you. Say: Perish in your rage; Allah knows well what is in [your] hearts.

- 3:120. If anything good happens to you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if you remain steadfast and fear Allah, not the least harm will their scheming do to you; for Allah has full knowledge of all that they do.

Here Allah (ﷻ) forbids His believing slaves to take close friends from among the hypocrites of the People of the Book and others, telling them of their secrets and what is in their hearts, or appointing them to do some work for the Muslim community. That is because they are enemies whose hearts are filled with hostility and hatred, thus it has appeared from their mouths.

﴿and what their hearts conceal is far worse﴾ than what you hear from them. Hence ﴿they will spare no effort to cause you mischief﴾ that is, they will do their utmost to cause you harm and distress, and they will do things to cause you trouble and help your enemies against you. Allah says to the believers:

﴿We have made clear to you the revelations﴾ that is, in which you will find that which is in your best interests in both religious and worldly terms

﴿if you understand﴾ and thus recognise these things and distinguish between friends and enemies. For not everyone should be taken as a close friend; rather the wise person is someone who, if he has no choice but to mix with the enemy, only mixes with him outwardly, and does not let him know anything about his inner thoughts, even if that person tries to be a friend and swears that he is his friend.

Allah says, urging the believers to be cautious of these hypocrites among the People of the Book, and explaining the extent of their enmity:

﴿O you who [take them as close friends], you love them but they do not love you, even though you believe in all the scriptures﴾ that is,

all the Books that Allah has revealed to His Prophets, whereas they do not believe in your Book; rather when they meet you they pretend to be believers:

«When they meet you, they say: We believe, but when they are alone, they bite their fingertips in their rage against you».

«Say: Perish in your rage; Allah knows well what is in [your] hearts» this is glad tidings for the believers: those who aim to harm you are only harming themselves and they cannot act upon their rage; they will continue to be troubled by it until they die and move from the punishment of this world to the punishment of the hereafter.

«If anything good happens to you», such as victory over the enemy, conquests and booty

«it grieves them» that is, it upsets them and causes them distress

«but if some misfortune overtakes you, they rejoice at it. But if you remain steadfast and fear Allah, not the least harm will their scheming do to you; for Allah has full knowledge of all that they do». If you take the measures by means of which Allah has promised victory – namely steadfastness and fear of Him – their scheming will not harm you; rather Allah will cause their schemes to backfire, because He has complete knowledge and power over them. Hence they cannot escape from that and nothing is hidden from Him.



﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾  
هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٢﴾﴾

(سورة آل عمران: ١٢١-١٢٢)

- 3:121. And [remember] when you set out from your home to post the believers at their stations for battle; and Allah is All-Hearing, All-Knowing.

3:122. And [remember] when two groups from among you were about to lose heart; but Allah was their protector, and in Allah let the believers put their trust.

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These verses were revealed concerning the battle of Uḥud, the story of which is well known from books of *seerah* (Prophet's biography) and history. Perhaps the reason why the story of Uḥud is mentioned in this context, as is the story of Badr later on, is that Allah (ﷻ) had promised the believers that if they were steadfast and feared Him, He would grant them victory and foil the schemes of their enemies against them. This is a general principle and true promise that is never broken if the conditions are met. Examples of that are mentioned in these two stories. Allah supported the believers at Badr, when they were patient and feared Him, and He caused the enemy to gain the upper hand (at Uḥud) when they acted in a manner that showed that their fear of Allah had been undermined. One of the reasons why these two stories are mentioned together is that Allah loves His slaves, if something they dislike happens to them, to remember other things that happened to them that they do like; this will reduce the impact of the calamity and they will give thanks to Allah for the great blessing that, when compared to the calamity that has befallen them but is ultimately good for them, will make the calamity seem insignificant in comparison with those blessings. And Allah also refers to this wisdom in the verse: ﴿How is it that, when a calamity befell you whilst you had inflicted twice as much [on your enemy], you said: Where has this come from? Say [to them]: It has come from your own selves. Verily, Allah has power over all things.﴾ (3: 165).

To sum up the story of Uḥud: when the remnants of the polytheists went back from Badr to Makkah, which happened in 2 AH, they prepared all that they could of wealth, men and equipment, until they had collected enough to give some certainty that they would achieve their goal and exact vengeance. Then they headed from Makkah to

Madinah with three thousand fighters, and they halted near Madinah. The Prophet (ﷺ) came out to meet them, after consulting with his Companions (*radiya Allāhu 'anhum* – may Allah be pleased with all of them). He came out with one thousand men. After they had gone a short distance, the hypocrite 'Abdullāh ibn Ubayy went back with one-third of the army whose thinking was akin to his. Two groups among the believers, Banu Salamah and Banu Hārithah, thought of turning back, but Allah made them steadfast. When they reached Uḥud, the Prophet (ﷺ) stationed the Muslims with their back to Uḥud, then he placed fifty men in a gap in Mount Uḥud, and instructed them to stay put and not to move from that spot; their job was to make sure that no one could attack the Muslims from the rear. When the Muslims and the polytheists met in battle, the polytheists were initially defeated and they fled, leaving behind their camps, and the Muslims pursued them, killing some and taking others captive. When the archers whom the Prophet (ﷺ) had stationed in the gap in the mountain saw them, they said to one another: The booty, the booty! Why should we stay here when the polytheists have been defeated? Their commander, 'Abdullāh ibn Jubayr, warned them not to disobey orders, but they did not pay any attention to him. When they deserted their posts and only a few were left, including their commander 'Abdullāh ibn Jubayr, the cavalry of the polytheists came through that gap and attacked the Muslim rearguard from behind. The Muslims were thrown into panic, which was a very hard test for them and in which they were made to taste the punishment for their disobedience, and some of them were killed. Then they climbed up to the top of Mount Uḥud and Allah restrained the hands of the polytheists, who returned to their land, and the Messenger of Allah (ﷺ) and his Companions (رضي الله عنهم) returned to Madinah.

﴿And [remember] when you set out from your home﴾ the Prophet (ﷺ) and his Companions set out after *Jumu'ah* prayer

﴿to post the believers at their stations for battle﴾ that is, you organised them and placed them in suitable positions. This is great praise for the Prophet (ﷺ), because he is the one who organised them and posted them in their battle stations; that was because of his perfect knowledge and skill, and his high aspirations and perfect courage, because he took care of these matters himself; blessings and peace of Allah be upon him.

﴿and Allah is All-Hearing﴾; He hears all sounds, including what the believers and hypocrites say, each of them speaking in accordance with what is in his heart

﴿All-Knowing﴾; He knows people's intentions, and requites them in full. Moreover, Allah hears you, knows all about you, and takes care of you; He controls your affairs and supports you. He said to Moosâ and Hâroon:

﴿Allah said: Fear not; verily I am with you both. I hear and see [everything].﴾ (Tâ Hâ 20: 46)

By His grace and kindness to them, when ﴿two groups from among﴾ the believers thought of giving up – namely Banu Salamah and Banu Hârithah, as stated above – Allah (ﷻ) made them steadfast as a favour to them and to the rest of the believers. Hence He said: ﴿but Allah was their protector﴾. That was by His grace towards His close friends; He guided them to that which was in their best interests and protected them from that which could have caused them harm. One aspect of His protection of them was that when they thought of committing this great sin, namely giving up and deserting the Messenger of Allah (ﷺ), He protected them from doing so because of the faith they had. This is like the verse:

﴿Allah is the Protector of those who have faith; from the depths of darkness He will lead them forth into light...﴾ (al-Baqarah 2: 257)

Then He said: ﴿and in Allah let the believers put their trust﴾. This is a command to put their trust in Allah, which means relying on Him to bring benefits and ward off harm, whilst trusting and having faith

in Allah. A person's trust in Allah will be commensurate with his faith, and the believers are more entitled to put their trust in Allah than anyone else, especially at times of hardship and fighting, because they have no choice but to put their trust in their Lord, to seek His help and support, to declare that they have no power or strength of their own and to depend on the power and strength of Allah. Thus He will support them and ward off calamities and trials from them.



﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ ﴿١٢٣﴾ إِذْ يَقُولُ  
لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آَلَفٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٤﴾  
بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُمْ مِنْ فُورِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آَلَفٍ مِنَ  
الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِنُظْمِنَ قُلُوبَكُمْ بِهِ وَمَا النَّصْرُ  
إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾﴾ (سورة آل عمران: ١٢٣-١٢٦)

- 3:123. Allah had helped you at Badr, when you were weak and few in number. So fear Allah, that you may be grateful.
- 3:124. [Remember] when you said to the believers: Does it not suffice you that Allah will help you with three thousand angels sent down?
- 3:125. Indeed, if you remain steadfast and are mindful of Allah, even if the enemy should attack you suddenly, your Lord will [immediately] help you with five thousand angels clearly marked.
- 3:126. Allah ordained this only as glad tidings for you, and to reassure your hearts thereby; there is no victory except from Allah, the Almighty, the Most Wise.

This is a reminder to His believing slaves of how He helped them achieve victory on the day of Badr, when they were weak, few in

number and poorly equipped, in contrast to the great numbers and superior equipment of their enemy. The battle of Badr occurred in 2 AH. The Prophet (ﷺ) left Madinah with a little over three hundred of his Companions (رضي الله عنهم), and they had only seventy camels and two horses with them. They set out in pursuit of the caravan of Quraysh that had come from Syria. The polytheists heard of that, so they prepared the army to go from Makkah to protect their caravan; they set out with approximately one thousand well-equipped and fully armed fighters and plenty of horses. They and the Muslims met at a well called Badr, between Makkah and Madinah, where they fought. Allah granted a great victory to the Muslims, who killed seventy of the most prominent and courageous of the polytheists, as well as capturing seventy more and seizing control of their camp. We will discuss the story further in the commentary on Soorat al-Anfâl, in shâ' Allâh, as that is the appropriate place to do so. However, Allah mentioned it here to remind the Muslims that they should fear their Lord and give thanks to Him. Hence He said: ﴿So fear Allah, that you may be grateful﴾, because the one who fears his Lord has given thanks to Him, and the one who does not fear his Lord has not given thanks to him.

﴿[Remember] when you said to the believers﴾ that is, remember, O Muhammad (ﷺ), when you said to the believers on the day of Badr, giving them the glad tidings of victory:

﴿Does it not suffice you that Allah will help you with three thousand angels sent down? Indeed, if you remain steadfast and are mindful of Allah, even if the enemy should attack you suddenly, your Lord will [immediately] help you with five thousand angels clearly marked﴾ that is, they bear marks of courage. Allah stipulated three conditions for their support: steadfastness, fear of Allah and a sudden attack from the enemy. This was a promise to send down the angels mentioned and to support them by means of those angels. As for the promise of victory and foiling the enemy's schemes, Allah stipulated the first

two conditions for that, as we have seen previously in the verse: «But if you remain steadfast and fear Allah, not the least harm will their scheming do to you» (3: 120).

«Allah ordained this» that is, His support of you with the angels «only as glad tidings for you» so that you might rejoice and your spirits be raised

«and to reassure your hearts thereby; there is no victory except from Allah», so do not rely on what you have of the means of victory; rather the means of victory may give you some reassurance, but the true victory that cannot be overturned comes by the will of Allah; He grants victory to whomever He will of His slaves. If He wills, He grants victory to those who have the means of attaining victory and are better prepared, as is usually the case; but if He wills, He will grant victory to the weaker side, in order to highlight to His slaves that all matters are in His Hands and all matters go back to Him. Hence He said:

«from Allah, the Almighty», so no created being can frustrate Him; rather all people are weak and under His control

«the Most Wise» Who says and does what is appropriate at the right time and in the right place. By His wisdom He sometimes causes the disbelievers to prevail over the Muslims, but this is not ongoing. Allah (ﷻ) says:

«...If Allah had so willed, He could have exacted retribution upon them [without you fighting], but He [commands you to fight] in order to test some of you by means of others...» (Muhammad 47: 4)



﴿لَيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَيَنْقَلِبُوا ظَٰلِمِينَ﴾ (سورة آل عمران: ١٢٧)

(١٢٧)



3:127. [Allah helped you] so that He might cut down a section of the disbelievers or disgrace them, so that they might retreat in utter disappointment.

Here Allah tells us that He gives His help to His believing slaves for either of two reasons, the first of which is to cut down a section or group of the disbelievers and their prominent figures, by causing them to be killed or captured, or a city to be taken over, or booty to be seized, thus strengthening the believers and humiliating the disbelievers. That is because the disbelievers' resistance to Islam and their fighting the Muslims are based on their individuals, weapons, wealth and land, by means of which they are able to resist and fight. Therefore cutting down any part of that reduces their strength. The second reason is that by means of their strength and numbers, the disbelievers have great hope of defeating the Muslims and are very keen to achieve that, so they do their utmost and spend their wealth to achieve it. Hence Allah helps the believers against them and sends them back disappointed, not having achieved their goal; rather they go back with loss, grief and sorrow. If you think about what happens in reality, you will see that Allah's help to His believing slaves is only ever one of these two things: either victory against the enemy or disgrace and retreat for them.



﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ﴾ وَاللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ غَفُورٌ رَّحِيمٌ  
(سورة آل عمران: ١٢٨-١٢٩)

3:128. It is not for you [O Prophet] to decide whether He turn in mercy to them, or punish them, for they are indeed wrongdoers.

3:129. To Allah belongs all that is in the heavens and on earth. He forgives whomever He wills and punishes whomever He wills, and Allah is Oft-Forgiving, Most Merciful.

When the events of the day of Uḥud unfolded, and the Prophet (ﷺ) went through hardship, by means of which Allah raised him in status, and his head was injured and his front tooth broken, he said: «How can any people prosper who injured the head of their Prophet?» (Muslim)<sup>3</sup>

He started to pray against the leaders of the polytheists, such as Abu Sufyân ibn Ḥarb, Ṣafwân ibn Umayyah, Suhayl ibn 'Amr and al-Ḥârith ibn Hishâm, but Allah sent down revelation to him, forbidding him to pray against them, invoke curses upon them and seek their expulsion from the mercy of Allah:

«It is not for you [O Prophet] to decide»; all you have to do is convey the message, teach the people and strive to do what is in their best interests. The matter is in the Hand of Allah (ﷻ), Who controls all things; He guides whomever He wills and He causes to go astray whomever He wills. So do not pray against them; rather their case is for your Lord to decide. If His wisdom and mercy dictate that He should show mercy to them and bless them with Islam, He will do that, and if His wisdom dictates that they should remain disbelievers and not be guided, in which case they are the ones who wronged and harmed themselves and brought it upon themselves, He will do that.

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<sup>3</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

Allah turned in mercy to these specific individuals and others, and guided them to Islam, may Allah be pleased with them. This verse indicates that the will of Allah supersedes the will of people; that an individual, no matter how high his status, may choose one thing but what is best and serves a purpose is something other than that; it was not for the Messenger (ﷺ) to decide, so it is more appropriate to say this in the case of others. This is the greatest refutation of those who pin their hopes on Prophets, righteous people and others, and it highlights the fact that doing so is associating others with Allah in worship and is indicative of a lack of rational thinking, because they turn away from the One Who is in control of all things and turn to those who have no control at all, which is clearly misguidance. Think about how, when Allah mentions His turning to them in mercy, He attributes this action to Himself and does not refer to any measure on their part that could make them qualified for that. This indicates that this blessing is pure grace from Him to His slave, without any prior measure on the part of that person. But when He mentions the punishment, He also mentions their wrongdoing and connects the punishment to the fact that they were wrongdoers: ﴿or punish them, for they are indeed wrongdoers﴾. This is indicative of the perfect justice and wisdom of Allah, as He dictates punishment when appropriate, and He does not wrong His slaves; rather it is the slave who wrongs himself. When He stated that His Messenger (ﷺ) had nothing to do with the decision, He affirmed that the decision was His to make:

﴿To Allah belongs all that is in the heavens and on earth﴾ including the angels, human beings, *jinn*, animals, heavenly bodies and all inanimate things. Everything in the heavens and on earth belongs to Allah, and is created by Him and under His control. He directs them like slaves, and they have no control at all. As that is the case, they are recipients of either His forgiveness or His punishment; He forgives whomever He wills, by guiding him to Islam, forgiving his association of others with Him and blessing him by enabling him to give up sin, so that He will forgive him his sin.

﴿and punishes whomever He wills﴾ by leaving him to his own devices and his ignorant self that is inclined towards evil; thus he will do evil deeds and be punished for that. Then the verse ends with two names of Allah that are indicative of the vastness of His mercy and the comprehensive nature of His forgiveness, as He says: ﴿and Allah is Oft-Forgiving, Most Merciful﴾. This offers the great glad tidings that His mercy prevails over His wrath, and His forgiveness prevails over His punishment. This verse tells us about the categories of people and that Allah forgives some of them and punishes others, but it does not end with one name that refers to mercy and another that refers to vengeance; rather it ends with two names, both of which refer to His mercy. He is possessed of mercy and kindness by virtue of which He will show mercy to His slaves such as has never entered the mind of any human being and cannot be described. We ask Him to bestow His mercy upon us and admit us to His paradise among His righteous slaves.



﴿يَتَابِعُهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٣٠﴾ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴿١٣١﴾ وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٣٢﴾ ۖ وَكَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾ الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَنَظِيرِينَ الْفَيْضِ وَالْعَافِينَ عَنِ النَّاسِ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٤﴾ وَالَّذِينَ إِذَا فَعَلُوا فَجَسَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا الذُّنُوبَ بِهِمْ وَمَن يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴿١٣٥﴾ أُولَٰئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيَنصَرُّونَ إِلَىٰ أَجْرِ الْعَمِلِ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٣٦﴾﴾ (سورة آل عمران: ١٣٠-١٣٦)

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- 3:130. O you who believe! Do not devour usury, doubled and multiplied. Fear Allah, that you may prosper.
- 3:131. Guard yourselves against the fire, which is prepared for the disbelievers,
- 3:132. And obey Allah and the Messenger; that you may attain mercy.
- 3:133. Hasten towards forgiveness from your Lord and a garden as vast as the heavens and the earth, which is prepared for the pious,
- 3:134. Those who spend in times of both ease and hardship, who control their anger, and pardon people, for Allah loves those who do good;
- 3:135. And those who, if they do something shameful or wrong themselves, remember Allah and ask for forgiveness for their sins – for who can forgive sins except Allah? – and do not knowingly persist in what they have done.
- 3:136. For such their reward is forgiveness from their Lord, and gardens through which rivers flow, to abide therein forever; how excellent a reward for those who work [and strive]!
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We have seen above, in the introduction to this *tafseer*, that each person should pay attention to enjoining what is good and forbidding what is bad to himself and to others, and that when Allah (ﷻ) issues a command, it becomes incumbent upon him – first of all – to understand when and how it is to be done, and what is enjoined upon him, so that he can fulfil the command. Once he understands that, he must strive and seek Allah's help to put it into practice himself and enjoin others to do so, as much as he is able. Similarly, if he is told not to do something, he must understand when and how this applies, and what it does and does not include, then he should strive hard, seeking the help of his Lord, to refrain from it. This is what he must do with regard to all the divine commands and prohibitions.

In these verses, Allah issues some commands and describes some good characteristics that He enjoins and urges us to attain, and tells us

of the reward of those who do these things. He also mentions some prohibitions and urges us to keep away from those things.

It may be – and Allah knows best – that the reason why these verses come in the context of the story of Uḥud is that Allah (ﷻ) had previously promised His believing slaves that, if they remained steadfast and feared Him, He would grant them victory over their enemies and He would weaken their enemies' resolve against them, as He said: ﴿But if you remain steadfast and fear Allah, not the least harm will their scheming do to you﴾ (3: 120) and ﴿Indeed, if you remain steadfast and are mindful of Allah, even if the enemy should attack you suddenly, your Lord will [immediately] help you...﴾ (3: 125).

It is as if the listener would be keen to know what these qualities are that bring fear of Allah, by means of which victory, success and happiness may be attained. Hence in these verses Allah mentions the most important characteristics of fear of Him which, if a person attains them, he will be more likely to attain others.

This is proven by the fact that Allah mentions the word *taqwā* (meaning piety or fear of Him) three times in this passage, once in absolute terms (without mentioning Who or what is to be feared or to Whom piety is to be directed): ﴿which is prepared for the pious﴾ (3: 133); and twice in conjunction with mention of Who is to be feared or what is to be guarded against: ﴿Fear Allah﴾ (3: 130) and ﴿Guard yourselves against the fire﴾ (3: 131).

﴿O you who believe﴾ every time this phrase appears in the Qur'an, saying ﴿O you who believe﴾, do such and such or do not do such and such, it indicates that faith is the reason that makes one abide by these commands and avoid what is prohibited, because faith means believing in everything that one is required to believe in, which has an impact on one's deeds. Here Allah forbids them to devour usury, doubled and multiplied. This is what the people of the *jāhiliyah*, and those who did not care about the commands of Sharia, were used to,

namely that when debt became due from one who was in financial difficulty, they would say to him: Either pay what you owe us, or we will extend the deadline and increase what you owe. The poor man would be forced to accept this condition in order to get the lender off his back, trying to find temporary relief from this trouble, but it increased what he owed, doubled and multiplied, without any benefit to him.

The words ﴿doubled and multiplied﴾ highlight the harshness and abhorrent nature of this condition, and point to the wisdom behind the prohibition thereof. Allah forbade usury because of the injustice it involves; Allah instructs the lender to give respite to the one who is in difficulty and leave the amount owed as it is, without increasing it. Forcing the borrower to pay more than he owes is multiple wrongdoing, which the pious believer must refrain from and not go near it, because forsaking it is one of the requirements of piety or fear of Allah.

Success depends on piety or fear of Allah, therefore He said: ﴿Fear Allah, that you may prosper. Guard yourselves against the fire, which is prepared for the disbelievers﴾ by giving up that which leads to entering it, namely disbelief and sins of varying degrees. All sins – especially major sins – lead to disbelief; in fact they are among the characteristics of disbelief. Allah has prepared the fire for those who do these things, therefore giving up sin will save one from the fire and protect one from the wrath of Allah. Doing good deeds and acts of obedience lead to attaining the pleasure of the Most Merciful, entering paradise and attaining mercy. Therefore Allah says:

﴿And obey Allah and the Messenger﴾ by doing what He commands and avoiding what He forbids  
 ﴿that you may attain mercy﴾; obeying Allah and obeying His Messenger (ﷺ) are means of attaining mercy, as Allah (ﷻ) says elsewhere:

﴿...My mercy encompasses all things; I shall ordain it for those who fear Me, and give zakâh...﴾ (al-A'raf 7: 156)

Then Allah commanded them to hasten towards His forgiveness and His paradise, as vast as the heavens and the earth, which Allah has prepared for the pious who fear Him, for they are its people and acts of piety are what bring one to it.

Then He describes the pious and their deeds:

﴿Those who spend in times of both ease and hardship﴾ that is, at times of difficulty or ease. When things are easy, they spend a great deal and when things are hard they do not think of any deed of kindness as being too little.

﴿who control their anger﴾ that is, if someone else harms them in a way that makes them angry – which refers to the heart being filled with rage and the desire to take revenge in word and deed – they do not act in accordance with human nature; rather they suppress the anger in their hearts and show patience in refraining from treating the offender in the same manner.

﴿and pardon people﴾ – pardoning people includes pardoning everyone who mistreats you in word or deed. Pardon is superior to suppressing anger because pardon means not holding it against the one who mistreated you and forgiving the offender. This can only come from one who has attained praiseworthy characteristics and has given up bad characteristics, and who is thinking of the reward of Allah, so he forgives the slaves of Allah out of compassion and kindness towards them, because he does not want to hurt them, and so that Allah will forgive him and his reward will be with his generous Lord, not with His helpless slave, as Allah says:

﴿...but whoever forgives and reconciles, his reward is with Allah...﴾ (ash-Shoorâ 42: 40)

Then Allah tells us about a quality that is more comprehensive, better and more sublime, which is doing good (*ihsân*):



﴿for Allah loves those who do good﴾. Doing good refers to two things: doing well in worshipping the Creator and doing good to other people. The Prophet (ﷺ) described doing well in worshipping the Creator as: «...worshipping Allah as if you can see Him, for if you do not see Him, He sees you.» (Muslim)

Doing good to other people means trying to help or benefit them in both spiritual and worldly terms, and warding off harm from them in both spiritual and worldly terms. That includes enjoining them to do good and forbidding them to do bad, teaching those who are ignorant, admonishing those who are heedless, offering sincere advice to the common folk and prominent figures, striving to bring them together, giving them charity, and spending on them in ways that are obligatory or encouraged, according to their situation and needs.

That includes being generous and helpful, refraining from annoying them, and putting up with their annoyance, as Allah described the pious in these verses. Whoever does these things has done his duty towards Allah and towards His slaves.

Then Allah tells us how they apologise to their Lord for their sins: ﴿And those who, if they do something shameful or wrong themselves﴾ that is, if they do bad deeds, whether they are major sins or of a lesser degree, they hasten to repent and seek forgiveness, and they remember their Lord and His warning to those who are disobedient and His promise to those who fear Him. So they ask for forgiveness for their sins and concealment for their faults; at the same time, they give up their sins and regret them. Hence Allah says: ﴿and [they] do not knowingly persist in what they have done﴾.

﴿For such﴾ that is, for those who are described in these terms ﴿their reward is forgiveness from their Lord﴾ that removes the burden of sin that forms an impediment to reaching paradise ﴿and gardens through which rivers flow﴾ in which there is eternal blessing, delight, happiness, well-being, goodness, happiness, palaces,

lofty and elegant dwellings, beautiful and fruitful trees, and rivers flowing through that splendid abode.

﴿to abide therein forever﴾ – they will never leave it; they will never want anything else and its delights will never change.

﴿how excellent a reward for those who work [and strive]﴾. They strove a little for the sake of Allah and were rewarded with much. Those who push themselves to travel by night will, in the morning, be glad that they made that effort, and at the time of reward, the one who strove hard will find his reward paid in full.

These verses are among the texts quoted by *ahl as-Sunnah wal-jamâ'ah* as evidence that deeds are part of faith, which is unlike the view of the Murjites.

To prove this, we quote the following verse from Soorat al-Hadeed, which is akin to this passage in Âl 'Imrân:

﴿Race towards forgiveness from your Lord and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers...﴾ (al-Hadeed 57: 21)

The verse in Soorat al-Hadeed only refers to believing in Allah and His Messengers, and the verse here in Soorat Âl 'Imrân (3: 133) says that paradise is prepared for the pious.

Then Allah describes the pious in terms of financial and physical actions, which indicates that these pious people who are described in these terms are the same as those who are mentioned in Soorat al-Hadeed as believers (in Allah and His Messenger ﷺ).



﴿قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عِقَابُ الْمُكَذِّبِينَ﴾

﴿هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِلْمُتَّقِينَ﴾ (سورة آل عمران: ١٣٧ - ١٣٨)

3:137. There were many nations before you; travel through the earth, and see what was the fate of those who disbelieved.

3:138. This is a clarification for all humankind, a guidance and admonition to those who fear Allah.

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In these verses and those that follow them, discussing the story of Uḥud, Allah (ﷻ) offered consolation to His believing slaves and told them that there had been many nations before them who were tested, and Allah tried the believers among them by causing them to fight the disbelievers, and the struggle continued with no decisive outcome until Allah decreed that the ultimate victory should be for His pious, believing slaves, and in the end the disbelievers were defeated; Allah humiliated them by granting victory to His Messengers and their followers.

﴿travel through the earth﴾ that is, travel physically and contemplate ﴿and see what was the fate of those who disbelieved﴾ for you will not find that there was any other outcome for them but all kinds of worldly punishments. Their habitations are empty, and the loss of their power and sovereignty, and the disappearance of their extravagance and pride, are clear to everyone. Is this not the greatest proof for the truth of what the Messengers brought?

The divine wisdom behind the trials that Allah sends to His slaves is to distinguish those who are sincere from those who are lying. Hence Allah (ﷻ) says:

﴿This is a clarification for all humankind﴾ that is, a clear explanation that shows people truth from falsehood, those who are blessed from those who are doomed. This refers to those whom Allah punishes.

﴿a guidance and admonition to those who fear Allah﴾ because they are the ones who benefit from the revelation, which guides them to the straight path, and admonishes them and deters them from following the path of misguidance. As for other people, it is a clarification for

them by means of which Allah establishes proof against them, that those who died might die after proof had been established against them.

It may be that what is referred to in the words «This is a clarification for all humankind» is the Holy Qur'an and that it is a clarification for people in general, and guidance and admonition for those who fear Allah in particular. Both meanings are correct.



﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسُّكُمْ فَرَحٌ فَقَدْ مَسَّ الْقَوْمَ فَرَحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ ۗ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيَمِصَّ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّابِرِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ نَظُرُونَ ﴿١٤٣﴾﴾ (سورة آل عمران: ١٣٩-١٤٣)

- 3:139. So do not lose heart nor grieve, for you will overcome if you are [truly] believers.
- 3:140. If you have suffered a blow, the [disbelieving] people have suffered a blow like it. Such days [of varying fortunes] We give to people by turns, so that Allah may know those who believe and so that He may choose martyrs from among you. And Allah does not love the wrongdoers.
- 3:141. And so that Allah may purify the believers and destroy the disbelievers.
- 3:142. Did you think that you would enter paradise when Allah has not yet seen who among you will strive hard [in jihad] and has not seen who will remain steadfast?

3:143. You did indeed wish for death before you met it; now you have seen it with your own eyes.

Allah (ﷻ) says, encouraging His believing slaves, strengthening their resolve and raising their spirits:

﴿So do not lose heart nor grieve﴾ that is, do not weaken physically, and do not let your hearts be filled with grief because of the calamity that has befallen you and the trial you have gone through. Grief in the heart and physical weakness will only make the calamity worse for you and give your enemy an advantage over you. Rather you should be of good courage and be steadfast, ward off grief and strengthen your resolve to fight your enemy.

Here Allah tells them that it is not appropriate or befitting for them to lose heart and feel grief when they will overcome by virtue of their faith and hope of the support and reward of Allah. The believer who is certain of what Allah has promised of reward in this world and the hereafter should not feel like that. Hence Allah (ﷻ) says: ﴿for you will overcome if you are [truly] believers﴾.

Then He consoles them for what they suffered of defeat and explains the great wisdom that resulted in that:

﴿If you have suffered a blow, the [disbelieving] people have suffered a blow like it﴾ so you and they are equal in terms of blows suffered, but you have hope in Allah that they do not have, as Allah (ﷻ) says elsewhere:

﴿...If you are suffering hardships, they are also suffering hardships; but you hope for something from Allah that they cannot hope for...﴾  
(*an-Nisâ' 4: 104*)

One of the lessons that we learn from that is that Allah may give worldly comforts to both believers and disbelievers, those who are righteous and those who are evildoers, and Allah alternates the fortunes of people, one day for this group and one day for the other

group, because this world will come to an end, unlike the hereafter, which is only for those who believe.

﴿so that Allah may know those who believe﴾ this is another lesson: Allah tests His slaves with defeat and trials in order to distinguish the believer from the hypocrite, because if the believers were always victorious in all battles, people would enter Islam without really wanting it. But if various kinds of trials occur in some battles, those believers who truly want Islam in good times and bad, in ease and in hardship, will become distinct from those who are not like that.

﴿and so that He may choose martyrs from among you﴾. This is another lesson, because martyrdom is one of the highest statuses before Allah, and there is no way of attaining it without the means that lead to it. By His mercy towards His believing slaves, He has made available means of attaining it even though it is hard for them, so that they may attain what they want of high status and eternal blessing.

﴿And Allah does not love the wrongdoers﴾ who wrong themselves and refrain from fighting in His cause. It is as if this is an implicit criticism of the hypocrites, stating that they are hated by Allah, and that is why He held them back from joining the fight in His cause.

﴿If they had truly wanted to go forth, they would surely have made preparations to do so, but Allah disliked their going forth, so He made them lag behind, and it was said to them: Stay behind with those who are staying behind.﴾ (at-Tawbah 9: 46)

﴿And so that Allah may purify the believers﴾. This is another lesson, that Allah purifies the believers thereby from their sins. This indicates that martyrdom and fighting in Allah's cause expiate sins, and Allah also makes the believers distinct from the hypocrites, so that they may rid themselves of them and know the believer from the hypocrite.

Another lesson we learn is that Allah decrees that in order to destroy the disbelievers; in other words, it is a means of eradicating

them through (divine) punishment, because if they prevail they will go to extremes and increase in wrongdoing, which will make them deserving of an expedited punishment. This is out of mercy towards His believing slaves.

Then Allah says: ﴿Did you think that you would enter paradise when Allah has not yet seen who among you will strive hard [in jihad] and has not seen who will remain steadfast?﴾. This appears in the form of a question but serves as a statement that it is not as you think. In other words, do not think, and do not let it cross your mind, that you will enter paradise without facing hardship and putting up with difficulties in the cause of Allah and seeking His pleasure. For paradise is the highest of aspirations and the best thing for which people compete. The greater the goal, the greater the means of attaining it and the deeds by which one reaches it. The life of ease and comfort (in the hereafter) cannot be attained except by giving up a life of ease and comfort (in this world).

But if a person prepares himself and trains himself to face the hardships of this world that one may go through for the sake of Allah, bearing the end result in mind, these trials – for those who have insight – will turn into gifts at which he feels joy and does not worry. This is the grace of Allah that He bestows upon whomever He wills.

Then Allah (ﷻ) rebukes them for not being steadfast with regard to what they wished for and hoped would take place:

﴿You did indeed wish for death before you met it﴾. That was because many of the Companions (رضي الله عنهم) had missed the Battle of Badr, and they wished that Allah would cause them to witness a battle so that they could do their utmost. Allah said to them: ﴿now you have seen it with your own eyes﴾ so why did you not remain steadfast? This is not appropriate and it is not good, especially for one who wished for that and got what he wished for. What he should have done is strive his utmost.

This verse indicates that there is nothing wrong with wishing for martyrdom, because Allah (ﷻ) approved of their wishes and did not criticise them for that; rather He criticised them for not acting upon their wishes. And Allah knows best.



﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾  
 ﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِنْنًا مُوَجَّلًا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَيَجْزِي الشَّاكِرِينَ﴾  
 (سورة آل عمران: ١٤٤-١٤٥)

- 3:144. Muhammad is no more than a Messenger, and [other] Messengers passed away before him. If he dies or is slain, will you then turn on your heels? Those who turn on their heels do not harm Allah in the slightest, but Allah will reward those who are grateful.
- 3:145. No soul can die except by Allah's leave, and at an appointed time. Whoever desires the reward of this world, We will give him thereof, and whoever desires the reward of the hereafter, We will give him thereof. And We will reward those who are grateful.

«Muhammad is no more than a Messenger, and [other] Messengers passed away before him» that is, he is not the first of the Messengers; rather he is like the Messengers who came before him, whose job was to convey the messages of their Lord and carry out His commands. They are not immortal and their remaining alive is not a condition of obeying the commands of Allah; rather what people are required to do is worship their Lord at all times and in all circumstances. Hence



He said: «If he dies or is slain, will you then turn on your heels?» by abandoning what he brought of faith or jihad and the like.

«Those who turn on their heels do not harm Allah in the slightest»; rather they only harm themselves and Allah has no need of them. He will cause His religion to prevail and will grant victory to His believing slaves. When Allah (ﷻ) rebuked those who turned on their heels, He praised those who remained steadfast with His Messenger (ﷺ) and obeyed the command of their Lord: «but Allah will reward those who are grateful». Gratitude can only be by being a true slave of Allah in all circumstances.

In this verse Allah (ﷻ) gives instructions to His slaves that they should be in such a state that their faith cannot be shaken and they should not lose their resolve to adhere to some of its requirements because of the loss of a leader, even if he was great. That state can only be attained by making preparations in all matters of their religion, by having many qualified people who could step in so that if one is lost, another can take his place. The aim of ordinary people should be to establish the religion of Allah and strive in His cause as much as possible, and they should not be too attached to one leader rather than another. Thus their affairs will be in order and they will be in good shape.

This verse also offers the greatest proofs of the virtue of the greatest *ṣiddeeq*, Abu Bakr, and his companions who fought the apostates after the death of the Messenger of Allah (ﷺ), because they were foremost among those who are grateful.

Then Allah (ﷻ) tells us that all souls have an appointed time of death, by Allah's leave and in accordance with His will and decree. If it is decreed for a person to die, he will die even if that is with no apparent cause, and if He wills that a person will live, even if he is exposed to all causes of death, nothing will harm him before he reaches his appointed time (of death). That is because Allah has willed and decreed that he should live until the appointed time:

﴿..when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.﴾ (al-A'raf 7: 34)

Then Allah tells us that He will give reward to people in this world and in the hereafter, according to what they hope for:

﴿Whoever desires the reward of this world, We will give him thereof, and whoever desires the reward of the hereafter, We will give him thereof﴾.

And Allah (ﷻ) says elsewhere:

﴿On all – both the latter and the former – We bestow of the bounty of your Lord. Verily, the bounty of your Lord is not denied [to anyone]. See how We have bestowed more on some than on others [in this world], but verily the hereafter will have higher ranks and greater degrees of excellence for some over others﴾ (al-Isrâ' 17: 20-21)

﴿And We will reward those who are grateful﴾. Allah does not mention what their reward is, to indicate how great and abundant it will be, and so that it will be known that the reward will be commensurate with the level of gratitude.



﴿وَكَايْنٍ مِّنْ نَّجْيٍ قَاتَلَ مَعَهُ رِيتُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ وَاللَّهُ يُحِبُّ الصَّابِرِينَ ﴿١٤٦﴾ وَمَا كَانَ قَوْلُهُمْ إِلَّا أَن قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٧﴾ فَكَانَتْ لَهُمْ ثَوَابٌ لَّدُنِّيَا وَحَسَنُ ثَوَابٍ الْآخِرَةُ ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٨﴾﴾ (سورة

آل عمران: ١٤٦-١٤٨)

- 3:146. How many of the Prophets fought [in Allah's cause], and multitudes of devout men fought alongside them, but they never lost heart because of the suffering they endured in Allah's cause, nor did they weaken [in resolve] nor yield. And Allah loves those who are steadfast.

- 3:147. All they said was: Our Lord, forgive us our sins and our excesses in our conduct, make firm our foothold and grant us victory against the disbelievers.
- 3:148. So Allah gave them reward in this world and the excellent reward of the hereafter. For Allah loves those who do good.

This passage offers consolation to the believers and encourages others to follow their example and do as they did. This is something that has happened before, and it is the way of Allah that could happen again.

﴿How many of the Prophets fought [in Allah's cause], and multitudes of devout men fought alongside them﴾ that is, large numbers of their followers, in whose hearts the Prophets had instilled faith that led them to do righteous deeds, and they suffered death, injuries and so on.

﴿but they never lost heart because of the suffering they endured in Allah's cause, nor did they weaken [in resolve] nor yield﴾ that is, their courage never weakened and they did not tire physically or yield, that is, they did not give in to their enemies. Rather they remained patient and steadfast, pulling themselves together and carrying on. Hence Allah says: ﴿And Allah loves those who are steadfast﴾.

Then He mentions what they said, seeking victory from their Lord: ﴿All they said﴾ in those difficult circumstances ﴿was: Our Lord, forgive us our sins and our excesses in our conduct﴾. Excess means overstepping the mark and doing what is forbidden. They realised that sins and excesses are among the main causes of troubles, and that ridding themselves of these sins was one of the main means of attaining victory, so they asked their Lord to forgive them.

Moreover, they did not rely on their efforts to keep them steadfast; rather they relied on Allah and asked Him to make their foothold firm when meeting the disbelieving enemies in battle, and to grant them

victory. Thus they combined patience and steadfastness, and avoided the opposite thereof, in addition to repenting, seeking forgiveness and asking their Lord to grant them victory. So it is no wonder that Allah granted them victory and caused them ultimately to prevail, in this world and in the hereafter. Hence He said:

﴿So Allah gave them reward in this world﴾ in the form of victory and booty

﴿and the excellent reward of the hereafter﴾, which is attaining the pleasure of their Lord and eternal bliss that is free of anything that might spoil it. That is only because they strove their utmost for His sake, so He granted them the best reward. Hence Allah says:

﴿For Allah loves those who do good﴾ and do their best in worshipping their Creator and interacting with people. Part of doing good is to act like those who are described here when striving in jihad against the enemy.



﴿يَتَابِعُهَا الَّذِينَ ءَامَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرُدُّوكُمْ عَلَىٰ  
أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿١٤٩﴾ بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ  
﴿١٥٠﴾ سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ  
بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ ﴿١٥١﴾﴾ (سورة آل

عمران: ١٤٩-١٥١)

- 3:149. O you who believe! If you obey those who disbelieve, they will make you turn on your heels, and thus you will turn back as losers.
- 3:150. Nay, Allah is your Protector, and He is the best of helpers.
- 3:151. Soon will We cast dread into the hearts of the disbelievers, because they ascribed partners to Allah, for which He had

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not sent down any authority; their abode will be the fire, and wretched is the abode of the wrongdoers!

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Here Allah forbids the believers to obey the disbelievers, whether they be hypocrites or polytheists, for if they do so, they intend only to do them harm; their goal is to bring them back to disbelief, which leads only to doom and loss.

Then Allah states that He is their protector and helper; this is glad tidings that He will take care of them by His kindness and protect them from all kinds of evil.

This provides encouragement for them to take Him alone as protector and helper, to the exclusion of all others. One aspect of His protection and help is that He promised them that He would cast dread into the hearts of their enemies among the disbelievers; this refers to great fear that would prevent them from achieving many of their goals. And He did indeed do that: when the polytheists departed after the battle of Uḥud, they discussed amongst themselves, saying: How could we have left after killing whom we killed and defeating them without eradicating them? They thought of going back, but Allah instilled dread in their hearts, so they left disappointed.

Undoubtedly this was the greatest help, because, as mentioned above, Allah helps His believing slaves in one of two ways: either He cuts down a section of the disbelievers or He disgraces them, so that they retreat in utter disappointment. In this case, the latter is applicable.

Then Allah mentions the reason why dread was cast into the hearts of the disbelievers:

﴿because they ascribed partners to Allah, for which He had not sent down any authority﴾ that is, it was because of the rivals and idols they took as gods instead of Him, which they did on the basis of their evil ulterior motives, with no proof or evidence, and they no longer sought protection from the One, the Most Merciful.

Hence the polytheists were in dread of the believers, and they had no strong support, and no one to turn to at times of hardship and distress. This was the situation in this world, and the hereafter is worse. Hence Allah said: ﴿and wretched is the abode of the wrongdoers﴾; because of their wrongdoing and transgression, the fire will become their final abode.



﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُونَهُمْ بِأَذْنِهِ ۖ حَتَّى إِذَا فَتِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا أُرِيكُمْ مَا تُحِبُّونَ ۚ مِنْكُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ وَلَقَدْ عَفَا عَنْكُمْ ۗ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٢﴾﴾

(سورة آل عمران: ١٥٢)

- 3:152. Allah did indeed fulfil His promise to you when you, with His permission, were killing them, until you faltered and quarrelled among yourselves about the [Prophet's] orders, and disobeyed after He had shown you what you desired [of booty]. Among you are some that seek worldly gains and some that seek rewards in the hereafter. Then He made you flee from them in order to test you but He forgave you, for Allah is most gracious to the believers.

﴿Allah did indeed fulfil His promise to you﴾ of help; He helped you against them until they began to flee, and you started killing them, then you caused trouble for yourselves and helped your enemy against you, when you faltered

﴿and quarrelled among yourselves about the [Prophet's] orders﴾ and thus ignored Allah's command to be united and not disagree. But you disagreed. Some said: We should remain in our positions where

the Prophet (ﷺ) stationed us; but others said: Why should we stay when the enemy has started to flee and there is no longer any danger? Thus you disobeyed the Messenger (ﷺ) and ignored his instructions after Allah had shown you that which you love, namely the putting to flight of your enemies. What is required of the one whom Allah blesses with that which he loves is greater than that which is required of others, and in this particular case what was required was something specific; however, in general terms what is required is obedience to the commands of Allah and His Messenger (ﷺ).

﴿Among you are some that seek worldly gains﴾; they are the ones who caused all these troubles

﴿and some that seek rewards in the hereafter﴾; they are the ones who adhered to the instructions of the Messenger of Allah (ﷺ) and remained where they had been ordered to stay.

﴿Then He made you flee from them﴾ that is, after you did these things, Allah caused you to flee from them. The course of events turned in the enemy's favour, as a test and trial from Allah to you, in order to distinguish between the believer and the disbeliever, the obedient and the disobedient, and so that by means of this calamity Allah might expiate for you that which you had brought about. Hence Allah said: ﴿but He forgave you, for Allah is most gracious to the believers﴾ that is, He is most gracious to them, as He blessed them with Islam, guided them to His religion, forgave them their bad deeds and made them steadfast at the time of calamity.

By His grace towards the believers, He does not decree for them any good or any calamity but it is ultimately good for them. If something good happens to them, they give thanks and He grants them the reward of those who are grateful; if something bad happens to them, they bear it with patience and He grants them the reward of those who are patient.



﴿إِذْ تَصْعِدُونَ وَلَا تَكْلُونَ عَلَىٰ أَحَدٍ مِنَ الرُّسُلِ يَدْعُوكُمْ  
فِي آخِرَتِكُمْ فَاتَّبَعْتُمْ عَمَّا يَمِرُّ لِكَيْلًا تَحْزَنُوا عَلَىٰ مَا فَاتَكُمْ  
وَلَا مَا أَصَابَكُمْ ۚ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾ ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ  
الْغَمِّ أَمْنَةً نُعَاسًا يَفْشِي طَائِفَةً مِنْكُمْ ۖ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ  
بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَلْ لَنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ قُلْ إِنْ الْأَمْرُ كُلُّهُ  
لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قَتَلْنَا  
هَهُنَا قُلْ لَوْ كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَىٰ مَضَاجِعِهِمْ وَلِيَبْتَلِيَ  
اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ ۗ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

﴿١٥٣﴾ (سورة آل عمران: ١٥٣-١٥٤)

- 3:153. [Remember] when you were fleeing, paying no heed to anyone, and the Messenger at your rear was calling you back. So Allah gave you distress upon distress by way of requital, so that you should not grieve for what you missed or for what befell you. For Allah is well aware of what you do.
- 3:154. After that distress, He sent down calm on a group of you who were overcome with slumber, while another group cared only about themselves, harbouring thoughts about Allah that were untrue – thoughts of ignorance. They said: Do we have any say in the matter? Say: All matters belong to Allah. They conceal in their hearts what they do not disclose to you. They say: If we had had any say in the matter, we would not have been killed here. Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death; but [all this happened] so that Allah might test and purify what is in your hearts. For Allah knows well what is in [your] hearts.



Here Allah (ﷻ) reminds them of the state they were in at the time when they fled from the battle, and He rebukes them for that:

﴿[Remember] when you were fleeing, paying no heed to anyone﴾ that is, no one among you cared about anyone else or looked at him; rather your only concern was to flee and save yourselves from the battle.

But in fact there was no great danger, because you were not the closest of the people to the enemy or in the battlefield. Rather ﴿the Messenger at your rear was calling you back﴾. He was the closest to the enemy, and he was saying:

«Come to me, O slaves of Allah!» (A very odd hadith recorded by Ibn Katheer and Ibn Hajar)

But you did not pay attention to him or respond to his call. Fleeing in and of itself is blameworthy, but failing to respond to the call of the Messenger (ﷺ), to whom you should give precedence over yourselves, is even worse.

﴿So Allah gave you distress upon distress﴾ that is, the distress of missing out on victory and booty, the distress of fleeing, and that distress which made you forget all others, which was hearing that Muhammad (ﷺ) had been killed.

﴿by way of requital﴾ that is, requital for your deeds.

But Allah, by His grace and kindness towards His slaves, caused all of these things to be good for His believing slaves, as He said: ﴿so that you should not grieve for what you missed﴾ of victory and booty ﴿or for what befell you﴾ of defeat, killing and wounding. When you realised that the Messenger (ﷺ) had not been killed, all of these calamities became insignificant in your eyes, and you rejoiced in his survival, which was a consolation for all calamities and trials. How great are the hidden benefits and wisdom in calamities and trials.

All of that is based on His knowledge and complete awareness of your actions, both visible and hidden. Hence He said: ﴿For Allah is well aware of what you do﴾.

It may be that what is meant by the words: ﴿so that you should not grieve for what you missed or for what befell you﴾ is: He decreed that this distress and calamity should befall you, so that you would get used to it and become accustomed to being patient and steadfast at the time of calamities, and it would become easier for you to bear hardship.

﴿After that distress﴾ that befell you  
﴿He sent down calm on a group of you who were overcome with slumber﴾.

Undoubtedly this was mercy and kindness towards them, that brought reassurance to their hearts and made them feel at peace, because one who is in a state of fear cannot be overtaken by slumber, because of the fear in his heart. But when the fear is removed from his heart, then it becomes possible for him to slumber.

This group whom Allah blessed with slumber were the believers who had no concern other than establishing the religion of Allah, attaining the pleasure of Allah and His Messenger (ﷺ), and acting in the interests of their Muslim brothers.

As for the other group, who ﴿cared only about themselves﴾, they had no other concern, because of their hypocrisy or the weakness of their faith. Hence slumber did not overtake them as it did others. ﴿They said: Do we have any say in the matter?﴾ This is a question that expresses disapproval; in other words they were expressing despair, thinking that victory would never be attained at all. They thought negatively of their Lord and His religion and Prophet (ﷺ); they thought that Allah could not cause His religion and His Messenger (ﷺ) to prevail, and that this defeat was the final blow to the religion of Allah.

Allah said in response to them:

﴿Say: All matters belong to Allah﴾; this includes what He decrees and what He prescribes; all things are subject to the will and decree

of Allah, and ultimate victory will be for His close friends and those who obey Him, no matter what setbacks they may face.

﴿They﴾ that is, the hypocrites ﴿conceal in their hearts what they do not disclose to you﴾. Then Allah describes what it is that they are concealing:

﴿They say: If we had had any say in the matter﴾ that is, if our opinion concerning this battle had been listened to, ﴿we would not have been killed here﴾.

This is criticism on their part, and disbelief in the will and decree of Allah; it also shows that they regarded the opinion of the Messenger of Allah (ﷺ), and that of his Companions, as foolish, and that they thought highly of themselves. But Allah responded to them by saying: ﴿Say: Even if you had remained in your homes﴾, which were far away from the places of killing, ﴿those for whom death was decreed would certainly have gone forth to the place of their death﴾. Measures taken to protect oneself – no matter how great they may be – are only of benefit if they are not opposed by the divine will and decree. If they are opposed by the divine decree, they will be of no benefit at all; rather the decree of Allah concerning life and death, which is written in *al-Lawh al-Mahfoodh*, will inevitably come to pass.

﴿but [all this happened] so that Allah might test and purify what is in your hearts﴾ that is, so that He might test what is in them of hypocrisy, faith or weakness of faith, and purify them of the whispers of the Shaytân and the bad characteristics that stem therefrom.

﴿For Allah knows well what is in [your] hearts﴾ and what you conceal. His knowledge and wisdom dictate that He should decree events by means of which what is hidden in people's hearts will become apparent.



﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ﴾ (سورة آل عمران: ١٥٥)

3:155. As for those of you who fled on the day the two armies met, it was only because the Shayṭān made them slip, on account of some of their deeds. But Allah has pardoned them, for Allah is Oft-Forgiving, Most Forbearing.

Here Allah (ﷻ) tells us about those who fled on the day of Uḥud and what caused them to flee; it was because of the whisper of the Shayṭān, who gained control over them because of some of their sins. Hence they are the ones who let him have control and power over them, because of the sins they committed; sins are his vehicle and the passage by which he enters. If they had remained obedient to their Lord, he would not have had any power over them. Allah says elsewhere:

﴿Verily, you will have no power over My slaves...﴾ (al-Isrā' 17: 65)

Then Allah tells us that He has pardoned them, after they had committed actions for which they could be held accountable, otherwise if He had brought them to account, He could have eradicated them. ﴿for Allah is Oft-Forgiving﴾ to the sinners, by means of guiding them to repent and seek forgiveness, and by means of calamities that expiate sin.

﴿Most Forbearing﴾; He does not hasten their punishment for one who disobeys Him; rather He gives him respite and calls him to repent and turn to Him. Then if he repents and turns to Him, He accepts it from him and makes him like one who did not commit any sin. To Him be praise for His kindness.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غُرَىٰ لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا قُتِلُوا لِيَجْعَلَ اللَّهُ ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ وَاللَّهُ يَخْتَارُ ۚ وَيُخَيِّتُ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١٦١﴾ وَلَٰكِنْ قُتِلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِتُّمُ

لَمَغْفِرَةٍ مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿١٥٧﴾ وَلَئِن مُّتُّمْ أَوْ قُتِلْتُمْ لَإِلَى اللَّهِ تُحْشَرُونَ ﴿١٥٨﴾ (سورة آل عمران: ١٥٦-١٥٨)

- 3:156. O you who believe, do not be like the disbelievers, who say of their brethren, when they are travelling through the earth or go forth on a military campaign: If they had stayed with us, they would not have died, or been slain, for Allah will make such thoughts a source of anguish in their hearts. It is Allah Who gives life and death, and Allah sees well all that you do.
- 3:157. And if you are slain in the cause of Allah, or die, forgiveness and mercy from Allah are far better than all they could accumulate.
- 3:158. And if you die, or are slain, it is unto Allah that you will be gathered.

Here Allah forbids His believing slaves to be like the disbelievers who do not believe in their Lord or in His will and decree, whether they are the hypocrites or others.

He forbids them to be like them in any respect, especially in this particular matter, which is that they say to their brothers in faith or in blood, ﴿when they are travelling through the earth﴾ that is, travelling for the purpose of trade

﴿or go forth on a military campaign﴾, and it so happens that some of them are killed or die, they say something contrary to the concept of the divine decree: ﴿If they had stayed with us, they would not have died, or been slain﴾. This is a lie on their part, because Allah (ﷻ) says: ﴿Say: Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death﴾ (3: 154).

But this lie is not going to benefit them; rather Allah will cause this statement and this belief to be a source of anguish in their hearts, which will lead to the calamities having a greater impact on them. As for those who believe in Allah, they realise that this is the will of

Allah, so they believe and submit to His will, and Allah guides their hearts and makes them steadfast, which reduces the impact of the calamity for them.

Allah says, refuting them: ﴿It is Allah Who gives life and death﴾ that is, He is the only One Who does that, and no precaution can ward off the divine decree.

﴿and Allah sees well all that you do﴾, and He will requite you for your deeds and your disbelief (in the divine decree).

Then Allah (ﷻ) tells us that there is nothing wrong with, and there should be no reservations about, being killed or dying in His cause; rather it is something for which people should compete, because it is a means that leads to forgiveness and mercy from Allah, which is better than what people accumulate of worldly gains. If people die or are killed, no matter how it happens, their return is to Allah and He will requite each person for his deeds.

So where can people flee except to Allah, and what do people have to hold on to except the rope of Allah?



﴿فِيمَا رَحِمَهُ مِنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ﴾ (سورة آل عمران: ١٥٩)

- 3:159. It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and ask for [Allah's] forgiveness for them; and consult them in matters of importance. Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust [in Him].

That is, by Allah's mercy to you and your Companions, He has blessed you in that you have been gentle with them and humble and kind towards them, and you showed a good attitude towards them, so they rallied around you and loved you, and they followed your commands.

﴿If you had been harsh﴾ that is, if you had shown a bad attitude or hard-hearted, they would have dispersed from around you because this would have put them off and would have made them dislike the one who had a bad attitude.

A good attitude in a religious leader attracts people to the religion of Allah, in addition to what this leader himself will attain of praise and reward from Allah. In contrast, a bad attitude in a religious leader will put people off their religion and make them hate it, in addition to what the leader will incur of blame and punishment from Allah. If Allah says this about this infallible Messenger (ﷺ), then how about anyone else?

Is it not of the utmost necessity and importance to follow the example of his noble attitude and to treat people as he treated them, with gentleness, a good attitude and a soft approach, following the commands of Allah and attracting the slaves of Allah to the religion of Allah?

Then Allah (ﷻ) instructs him to pardon them for what they did and their shortcomings with regard to him, and to ask for forgiveness for them for their shortcomings with regard to the rights of Allah, thus combining pardon with kind treatment.

﴿and consult them in matters of importance﴾ that is, in matters that require consultation and thinking. The benefits of consultation in both religious and worldly matters are unlimited and include the following:

- Consultation is an act of worship that brings one closer to Allah.

- It is an act of gentleness that makes people feel part of the decision-making process and removes any (negative) thought that could cross their minds when serious decisions need to be made. If one who has a position of authority gathers together people of prominence and wisdom, and consults them concerning some event or incident, that will make them feel at ease and make them love him, and they will realise that he is not some sort of tyrant; rather his main focus is on the general interests of all. Thus they will spare no effort and will do their utmost in obeying him, because they will realise that he is striving to serve the interests of all. This is in contrast to those who are not like that, because it is unlikely that they will be sincere in loving or obey him willingly; if they do obey him, it will be insincere and incomplete.
- Consultation sheds light on new ideas, because it brings many minds together to make the right decision.
- Consultation usually leads to the right decision; the leader who consults others in decision-making will hardly ever reach the wrong conclusion. Even if a wrong decision is made or the goal is not met, he will not be to blame (because it will have been a collective decision). If Allah says to His Messenger (ﷺ) – who is the most perfect of people in reasoning, has the most abundant knowledge and is the smartest – ﴿and consult them in matters of importance﴾, then how about others?

Then Allah says: ﴿Then, when you have taken a decision﴾ that is, when you have decided upon something after consulting others, if consultation is needed,

﴿put your trust in Allah﴾ that is, rely on the power and strength of Allah, not on your own strength and power

﴿for Allah loves those who put their trust [in Him]﴾ and turn to Him.





﴿إِنْ يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ ۗ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (سورة آل عمران: ١٦٠)

3:160. If Allah helps you, none can overcome you; if He forsakes you, who is there, after that, who can help you? In Allah, then, let the believers put their trust.

That is, if Allah sends to you His support and help, ﴿none can overcome you﴾, even if they gather against you all the people of earth, with all their numbers and weapons, because no one can overcome Allah; He has subjugated all people and has taken hold of their forelocks, so no living being moves or stands still except by His leave.

﴿if He forsakes you﴾ and leaves you to your own devices ﴿who is there, after that, who can help you?﴾ You will inevitably be defeated, even if all people help you. In this there is an implicit command to seek the help of Allah and rely on Him, and to admit that you have no strength and power of your own. Hence Allah says: ﴿In Allah, then, let the believers put their trust﴾. The fact that Allah is mentioned at the beginning of this phrase indicates that they should put their trust in Him alone and in no one else, because it is known that He is the only supporter, so relying on Him is indicative of belief in His oneness which will help you reach your goal, whereas putting your trust in anything else is a kind of associating others with Him which is of no benefit at all, rather it is harmful.

In this verse is a command to put one's trust in Allah alone, and the level of trust will be commensurate with the level of the individual's faith.



﴿وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَمَةِ ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ (سورة آل عمران: ١٦١)

- 3:161. It is inconceivable that a Prophet would ever misappropriate anything from the war booty. Anyone who does so will carry it with him on the Day of Resurrection. Then every soul will be paid in full what it has earned and no one will be wronged.

The word translated here as misappropriation, or taking things by stealth, from the war booty may also refer to dishonesty in any position of authority. It is haram according to scholarly consensus; in fact it is a major sin, as indicated by this verse and other texts. Allah (ﷻ) tells us that it is not appropriate or befitting for a Prophet to misappropriate anything, because misappropriation – as is well known – is one of the gravest of sins and the most shameful behaviour. Allah (ﷻ) protected His Prophets from committing any action that might cause shame or undermine their status, and He made them the best of people in manners and attitude, the purest in soul and the best; He made them free of any shameful deeds and made them fit to receive His message and learn His wisdom.

﴿...Allah knows best where to place His message...﴾ (al-An'âm 6: 124)

As soon as a person learns of any of them, he will be certain that they are free of anything that could be a source of shame or criticism, and he will not need to examine what was said about them by their enemies, because knowing that they are Prophets requires one to reject anything bad that is attributed to them. Hence the wording of the verse indicates that it is impossible that they could do such a thing:

﴿It is inconceivable that a Prophet would ever misappropriate anything from the war booty﴾ that is, it is not possible; that is impossible for one whom Allah has chosen to be His Prophet (ﷺ).

This is followed by the warning to anyone who misappropriates anything from the war booty:

﴿Anyone who does so will carry it with him on the Day of Resurrection﴾ that is, he will come carrying it on his back, whether it was an animal or goods or anything else, so that it will be a cause of punishment to him on the Day of Resurrection.

﴿Then every soul will be paid in full what it has earned﴾, whether it was misappropriation of the war booty or anything else; each person will be given his reward or punishment in full, according to his earnings

﴿and no one will be wronged﴾ that is, nothing will be added to their bad deeds and nothing will be detracted from their good deeds.

Look at the careful wording in this verse. When Allah speaks of the punishment for misappropriation of war booty, and says that the person will come on the Day of Resurrection carrying what he stole, mentioning requital in full for the misappropriation of war booty on its own may give the wrong impression that those who commit other sins may not be requited in full; therefore, He mentioned requital in full in general terms, as being applicable both to the one who misappropriates war booty and others (who commit other sins).



﴿أَفَمَن أَتَّبَعَ رِضْوَانُ اللَّهِ كَمَن بَاءَ بِسَخَطٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَتِسَ الْمَصِيرُ هُم دَرَجَتٌ عِندَ اللَّهِ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ﴾ (سورة آل عمران: ١٦٢-١٦٣)

- 3:162. Is the one who seeks the good pleasure of Allah like the one who incurs the wrath of Allah, and whose abode is hell, a hapless journey's end?
- 3:163. They vary greatly in rank in the sight of Allah, and Allah sees well all that they do.

Here Allah (ﷻ) tells us that the one whose aim is to please his Lord and who strives hard to do so and the one who does not do that and who persists in sin and incurs the wrath of his Lord are not equal. They are not equal according to His judgement and wisdom, and according to people's common sense.

﴿Is one who is a believer like one who is an evildoer? They are not equal.﴾ (as-Sajdah 32: 18)

Hence Allah says here: ﴿They vary greatly in rank in the sight of Allah﴾ that is, all of them vary in rank and status, according to the differences in their deeds.

Those who seek the pleasure of Allah and strive to attain high status and lofty positions, Allah will grant them reward by His grace and generosity, commensurate with their deeds. But those who seek that which displeases Allah and strive to go down to the lowest level will be requited according to their deeds. Allah (ﷻ) sees all that they do and nothing is hidden from Him; rather He knows it and it is recorded in al-Lawḥ al-Maḥfoodh. He has appointed His noble, trustworthy angels to record it and preserve it accurately.



﴿لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ ءَايَاتِهِ  
وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِسَابَ وَإِن كَانُوا مِن قَبْلِ لَقِي ضَلَالٍ

مُبِينٍ ﴿١٦٤﴾ (سورة آل عمران: ١٦٤)

3:164. Allah conferred grace upon the believers when He sent among them a Messenger from among themselves, reciting unto them His revelations, purifying them, and teaching them the Book and wisdom, although before that they had been in manifest error.

This grace that Allah has bestowed upon His slaves is the greatest blessing; indeed it is the basis of all blessings. This refers to His blessing them with this noble Messenger (ﷺ) through whom Allah saved them from misguidance and protected them from doom, as He says:

«Allah conferred grace upon the believers when He sent among them a Messenger from among themselves», whose lineage, character and language they knew; he was one of their own people and tribe, sincere and compassionate towards them, reciting to them the revelations of Allah, teaching them the words and meanings

«purifying them» of polytheism, sin, bad characteristics and all bad manners.

«and teaching them the Book» – either the Qur'an itself is what is meant by «the Book», or what is meant by «the Book» here is literacy, thus He has blessed them by teaching them how to read and write, by means of which one may acquire knowledge.

«and wisdom» that is, the Sunnah, which is the twin of the Qur'an; or it may refer to saying and doing the right thing at the right time, and understanding the subtleties of Sharia. Thus Allah combined for them the learning of the rulings and the means of implementing them with the means of attaining the benefits and fruits of the rulings. Thus they superseded everyone else by virtue of these great blessings, and they were devout and knowledgeable people.

«although before that» that is, before the sending of this Messenger (ﷺ) «they had been in manifest error», not knowing the path that would lead them to their Lord or how to cleanse and purify their souls; rather whatever appeared attractive to them in their ignorance, they did it, even if that contradicted the rational thinking of the world.



﴿أَوَلَمْ أَصْغَبْكُمْ مُصِيبَةً قَدْ أَصْغَبْتُمْ مِثْلَهَا قُلْتُمْ أَنْ هَذَا قُلٌ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٦٥﴾ وَمَا أَصْغَبَكُمْ يَوْمَ التَّنَعُّمِ الْجَمْعَانِ فَيَا ذِي اللَّهِ وَلَيَعْلَمَ الْمُؤْمِنِينَ ﴿١٦٦﴾ وَلَيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَافِرِينَ يَوْمِئِذٍ اقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ ﴿١٦٧﴾ الَّذِينَ قَالُوا لِأَخْوَاهِهِمْ وَقَعَدُوا لَوْ أَطَاعُونَا مَا قَاتَلُوا قُلٌ فَادْرَأُوا عَنْ أَنْفُسِكُمُ الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٦٨﴾﴾ (سورة آل عمران: ١٦٥-١٦٨)

- 3:165. How is it that, when a calamity befalls you whilst you had inflicted twice as much [on your enemy], you say: Where has this come from? Say [to them]: It has come from your own selves. Verily Allah has power over all things.
- 3:166. What befell you on the day the two armies met happened by Allah's leave, in order that He might test the believers,
- 3:167. and in order to know those who are hypocrites. They were told: Come, fight in the cause of Allah, or at least defend yourselves. They said: If we knew there was going to be fighting, we would certainly follow you. They were that day nearer to disbelief than to faith, saying with their lips that which was not in their hearts, but Allah has full knowledge of all they conceal.
- 3:168. [They are] the ones that said of their [slain] brethren, while they themselves stayed behind: If only they had listened to us they would not have been slain. Say: Avert death from your own selves, if what you say is true.

This is consolation from Allah to His believing slaves, when calamity befell them on the day of Uhud and approximately seventy of them were killed. Allah said: ﴿you had inflicted twice as much [on

your enemy]» that is, on the day of Badr, when you killed seventy of their prominent figures and captured seventy more. That should make it easier for you and reduce the impact of the calamity, even though you and they are not equal, for your slain are in paradise and their slain are in hell.

«you say: Where has this come from?» That is, where did this calamity and defeat come from?

«Say [to them]: It has come from your own selves» when you disputed and disobeyed after He showed you what you desired (of booty), so you only have yourselves to blame; beware of doing that which may lead to your doom.

«Verily Allah has power over all things», so avoid thinking negatively of Allah, for He is able to grant them victory, but He has perfect wisdom in testing you.

«...Thus [are you commanded]. If Allah had so willed, He could have exacted retribution upon them [without you fighting], but He [commands you to fight] in order to test some of you by means of others...» (Muhammad 47: 4)

Then Allah states that what befell them of killing and defeat on the day the two armies, the Muslim army and the polytheist army, met at Uḥud, happened by His leave and in accordance with His will and decree that cannot be avoided and must inevitably come to pass.

When the divine decree comes to pass, there is no option but to submit to it and accept it, for there is great wisdom behind His decree and it brings great benefit, and it is ordained so that the believers might be made distinct from the hypocrites who were commanded to fight and were told: «Come, fight in the cause of Allah» that is, to defend and protect the religion of Allah, seeking His pleasure

«or at least defend yourselves» and your families and city, even if you do not have any good intentions.

But they refused to do that, and gave excuses, saying: «If we knew there was going to be fighting, we would certainly follow you» that

is, if we knew that there would be fighting between you and them, we would follow you. But this was a lie; they knew and were certain, as was everyone else, that these polytheists were filled with hatred and rage towards the believers because of what the believers had inflicted on them (at Badr), and that they had spent a great deal of wealth and gathered all they could of men and weapons, and had come with a huge army, intending to attack the believers in their city, and they were very eager to fight them.

When such is the case, how could it be imagined that there would not be any fighting between them and the believers, especially when the Muslims had come out of Madinah to face them? This is impossible, but the hypocrites thought that this excuse would fool the believers.

﴿They were that day﴾ that is, at that time when they failed to come out with the believers

﴿nearer to disbelief than to faith, saying with their lips that which was not in their hearts﴾. This applies in particular to the hypocrites, who say and do what they think is the opposite of what is in their hearts. For example, they said: ﴿If we knew there was going to be fighting, we would certainly follow you﴾. But they did indeed know that there would be fighting.

This verse is quoted as evidence for the principle of “doing the lesser of two evils so as to ward off the greater, and doing that which serves a lesser interest when it is not possible to do that which serves a greater interest.” The hypocrites were commanded to fight for the sake of the religion, but if they could not do that, then they should at least defend their families and city.

﴿but Allah has full knowledge of all they conceal﴾ and He will cause it to be shown to His believing slaves and He will punish them for it.

﴿[They are] the ones that said of their [slain] brethren, while they themselves stayed behind: If only they had listened to us they would



not have been slain» that is, they combine staying behind from jihad with objecting to and disbelieving in the will and decree of Allah. Allah said in response to them: «Say: Avert» that is, ward off «death from your own selves, if what you say is true», that if they had listened to you, they would not have been killed. But you are not able to do that and you cannot do it.

This passage indicates that a person may have some characteristics of disbelief and some of faith, and he may be closer to one than the other.



﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾  
فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَهُمْ لَا يَحْزَنُونَ ﴿١٧٠﴾  
يَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ أَلَّا  
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٧١﴾﴾ (سورة آل عمران: ١٦٩-١٧١)

- 3:169. Do not think of those who are slain in Allah's cause as dead. Nay, they are alive with their Lord, receiving provision,
- 3:170. rejoicing in what Allah has bestowed upon them out of His bounty, sharing glad tidings that for those who have yet to join them, of those whom they left behind, they will have no fear, nor will they grieve;
- 3:171. Rejoicing in the favours and bounties of Allah, and at the awareness that Allah will not cause the reward of the believers to be lost.

These verses speak of the virtue and honour of the martyrs, and what Allah has blessed them with of His grace and kindness. They also offer consolation to the living for the loss of those who were slain

and motivation to fight for the cause of Allah and offer themselves for martyrdom.

«Do not think of those who are slain in Allah's cause» that is, in jihad against the enemies of Islam, seeking thereby to make the word of Allah supreme

«as dead» that is, it should not enter your mind that they are dead and lost, and that they are no longer enjoying the pleasures of the life of this world that those who are too cowardly to fight and have no desire for martyrdom may be worried about losing.

«Nay» they have attained something greater than that for which people in this world compete, for «they are alive with their Lord» in the realm of honour. The phrase «with their Lord» is indicative of their high status and their closeness to their Lord

«receiving provision» of various kinds of delights that cannot be known or described, except by the One Who blessed them with it.

Moreover, they are «rejoicing in what Allah has bestowed upon them out of His bounty» that is, they are very happy with it, delighted with it and rejoicing in it. That is because it is so beautiful, abundant and great, and there is immense joy when attaining it and there is nothing to spoil that joy.

For them, Allah combined the physical joy of the provision and the spiritual joy, with the joy of that which He bestows upon them out of His bounty. Thus their joy and happiness is complete, and they are «sharing glad tidings that for those who have yet to join them, of those whom they left behind» – that is, they give one another the glad tidings that their brothers who have not yet joined them will come and will attain the same as they did.

«they will have no fear, nor will they grieve» that is, they rejoice that they will have nothing to worry about for themselves or their brothers, which is a sign of perfect joy

«Rejoicing in the favours and bounties of Allah» that is, congratulating one another for the greatest thing for which congratulations may be given, namely the blessings, grace and kindness of their Lord «and at the awareness that Allah will not cause the reward of the believers to be lost»; rather He causes it to grow and appreciates it, and He increases it by His grace to an extent that their efforts did not reach.

These verses affirm the blessings in *al-barzakh* and confirm that the martyrs enjoy the highest status with their Lord; in *al-barzakh* the souls of good people meet one another and visit one another, giving glad tidings to one another.



﴿الَّذِينَ اسْتَجَابُوا لَِّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ  
وَاتَّقُوا أَجْرٌ عَظِيمٌ ﴿١٧٢﴾ الَّذِينَ قَالُوا لَهُمْ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ  
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ فَأَنْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ  
وَفَضْلٍ لَمْ يَنْتَسِبْهُمْ سُوءٌ وَاتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ﴿١٧٤﴾ إِنَّمَا ذَلِكُمُ  
الشَّيْطَانُ يُخَوِّفُ أَوْلِيَائِهِ. فَلَا تَخَافُوهُمْ وَخَافُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾﴾ (سورة آل عمران:

(١٧٥-١٧٢)

- 3:172. Those who answered the call of Allah and the Messenger, even after sustaining injuries, those who do good and fear Allah will have an immense reward;
- 3:173. those to whom people said: The people have gathered against you, so fear them. But it [only] increased them in faith. They said: Allah is Sufficient for us, and He is the best disposer of affairs.

- 3:174. And they returned with grace and bounty from Allah, and no harm touched them, for they pursued the pleasure of Allah. And Allah is the Possessor of abundant grace.
- 3:175. It is only the Shayṭân who instils fear in [the hearts of] his followers. Do not fear them, but fear Me, if you are [true] believers.

When the Prophet (ﷺ) came back from Uḥud to Madinah, and heard that Abu Sufyân and the polytheists with him were thinking of coming back to Madinah, he called on his Companions to go out, so they went out, despite the injuries they had sustained, in response to the call of Allah and His Messenger (ﷺ), and in obedience to Allah and His Messenger (ﷺ). When they reached Ḥamra' al-Asad, some people came to them and told them: «The people have gathered against you» and are thinking of eradicating you. They said this in order to scare them and cause alarm, but that only increased them in faith and trust in Allah.

«They said: Allah is Sufficient for us» that is, He is the One Who will protect us from all that is causing us concern  
 «and He is the best disposer of affairs» that is, He is the One Who is in control of His slaves' affairs and looks after their interests.

«And they returned with grace and bounty from Allah, and no harm touched them». News reached the polytheists that the Messenger (ﷺ) and his Companions had come out to pursue them, and some of those who had stayed behind (from Uḥud) regretted it (and had now joined the Prophet [ﷺ]). Thus Allah instilled dread in the polytheists' hearts, and they continued on their way back to Makkah, while the believers returned with grace and bounty from Allah, as He blessed them by inspiring them to go out despite the state they were in (having sustained injuries in the battle) and to put their trust in their Lord. Moreover, He had decreed for them the reward of a complete campaign, because of their doing their best in obedience to their Lord

and refraining from sin. Thus they attained great reward, and that was by Allah's grace towards them.

﴿It is only the Shayṭân who instils fear in [the hearts of] his followers﴾ that is, the one who tried to scare (the believers) by instilling fear of the polytheists, and telling them that the polytheists had gathered against them, was no more than one of the callers of the Shayṭân, who ended up scaring his own followers among those who lacked faith or were weak in faith.

﴿Do not fear them, but fear Me, if you are [true] believers﴾ that is, do not be afraid of the polytheists who are followers of the Shayṭân, for their forelocks are in the Hand of Allah and they cannot do anything but by His decree. Rather you should fear Allah Who supports His friends who fear Him and respond to His call.

This verse speaks of the obligation to fear Allah alone, and tells us that this is one of the requirements of faith. A person's fear of Allah will be commensurate with the level of his faith; this is the praiseworthy kind of fear that deters a person from doing that which Allah has forbidden.



﴿وَلَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٧٦﴾ إِنَّ الَّذِينَ اشْتَرُوا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوا اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾﴾ (سورة آل عمران: ١٧٦-١٧٧)

- 3:176. Do not be saddened by those who rush into disbelief; not the least harm will they do to Allah. It is Allah's will that they will have no share in the hereafter; theirs will be a grievous punishment.
- 3:177. Those who purchase disbelief at the cost of faith; not the least harm will they do to Allah, but theirs will be a painful punishment.

The Prophet (ﷺ) cared deeply about people and strove hard to guide them, and he would be saddened if they did not follow guidance. Hence Allah (ﷻ) said:

﴿Do not be saddened by those who rush into disbelief﴾ because of their great love for it and their eagerness to attain it.

﴿not the least harm will they do to Allah﴾ for Allah will support His religion and His Messenger (ﷺ), and His will and decree will come to pass despite them. So do not worry about them or be concerned about them; rather they are only harming and striving to harm themselves, by missing out on faith in this world and incurring the painful punishment in the hereafter. They have become insignificant in Allah's sight and it is His will that they should have no share of His reward in the hereafter. He has forsaken them, so He did not guide them to that to which He guided His close friends and those for whom He willed good, by His justice and wisdom, because of His knowledge that they were not fit to be guided and were not receptive to guidance, because of their bad attitude and intentions.

Then Allah tells us concerning those who chose disbelief over faith, and desired it like one who desires something he likes and gives his wealth to buy the thing he desires:

﴿not the least harm will they do to Allah﴾; rather their action backfires and harms them. Hence He said:

﴿but theirs will be a painful punishment﴾. How could they harm Allah in the slightest, when they have no interest at all in faith but they have the strongest desire to disbelieve in the Most Merciful? Allah has no need of them.

Allah has prepared for His religion people other than them among His righteous slaves, and He has prepared for His religion – among those with whom He is pleased with to support His religion – people of deep insight and reason, strong-willed men. Allah (ﷻ) says:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,<sup>4</sup> when it is recited to them, fall down on their faces in prostration.﴾ (*al-Isrā'* 17: 107)



﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُطِلُّ لَهُمْ كَأْفًا أَنَّمَا كُنَّا نَعْمَلُ لَكُم بِأَعْيُنِنَا ۖ سَيَصِفُونَ إِثْمَكُمْ يَوْمَ تَقُومُ السَّاعَةُ ۚ وَمِنْ أَثْمَانِكُمْ إِثْمُ الْبَاقِرِ ۚ﴾ (سورة آل عمران: ١٧٨)

3:178. Those who disbelieve should not think that the respite We give them is good for them. We only grant them respite so that they may increase in sinfulness; theirs will be a humiliating punishment.

Those who disbelieved in their Lord, rejected His religion and fought His Messenger (ﷺ) should not think that Our leaving them alone in this world, not destroying them, and giving them respite is good for them or is because of Our love for them. No, that is not the case at all. It is not as they claim; rather that is for something bad that Allah wills for them, and it serves to increase their punishment in addition to the original punishment. Hence Allah says: ﴿We only grant them respite so that they may increase in sinfulness; theirs will be a humiliating punishment﴾. Allah (ﷻ) gives the wrongdoer respite so that he may increase in his transgression and go further in his ingratitude, so that when Allah seizes him, it will be the seizing of One Who is Almighty, All-Powerful (*cf.* 54: 42). So the wrongdoers should beware of this respite, and not think that they can escape the Great, the Most High.

<sup>4</sup> Namely the People of the Book (Jews and Christians).



﴿ مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَتَأْمِنُوا بِاللَّهِ وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴾ (سورة آل عمران: ١٧٩)

- 3:179. On no account will Allah leave the believers in the condition in which they are now, until He distinguishes the evil from the good, nor will He disclose to you the secrets of the unseen. But Allah chooses of His Messengers whom He will [to receive knowledge thereof]. So believe in Allah and His Messengers: And if you believe and guard against evil, you will have an immense reward.

By His wisdom, Allah does not leave the believers as they are, mixed with the hypocrites, with no distinction between the two groups; rather He distinguishes the evil from the good, the believer from the hypocrite, the sincere from the insincere.

Nor is it in accordance with His wisdom to disclose to His slaves matters of the unseen concerning what He knows about them. His great wisdom dictated that He should test His slaves with various trials which will distinguish the evil from the good. So Allah sent His Messengers and enjoined people to obey them, follow them and believe in them, and He promised them a great reward in return for believing and guarding against evil. Thus people are divided, according to whether they follow the Messengers, into two groups: obedient and disobedient, believers and hypocrites, Muslims and disbelievers, so that on this basis they will be rewarded or punished, and so as to make manifest His justice, grace and wisdom to His creation.





﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ سَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَمَةِ وَلِلَّهِ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ ﴿١٨٠﴾ (سورة آل عمران: ١٨٠)

- 3:180. Those who covetously withhold what Allah has granted them by His grace should not think that it is good for them; rather it is bad for them, for the things which they covetously withheld will be hung around their necks on the Day of Resurrection. To Allah belongs the inheritance of the heavens and the earth; and Allah is well aware of what you do.

This refers to those who covetously withhold that which Allah has given to them by His grace of wealth, status, knowledge and other blessings, and commanded them to give some of it to His slaves in a manner that does not harm them, but they withheld it and kept it for themselves, and were too miserly to give to the slaves of Allah; they thought that it was better for them, when in fact it was bad for them in both spiritual and worldly terms, in this world and in the hereafter.

«for the things which they covetously withheld will be hung around their necks on the Day of Resurrection» that is, what they withheld will be made like a collar on their necks, with which they will be punished, as it says in the *ṣaḥeeḥ* hadith:

«The miser's wealth will appear to him on the Day of Resurrection in the form of a bald-headed venomous snake with two fangs in its mouth which will hold him with its jaws, then it will say: I am your wealth, I am your treasure.» (Muslim)

Then the Messenger of Allah (ﷺ) recited this verse in confirmation of that. These people who thought that their miserliness would benefit them and help them will find that it will turn out to be the opposite,

and it will become one of the greatest causes of harm and punishment for them.

﴿To Allah belongs the inheritance of the heavens and the earth﴾ that is, Allah (ﷻ) is the Lord of all dominion, and all dominions will be returned to their real Lord. All people will leave this world without having any dirham or dinar, or any other possessions. Allah (ﷻ) says: ﴿Verily, it is We Who will inherit the earth and all who are upon it, and to Us they will be brought back.﴾ (Maryam 19: 40)

Think about how Allah mentions the initial reason (not to be miserly) and the ultimate reason, both of which should make one refrain from withholding that which Allah has given him.

First of all, He said that what a person has in his possession or in his hands is from Allah and His blessing. It does not belong to the individual; rather, were it not for the grace and kindness of Allah towards him, he could not have gained any of it. Thus his withholding of it is tantamount to withholding the bounty and kindness of Allah; Allah's kindness to him dictates that he should be kind to other people, as Allah (ﷻ) says:

﴿...Be good to others, as Allah has been good to you...﴾ (al-Qasas 28: 77)

Whoever realises that whatever he possesses is by the grace of Allah will not withhold that which is surplus to his needs and that it will not harm him to give; rather he will benefit (from giving) both spiritually and financially, his faith will increase and he will be protected from troubles and problems.

Secondly, He says that what is in people's hands will all return to Allah; He will inherit it all, and He is the best of inheritors. Therefore there is no reason to withhold anything when it is going to be removed from your possession and go to someone else.

Thirdly, Allah mentions the reason that has to do with the requital, as He says: ﴿and Allah is well aware of what you do﴾. So if He is

aware of all your deeds – which implies that He will reward for good deeds and punish for bad deeds – no one in whose heart is an atom's weight of faith will refuse to give, because giving will be requited with reward, and he would not be happy to withhold it, because that leads to punishment.



﴿لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ سَنَكْتُبُ مَا قَالُوا وَقَتْلَهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ ذُوقُوا عَذَابَ الْحَرِيقِ﴾ (سورة آل عمران: ١٨١-١٨٢)

3:181. Allah has heard the words of those who say: Truly, Allah is poor and we are rich! We shall certainly record their words and their killing the Prophets unjustly, and We shall say: Taste the punishment of the scorching fire!

3:182. This is because of what your hands sent on ahead. For Allah is never unjust to [His] slaves.

Here Allah (ﷻ) tells us about the words of those evildoers, who said the most abhorrent and stupid things. He states that He has heard what they said, He will record it along with their evil deeds, namely the killing of the sincere Prophets, and He will punish them in the most severe manner, and it will be said to them, in response to their saying that Allah is poor and we are rich: ﴿Taste the punishment of the scorching fire﴾, which will burn and penetrate from the outside of the body to the inside. This punishment is not injustice from Allah towards them, for He ﴿is never unjust to [His] slaves﴾; rather He declares Himself to be above that.

Rather this is the return for what their hands sent on ahead of shameful and evil deeds that lead to them deserving punishment and being deprived of reward.

The commentators stated that this verse was revealed concerning some of the Jews who said these words, and mentioned that one of them was Finhâş ibn 'Âzoorâ', one of the leading Jewish scholars of Madinah. When he heard the words of Allah:

﴿Who is he that will lend to Allah a goodly loan?...﴾ (al-Baqarah 2: 245)

– and:

﴿...and lend to Allah a goodly loan...﴾ (al-Hadeed 57: 18)

– he said these words, by way of arrogance and audacity, may Allah curse him. Hence He mentioned what they had said, and stated that this was not something new on their part; rather they had done similar evil deeds before, namely ﴿their killing the Prophets unjustly﴾ (3: 181). What is meant by describing that deed as unjust is that they had the audacity to kill the Prophets even though they were well aware of the abhorrent nature of the deed. They did not do it out of ignorance and misguidance; rather it was out of rebelliousness and stubbornness.



﴿الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهِدَ إِلَيْنَا أَلاَّ نُؤْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِينَا بَقُرْبَانٍ تَأْكُلُهُ النَّارُ ۚ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّن قَبْلِي بِالْبَيِّنَاتِ وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٨٣﴾ فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رَسُولٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ وَالزُّبُرِ ۖ وَالْكِتَابِ الْمُنِيرِ ﴿١٨٤﴾﴾ (سورة آل عمران: ١٨٣-١٨٤)

- 3:183. They [also] said: Allah has commanded us not to believe in any Messenger until he makes an offering that the fire [from heaven] will consume. Say: There came to you Messengers before me, with clear signs and with the sign you have mentioned. Why then did you kill them, if you are telling the truth?

3:184. Then if they reject you, Messengers before you were also rejected, even though they came with clear signs, the scriptures, and the Book of Enlightenment.

Here Allah tells us about these liars who said: «Allah has commanded us» that is, He has given us instructions «not to believe in any Messenger until he makes an offering that the fire [from heaven] will consume». Thus they combined telling lies about Allah and limiting the sign of the Messengers to that which they suggested of this obvious fabrication, whilst stating that if they did not believe in a Messenger who did not make an offering that would be consumed by fire (from heaven), then by doing so they would be obeying their Lord and adhering to His command. It is known that Allah supported every Messenger He sent with signs and proofs on the basis of which people would believe in him, and He did not limit it to what they suggested, yet despite that they said something false that they did not adhere to or act upon.

Hence Allah commanded His Messenger (ﷺ) to say to them: «Say: There came to you Messengers before me, with clear signs» that proved their truthfulness «and with the sign you have mentioned», of making an offering that the fire (from heaven) consumed. «Why then did you kill them, if you are telling the truth?» that is, in their claim that they would believe in a Messenger who made an offering that the fire (from heaven) consumed. Thus it becomes clear that they were lying, being stubborn and contradicting themselves.

Then Allah consoles His Messenger (ﷺ), and says: «Then if they reject you, Messengers before you were also rejected» that is, this is normal on the part of the wrongdoers; it is their custom to disbelieve in Allah and reject the Messengers of Allah. Their rejection of the Messengers of Allah is not because of any defect or shortcoming in what they brought, or because the proof was not clear. Rather the

Messengers ﴿came with clear signs﴾ that is, rational evidence and scriptural proof

﴿the scriptures﴾ that is, the Books that were sent down from heaven, that could not be brought by anyone but the Messengers

﴿and the Book of Enlightenment﴾, that sheds light on the rulings ordained by Allah and explains what they contain of rational and beautiful teaching. It also sheds light on true events. But this was their way, to not believe in the Messengers who were like this, so do not be saddened by them and do not worry about them.



﴿كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَمَةِ فَمَنْ زُحْزِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْفُرُورِ﴾ (سورة آل عمران: ١٨٥)

(سورة آل عمران: ١٨٥)

- 3:185. Every soul will taste death, and only on the Day of Resurrection will you be requited in full [for your deeds]. Whoever is saved from the fire and admitted to paradise will have triumphed, for the life of this world is nothing but a fleeting vanity.

This verse highlights the reality of this world in order to put people off being overly concerned with it because of its transient nature, for it is a fleeting vanity that dazzles with its adornment and deceives with its ostentatious displays, but it will come to an end and people will pass on to the realm of eternity, when they will be requited for what they did in this world, good or bad.

﴿Whoever is saved﴾ that is, brought out ﴿from the fire and admitted to paradise will have triumphed﴾ that is, he will have attained the greatest victory of escaping from the eternal punishment and reaching the gardens of delight in which there is that which no eye has seen,

no ear has heard, nor has it ever entered the mind of man. What this verse means is that whoever is not saved from the fire and admitted to paradise has not triumphed; rather he is doomed to eternal misery and suffering.

This verse contains a subtle reference to joy and punishment in al-barzakh, and that people will be partially requited therein for what they did, and they will taste the reward or punishment of what they did in this world. This may be understood from the words «and only on the Day of Resurrection will you be requited in full [for your deeds]». In other words, requital in full for one's deeds will only come on the Day of Resurrection; before that, (there will be some degree of requital) in al-barzakh, and even in this world, as Allah (ﷻ) says elsewhere: «We will surely cause them to taste a lesser punishment before the greater punishment...» (as-Sajdah 32: 21)



﴿ تَتَّبَلُّونَ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيراً وَإِنْ تَصْبِرُوا  
وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴾ (سورة آل عمران: ١٨٦)

3:186. You will certainly be tried and tested in your possessions and in your persons; and you will certainly hear much that is hurtful, from those who were given the Book before you and from those who ascribe partners to Allah. But if you are patient and fear Allah, that is something that must be adhered to [as it is enjoined by Allah].

Here Allah addresses the believers, and tells them that they will be tested with regard to their possessions or wealth, in terms of obligatory and encouraged spending, and that their wealth will be exposed to

being used up in Allah's cause; they will also be tested with regard to their persons, by being required to carry burdens that are too heavy for many people, such as jihad in Allah's cause, in which they may be exposed to exhaustion or being killed or captured; or by being faced with sickness that may affect a person himself or those whom he loves.

﴿and you will certainly hear much that is hurtful, from those who were given the Book before you and from those who ascribe partners to Allah﴾, such as impugning you and your religion, your Book and your Messenger.

There are a number of benefits in Allah's telling His believing slaves of that, such as the following:

- His wisdom dictates that these things should happen, in order to distinguish the sincere believer from others.
- Allah (ﷻ) decrees these things for them because of what He wills of good for them, in order to raise them in status, expiate their bad deeds, and increase them in faith and certainty. When He told them of that and it came to pass as He said:  
﴿...they said: This is what Allah and his Messenger had promised us, and the promise of Allah and His Messenger is true. And it only increased them in faith and submission.﴾  
(*al-Aḥzâb* 33: 22)
- Allah told them about that in order to make them get used to such things happening and to bear it with patience if they did happen, because then they would be prepared for it happening, which would make it easier to bear. This would make them better able to cope with it and would prompt them to resort to patience and fear of Allah. Hence He said: ﴿But if you are patient and fear Allah﴾ that is, if you bear with patience whatever trials and tests befall you with regard to your possessions and your persons, and whatever hurtful words the wrongdoers address to you, and you be mindful of Allah whilst being patient, by intending it for His sake and hoping to draw close to Him, without going to



extremes or overstepping the mark in showing patience, such as showing patience in situations where it is not appropriate to do so and in which your role is to wreak vengeance upon the enemies of Allah, then ﴿that is something that must be adhered to [as it is enjoined by Allah]﴾ that is, it is one of the things that one must adhere to and compete in, and no one is helped to attain it except people of strong resolve and high ambition, as Allah (ﷻ) says elsewhere:

﴿But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness.﴾ (Fussilat 41: 35)



﴿وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ، فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَأَشْرَوْا بِهِ، ثَمَنًا قَلِيلًا ۖ فَبِئْسَ مَا يَشْتَرُونَ ﴿١٨٧﴾ لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أُوتُوا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ بِمَفَازٍ مِنَ الْعَذَابِ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾﴾ (سورة آل عمران: ١٨٧-١٨٨)

- 3:187. And [remember] when Allah took a covenant from those who were given the scripture, that they should make it known and clear to humankind, and not conceal it; but they cast it behind their backs, and sold it for a small price; what a wretched trade they made!
- 3:188. Do not think that those who rejoice in what they have done, and love to be praised for what they have not done – do not think that they can escape the punishment. Theirs will be a painful punishment.

The covenant is a confirmed, binding promise. Allah (ﷻ) took this covenant from everyone to whom He gave the scriptures and taught

knowledge, that they should teach the people whatever they need of what Allah taught them, and they should not conceal that from them or withhold it, especially if the people ask for it or if something happens that necessitates teaching them, because everyone who has knowledge must, in that case, disclose it and explain that which distinguishes truth from falsehood.

Those who were guided fulfilled that duty properly and taught the people some of that which Allah had taught them, seeking the pleasure of their Lord and out of compassion towards other people, and for fear of committing the sin of concealing it.

As for those who were given the scripture, the Jews, Christians and others like them, they cast these covenants behind their backs and did not care about them. Thus they concealed the truth and made falsehood manifest, out of audacity and carelessness in transgressing the limits set by Allah, and out of negligence concerning the rights of Allah and the rights of other people. But all they got in return for that concealment was a small price, which is what they obtained of positions of leadership and a miserable amount of wealth from the foolish ones who follow their whims and desires and give precedence to their desires over the truth.

«what a wretched trade they made» because it is the most miserable and cheap trade; what they gave away in this exchange – which was explaining the truth which leads to eternal happiness and serves people's interests, both spiritual and worldly – is the most important and greatest of aims. They only chose that which is vile and base, and gave up that which is sublime and precious, because of their misfortune and insignificance, and because they were not fit for anything other than that for which they were created.

Then Allah says: «Do not think that those who rejoice in what they have done» of evil actions and falsehood in word and deed

﴿and love to be praised for what they have not done﴾ that is, for the good things that they have not done and the truth that they have not spoken. Thus they combined doing and saying evil things, and rejoicing therein, with love of being praised for good things that they have not done.

﴿do not think that they can escape the punishment﴾ that is, they are not in any position to be saved from it; rather they deserve it and it will inevitably befall them. Hence Allah says: ﴿Theirs will be a painful punishment﴾.

This verse includes the People of the Book who rejoiced in the knowledge that they had, but they did not follow the Messenger (ﷺ), and they claimed that they were in the right in everything they did and said. The same applies to everyone who follows innovation in word or deed, rejoicing in it, calling others to it and claiming that they are in the right whilst others are in the wrong, as the innovators do.

This verse indicates that if the one who likes to be praised for what he does of good deeds and following the truth does not have the aim of showing off and enhancing his reputation, then he is not to be blamed. Rather this is something that one may seek, and He may reward in this manner those who do and say good things for His sake. Allah grants this reward to people of special standing who ask Him for that, as Ibrâheem (عليه السلام) said:

﴿And grant me an honourable renown among the later nations.﴾ (*ash-Shu'arâ* 26: 84)

And Allah says:

﴿Peace be upon Nooh among all nations. Thus do We reward those who do good.﴾ (*aş-Sâffât* 37: 79-80)

And the worshippers of the Most Merciful say:

﴿...and make us good examples for those who fear You.﴾ (*al-Furqân* 25: 74)

This is one of the blessings that Allah bestows upon His slaves, and one of His favours for which thanks must be given.



﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة آل عمران:

(۱۸۹)

3:189. To Allah belongs the dominion of the heavens and the earth; and Allah has power over all things.

That is, He is the Sovereign of the heavens and the earth, and all that is in them of all types of creatures; He controls them with perfect might and power, so no one can resist Him or frustrate Him.



﴿إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ ۚ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَنَكَ فَقِنَا عَذَابَ النَّارِ﴾ رَبَّنَا إِنَّكَ مَن تَدْخِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ، وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿۱۹۰﴾ رَبَّنَا إِنَّا سَجَعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ ءَامِنُوا بِرَبِّكُمْ فَتَأْمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ ﴿۱۹۱﴾ رَبَّنَا وَءَاثِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَمَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ (سورة آل عمران: ۱۹۰-۱۹۴)

3:190. Verily in the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for people of understanding,

3:191. People who remember Allah, standing, sitting, and lying down on their sides, and reflect upon the creation of the heavens and

the earth, [with the thought]: Our Lord, You have not created all this in vain. Glory be to You! Save us from the punishment of the fire.

- 3:192. Our Lord, whomever You cause to enter the fire, You have surely brought to disgrace, and the wrongdoers will have no helpers.
- 3:193. Our Lord! We have heard a caller calling [us] to faith, [saying]: Believe in the Lord, and we have believed. Our Lord, forgive us our sins, expiate our bad deeds, and cause us to die in the company of the righteous.
- 3:194. Our Lord, grant us what You have promised to us through Your Messengers, and do not disgrace us on the Day of Resurrection, for You never break Your promise.

Here Allah tells us that ﴿Verily in the creation of the heavens and the earth, and the alternation of night and day, there are indeed signs for people of understanding﴾. This encourages people to think deeply, examine these signs and contemplate the creation. He left the word ﴿signs﴾ ambiguous, and did not state explicitly what it points to, as an indication of the great number and ubiquitous nature of those signs. That is because in creation there are amazing signs that dazzle those who look upon them, convince those who ponder them, attract the hearts of those who are sincere and strengthen the faith of people of understanding.

But the details of what these signs contain are impossible for any person to list or even comprehend some of them. In conclusion, what we see in them of greatness, the vastness and order in the movement of heavenly bodies, point to the greatness of their Creator and His power, which encompasses all things. Their perfection, precision and beauty point to the wisdom of Allah, His control over all things and the vastness of His knowledge. The benefits they bring to people are indicative of the vastness of Allah's mercy, the all-encompassing

nature of His grace and kindness, and the necessity of being grateful to Him.

All of that indicates that the heart should only be attached to its Creator and originator, and should do its utmost to seek His pleasure, and not associate with Him any of those who have not even an atom's weight of power over themselves or others on earth or in heaven.

Allah has intended these signs only for people of understanding, namely the people of reason, because they are the ones who benefit from that and who contemplate the signs with reason, and do not merely look at them with their eyes.

Then Allah describes the people of understanding as being: ﴿People who remember Allah﴾ in all circumstances, ﴿standing, sitting, and lying down on their sides﴾. This includes all types of remembrance of Allah, both verbal and in the heart. That includes praying standing; if that is not possible, then sitting; and if that is not possible then lying on one's side.

﴿and reflect upon the creation of the heavens and the earth﴾ that is, so that they may reach the conclusion intended (that there is a great Creator). This indicates that reflection is an act of worship, and is one of the characteristics of the close friends of Allah. When they reflect upon these things, they realise that Allah did not create them in vain, and they say:

﴿Our Lord, You have not created all this in vain. Glory be to You﴾ and exalted be You above all that is not befitting to Your Majesty; rather You created it in truth, for truth, and including truth.

﴿Save us from the punishment of the fire﴾ by protecting us from doing bad deeds, and helping us to do righteous deeds, so that we might attain thereby salvation from the fire. This is an implicit prayer for paradise, because – if Allah protects them from the punishment of the fire – they will attain paradise. But as this fear is entrenched in their hearts, they call upon Allah referring to that which most concerns them.

﴿Our Lord, whomever You cause to enter the fire, You have surely brought to disgrace﴾ that is, because he has incurred the wrath of Allah and of His angels and close friends, and has become subject to inescapable shame.

Hence Allah says: ﴿and the wrongdoers will have no helpers﴾ to save them from His punishment. This indicates that they will enter it because of their wrongdoing.

﴿Our Lord! We have heard a caller calling [us] to faith﴾, namely Muhammad (ﷺ). What is meant is: he is calling the people to faith, and encouraging them to believe in the major and minor matters of faith

﴿and we have believed﴾ that is, we hastened to respond to him. This is an acknowledgement on their part of the blessings that Allah has bestowed upon them, and an expression of joy in that blessing, asking Him by virtue thereof to forgive their sins and expiate their bad deeds, because good deeds erase bad deeds. The One Who blessed them with faith will bless them with complete security (on the Day of Resurrection).

﴿and cause us to die in the company of the righteous﴾. This supplication implies guidance to do good and refrain from evil, by virtue of which one will become one of the righteous and will continue in that path and remain steadfast until death.

When they mentioned Allah's guiding them to faith and beseeched Him to complete His favour, they asked Him to reward them for that, and to fulfil what He had promised to them on the lips of His Messengers, of victory in this world and the attainment of Allah's pleasure and paradise in the hereafter, for Allah (ﷻ) does not break His promise. Allah answered their prayer and accepted their request, hence He says:



﴿فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَمِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ ۖ فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقُتِلُوا وَقَتِلُوا لِأَكْفُرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَا أَذْخُلَنَّاهُمْ جَنَّتٍ بَحْرِيٍّ مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ ۗ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٩٥﴾﴾ (سورة آل عمران: ١٩٥)

- 3:195. Their Lord has answered them: Never will I allow to be lost the work of any of you, be he male or female; you are both the same in that respect. Those who have left their homes, and been driven out therefrom, and suffered harm for My sake, and fought and been slain, verily, I will expiate their bad deeds, and admit them to gardens through which rivers flow, a reward from Allah; with Allah is the best reward.

That is, Allah answered their supplication (*du'a*) and said: I will not allow the work of any of you, male or female, to be lost; each of you will receive the reward of his or her deeds in full.

﴿you are both the same in that respect﴾ that is, all of you are equal in terms of reward and punishment.

﴿Those who have left their homes, and been driven out therefrom, and suffered harm for My sake, and fought and been slain﴾: they combined faith and migration, leaving behind what one loves of homeland and property, seeking the pleasure of their Lord and striving in the cause of Allah.

﴿verily, I will expiate their bad deeds, and admit them into gardens through which rivers flow, a reward from Allah﴾, Who grants abundant reward to His slave for little effort.

﴿with Allah is the best reward﴾ such as no eye has seen, no ear has heard, nor has it ever entered the mind of man. Whoever wants that, let him ask Allah for it by virtue of his obedience, and strive to draw close to Him by whatever means he can.





﴿لَا يَغْرَنَكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٦﴾ مَتَّعٌ قَلِيلٌ ثُمَّ مَا لَهُمْ جَهَنَّمَ  
وَيْسَ الْمِهَادُ ﴿١٩٧﴾ لَكِنَّ الَّذِينَ اتَّخَذُوا إِلَهُهُمْ هُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا نَزَّلَا مِنَ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ ﴿١٩٨﴾﴾ (سورة آل عمران:

(196-198)

- 3:196. Do not be deceived by the [uninhibited] movement of the disbelievers throughout the land:
- 3:197. It is only a brief enjoyment; their ultimate abode is hell, what a wretched resting-place!
- 3:198. But for those who fear their Lord are gardens, through which rivers flow, to abide therein forever, a welcoming gift from Allah; and that which is with Allah is best for the righteous.

These verses offer consolation (to the believers) for what the disbelievers have of pleasure and enjoyment in this world, and freedom of movement for the purposes of trade, earning a living and leisure, and different kinds of power and prevalence at various times. All of that is ﴿only a brief enjoyment﴾ that will not last; rather they will enjoy it for a while, then they will be punished for it for a long time. This is the best state that the disbeliever may be in, and you see how it will end.

As for those who fear their Lord and believe in Him – in addition to attaining honour and joy in this world, they will have: ﴿gardens, through which rivers flow, to abide therein forever﴾.

If it so happens that in this world they encounter misery, hardship, suffering and difficulties, that will be insignificant in comparison to eternal delight, good living, happiness and joy (in the hereafter); it will be a gift in the form of a trial. Hence Allah (ﷻ) says: ﴿that which is with Allah is best for the righteous﴾. The righteous are those whose

hearts, words and deeds are righteous. The Most Magnificent, Most Merciful will grant them an immense reward and eternal victory, by His grace.



﴿ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خَشِعِينَ لِلَّهِ لَا يَشْتَرُونَ بِعَايَتِ اللَّهِ ثَمَنًا قَلِيلًا ۖ أُولَٰئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴾ (سورة آل عمران: ١٩٩-٢٠٠)

- 3:199. Verily, among the People of the Book, there are those who believe in Allah, and in what has been sent down to you and what was sent down to them, humbling themselves before Allah. They do not sell the revelations of Allah for a small price. These will have their reward with their Lord; verily Allah is swift in reckoning.
- 3:200. O you who believe, be steadfast and stand firm, be on the alert, and fear Allah; that you may prosper.

That is, some of the People of the Book are guided to goodness; they believe in Allah and they believe in what has been sent down to you and what has been sent down to them. This is the faith that is beneficial; it is not like the faith of one who believes in some of the Messengers and Books, and rejects others.

Hence – because their belief was comprehensive and real – it became beneficial for them, which led them to humble themselves before Allah and submit to His Majesty, which made them follow His commands, heed His prohibitions and adhere to His limits.

These are People of the Book and knowledge in the true sense, as Allah (ﷻ) says elsewhere:

﴿...Among His slaves, only those who have knowledge truly fear Allah...﴾ (Fâtir 35: 28)

A sign of their complete humility before Allah is that they ﴿do not sell the revelations of Allah for a small price﴾. So they do not give precedence to worldly interests over religious interests, as is done by the deviant people who conceal that which Allah revealed and sell it for a small price.

These people have come to know the truth of the matter and realised that it is the greatest loss to be content with that which is cheap and inferior, and to give it precedence over religious commitment, or to focus on some base desires of the *nafs* and overlook the truth, which is the greatest gain and triumph in this world and the hereafter; thus they give precedence to the truth, explain it, call others to it and warn against falsehood. Therefore Allah rewards them for that; He promised them a great reward and told them that it is near and that He is swift in reckoning, so that they will not think that what Allah promised them is slow in coming, because whatever is coming and there is no doubt about it is in fact near.

Then Allah urges the believers to do that which will bring them to prosperity, which is victory, happiness and success. The way to attain that is to adhere to patience, which means disciplining oneself to do that which one finds hard, such as refraining from sin, being steadfast at the time of calamity and adhering to commands that one finds burdensome. So Allah commands them to be patient in all these cases. Standing firm means being patient and steadfast, and resisting the enemy in all circumstances.

Being on the alert means staying in the place where there is a fear the enemy could reach, keeping a lookout for the enemy and preventing them from reaching their goals, so that they (the believers)

may prosper, attain what they want in both religious and worldly terms and in the hereafter, and be safe from that which they fear.

Thus we learn that there is no way to attain prosperity without being steadfast, standing firm, and being on the alert as mentioned. Those who prosper only do so by means of these things, and people only miss out on prosperity because they overlook these things or some of them.

This is the end of the commentary on Soorat Al 'Imrân.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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04.  
Soorat an-Nisâ'  
(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا  
كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ (سورة  
النساء: ١)

- 4:1. O humankind, fear your Lord, Who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide. Fear Allah, in Whose name you demand your mutual [rights], and be mindful of your ties of kinship, for Allah is always watching you.

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This *soorah* begins with the command to fear Allah and worship Him, and to uphold ties of kinship. We are urged to do these things, and in this *soorah* Allah explains the reason for all of that, and why we should fear Him.

﴿your Lord, Who created you﴾, provided for you and bestowed great blessings upon you, which includes His creation of you ﴿from a single soul, and from it created its mate﴾ so that there would be compatibility between them and that he may find comfort in her, thus the blessing will be completed and joy will be attained.

There is also another reason to fear Him, which is that you demand your mutual rights in His name, and venerate Him by doing so, in that when you want your needs to be met and your goals fulfilled, you try to get it by asking for it in the name of Allah. So the one who wants that says to another person: I ask you by Allah to do such and such. That is because he knows what the other person has in his heart of veneration towards Allah, which will make him not reject anyone who asks him by Allah. So just as you venerate Him by doing that, you should also venerate Him by worshipping Him and fearing Him.

Similarly, Allah tells us that He is always watching; in other words, He can see his slaves in all that they do, in secret and in public, for He is always watching them. This should prompt us to remember that He is always watching, and thus feel shy before Him, by constantly fearing Him.

By telling us that He created them from a single soul and that He spread them throughout the earth, even though they have one origin, this should make them compassionate and kind towards one another. Alongside the command to fear Him comes the command to be mindful of ties of kinship and the prohibition on severing these ties. This serves to affirm the importance of upholding ties of kinship: just as it is obligatory to fulfil duties towards Allah, it is also essential to fulfil duties towards other people, especially relatives. In fact doing one's duty towards them is part of doing one's duty to Allah, that Allah has enjoined.

Think about how this soorah begins with the command to fear Allah and be mindful of ties of kinship and spouses in general. Then after that, these factors are explained fully, in detail, from the

beginning of the soorah to the end. It is as if the entire soorah focuses on these issues, as it goes on to explain in detail and clarify what is mentioned in brief here.

The words ﴿and from it created its mate﴾ emphasise paying attention to the rights of husbands and wives, and fulfilling them, because wives are created from husbands, so the closest connections, ties and relationships exist between them.



﴿وَمَا اتُوا إِلَىٰ ذِي الْأَرْثَالِ مِنْهُنَّ بِمَا يَكُونُ لَهَا مِنْ مَّوَالِيهَا وَلَا تَتَّبِعُوا الْأَمْوَالَ الْيَتَامَىٰ بِالطَّيِّبِ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا﴾ (سورة النساء: ٢)

- 4:2. Give orphans their property, and do not exchange the bad for the good, nor consume their wealth by mixing it with your own, for this is indeed a great sin.

This is the first issue with regard to the rights of people in this soorah. This refers to orphans who have lost their fathers, who had been taking care of them, when they are still small and vulnerable, unable to take care of themselves. So the Most Compassionate, Most Merciful enjoined His slaves to treat orphans well and not to come near their wealth except in the best manner, and to give their wealth back to them when they reach adulthood and become mature.

Also, He instructed them not to ﴿exchange the bad﴾, which refers to consuming the orphan's wealth unlawfully ﴿for the good﴾, which refers to that which is permissible and with which there is nothing wrong

﴿nor consume their wealth by mixing it with your own﴾.

This verse highlights the abhorrent nature of consuming their wealth in this case, when the provision that Allah has granted him

should mean that there is no need to take their wealth. Whoever transgresses the limits in this case has committed «a great sin» that is, a grievous sin. Another type of exchanging bad for good is when the guardian takes what is precious from the orphan's wealth and replaces it with what is inferior of his own wealth. This verse proves the validity of guardianship over orphans, because the implication of giving orphans their wealth is that the one who gives them their property is their guardian. It also instructs guardians to take proper care of orphans' property, because giving him his wealth properly requires taking care of it and doing that which will keep it safe and make it grow, and not exposing it to danger.



﴿وَأِنْ خِفْتُمْ أَلَّا تَقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبْعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَٰلِكَ أَزْكَىٰ ۚ لَا تَعُولُوا ۗ﴾ (سورة النساء: ٣-٤)

(٤-٣)

- 4:3. If you fear that you will not be able to deal fairly with orphan girls, you may marry other women who seem good to you, two or three or four; but if you fear that you will not be equitable, then marry only one, or any slave-girls you may own. That is more likely to keep you from committing an injustice.
- 4:4. And give the women [on marriage] their dowry graciously; but if they, of their own accord, choose to give up to you a part of it, you may enjoy it with a clear conscience.

That is, if you fear that you will not be fair or just to female orphans who are under your guardianship and care, and you fear that you will not fulfil their rights because you do not feel attracted



to them, then choose from among other women, and marry «other women who seem good to you» that is, those whom you choose of women who are religiously committed, wealthy, beautiful, of good lineage or good social standing, and other qualities that make them desirable for marriage, so choose as you see fit.

Out of all these qualities, the best you can choose is the quality of religious commitment, as the Prophet (ﷺ) said:

«Women may be married for four things: their wealth, their lineage, their beauty and their religious commitment. Choose the one who is religiously-committed, may your hands be rubbed with dust (that is, may you prosper).» (Bukhari and Muslim)

This verse indicates that the man should find out about the woman he wants to marry; indeed it is permissible for him to look at the one he wants to marry, so that he will choose one he thinks is suitable for him and he will be certain that he likes her.

Then Allah states the number of women whom it is permissible to marry: «two or three or four» that is, whoever wants to take two wives may do so, and if he wants to take three or four, he may do so, but no more than that, according to scholarly consensus.

That is because a man's desire may not be satisfied with just one wife, so it is permitted for him to take one after another, until he reaches four, because four is enough for anyone, except in rare cases. However, that is only permitted on condition that he is certain that he will be able to avoid injustice and mistreatment and he is confident that he will be able to give them their rights.

But if he fears that he will not be able to be fair and just in any way, then he must limit it to one, or to slave women, because he is not obliged to give equal shares to slave women.

«That» namely limiting it to one wife or to slave women «is more likely to keep you from committing an injustice» that is, being unfair to any of them.

This indicates that for a person to put himself in a situation in which he fears that he may be unjust or unfair, or not carry out his duties – even if it is permissible in principle – is not appropriate; rather he must err on the side of caution and protect his religious commitment, because keeping his religious commitment intact is for the best.

Because many men mistreat women and deny them their rights – especially the *mahr* or dowry, which is usually a large amount that is paid in one go, therefore the husband may find it difficult to give it to the wife – here Allah commands and urges men to give wives ﴿their dowry﴾ or *mahr* ﴿graciously﴾ that is, with goodwill and with peace of mind, and not to delay it or deduct anything from it. This indicates that the *mahr* is to be given to the woman if she has reached the age of accountability, and that it becomes her property as soon as a marriage contract is done, because it is described as belonging to the woman (﴿their [that is, women's] dowry﴾), which implies that it is their property.

﴿but if they, of their own accord, choose to give up to you a part of it﴾ that is, of the dowry. What is meant is: if they give it up to you willingly and by their own choice, by waiving part of it, or accepting delays or substitutions ﴿you may enjoy it with a clear conscience﴾ that is, there is no blame on you for that, and there are no consequences.

This indicates that the woman has the right to dispose of her wealth, even by giving it freely, if she is mature. If she is not mature, then her giving it is not valid. We also learn that her guardian is not entitled to any part of her dowry, unless she gives it willingly.

The words ﴿you may marry other women, who seem good to you﴾ indicate that marriage to bad women is not enjoined; in fact it is forbidden, such as polytheist women or immoral women, as Allah says elsewhere:

«Do not marry the polytheist women until they believe...» (al-Baqarah 2: 221)

«...and a woman who fornicates may only marry a man who fornicates or who is a polytheist...» (an-Noor 24: 3)



﴿وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ فِيهَا أَرْزُقُوهُمْ فِيهَا وَاكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾ (سورة النساء: ٥)

- 4:5. Do not entrust your property to the feeble-minded, which Allah has made a means of support for you, but feed and clothe them from it, and speak to them with kind words.

The word translated here as «feeble-minded» refers to one who does not dispose of wealth in the proper manner either because he is lacking in mental capacity, such as one who is insane or has an intellectual disability, or because he is not mature, such as minors and those who are reckless. Allah forbids the guardians to give them their wealth, lest they spoil it or waste it, because Allah has made wealth a means of support for His slaves, to serve their religious and worldly interests, but these people cannot look after it properly or protect it.

So He instructs guardians not to give it to them; rather they should feed and clothe them from it and spend from it on their necessities and things they need for their spiritual and physical well-being, and they should speak kind words to them by promising them – if they ask for it – that they will give it to them after they reach the age of maturity and the like. And they should speak kindly to them so that they will feel reassured.

The fact that Allah (ﷻ) attributes the wealth to the guardians («your property») indicates that they must handle the property of these

feeble-minded or immature ones as they handle their own property, by protecting it, disposing of it properly and not exposing it to danger.

This verse indicates that expenses for the maintenance of the insane, minors and the feeble-minded should come from their own wealth, if they have any wealth, because Allah says: ﴿but feed and clothe them from it﴾. This indicates that the word of the guardian is acceptable in whatever claims he makes of having spent on their maintenance and clothing, if it sounds plausible, because Allah has entrusted him with their wealth, and the word of the trustee must be accepted.



﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَن يَكْبُرُوا وَمَن كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۖ وَمَن كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾ (سورة

النساء: ٦)

- 4:6. Test the orphans until they reach a marriageable age. Then, if you find that they have sound judgement, hand over their property to them. Do not consume it unlawfully or hastily before they come of age [and demand it]. If the guardian is well-off, let him abstain entirely [from the orphan's property], but if he is poor, let him consume thereof according to what is reasonable. When you hand over their property to them, call in witnesses. And Allah is sufficient in taking account.

Testing is done by giving the orphan who is approaching maturity and is expected to be of sound judgement a small amount of his wealth, to see if he handles it properly as befits his situation; thus it will become clear whether he is of sound judgement or foolish. If he

continues to mishandle it, then his wealth is not to be handed over to him even if he grows very old, because he is persisting in foolishness.

If it becomes clear that he is of sound judgement and fit to handle his own wealth, and he has reached a marriageable age, ﴿hand over their property to them﴾ in full.

﴿Do not consume it unlawfully﴾ that is, by overstepping the mark of what is permissible, namely what Allah has permitted to you of your own wealth, and transgressing upon that which Allah has forbidden to you of their wealth.

﴿or hastily before they come of age [and demand it]﴾ that is, do not consume it when they are small and unable to take it from you or prevent you from consuming it, rushing to do that before they grow up and become able to take it from you or keep you away from it. This is something that actually happens a great deal on the part of guardians who do not fear Allah and do not have any compassion or love for the orphans under their care; they regard this situation as an opportunity, so they take advantage of it and hasten to do that which Allah has forbidden to them. Hence Allah (ﷻ) forbids such actions in this particular case.



﴿لِّلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا﴾ (سورة النساء: ٧)

- 4:7. Men have a share in what parents and relatives leave behind, and women have a share in what parents and relatives leave behind, whether it be little or much; this is ordained [by Allah].

During the jāhiliyah, because of their cruelty and hardheartedness, the Arabs did not permit the weak, such as women and children, to inherit and they made inheritance for strong men only, because

such men – according to their way of thinking – were people of war and fighting who could plunder and seize booty. But the Most Wise, Most Merciful Lord wanted to ordain laws for His slaves in which men and women, strong and weak, would be equal. As a precursor to that, He revealed general principles so that they could get used to the idea, then the details came after the general principle had become established, people were prepared to receive it and they would feel no resentment such as might have stemmed from these abhorrent customs. Hence Allah said:

﴿Men have a share﴾ that is, a portion  
 ﴿in what parents﴾ that is, mothers and fathers ﴿and relatives﴾ in general ﴿leave behind, and women have a share in what parents and relatives leave behind﴾.

It is as if there was a question: is this share to be based on custom and tradition, and may they give them whatever they want to give, or is it something of a specified amount? Hence Allah (ﷻ) said: ﴿this is ordained [by Allah]﴾ that is, the All-Knowing, Most Wise has ordained it, and we will discuss the size of the portions below, in shâ' Allâh.

Moreover, there may be another misconception, which is that women and children have no share except in cases where the wealth is abundant, so Allah dispelled that notion by saying: ﴿whether it be little or much﴾. Blessed be Allah, the best prescriber of laws.



﴿وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا﴾ (سورة النساء: ٨)

- 4:8. But if at the time of division [other] relatives, or orphans or those in need, are present, give them something from it, and speak to them with kind words.

This is a beautiful and sublime teaching, and a kind gesture. Allah says: ﴿But if at the time of division﴾ that is, division of the estate ﴿[other] relatives﴾ who are not designated heirs ﴿or orphans or those in need﴾ that is, deserving cases among the poor ﴿are present, give them something from it﴾ that is, give them something that you can afford from this wealth that has come to you without any effort or trouble on your part, for they are eager to have something of it, so give them something, as a kind gesture, in such a way that will not affect you yet will benefit them.

From this we learn that if anyone shows interest or hopes for some of that which you have in front of you, you should give him something of it, as the Prophet (ﷺ) said:

«If the servant of one of you brings him his food, let him make him sit with him, and if he does not make him sit with him, then let him give him a morsel or two.» (Bukhari)

When the first fruits of their trees appeared, the Companions (رضي الله عنهم) would bring it to the Messenger of Allah (ﷺ) for him to pray for blessing for it; he would look for the youngest child present, and give it to him, knowing that he was most eager to have it. All of this applies if it is possible to give something; if that is not possible, because there are others who are more deserving of it, then let them say to them ﴿kind words﴾ and turn them away gently, by saying something kind, not insulting or offensive.



﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ﴾  
 وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾ إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَى ظُلْمًا إِنَّمَا يَأْكُلُونَ  
 فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا ﴿١٠﴾ (سورة النساء: ٩-١٠)

- 4:9. And let those be careful who, if they were to leave behind vulnerable children, would be concerned for them; let them fear Allah and say what is appropriate.
- 4:10. Verily, those who devour the property of orphans unjustly take nothing into their bellies but fire. Soon they will burn in a raging fire.
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It was said that this is addressed to those who are present when a person is dying; if he shows some unfairness in his bequests, they should tell him to be just and fair in his bequests, based on the words: ﴿let [them]...say what is appropriate﴾ that is, what is in accordance with fairness and what is right. So they should advise the one who wants to make a bequest to minimise it out of compassion for his own children (so that there will be more wealth left for them); their advice should be based on what they would want for their own children after they are gone.

According to other commentators, this is addressed to the guardians of those who are feeble-minded, such as the insane, minors and those who are poor in judgement; they should treat them with regard to their religious and worldly affairs in the way they would like those who come after them to treat their own vulnerable children, ﴿let them fear Allah﴾ in their guardianship of others; in other words, let them treat them in a manner that reflects fear of Allah, without humiliating them, and let them take care of them and raise them to fear Allah.

When He enjoined that upon them, He warned them not to devour the wealth of orphans, and promised a severe punishment for doing so: ﴿Verily, those who devour the property of orphans unjustly﴾ that is, unlawfully; this excludes what is mentioned above, about it being permissible for one who is poor to consume it in accordance with what is reasonable, and its being permissible to mix their food with the orphans' food.



But those who devour it unjustly ﴿take nothing into their bellies but fire﴾ that is, what they are devouring is fire that is raging inside them, and they are the ones who put it in their own bellies.

﴿Soon they will burn in a raging fire﴾ that is, a fire that is stoked and burning fiercely. This is the most severe warning that is mentioned concerning sins, which is indicative of how abhorrent and terrible devouring orphans' wealth is, and that it deserves admittance to hell. This indicates that it is one of the worst of major sins. We ask Allah to keep us safe and sound.



﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلَّذِ كَرِ مِنْهُ حَظٌّ الْأُنثَيَيْنِ ۖ فَإِنْ كُنْ نِسَاءً فَوْقَ  
 اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۖ وَإِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ۚ وَلِأَبَوَيْهِ لِكُلِّ وَاحِدٍ  
 مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ ۚ فَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَهُ أَبَوَاهُ فَلِأُمِّهِ الثُّلُثُ  
 فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِأُمِّهِ السُّدُسُ ۚ مِنْ بَعْدِ وَصِيَّهِ يُوصِي بِهَا أَوْ دَيْنٌ ۚ وَأَبَاؤُكُمْ  
 وَأَبْنَاؤُكُمْ لَا تَدْرُونَ أَيُّهُمْ أَقْرَبُ لَكُمْ نَفْعًا فَرِيضَةٌ مِنْ اللَّهِ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا  
 حَكِيمًا ﴿١١﴾ ۖ وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ  
 وَلَدٌ فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّهِ  
 يُوصِي بِهَا أَوْ دَيْنٌ ۚ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَنَّ إِنْ لَمْ يَكُنْ لَكُمْ  
 وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ وَصِيَّهِ  
 تُوصُونَ بِهَا أَوْ دَيْنٌ ۚ وَإِنْ كَانَ رَجُلٌ يُورِثُ كَلَلَةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ  
 أُخْتُ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ  
 فِي الثُّلُثِ ۚ مِنْ بَعْدِ وَصِيَّهِ يُوصِي بِهَا أَوْ دَيْنٌ غَيْرُ مُضَاعَرٍ ۚ وَصِيَّةٌ مِنَ اللَّهِ ۚ وَاللَّهُ  
 عَلِيمٌ حَلِيمٌ ﴿١٢﴾﴾ (سورة النساء: ١١-١٢)

- 4:11. Allah instructs you concerning [the inheritance of] your children: to the male, a portion equal to that of two females; if there are only daughters, more than two, their share is two-thirds of the estate; if there is only one [daughter], her share is a half. For parents, a sixth share of the estate goes to each, if the deceased left children; if [he left] no children, and the parents are the [only] heirs, the mother has a third, but if the deceased left siblings, the mother has a sixth. [The distribution in all cases is] after the payment of bequests and debts. With regard to your parents and your children, you do not know which of them is going to benefit you more. [These fixed shares] are ordained by Allah; and Allah is All-Knowing, Most Wise.
- 4:12. Your share of your wives' estate is a half, if they leave no child; but if they leave a child, you have a fourth, after payment of bequests and debts. Their share of your estate is a fourth, if you leave no child; but if you leave a child, they have an eighth of the estate, after payment of bequests and debts. If a man or woman leaves neither ascendants nor descendants, but has left a brother or a sister, each one of the two has a sixth; but if they are more than two, they share in a third, after payment of bequests and debts, without prejudice to the rights of the heirs. This is an instruction from Allah; and Allah is All-Knowing, Most Forbearing.

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These verses, and the verse at the end of the soorah, are the verses that discuss the division of the estate. They – along with the hadith of 'Abdullâh ibn 'Abbâs that is proven in *Ṣaḥeeḥ al-Bukhâri*:

«Give the fixed shares (of inheritance) to those who are entitled to them, and whatever is left over goes to the closest male relative (on the father's side).» (Bukhari and Muslim)

– include most of the rulings on the fixed shares of inheritance, if not all of them, as we shall see below, apart from the shares of grandmothers, which are not mentioned in these texts.

But it is proven in *as-Sunan* from al-Mugheerah ibn Shu'bah and Muhammad ibn Maslamah that the Prophet (ﷺ) gave the grandmother one-sixth and, moreover, there is scholarly consensus on this point.

﴿Allah instructs you concerning [the inheritance of] your children﴾ that is, your children – O parents – are entrusted to you and Allah has instructed you to look after them, take care of their affairs both spiritual and worldly, teach them, discipline them, restrain them from committing evil, and enjoin them to obey Allah and to fear Him at all times, as He says elsewhere:

﴿O you who believe, guard yourselves and your families against a fire whose fuel is men and stones...﴾ (at-Tahreem 66: 6)

So children are entrusted to the care of their parents, who either fulfil the obligations of this trust, in which case they will have a great reward, or they neglect it, in which case they deserve warning and punishment. This indicates that Allah (ﷻ) is more merciful to His slaves than parents, as He instructed parents – even though they are compassionate towards their children – to take care of them.

Then Allah describes the manner in which they inherit, as He says: ﴿to the male, a portion equal to that of two females﴾. This refers to the deceased's own children, and the children of his son; the son has a portion or share equal to that of two females, if there is no other heir who is entitled to a fixed share; whatever is left after giving to others who are entitled to a fixed share is also given to the children and divided in the same manner.

The scholars are unanimously agreed on that, and that if the deceased has children, the inheritance goes to them, and the children of a son do not get anything when there are children of the deceased, male or female; this applies when there are both males and females. There are also two other scenarios: when there are only males, which we will discuss below, and when there are only females, which is mentioned here:

﴿if there are only daughters, more than two﴾ that is, daughters of the deceased or daughters of his son, three or more  
 ﴿their share is two-thirds of the estate; if there is only one [daughter]﴾ that is, a daughter or the daughter of a son  
 ﴿her share is a half﴾. There is scholarly consensus on this point.

But it remains to be asked: Where do we get the ruling that if there are two daughters, they may take two-thirds, as there is consensus on this point?

The answer is that we learn it from the words ﴿if there is only one [daughter], her share is a half﴾. This implies that if there is more than one daughter, the fixed share will change from one half, and there is nothing more than one half except two-thirds.

Moreover, the words ﴿to the male, a portion equal to that of two females﴾ mean that if he leaves behind a son and a daughter, then the son gets the two-thirds. Allah has told us that he gets the share of two females, which indicates that two daughters get two-thirds. Moreover, if the daughter takes one-third alongside her brother, when he affects her share more than her sister, then her taking it (one-third), when her sister is with her, is more appropriate or more expected. Furthermore, the words of Allah concerning two sisters: ﴿If there are two sisters [or more], they will have two-thirds of the estate [between them]﴾ (4: 176) is a statement about two sisters. If two sisters – even though they are not as closely related as daughters – take two-thirds, then it is more appropriate that two daughters – who are more closely related – should take two-thirds. The Prophet (ﷺ) gave two-thirds to the two daughters of Sa'd, as it says in *as-Saheeh*.

It remains to be asked: What is the point of the phrase ﴿more than two﴾?

The answer is that the point – and Allah knows best – is so that it may be known that the fixed share, which is two-thirds, does not increase if the number of daughters is greater than two; rather it is fixed for two or more daughters.

The verse indicates that if there is one daughter and a daughter of a son or daughters of a son, then the daughter gets half; what is then left of the two-thirds ordained by Allah for daughters or son's daughters is one-sixth, which is to be given to the son's daughter or daughters. Hence this one-sixth is called the completion of the two-thirds. A similar scenario is applicable to one daughter of a son with granddaughters of a son, who are more distantly related to the deceased.

This verse also indicates that once a daughter or son's daughter has taken the two-thirds of the estate, those who are further down the line of descent of the son's daughters (or granddaughters) do not get anything, because Allah only allocated two-thirds to them and it has been taken already. If they were not excluded from inheritance, that would mean that this group would take more than two-thirds, which is contrary to the text. There is consensus among the scholars on all of these rulings, praise be to Allah.

The words «of the estate» (*lit.* of what he leaves behind) indicate that the heirs inherit everything that the deceased left behind of property, furniture, gold, silver, and so on, including even the *diyah* that only becomes due after his death and even debts that are owed to him.

Then Allah mentions the parents' share of inheritance: «For parents» that is, his father and mother «a sixth share of the estate goes to each, if the deceased left children» – this refers to his own children or his son's children, whether they are male or female, one or several. The mother gets no more than one-sixth if there are any children. In the case of the father, if there are male children, he cannot take more than one-sixth; if the children are female, one or more, and there is nothing left after dividing the estate according to fixed shares – such as those of parents and two daughters – there will be nothing left to be given to the closest male relative. But if there is anything left after the fixed shares of the

daughter or daughters have been given, then the father will receive his fixed share of one-sixth, and what is left over also goes to the father, because he is the closest male relative; we have given the fixed shares to all those who are entitled to them, so what is left goes to the closest male relative, and the father is closer than a brother or paternal uncle and the like.

«if [he left] no children, and the parents are the [only] heirs, the mother has a third» that is, and the remainder goes to the father, because the only heirs are the parents, and the mother's share is stated (as one-third), which implies that the remainder goes to the father.

Hence it is known that if there are no children, the father has no fixed share; rather, on the basis of being the closest male relative, he inherits all the wealth, or whatever is left after the fixed shares have been allocated. But if there is a spouse as well as parents, then the husband or wife takes his or her fixed share, the mother takes one-third of what is left, and the rest goes to the father.

This is indicated by the words of Allah: «...and the parents are the [only] heirs, the mother has a third» that is, one-third of what the parents inherit. This occurs in the following two scenarios: either one-sixth if there is a husband, mother and father; or one-fourth if there is a wife, mother and father. The verse does not indicate that the mother inherits one-third of the entire estate when there are no children, so there is no need to say that these two scenarios are an exception.

This may be explained by noting that the share taken by the husband or wife is similar to that which is taken by creditors, thus it should come from the entire estate (before it is divided), and what is left is to be shared between the parents.

Moreover, if we give the mother one-third of the wealth (before giving the fixed share to the spouse) that will lead to her taking more than the father if it is the husband (of the deceased) who is still alive, or the father would take more than half of the one-sixth of the

mother, if it is the wife (of the deceased) who is still alive. But there is no reference to this type of scenario, because the regular scenario is either that the mother takes a share equal to that of the father, or the father takes double what the mother takes.

«if the deceased left siblings, the mother has a sixth». This refers to full siblings or siblings through the father or through the mother, whether they are male or female, heirs (with a fixed share) or blocked (from inheriting) by the presence of the father or grandfather. But it may be said that it does not appear from the phrase «if the deceased left siblings» that this includes those who have no rights to a fixed share of inheritance. Therefore the presence of the siblings should not reduce the mother's share (from one-third to one-sixth) unless the siblings have the right to a fixed share. This is supported by the argument that they would reduce her share from one-third (to one-sixth), so that there will be some wealth available for them. And Allah knows best.

However, this applies provided that they are two or more. But some may find that problematic, on the basis that the word *ikhwah* (siblings) is used, which is the plural form. The response to that is that what is meant is having more than one.

Based on that, if he leaves behind a mother, a father and siblings, the mother receives one-sixth and the rest goes to the father. Thus the siblings reduce the mother's share from one-third (to one-sixth), despite the fact that the father blocks them from having any share (except in the other possible interpretation, in which the mother receives one-third and the rest goes to the father).

Then Allah (ﷻ) says: «[The distribution in all cases is] after the payment of bequests and debts». That is, these fixed shares of inheritance become due and are to be distributed after paying off any debts that the deceased owed to Allah (such as zakâh) or to other people, and after fulfilling any bequests that the deceased had made before he died. After that, whatever is left is the estate to which the heirs are entitled.

The bequest comes first, even though it is not as important as debt, in order to highlight its importance, because fulfilling bequests may be difficult for the heirs; otherwise, debts take precedence over bequests and must be paid from the estate (before the fixed shares are allocated).

The bequest is only valid with regard to one-third or less of the estate, if it is given to a non-relative who is not an heir. Otherwise, if it is more than that, the bequest cannot be executed except with approval from all the heirs.

«With regard to your parents and your children, you do not know which of them is going to benefit you more». If dividing the estate were left to be worked out according to your reasoning and choice, it would result in harm, of which only Allah knows the extent, because people are lacking in reason and do not know what is best and more appropriate at any time or in any place. No person knows which, out of their children and their parents, will be more beneficial to them and more helpful in attaining their aims, both religious and worldly.

«[These fixed shares] are ordained by Allah; and Allah is All-Knowing, Most Wise» that is, they have been enjoined by Allah, Whose knowledge encompasses all things, Whose prescription of laws and regulations is precise and perfect, and whatever He decrees, He decrees it in the best way, and human minds cannot produce anything close to His sound rulings and regulations that are suitable for all times, places and situations.

«Your share», O husbands, «of your wives' estate is a half, if they leave no child; but if they leave a child, you have a fourth, after payment of bequests and debts. Their share of your estate is a fourth, if you leave no child; but if you leave a child, they have an eighth of the estate, after payment of bequests and debts»

included under the same heading as a son or child, whose presence or absence affects the ruling, are her (the deceased wife's) own children or the children, whether male or female, one or more, of her son from



this husband or from a previous husband. The children of daughters are excluded from this, according to scholarly consensus.

«If a man or woman leaves neither ascendants nor descendants, but has left a brother or a sister» that is, through the mother, as it appears in some modes of recitation. The scholars are unanimously agreed that what is meant by siblings here is siblings through the mother. If the deceased left neither ascendants nor descendants, that is he left no parent or child, no father or grandfather, no son, no son's son, no daughter, no son's daughter, no matter how far the line of descent reaches, this is called *kalâlah* (the case in which the deceased leaves neither ascendants nor descendants). This is how it was explained by Abu Bakr aṣ-Ṣiddeeq (رضي الله عنه), and there is scholarly agreement on this point, praise be to Allah.

«each one of the two» that is, of the brother and sister «has a sixth».

«but if they are more than two, they share in a third» that is, they do not get any more than one-third, even if they are more than two. The words «they share in a third» indicate that both male and females get equal shares in this case, because the word translated here as «share» indicates equal shares.

The word *kalâlah*, paraphrased here as «[leaving] neither ascendants nor descendants» refers to descendants, no matter how far the line of descent extends, and male ascendants, no matter how far the line of ascent extends. They cancel the share of siblings through the mother, because Allah did not give the latter a share of inheritance except in the case of *kalâlah*; were it not for *kalâlah*, they would not inherit anything at all, according to scholarly consensus.

The words «they share in a third» indicate that full siblings have no allocated share in the case where there is a husband, mother, siblings through the mother and full siblings. The husband receives half, the mother receives one-sixth, and the siblings through the mother receive (the remaining) third; in this case the full siblings do not receive

anything, because Allah allocated one-third to the siblings through the mother. If the full siblings had a share, that would include something that Allah did not include in His ruling. Moreover, the siblings through the mother have a fixed share, whereas full siblings would inherit (what is left after distribution of the fixed shares) on the basis of being male relatives through the father.

The Prophet (ﷺ) said:

«Give the fixed shares to those to whom they are due, and whatever is left should go to the closest male relative.» (Bukhari and Muslim)

Those to whom fixed shares are due are those whose shares were allocated by Allah, and in this case (mentioned above – *kalâlah*), there is nothing left after the fixed shares have been distributed. Therefore the full siblings do not receive anything. This is the correct view concerning this matter.

With regard to the inheritance of siblings, full sisters or sisters through the father, that is mentioned in the verse in which Allah says: ﴿They ask you for a ruling. Say: Allah gives you a ruling concerning those who die leaving neither ascendants nor descendants﴾ (4: 176).

If there is (only) one sister, whether she is a full sister or a sister through the father, she receives half of the estate; if there are (only) two sisters, they receive two-thirds. If there is one full sister with a sister or sisters through the father, she (the full sister) receives half and the rest of the two-thirds goes to the sister or sisters through the father. This is the one-sixth that completes the two-thirds. If the full sisters took all of the two-thirds, then the sisters through the father do not receive anything, as was stated above in the case of daughters and son's daughters. If the siblings are both men and women, then the males each receive a portion or share equal to that of two females.

If it is asked: Can we work out from the Qur'an the ruling on the inheritance of a killer, a slave, a relative who follows a different religion, a partially manumitted slave, a hermaphrodite, a grandfather

in the presence of siblings from a different mother, *al-'awl* (where the sum of fixed shares exceeds one hundred per cent and there is a shortfall), *ar-radd* (where the sum of fixed shares is less than one hundred per cent and there is something left over), *dhuwil arhām* (distant relatives), other relatives, sisters from a different mother in the presence of daughters or son's daughter, or not?

The answer is: Yes, all of the cases mentioned are referred to in an implicit and subtle manner, which may be difficult to understand except for the one who examines the matter thoroughly. In the case of the killer and a relative who follows a different religion, it is known that they do not inherit, because Allah has already explained that the distribution of wealth to the heirs is based on the closeness of blood ties and how beneficial they are in religious and worldly terms.

Allah (ﷻ) refers to this wisdom in the words: ﴿you do not know which of them is going to benefit you more﴾ (4: 11). It is known that the killer has caused the greatest harm to the one from whom he would have inherited, so the reason for him to inherit cannot be compared to the harm caused by killing, which is opposite to the benefit which is the reason for inheritance. Thus it is known that killing is the greatest impediment to inheritance and it is a severing of the ties of kinship of which Allah says:

﴿...And kindred by blood are nearer to one another [regarding inheritance], according to the decree ordained by Allah...﴾ (*al-Aḥzāb* 33: 6)

Although this is an established principle of Sharia, the one who tries to expedite something before its time is punished by being deprived of it.

Similarly, we may conclude that the one who is of a different religion to the deceased does not inherit from him, because there is an impediment to the reason for inheritance. Ties of blood dictate inheritance, but the impediment of the difference in religion dictates that all ties that would strengthen this impediment be severed. Thus

the reason for inheritance, namely blood ties, is rendered invalid because of this impediment. This is explained by the fact that Allah (ﷻ) has ordained that the rights of Muslims take priority over the worldly rights of relatives who are disbelievers. If a Muslim dies, his wealth is transferred to those who are closest to him and most entitled to it. The words of Allah, ﴿And kindred by blood are nearer to one another [regarding inheritance], according to the decree ordained by Allah﴾, are applicable if they have the same religion, but if they are of different religions, then the brotherhood of faith takes precedence over the brotherhood of blood.

Ibn al-Qayyim said in *Jalā' al-Afhām*:

Think about this meaning of the verse of inheritance, in which Allah made mutual inheritance conditional upon the word wife [*zawjah*], not woman [*imra'ah*, which may also mean wife], as He said: ﴿Your share of your wives' estate is a half﴾ (4: 12), to indicate that this mutual inheritance is only because of being spouses, which is indicative of similarities and of one being part of the other. But there is no similarity between the believer and the disbeliever, and the one cannot be part of the other. Therefore there is no inheritance between them. The subtle meanings of the words and phrases of the Qur'an are above the comprehension of humankind.

In the case of the slave, he does not inherit and he cannot be inherited from. With regard to his not being inherited from, this is clear, because he does not own anything that could be inherited from him; rather everything he owns belongs to his master. With regard to his not inheriting, that is because he cannot own anything; all that he owns belongs to his master, and he is not related to the deceased. Thus we conclude that the words of Allah, ﴿to the male, a portion equal to that of two females﴾, ﴿Your share of your wives' estate is a half﴾, ﴿each one of the two has a sixth﴾ and so on, apply only to those who may own property. The slave, however, cannot own anything, thus it is known that he cannot inherit anything.

As for the slave who is partially manumitted, the rulings concerning him are applied partially; to the extent that he is free, he is entitled to what Allah has allocated to him of inheritance, because he may own property commensurate with the degree to which he has been manumitted, whilst the proportion that is still enslaved does not come under that ruling. So the partially manumitted slave may inherit or be inherited from, and his presence may block others from inheriting, commensurate with the extent to which he is free.

With regard to the hermaphrodite, he must be either clearly masculine or feminine, or ambiguous. If he is clearly of one gender or the other, then the matter is clear.

If male, then he comes under the same ruling as males and the text that speaks of males applies to him. If female, then she comes under the same rulings as females, and the text that speaks of females applies to her.

If ambiguous, then in cases where there is no difference in inheritance between males and females – as in the case of siblings through the mother – then the matter is clear.

In cases where the share of inheritance differs according to gender, and we have no way of knowing that, we cannot give him the higher share, because of the possibility that that may lead to injustice to the other heirs, but we cannot give him the lower share either, because of the possibility that that may lead to injustice to him. So we must follow a middle path between the two, and do what is most just, because Allah (ﷻ) says:

﴿...Be just; that is nearer to true piety...﴾ (*al-Mā'idah* 5: 8)

– and there is no way we can be just in this case except by following what is suggested above, which is to adopt a middle path.

﴿Allah does not place on any soul a burden greater than it can bear...﴾ (*al-Baqarah* 2: 286)

﴿So fear Allah as best you can...﴾ (*at-Taghābun* 64: 16)

With regard to the inheritance of the grandfather when there are also full siblings or siblings through the father, do they inherit as well as him or not? The Book of Allah supports the opinion of Abu Bakr aş-Şiddeeq (رضي الله عنه), that the grandfather blocks the full siblings or siblings through the father or mother, just as the father does.

The reason for that is that the grandfather is referred to as a father in many places in the Qur'an, such as the following:

﴿Or were you present when death came to Ya'qoob? He said to his sons: What will you worship after I am gone? They said: We will worship your God and the God of your fathers, of Ibrâheem, Ismâ'eel and Is-hâq...﴾ (al-Baqarah 2: 133)

Yoosuf (عليه السلام) said:

﴿I follow the religion of my fathers, of Ibrâheem, Is-hâq and Ya'qoob...﴾ (Yoosuf 12: 38)

Thus we see that Allah described the grandfather and the father's grandfather as a father, which indicates that the grandfather is of the same status as the father; he inherits what the father inherits and he blocks those whom the father blocks.

As the scholars are unanimously agreed that the grandfather comes under the same rulings as the father when the father is not alive, and takes his share of inheritance alongside the children and others, such as the children of siblings (nephews and nieces), paternal uncles and their children, and other rulings of inheritance, he should also come under the same rulings with regard to blocking siblings from a different mother.

As the son's son is of the same status as the deceased's own son, why should the grandfather not be of the same status as the father? If there is a grandfather of the father as well as the son of a brother, then the scholars are unanimously agreed that the grandfather blocks the nephew, so why should the grandfather of the deceased not block his brother? Those scholars who allocate a share of inheritance to

siblings when the grandfather is present have no text to support their view, and no indication, hint or sound analogy.

With regard to the issue of al-‘awl (where the sum of fixed shares exceeds one hundred per cent and there is a shortfall), the ruling is referred to in the Qur’an. Allah (ﷻ) has allocated fixed shares to those who are entitled to inherit, which leads to one of two scenarios: either some of them block others, or they do not.

If some of them block others, those who are blocked are dismissed and are not entitled to anything. If they do not block one another, then either the fixed shares will not use up all of the estate (and there will be something left over), or they will use it all up without anything being left over or any shortfall, or the sum of the fixed shares will be greater than the estate. In the first two cases, each heir will be able to take his fixed share in full, but in the last case – in which the sum of the fixed shares is greater than the estate – there will be two possible solutions:

In the first possible solution, some of the fixed shares that have been ordained by Allah will be reduced, whilst others receive their shares in full, which is an action for which there is no evidence, and it is not appropriate to give some less than their fixed share but not others. Therefore there is only the second option, which is to give each one as close to his allocated share as possible, and we must work out a way of making the loss of each heir commensurate with his or her share of the inheritance, as is done with debts owed to lenders, if the total debt is greater than the debtor’s wealth. There is no way to do that except through al-‘awl; thus it is known that Allah has explained al-‘awl in the fixed shares of inheritance in His Book.

The exact opposite of this scenario is called ar-radd (where the sum of fixed shares is less than one hundred per cent and there is something left over). If the fixed shares do not use up the entire estate, and there is something left over to which no relatives on the father’s side, whether closely or distantly related, are entitled, there

is no evidence to support giving it to one of the heirs, and giving it to someone else who is not related to the deceased is unjust and unfair, and is contrary to the words of Allah:

﴿...But kindred by blood are nearer to one another [regarding inheritance] according to the decree ordained by Allah...﴾ (*al-Anfāl* 8: 75)

Therefore the only option is to share out the surplus among the heirs who are entitled to fixed shares, commensurate with the share of each one.

Therefore, because the relationship between the spouses is not one of blood ties, they are not entitled to the extra portion commensurate with their fixed share. This is according to those scholars who say that spouses do not inherit from anything that is left over after the fixed shares of inheritance have been distributed; they are the majority of those who say that what is left over is to be divided among the heirs (*ar-radd*). Based on that, the guideline for dividing the surplus is that the one who is entitled to a fixed share is a relative. According to the other view, spouses are like others who are entitled to fixed shares, thus they have the right to a portion of what is left over of the estate. As their share is decreased when there is a shortfall (*al-‘awl*), it should be increased when there is a surplus, like that of others. The reason, according to this view, is that (the spouse) is an heir who is entitled to a fixed share, (therefore he is also entitled to a share of the surplus). This is the correct view as indicated by the Qur'an and Sunnah, and by sound analogy. And Allah knows best.

Similarly, we also learn about the inheritance of *dhawil-arḥâm* (distant relatives). If the deceased did not leave behind anyone who is entitled to a fixed share, or any relatives on his father's side, then either his wealth will go to the *bayt al-mâl* (treasury of the Islamic state), to the benefit of non-relatives, or his wealth will go to those relatives who are connected to those who would have been entitled



to fixed shares if they were still alive. This is indicated by the verse in which Allah (ﷻ) says:

«...But kindred by blood are nearer to one another [regarding inheritance] according to the decree ordained by Allah...» (*al-Anfāl* 8: 75)

Giving it to people other than them in this case is depriving those who are more entitled than others; thus we learn that dhawil-arḥām may inherit.

Even though it is known that they may inherit, we know that they have no fixed share that is allocated to them in the Book of Allah, and that there are intermediaries between them and the deceased, because of whom they become relatives; hence they take the place of those through whom they are connected to the deceased. And Allah knows best.

With regard to giving what is left to relatives on the father's side, such as sons, brothers and their sons, and paternal uncles and their sons, and so on, the Prophet (ﷺ) said:

«Give the fixed shares to those who are entitled to them, and whatever is left over goes to the closest male relatives.» (Bukhari and Muslim)

Allah (ﷻ) says: «We have appointed heirs for everything that parents and close relatives leave behind» (4: 33).

So if we have given the fixed shares to those who are entitled to them, and there is nothing left, the relatives on the father's side are not entitled to anything; if there is anything left, then it goes to the closest relatives on the father's side, depending on the type and level of relationship.

There are five types of connection on the father's side: sons, then fathers (including grandfathers), then brothers and their sons, then paternal uncles and their sons, then freed slaves (of the deceased). Priority should be given to the most closely related. If they are all of

the same degree, then it goes to the one with the strongest connection, which is the full brother. If they are all equal in that regard, then they share it. And Allah knows best.

As far as sisters from a different mother are concerned, alongside daughters (of the deceased) or daughters of the son (of the deceased), with regard to the fact that they may be treated like male relatives on the father's side and may take what is left after the fixed shares are distributed, that is because there is nothing in the Qur'an to indicate that sisters should be blocked by the presence of daughters.

As that is the case, if there is anything left after the daughters have taken their fixed shares, then what is left is to be given to the sisters, and should not be given to any relatives on the father's side who are more distantly related than them, such as a brother's son or paternal uncle, or anyone who is even more distantly related than that. And Allah knows best.



﴿تِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٣﴾ وَمَنْ يَعُصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾﴾ (سورة النساء: ١٣-١٤)

- 4:13. These are the limits [set by] Allah. Whoever obeys Allah and His Messenger, [Allah] will admit him to gardens through which rivers flow, to abide therein forever, and that will be the supreme triumph.
- 4:14. But whoever disobeys Allah and His Messenger and transgresses His limits, [Allah] will admit him to a fire, to abide therein forever. And his will be a humiliating punishment.

The details that have been mentioned concerning inheritance are the limits of Allah that must be adhered to; we must not transgress them or fall short of them. This indicates that bequests to heirs are abrogated, as Allah (ﷻ) has decreed the fixed shares of the heirs.

«These are the limits [set by] Allah». Therefore bequeathing to an heir more than he is entitled to comes under the heading of this transgression. Moreover, the Prophet (ﷺ) said:

«There is no bequest to an heir.» (Recorded by Aḥmad, Abu Dâwood, at-Tirmidhi, and Ibn Mâjah; according to Aḥmad and at-Tirmidhi, the hadith is reliable)

Then mention is made of obedience versus disobedience to Allah and His Messenger (ﷺ) in general terms, which includes adhering to and falling short of the limits set by Allah with regard to the fixed shares of inheritance.

«Whoever obeys Allah and His Messenger» by obeying their commands, the most important of which has to do with affirming the oneness of Allah (*tawḥeed*), then other commands of various types, and heeding their prohibitions, the most important of which has to do with associating others with Allah (*shirk*), then other sins of various types

«[Allah] will admit him to gardens through which rivers flow, to abide therein forever».

So whoever carries out the commands and heeds the prohibitions will inevitably be admitted to paradise and saved from hell.

«and that will be the supreme triumph» by which he will attain salvation from His wrath and punishment, and will attain His reward and pleasure, and eternal bliss that cannot be described.

«But whoever disobeys Allah and His Messenger and transgresses His limits, [Allah] will admit him to a fire, to abide therein forever. And his will be a humiliating punishment». Disobedience includes disbelief and other, lesser sins. Therefore understanding this leaves no

room for the specious argument of the Kharijites, who say that sinners become disbelievers (by virtue of their sin). Allah (ﷻ) has made admittance to paradise conditional upon obedience to Him and to His Messenger (ﷺ), and He has made admittance to hell conditional upon disobedience to Him and His Messenger (ﷺ). Whoever obeys Him completely will enter paradise without being punished, and whoever disobeys Allah and His Messenger (ﷺ) completely, which includes association of others with Him and other, lesser sins, will enter hell and abide therein forever. The one who combines disobedience and obedience will be subject to reward and punishment commensurate with the extent of his obedience and disobedience. The *mutawâtir* texts indicate that those who are obedient with regard to belief in the oneness of Allah will not abide forever in hell, because what they have of belief in His oneness will prevent them abiding therein forever.



﴿وَالَّتِي يَأْتِيكِ الْفَحْشَاءُ مِنْ نِسَائِكَ فَاَشْهَدُوا عَلَيْهِنَ اَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُنَّ فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ سَبِيلًا ۝١٥﴾ وَالَّذَانِ يَأْتِيَنِهَا مِنْكُمْ فَتَاذُوهُمَا فَإِنْ تَابَا وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا ﴿١٦﴾ (سورة النساء: ١٥-١٦)

- 4:15. If any of your women are guilty of immoral conduct, take the evidence of four [reliable] witnesses from amongst you against them, and if they testify, confine them in their homes until death takes them, or Allah ordains for them some [other] way.
- 4:16. If two among you are guilty of [immoral conduct], punish them both. Then if they repent and mend their ways, leave them alone, for Allah is ever Accepting of repentance, Most Merciful.

This refers to women who ﴿are guilty of immoral conduct﴾, namely fornication, which is described as immoral conduct because of its abhorrent nature.

﴿take the evidence of four [reliable] witnesses from amongst you against them﴾ that is, believing men of good character ﴿and if they testify, confine them in their homes﴾ and prevent them from that type of going out which leads to suspicion; this confinement is also a kind of punishment

﴿until death takes them﴾ which would be the end of their confinement or detention

﴿or Allah ordains for them some [other] way﴾ that is, a way other than confinement in their houses. This verse has not been abrogated; rather this was a temporary solution. This is how it was at the beginning of Islam, until Allah ordained another way for them, which is stoning for one who was previously married and flogging for one who was not previously married.

Similarly, ﴿If two among you﴾ men or women, ﴿are guilty of [immoral conduct], punish them both﴾, with harsh words, rebuke, shaming and beating, as a deterrent from such immoral conduct. Based on that, if men are guilty of immoral conduct, they are to be punished, and women who do that are to be confined and punished.

Confinement will end with death, and punishment will end with repentance and mending one's ways. Hence Allah says: ﴿Then if they repent﴾ that is, give up the sins they have committed, regret it and resolve not to do it again

﴿and mend their ways﴾ by doing things that are indicative of sincere repentance

﴿leave them alone﴾ and do not punish them

﴿for Allah is ever Accepting of repentance, Most Merciful﴾ that is, He always accepts the repentance of sinners, and He is extremely merciful and kind; by His kindness He helps them to repent, accepts it from them, and pardons them for what they have done.

From these two verses we understand that proof of fornication must be given by four believing men, and it is more appropriate that they should be of good character, because Allah has ordained strict conditions for proving this immoral action, so as to protect the dignity of His slaves. Hence the testimony of women on their own, or of both men and women, or of less than four men, is not acceptable.

It is also essential that the testimony be delivered clearly, as indicated by the *ṣaḥeeḥ* hadiths and as referred to in this verse, where Allah says: ﴿take the evidence of four [reliable] witnesses from amongst you against them﴾. But He did not stop there; rather He said ﴿and if they testify﴾ that is, there must be clear testimony on the part of eyewitnesses, and it should be spoken bluntly, without hints or metaphors.

From these two verses we understand that punishment in the form of harsh words and actions, and confinement, is prescribed by Allah as a disciplinary punishment because of the nature of the sin, so that this punishment may serve as a deterrent.



﴿إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ حَتَّىٰ إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ ۚ أَلَنَنْ وَلَا الَّذِينَ يَمُوتُونَ وَهُمْ كُفَّارٌ ۚ أُولَٰئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا

(سورة النساء: ١٧-١٨) ﴿١٨﴾

- 4:17. Allah only accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy, for Allah is All-Knowing, Most Wise.

- 4:18. But of no avail is the repentance of those who continue to do evil until, when death approaches any one of them, he says: Now I repent, nor [the repentance] of those who die as disbelievers; for them have We prepared a painful punishment.

Allah's mercy to His slaves includes guidance to repent and acceptance thereof after the individual repents. Here He tells us that the repentance that Allah has promised to accept, which is a promise that He took upon Himself out of kindness and generosity on His part, is the repentance of the one who does evil, that is he commits sin ﴿in ignorance﴾, because he is ignorant of the consequences and does not know that it will incur the wrath and punishment of Allah; he is also unaware that Allah is constantly watching him, and he does not know what it leads to of diminishing or erasing faith. Everyone who disobeys Allah is ignorant in this sense, even if he is aware of the prohibition of that sin; in fact awareness of the prohibition is a condition of an action being a sin and punishable.

﴿and repent soon afterwards﴾. This may be understood as meaning: then they repent before death comes to them, for Allah will definitely accept the repentance of His slave if he repents before he sees death and the punishment. However, after death comes, no repentance will be accepted from the sinners and no acknowledgement of the truth will be accepted from the disbelievers, as Allah says:

﴿...until, when he [Pharaoh] was about to drown, he said: I believe that there is no god but He in Whom the Children of Israel believe...﴾  
(Yoonus 10: 90)

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 84-85)

Here, Allah (ﷻ) says: ﴿But of no avail is the repentance of those who continue to do evil﴾ that is, sins that are of a lesser degree than disbelief.

﴿until, when death approaches any one of them, he says: Now I repent; nor [the repentance] of those who die as disbelievers; for them have We prepared a painful punishment﴾. That is because, in this case, repentance is due to compulsion, and will not benefit the one who repents. Repentance only benefits the one who repents by choice.

Or it may be that what is meant by the words ﴿and repent soon afterwards﴾ is: soon after committing the sin for which repentance is required. In this case what is meant is: the one who hastens to give up sin as soon as he has committed it, and turns to Allah in repentance, regretting what he has done, Allah will accept his repentance, unlike the one who persists in his sins until sinfulness becomes entrenched in him, then it becomes difficult for him to fulfil the conditions required for complete repentance. Such a person is not usually guided or inspired to repent, and the means that lead to repentance are not usually made available to him, such as the one who does evil despite full and certain knowledge that it is wrong, but he is heedless and does not care that Allah is watching him; in that case he has barred the way of mercy for himself.

Yes, Allah may guide one who persists in committing the sin deliberately, with full awareness of what he is doing, in such a manner that his repentance is acceptable, by means of which Allah will erase his previous sins and offences, but mercy and guidance to repent are more likely in the former case. Hence the first verse ends with the phrase ﴿for Allah is All-Knowing, Most Wise﴾; part of His knowledge is knowing who is sincere and who is not, and He will requite each of them in the manner he deserves, according to His wisdom. His wisdom also dictates that He should guide those who His wisdom and mercy dictate should be guided to repent, and that He should forsake those



who His mercy and justice dictate should not be guided (to repent).  
And Allah knows best.



﴿يَتَّيِّبُهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِيَذْهَبُوا بِبَعْضِ مَا ءَاتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ﴿٢٠﴾ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَكَاتٍ زَوْجٍ وَءَاتَيْتُمْ إِيَّاهُنَّ قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَنًا وَإِنَّمَا مُبِينًا ﴿٢١﴾ وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ وَأَخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا

﴿٢١﴾ (سورة النساء: ١٩-٢١)

- 4:19. O you who believe, it is not lawful for you to inherit women against their will, nor to hinder them from marrying others, in order to take away some of what you have given them, unless they are guilty of brazenly immoral conduct; but live with them in kindness. If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good.
- 4:20. But if you decide to replace one wife with another, even if you had given one of them a heap of gold, do not take the least bit of it back. Would you take it wrongfully and sinfully?
- 4:21. And how could you take it when you have been intimate with one another, and they have taken from you a solemn covenant?

During the jāhiliyah, if a man died and left his wife behind, his relative, such as his brother or cousin and so on, thought that he had more right to claim her than anyone else, and he would keep her away from everyone else whether she liked that or not. If he liked her, he

would marry her for a dowry of whatever amount he wanted, without consulting her, and if he did not like her, he would hinder her from marrying anyone else, and she would not be able to marry anyone except someone whom he chose; he might even refuse to let her get married until she gave him some of his (deceased) relative's estate or some of her (original) dowry. A man would also hinder his wife, if he disliked her, so that he could take back some of that which he had given her. Hence Allah forbade the believers to do any of these things, except in two cases: if she agreed and chose to marry her first husband's relative, as we understand from the phrase «against her will»; or if she was guilty of brazenly immoral conduct, such as fornication, obscene speech or harming her husband. In this case it is permissible for him to hinder her, as a punishment to her for her action, so that she may ransom herself from him if his hindering was justifiable.

«but live with them in kindness». This includes interactions in word and deed. The husband is obliged to live with his wife in kindness, which includes keeping her company in a good manner, not annoying or harming her, and showing kindness and treating her with respect. That also includes maintenance, clothing and so on. The husband is obliged to treat his wife in the manner that is expected of a man of his calibre towards a woman of her calibre, in that particular time and place; this differs from one situation to another.

«If you take a dislike to them it may be that you dislike a thing, and Allah brings about through it a great deal of good» that is, you – O husbands – should keep your wives even if you dislike them, for there is a great deal of good in that, such as obedience to the command of Allah and accepting His advice, which leads to happiness in this world and the hereafter.

So the husband should force himself – even if he does not love her – to strive to develop a good attitude so that he can treat her kindly; perhaps his dislike of her will disappear, to be replaced by love, as

usually happens; or perhaps Allah will bless him with a righteous child from her, who will benefit his (or her) parents in this world and the hereafter. All of that applies if it is possible to keep her without transgressing the limits. Then if there is no option but to separate, and there is no way he can keep her, in that case keeping her is not a must, rather ﴿if you decide to replace one wife with another﴾, that is by divorcing one wife and marrying another, there is no sin and no blame on you for doing that. But even if ﴿you had given one of them﴾ that is, the one you are leaving or the one you are marrying ﴿a heap of gold﴾ that is, a great deal of wealth, ﴿do not take the least bit of it back﴾; rather give it in full and do not delay payment.

This verse indicates that it is not prohibited to give a large mahr (dowry), even though it is better and more appropriate to follow the example of the Prophet (ﷺ) in giving a moderate dowry. This may be understood as meaning that Allah is referring to something that people do, without denouncing it, which indicates that it is not prohibited.

But giving a large amount may be disallowed, if it leads to mischief and undermining some religious principles, without serving any significant interest.

﴿And how could you take it when you have been intimate with one another, and they have taken from you a solemn covenant?﴾ What this means is: before the marriage contract, the wife was forbidden to the husband, and she would not accept becoming permissible for him except by means of this dowry that he pays to her. Then once he has consummated the marriage with her, been intimate with her and touched her in a manner that was previously forbidden and which she would not have accepted without that compensation, he has taken his part of the deal, and the mahr (dowry) is now due from him. So how can he take his part of the deal, then after that take her part of it (namely the dowry). This is the worst kind of injustice. Moreover, Allah took a solemn covenant from husbands by means of the marriage contract, that they should fulfil their duties towards their wives.



﴿وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَجِشَةً وَمَقْتًا وَسَاءَ سَبِيلًا﴾ (سورة النساء: ٢٢)

4:22. Do not marry women whom your fathers married, except what is already past: It was shameful and odious, an abominable custom indeed.

That is, do not marry women whom your fathers or forefathers married

﴿It was shameful﴾ that is, it was extremely abhorrent

﴿and odious﴾ that is, hateful to Allah and to people; indeed because of that, a son may hate a father and a father may hate a son, at the time when the son is enjoined to be kind to his father.

﴿an abominable custom indeed﴾ that is because this is one of the customs of the jāhiliyah (time of ignorance) which Islam came to disavow.



﴿حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ أَلَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِمَّنْ أَرْضَعْتُمْ وَأُمَّهَاتُ نِسَائِكُمْ وَرَبِّبَاتُكُمْ أَلَّتِي فِي حُجُورِكُمْ مِنْ نِسَائِكُمْ أَلَّتِي دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ وَأَنْ تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ ﴿٢٣﴾ وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَنُكُمْ كَانَتْ غَفُورًا رَحِيمًا ﴿٢٤﴾ وَأَحِلَّ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ

مُسْفَحِينَ<sup>٥</sup> فَمَا اسْتَسْتَعْتُم بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٢٤﴾ (سورة

النساء: ٢٣-٢٤)

- 4:23. Prohibited to you [for marriage] are: your mothers, your daughters, your sisters; your paternal aunts, your maternal aunts; your brother's daughters, your sister's daughters; your foster mothers, your foster sisters; your wives' mothers; your stepdaughters under your guardianship, born of your wives with whom you have consummated the marriage – and there will be no blame on you [if you marry the daughters] of [ex-wives] with whom you did not consummate the marriage; [those who have been] wives of your sons who are from your own loins; and two sisters in wedlock at the same time, except for what is past, for Allah is Oft-Forgiving, Most Merciful;
- 4:24. Also [prohibited are] women already married, except any slave-girls you may own. This is Allah's ordinance, binding upon you. All women other than these are lawful for you, so that you may seek them with your wealth in honest wedlock, not fornication. When you consummate your marriage with them, give the dowries due to them. There is no sin on you in what you mutually agree upon [of changes] after the [initial] agreement. And Allah is All-Knowing, Most Wise.<sup>5</sup>

These verses include those who are *mahram* (prohibited for marriage) through blood ties, through breastfeeding (from a foster-mother) and through marriage, as well as combinations of relatives to whom marriage at the same time is prohibited. They also describe which women are permissible for marriage.

<sup>5</sup> v. 24 is actually the first verse of Juz' 5, but as the author treated vv. 23-24 as a single passage, we included it in Juz' 4. (Translator)

Those who are prohibited for marriage through blood ties are seven whom Allah mentions here: the mother, which includes anyone who is connected to you through having given birth, no matter how far the line extends; the daughter, which includes anyone who has been born from you; sisters, which includes full sisters and half-sisters through either the father or mother; paternal aunts, which includes any sister of your father or grandfather, no matter how far the line of ascent extends; maternal aunts, which includes any sister of your mother or grandmother, no matter how far the line of ascent extends, whether she is an heir or not; daughters of brothers and daughters of sisters, no matter how far the line of descent extends.

These are the maḥrams or women to whom marriage is prohibited because of blood ties, according to scholarly consensus, as stated in this verse. All others, apart from these, are included in the words: ﴿All women other than these are lawful for you﴾ (4: 24), such as daughters of paternal aunts and uncles, and daughters of maternal aunts and uncles.

Those who are prohibited through breastfeeding by a foster mother, whom Allah mentions here, are the (foster) mother and (foster) sister. This indicates that the foster mother is prohibited for marriage even though the milk does not belong to her; rather it belongs to her husband (the father of the child whose birth is the cause of the milk supply being available). Pointing this out indicates that the owner of the milk (that is, the husband of the foster mother) is a father to the infant who is nursed by the foster mother. Once it is established that the foster mother is a mother to the infant and her husband is a father to him, anyone connected to them is also proven to be a maḥram or prohibited for marriage to the person who is breastfed by that foster mother, such as their siblings and their ascendants and descendants.

The Prophet (ﷺ) said:

«What becomes maḥram (forbidden for marriage) through breastfeeding is that which becomes maḥram through blood ties.»  
(Recorded by Abu Dâwood; al-Albâni graded it as sound)

Thus the prohibition will spread from the foster mother and from the owner of the milk to their relatives; however it only affects the offspring of the individual who was breastfed. That is on condition that five full breastfeedings occur during the first two years of life, as explained in the Sunnah.

Those who are prohibited through ties of marriage are four: the wives of one's father or grandfather, no matter how far the line of ascent extends; the wives of one's sons or grandsons, no matter how far the line of descent extends, whether they are heirs or blocked from inheriting; the mother or grandmothers of one's wife, no matter how far the line of ascent extends – these three become mahrams as soon as a marriage contract is done.

The fourth is the stepdaughter, that is the daughter or granddaughter of one's wife, no matter how far the line of descent extends. She does not become a mahram until he consummates the marriage with his wife, as Allah says here: ﴿your stepdaughters under your guardianship, born of your wives with whom you have consummated the marriage﴾.

The majority of scholars say that the words ﴿under your guardianship﴾ refer to what is usually the case, and is not to be regarded as a condition of the stepdaughter becoming a mahram. The stepdaughter becomes a mahram even if she is not under his guardianship, but there are two benefits of mentioning this description:

- 1- It highlights the wisdom behind prohibiting the stepdaughter for marriage, which is that she is like a daughter, so it is abhorrent to permit marriage to her;
- 2- It indicates that it is permissible to be alone with a stepdaughter, and she is like others who are under his care, such as his own daughter and so on. And Allah knows best.

With regard to combinations of relatives to whom marriage at the same time is prohibited, Allah mentioned being married to two sisters at the same time, and forbade it. The Prophet (ﷺ) forbade being married to a woman and her paternal aunt, or maternal aunt, at the

same time. Any two women between whom are ties of kinship, and if one of them was male and the other female, she would be prohibited for marriage to him, it is prohibited to be married to both of them at the same time. That is because this may be a cause of severing ties of kinship.

Also prohibited for marriage are «women already married», that is those who have husbands. It is prohibited to marry them so long as they are still married, unless they are divorced and have completed the 'iddah.

«except any slave-girls you may own» that is, those who have been captured in war. If a disbelieving woman who is married is captured in war, she becomes permissible for the Muslims after one menstrual cycle has passed (which serves to establish that she is not pregnant). But if a married slave woman is sold or given, her marriage is not invalidated because the second owner is in the same position as the previous owner, and because of the story of Bareerah,<sup>6</sup> when the Prophet (ﷺ) gave her the choice.

«This is Allah's ordinance, binding upon you» that is, you must adhere to following its guidance, because in it is healing and light, and the explanation of what is permitted and what is prohibited.

«All women other than these are lawful for you» – this refers to all of those who are not mentioned in this verse; they are permissible and good. Thus what is prohibited is limited, but there is no limit to or

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<sup>6</sup> The story of Bareerah, when she was set free and she chose to annul her marriage to her husband, who was still a slave. Her husband loved her, and he was walking behind her on the streets of Madinah with tears flowing down his cheeks, pleading with her to come back to him, and she refused. «The Prophet (ﷺ) interceded for him and said to her: O Bareerah, fear Allah, for he is your husband and the father of your child. She said: O Messenger of Allah, are you commanding me to do that? He said: No, I am just interceding. She said: I have no need of him.» (Narrated by Abu Dāwūd, no. 2231; also recorded by an-Nasā'i and authenticated by al-Albāni)



restriction on that which is permitted. This is the kindness and mercy of Allah, and is intended to make things easy for people.

﴿so that you may seek them with your wealth﴾ that is, so that you may seek those whom you have seen and chosen from among those whom Allah has permitted to you, provided that your aim is ﴿honest wedlock﴾ that is, provided that you are seeking chastity, avoiding fornication and seeking to help your women remain chaste too.

﴿not fornication﴾. The one who commits fornication is not keeping his wife chaste, because he is fulfilling his desires in a prohibited manner, so his desire for permissible sex is weakened, and thus he is failing to keep his wife chaste. This indicates that no one should marry a person who is not chaste, because Allah (ﷻ) says:

﴿A man who fornicates may only marry a woman who fornicates or who is a polytheist, and a woman who fornicates may only marry a man who fornicates or who is a polytheist. Such marriages are forbidden to the believers.﴾ (an-Noor 24: 3)

﴿When you consummate your marriage with them, give the dowries due to them﴾ that is, in return for intimacy. Hence when the husband consummates the marriage with his wife, the dowry becomes due.

﴿due to them﴾ that is, giving the dowry to them is a duty enjoined by Allah upon you; it is not something optional that if the man wishes he may give it and if he wishes he may withhold it. Or it may be that what is meant by the words ﴿due to them﴾ is: the sum that you agreed to, therefore it becomes binding upon you, so do not detract anything from it.

﴿There is no sin on you in what you mutually agree upon [of changes] after the [initial] agreement﴾ that is, anything extra that is given by the husband, or anything that the wife waives willingly. This is the view of many of the commentators. Many of them said: this verse was revealed concerning temporary marriage (*mut'ah*) with women, which was permissible at the beginning of Islam, then the

Prophet (ﷺ) forbade it; the verse states that one should set a time limit (for the temporary marriage) and agree on payment, then once the time has ended, if they mutually agree to increase or decrease the amount of payment, there is no blame on them. And Allah knows best.

﴿And Allah is All-Knowing, Most Wise﴾ that is, He has perfect and vast knowledge, and perfect wisdom. By His knowledge and wisdom He has decreed these laws for you and set these limits that separate what is permissible from what is forbidden.



﴿وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا أَنْ يَنْكَحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِنْ فِتْيَائِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ ۚ فَانْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسْفَحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (سورة النساء: ٢٥)

- 4:25. If any of you does not have the means to marry free believing women, he may marry believing women from among the slave women whom you own and Allah knows best about your faith; you belong to one another. Marry them with the permission of their masters, and give them their dowries, according to what is reasonable. They should be chaste, not given to committing fornication or having illicit relationships. When they are married, if they commit adultery, their punishment shall be half that of free women. This is for those of you who fear that you will sin; but if you practise self-restraint, that is better for you. And Allah is Oft-Forgiving, Most Merciful.<sup>7</sup>

<sup>7</sup> Juz' 5 actually begins with v. 24, but as the author treated vv. 23-24 as a single passage, we included it in Juz' 4. (Translator)

That is, if anyone cannot afford the mahr to marry free believing women, and fears that he may fall into sin, namely fornication, or suffer a great deal of hardship, then it is permissible for him to marry believing slave women. These women are to be judged according to what appears to be the case, and Allah knows best who is a sincere believer and who is not. Worldly matters are to be judged on the basis of outward appearance, and in the hereafter matters will be judged on the basis of what is hidden in people's hearts.

«Marry them», namely (believing) slave women  
 «with the permission of their masters», whether the slave woman has one master or several.  
 «and give them their dowries, according to what is reasonable» that is, even if they are slave women, just as it is obligatory to give the mahr to a free woman, it is also obligatory to give it to a slave woman.

But it is not permissible to marry slave women unless they are «chaste» that is, they refrain from immoral behaviour; «not given to committing fornication» openly «or having illicit relationships» that is, taking lovers in secret.

The point is that it is not permissible for a free Muslim man to marry a slave woman, unless four conditions, as stipulated by Allah, are met: they should be believers; they should be chaste in a real sense and sincerely; the man should not be able to afford to marry a free woman; and he should be afraid of falling into sin or suffering extreme hardship. If these conditions are met, then it is permissible for him to marry a slave woman.

Nevertheless, refraining from marrying them is better, because it will expose his children to slavery and it is not a dignified option. This applies if it is possible to restrain oneself; if a person cannot restrain himself from committing haram actions except by marrying slave women, then it becomes a must. Hence Allah says: «but if you practise self-restraint, that is better for you. And Allah is Oft-Forgiving, Most Merciful».

«When they are married» that is, if they – namely slave women – get married, «their punishment shall be half that of free women». This applies to that which may be halved, namely flogging. So they are to be given fifty lashes. With regard to stoning, there is no stoning for slave women, because it cannot be halved. Therefore if they are not married (and they commit fornication), there is no ḥadd punishment for them, according to some scholars; rather they are to be given a disciplinary punishment (*ta'zeer*), in order to deter them from immoral conduct. However, according to other scholars, if non-Muslim slave women commit immoral actions, they should also be given a disciplinary punishment.

This verse ends with these two names of Allah: Oft-Forgiving, Most Merciful, because these rulings are a mercy and kindness to people. These rulings do not place constraints on them; rather they make things very easy. Mentioning forgiveness after mention of the ḥadd punishment indicates that the ḥadd punishment is expiation, by means of which Allah forgives the sins of His slaves, as it states in the hadith. The ruling on a male slave with regard to the ḥadd punishment mentioned is the same as the ruling on a female slave, because there is no difference between them.



﴿يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّيبَ الَّتِي فِيكُمْ وَيُبَيِّنَ لَكُمْ سُنْنَ الَّذِينَ مِنْ قَبْلِكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٦﴾ وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ الشَّهَوَاتِ أَنْ لَا يَمْلِكُوا مِثْلًا عَظِيمًا ﴿٢٧﴾ يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وَخُلِقَ الْإِنْسَانُ ضَعِيفًا ﴿٢٨﴾﴾ (سورة النساء: ٢٦-٢٨)

- 4:26. Allah wants to make things clear to you and to guide you to the [righteous] ways of those who came before you; and [He wants to] turn to you in mercy; and Allah is All-Knowing, Most Wise.

4:27. Allah wants to turn to you in mercy, but those who follow their lusts want you to drift far away from the right path.

4:28. Allah wants to lighten your burdens, for man was created weak.

Here Allah (ﷻ) tells us of His great blessing and gift, and He highlights His care for His believing slaves and how easy His religion is.

﴿Allah wants to make things clear to you﴾ that is, everything you need to know about truth and falsehood, halal and haram.

﴿and to guide you to the [righteous] ways of those who came before you﴾ that is, those whom Allah blessed of the Prophets and their followers, in their praiseworthy conduct, righteous deeds, perfect characteristics and guided ways. Therefore He did what He wanted and explained to you what He explained to those who came before you, and He guided you to the right path in knowledge and in deeds.

﴿and [He wants to] turn to you in mercy﴾ that is, He shows mercy to you in all your situations and in all that He prescribes for you, so that you will be aware of the limits of Allah and be content with what He has permitted; then your sins will be reduced because of what Allah has made easy for you. This is by His mercy towards His slaves. By His mercy towards them, if they commit sin, He opens the gates of mercy to them and makes their hearts incline towards repentance to Him, so that they stand in humility before Him, then He turns in mercy towards them and accepts what He enabled them to do. To Him be praise and thanks for that.

﴿and Allah is All-Knowing, Most Wise﴾ that is, His knowledge is perfect and all-encompassing, and His wisdom is perfect. By His knowledge, He taught you that which you did not know, including these things and limits. By His wisdom, He accepts the repentance of those who His mercy and wisdom dictate that their repentance should be accepted, and He forsakes those who His wisdom and justice dictate should not be fit for repentance.

﴿Allah wants to turn to you in mercy﴾ that is, by means of repentance that helps you to start anew, fills your hearts with peace and brings you closer to Allah.

﴿but those who follow their lusts﴾ that is, those who go along with their whims and desires wherever they lead them, and give precedence to that over that which pleases Allah; they worship their whims and desires. (This refers to) all types of disbelievers, sinners and those who give precedence to their whims and desires over obedience to their Lord.

These people ﴿want you to drift far away from the right path﴾ that is, they want you to deviate from the straight path and follow the path of those with whom Allah is angry and those who have gone astray. They want to divert you from obedience to the Most Merciful to obedience to the Shayṭān, from adherence to the guidelines that lead to happiness by obeying His commands to following the one whose way leads to utter misery.

Once you realise that Allah (ﷻ) enjoins upon you that which is in your best interests and will lead to success and happiness, and that those who follow their whims and desires are enjoining upon you that which will lead to the utmost loss and misery, then choose for yourselves the better of the two callers and choose the better of the two paths.

﴿Allah wants to lighten your burdens﴾ that is, by making what is enjoined upon you easy and making it easy to refrain from what He has forbidden. Then when there is some difficulty in adhering to some of the laws that He prescribes, He permits to you that which is dictated by your deeds, such as eating dead meat, blood and the like, for the one who is in desperate need (and has no other option), or marrying slave women, for a free man, if he meets the conditions mentioned above. That is by His perfect mercy and kindness, and His wisdom and knowledge of man's weakness in all aspects, physical weakness, weakness of will and resolve, weakness of faith and lack

of patience. Because of all of that, Allah reduces for him that which he is too weak to bear and that which his faith, patience and strength are unable to cope with.



﴿يَتَايَهَا الَّذِينَ ءَامَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ رَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴿٢٩﴾ وَمَنْ يَفْعَلْ ذَلِكَ عَدُوًّا وَظَلَمًا فَسَوْفَ نُصْلِيهِ نَارًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾﴾ (سورة النساء: ٢٩-٣٠)

- 4:29. O you who believe, do not consume one another's property by unjust means, unless it is trade conducted with your mutual consent. And do not kill yourselves [or one another], for verily Allah has been Most Merciful to you.
- 4:30. Whoever does that maliciously and wrongfully, We will cast him into fire; and that is easy for Allah.

Allah (ﷻ) forbids His believing slaves to consume one another's wealth unlawfully. This includes taking it by force, stealing, taking it by means of gambling, or by other evil means. Indeed it may also include consuming one's own wealth in vanity and extravagance, because that is also unlawful and is not right.

Moreover, when Allah (ﷻ) forbids consuming it unlawfully, He permits them to consume it by means of trade and other ways of earning that are free of anything objectionable and that fulfil the conditions of mutual consent and so on.

﴿And do not kill yourselves [or one another]﴾ that is, do not kill one another, and no one should kill himself. This includes throwing oneself into risky activities or dangers that may lead to harm or death.

«for verily Allah has been Most Merciful to you» and by His mercy He protects you and your wealth, forbids you to waste it or destroy it, and He has ordained consequences for that in the form of *hudood* punishments.

«do not consume one another's property... And do not kill yourselves [or one another]». In the original Arabic, it refers to "you" in the plural. This eloquently and concisely conveys the idea that it is not permissible to consume your own wealth or that of others, or to kill oneself or others.

Moreover, saying "your wealth" and "your property", to the believers as a whole, indicates that all believers, in their mutual love, compassion, mercy and interests are like one body, as faith unites them to achieve their religious and worldly interests.

When Allah (ﷻ) forbade consuming wealth unlawfully, which will result in the greatest harm for the one who consumes it and the one whose wealth was consumed, He permitted that which serves their interests of different ways of earning a livelihood, such as trade, crafts, professions and rentals:

«unless it is trade conducted with your mutual consent», in which case it is permissible for you.

Mutual consent is stipulated – even though it is a trade – in order to highlight that it is essential that the contract should not be usurious, because usury is not trade; rather it is contrary to the aims of trade. It is essential that each party give consent and enter into it willingly. Part of fulfilling the condition of mutual consent is that the item that is the subject of the transaction should be clearly known, because if it is not known, it is impossible to give consent. It should also be possible to deliver it, because if it is not possible to deliver an item, then it is akin to gambling. There can be no consent in any types of ambiguous transactions, therefore such transactions are invalid.



This verse also indicates that transactions are done by words or deeds indicative of consent, because Allah stipulated that there be mutual consent. Therefore in whatever way consent is indicated, the transaction becomes valid thereby.

Then Allah concludes the verse with the words: ﴿for verily Allah has been Most Merciful to you﴾. By His mercy, He protected your lives and your wealth, and He forbade any transgression against them.

﴿Whoever does that﴾ namely consumes wealth unlawfully and kills people,

﴿maliciously and wrongfully﴾ that is, not out of ignorance or by mistake

﴿We will cast him into fire﴾ that is, a huge fire; in the original Arabic, this word appears in the indefinite, which indicates that it is huge.

﴿and that is easy for Allah﴾.



﴿إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَنُدْخِلَكُمْ  
مُدْخَلَ كَرِيمٍ﴾ (سورة النساء: ٣١)

- 4:31. If you abstain from the major [sins] out of what you have been forbidden to do, We will erase your [minor] sins for you and admit you to a place of honour [paradise].

This is by the grace and kindness of Allah to His believing slaves; He promises them that if they avoid major sins, He will forgive all their (minor) sins or bad deeds, and He will admit them to a place of honour, a place of much good, namely paradise in which there is that which no eye has seen, no ear has heard, and it has never entered the mind of man.

Avoiding major sins includes doing the obligatory duties, omission of which constitutes a major sin, such as the five daily prayers, Jumu'ah (Friday prayer) and fasting Ramadan. As the Prophet (ﷺ) said: «The five (daily) prayers, one Jumu'ah to another, and one Ramadan to another, expiate whatever (sins) come in between them, so long as major sins are avoided.» (Muslim)

The best definition I have found for major sins is that the major sin is that for which there is prescription of a hadd punishment in this world or warning of punishment in the hereafter, or it is described as being contrary to faith, resulting in being cursed or incurring divine wrath.



﴿وَلَا تَنَمَنُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ۚ لِلرِّجَالِ نَصِيبٌ مِّمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا اكْتَسَبْنَ ۚ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ ۗ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (سورة النساء: ٣٢)

- 4:32. Do not covet the bounties which Allah has bestowed more abundantly on some of you than on others. Men will have the reward for what they earn, and women will have the reward for what they earn. Ask Allah of His bounty. Verily Allah has knowledge of all things.

Allah (ﷻ) instructs the believers that no one should covet that which Allah has given more of to others, whether that is things that it is possible for them to acquire or things that it is not possible for them to acquire. Hence women should not covet the characteristics of men, by means of which men have an advantage over women; the one who is poor or has some imperfections or shortcomings should not merely wish to be like one who is rich or perfect, because that is

the very essence of envy, which is to wish for the blessing that Allah bestowed upon someone else to be taken from him and given to you.

Moreover, such wishes are indicative of displeasure with the decree of Allah and being content with laziness and wishful thinking, unaccompanied by any effort or earning. Rather what is praiseworthy is two things: to strive to the best of one's ability and to do that which will benefit one's religious and worldly interests, asking Allah for His bounty, and not relying on oneself or anyone other than one's Lord. Hence Allah (ﷻ) says: ﴿Men will have the reward for what they earn﴾ that is, of their deeds that will lead to the desired results.

﴿and women will have the reward for what they earn﴾ – so each of them will not attain anything but that which he or she has earned and worked hard for.

﴿Ask Allah of His bounty﴾ that is, for everything that has to do with your religious or worldly affairs. Doing so is a sign of wisdom and of being blessed, in contrast to the one who fails to strive or relies on himself, not acknowledging his need of his Lord; or those who do both, in which case they are forsaken and are losers.

﴿Verily Allah has knowledge of all things﴾, therefore He gives to the one who He knows deserves it, and He withholds it from the one who He knows does not deserve it.



﴿وَلِكُلِّ جَعَلْنَا مَوْلَىٰ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ ۚ وَالَّذِينَ عَقَدَتْ  
أَيْمَنُكُمْ فَأَتَوْهُمْ بِخَبْرٍ ۖ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝﴾

(سورة النساء: ٣٣)

- 4:33. We have made for everyone helpers and supporters of those whom parents and close relatives leave behind. As for those

with whom you have made a solemn covenant, give them their dues. Verily Allah is witness to all things.

﴿We have made for everyone﴾ that is, for all people ﴿helpers and supporters﴾ who support him and help him, and cooperate with him in different issues ﴿of those whom parents and close relatives leave behind﴾. This includes all relatives, ascendants and descendants, siblings and their children. These are helpers and supporters among one's relatives.

Then Allah mentions another type of helpers: ﴿As for those with whom you have made a solemn covenant﴾ that is, those with whom you have entered into an agreement to help and support one another, to share wealth, and so on. All of that is the blessing that Allah bestows upon His slaves, so that helpers and supporters cooperate in matters that some of them could not do alone.

﴿give them their dues﴾ that is, give helpers and supporters their dues that you are obliged to give of your help and support in whatever does not involve disobedience towards Allah, and give what is due of shares of inheritance to the relatives who are described as helpers and supporters.

﴿Verily Allah is witness to all things﴾ that is, He sees everything, by means of His knowledge of all things; He sees the movements of His slaves and hears all their voices.



﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنِينَتٌ ۖ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۚ وَاللَّي تَخَافُونَ نُشُوزَهُنَّ ۚ فَعِظُوهُنَّ ۚ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ

أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾ (سورة

النساء: ٣٤)

4:34. Men are in charge of women, because Allah has made one of them excel the other, and because they spend of their wealth [on them]. Therefore the righteous women are obedient, and guard in [the husband's] absence what Allah would have them guard. As for those women on whose part you fear defiant disobedience, [first] admonish them, [next] refuse to share their beds, [and last] hit them [lightly]. Then if they obey you, take no further action against them. Verily Allah is Most High, Great.

Here Allah (ﷻ) tells us that: ﴿Men are in charge of women﴾ that is, they are in charge with regard to making sure that they are doing their duties towards Allah (ﷻ), by keeping up with obligatory duties and restraining them from committing evil; men are obliged to make sure that they (women) adhere to that. They are also in charge of them in terms of spending on them, clothing them, and providing accommodation to them.

Then He states the reason why men are in charge of women: ﴿because Allah has made one of them excel the other, and because they spend of their wealth [on them]﴾ that is, because of the superiority of men over women; men are superior to women in many ways; for example, positions of political authority are only for men, as is prophethood and messengerhood. Moreover, men are singled out, to the exclusion of women, for many acts of worship, such as jihad and Eid and Jumu'ah prayers.

It is also because of what Allah has bestowed exclusively on them of wisdom, mature thinking, patience and perseverance, the like of which women do not have. Men also have the exclusive obligation of spending on their wives; moreover, there are many types of spending

that are demanded exclusively of men, by which they are distinct from women.

Perhaps this is the reason why Allah says ﴿and because they spend of their wealth [on them]﴾. No mention is made of those on whom they are to spend, so as to indicate spending in a general sense. Thus it is known that a man is like a guardian and a master to his wife, and she is like a prisoner and servant to him. Therefore his role is to do his duty towards that which Allah has put him in charge of.

The woman's role is to obey her Lord and obey her husband. Hence Allah (ﷻ) says: ﴿Therefore the righteous women are obedient﴾ to Allah

﴿and guard in [the husband's] absence what Allah would have them guard﴾ that is, they obey their husbands even in their absence; the wife guards her husband with regard to herself and his wealth. That is because Allah has enjoined upon them to guard themselves, and He has guided them to that; they could not do it without His help, because the human soul is inclined to evil. But whoever puts his trust in Allah, He will suffice him and take care of everything that worries him of his religious and worldly affairs.

﴿As for those women on whose part you fear defiant disobedience﴾ that is, their refusal to obey their husbands, such as disobeying them in word and deed. In that case a husband may discipline his wife, starting with the mildest of measures.

﴿[first] admonish them﴾ that is, explain the ruling of Allah with regard to obedience and disobedience to the husband, encourage them to be obedient, and warn them against being disobedient. If the wife stops, then that is the desired result. Otherwise, the husband should refuse to share her bed, and not sleep with her or have intimate relations with her, to the extent that will achieve the desired aim. If that does not succeed, then he may hit her in a manner that does not cause pain.

If one of these means is successful and they (wives) obey you (husbands), «take no further action against them» that is, you have got what you wanted, so stop rebuking her for what happened in the past, and stop looking for faults, because that will cause harm and stir up dispute.

«Verily Allah is Most High, Great» that is, He is absolutely exalted in all aspects, in His essence, in status and in might; He is great and nothing is greater than Him or more majestic or more mighty; He is great in His essence and attributes.



﴿وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ وَحَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾ (سورة النساء: ٣٥)

4:35. If you fear a breach between them, appoint an arbitrator from his family and another from hers; if they both want to put things right, Allah will bring about reconciliation between them. Verily Allah is All-Knowing, All-Aware.

That is, if you fear a breach between the spouses, and that they will keep away from one another,

«appoint an arbitrator from his family and another from hers» that is, two men who are accountable, Muslims, of good character and wise, who are both aware of the problem. All of these qualities may be understood from the word *hakam* (translated here as «arbitrator»); no one is fit to be an arbitrator except one who possesses these attributes. They should examine the objection of each spouse against the other, then tell each one what he or she must do. Then if one of them is not able to adhere to that, they should advise the other spouse to be content with whatever is available of provision and accept whatever is the attitude of the other spouse.

Whenever it is possible to bring about reconciliation and set things straight, they should not turn to the other option.

If the matter reaches a point where it is not possible to keep them together and set things straight between them, except in a way of enmity, hostility and disobedience to Allah, and they realise that separation is better for them, the arbitrators may decide to separate them. In that case the consent of the husband is not essential, as is indicated here, because Allah called them *hakam* (translated here as {arbitrators}), which implies having the authority to issue a ruling or verdict which must be accepted, even if the one against whom it is issued is not happy with it.

Hence Allah says: {if they both want to put things right, Allah will bring about reconciliation between them} that is, by means of sound advice and gentle words that soften the hearts and bring about harmony between the spouses.

{Verily Allah is All-Knowing, All-Aware} that is, He knows all that is visible and hidden and is aware of subtleties and secrets. By means of His knowledge and awareness, He prescribes these sublime rulings and guidelines for you.



﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَاللَّوْلَدَيْنِ إِحْسَنًا ۚ وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجَبِ وَالصَّاحِبِ  
بِالْجَنِّ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا  
فَخُورًا ﴿٣٦﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَيَكْتُمُونَ  
مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾ وَالَّذِينَ  
يُنْفِقُونَ أَمْوَالَهُمْ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ  
الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾﴾ (سورة النساء: ٣٦-٣٨)



- 4:36. Worship Allah, and do not ascribe any partner to Him. Be kind to parents, relatives, orphans, those in need, neighbours who are related to you and neighbours who are not related to you, the companion by your side, the wayfarer, and what you own of slaves. For Allah does not love those who are arrogant and boastful,
- 4:37. Those who are stingy, and exhort people to stinginess, and conceal what Allah has bestowed on them of His bounty – for We have prepared for disbelievers a humiliating punishment –
- 4:38. And those who spend their wealth to show off to people, but do not believe in Allah and the Last Day. If anyone has the Shayṭān as a companion, what an evil companion he is!

Here Allah commands His slaves to worship Him alone and not associate anything with Him. This means declaring complete servitude to Him, submitting to His commands and prohibitions out of love, humility and sincerity towards Him, in all acts of worship, both apparent and hidden. He forbids the association of anything with Him, whether that is in a major or minor sense, and whether the so-called partner is an angel, a Prophet, a “saint” (*wali*), or any other created beings that have no power to bring benefit or ward off harm from themselves, to cause death or give life or resurrect. Rather what is obligatory is to direct one’s worship sincerely to the One Who has absolute perfection in all ways and Who has absolute control which no one shares with Him or helps him in the control He has. Then after enjoining worship of Him alone and fulfilment of His rights, He enjoins fulfilling duties towards other people, the closest then the next closest:

﴿Be kind to parents﴾ that is, treat them kindly and speak decent words to them, addressing them gently, doing good deeds for them, obeying their instructions, avoiding what they forbid you to do, spending on them, honouring anyone who has a connection to them,

and upholding ties of kinship, for you have no ties of kinship except through them.

Kindness has two opposites, bad treatment and failure to show kindness. Both are forbidden.

﴿relatives﴾ – we should also show kindness to relatives. This includes all relatives, close or distant. We should treat them well in word and deed and not sever ties of kinship in word or deed.

﴿orphans﴾ that is, those who have lost their fathers when they are small. They have rights over the Muslims, whether they are relatives or not, who should sponsor them, be kind to them, console them, discipline them and give them a good upbringing, and take care of their religious and worldly affairs.

﴿those in need﴾ – they are the ones who are not able to earn enough to meet their needs or the needs of those they are in charge of. Therefore Allah (ﷻ) has enjoined showing kindness to them by meeting their needs and helping them to ward off poverty, and encouraging others to do so, and doing that as much as one can.

﴿neighbours who are related to you﴾ that is, the neighbour who is related to you has two rights: the rights of a neighbour and the rights of a relative. He has the right that his neighbour should treat him kindly, in line with what is customarily regarded as kindness.

﴿and﴾ likewise ﴿neighbours who are not related to you﴾. The closer the neighbour's door is to yours, the greater his rights over you. So we should take care of neighbours by giving them gifts and charity, inviting them over, being kind in word and deed, and not annoying them in word or deed.

﴿the companion by your side﴾ – it was said that this refers to a travelling companion, a wife or companions in general, which is most likely to be the correct meaning, because it includes companions at home and when travelling, and it also includes the wife.

A person's companion has rights over him more than the rights dictated by the fact that he is a Muslim with regard to helping him in his religious and worldly affairs, and being sincere and honest with him in good times and bad, and regardless of whether one feels energetic or reluctant. He should love for him what he loves for himself and hate for him what he hates for himself. The longer the companionship lasts, the more the mutual rights are confirmed and emphasised.

﴿the wayfarer﴾ – this refers to a stranger who is in need in a foreign land, or even if he is not in need. He has rights over the Muslims because of his need and because of the fact that he is in a strange land; they should help him to reach his destination or help him partway, and they should honour him and offer him comfort.

﴿and what you own of slaves﴾ – this phrase (*lit.* “what your right hands possess”) may also include livestock and beasts of burden; kindness to them includes making sure that they have enough, not overburdening them, helping them with whatever tasks they are assigned, and disciplining them in a way that is in their best interests. The one who does these things as enjoined is the one who is truly submitting to his Lord, showing humility towards the slaves of Allah and adhering to the commands and laws of Allah. This is the one who deserves the great reward and praise. The one who does not do that is a person who is turning away from his Lord, failing to submit to His commands and is not showing humility towards other people; rather his attitude is one of arrogance towards the slaves of Allah, and he is filled with self-admiration and boasting about what he says. Hence Allah (ﷻ) says: ﴿For Allah does not love those who are arrogant﴾ that is, those who are filled with self-pride and who look down upon people, ﴿and boastful﴾ that is, they praise themselves by way of pride and vanity towards the slaves of Allah.

Their arrogance and vanity prevent them from carrying out their duties; hence Allah criticises them for that, as He says:

﴿Those who are stingy﴾ that is, they refuse to spend as they are obliged to

﴿and exhort people to stinginess﴾ by their words and deeds.

﴿and conceal what Allah has bestowed on them of His bounty﴾ that is, of knowledge by means of which those who have gone astray and the ignorant could be guided. They conceal it from them and teach them falsehood that prevents them from learning the truth. Thus they combine stinginess with regard to wealth and stinginess with regard to knowledge with striving for their own perdition and the doom of others. This is the quality of the disbelievers, hence Allah (ﷻ) says: ﴿for We have prepared for disbelievers a humiliating punishment﴾ that is, as they were arrogant towards the slaves of Allah and withheld the rights of Allah and caused others to also withhold what they owed to Allah, as a result of being stingy and not being guided, Allah will humiliate them with a painful punishment and eternal disgrace. We seek refuge with You, O Allah, from all evil.

Then Allah tells us about the spending that is motivated by the desire to show off and gain a reputation, and is not based on faith:

﴿And those who spend their wealth to show off to people﴾ that is, so that they will see them, praise them and respect them.

﴿but do not believe in Allah and the Last Day﴾ that is, their spending is not motivated by sincerity and faith in Allah, and the hope of His reward; therefore this comes under the heading of the footsteps of the Shayṭān and his works, to which he calls his followers, so that they will be inhabitants of hell. They do these deeds because they are his companions and he is pushing them in that direction. Hence Allah says:

﴿If anyone has the Shayṭān as a companion, what an evil companion he is!﴾ That is, what an evil companion is the one who seeks the doom of his companion and strives hard to achieve that.

Just as the one who withholds what Allah has bestowed upon him and conceals the knowledge with which Allah has blessed him is a

sinner and offender who is in opposition to his Lord, the one who is motivated by something other than seeking the pleasure of Allah in his spending and worship is also a sinner who is disobeying his Lord, and thus deserves punishment, because Allah only enjoined obedience to Him and adherence to His commands to be done in a sincere manner, as He says:

«Although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone, and to establish prayer and give zakâh, and that is the true religion...» (al-Bayinah 98: 5)

This is the type of acceptable deeds for which a person deserves to be praised and this is what Allah encourages people to base their deeds on, as He says:



﴿وَمَاذَا عَلَيْهِمْ لَوْ ءَامَنُوا بِاللّٰهِ وَالْيَوْمِ الْآخِرِ وَأَنفَقُوا مِمَّا رَزَقَهُمُ اللّٰهُ وَكَانَ اللّٰهُ بِهِمْ عَلِيمًا ۝٣٩﴾ (سورة النساء: ٣٩)

4:39. What harm would it do them to believe in Allah and in the Last Day, and to spend out of what Allah has bestowed upon them? For Allah has full knowledge of them.

That is, what harm would it do them, and what trouble or hardship would befall them, if they had faith in Allah that is based on sincerity and they spent from the wealth that Allah has bestowed upon them and with which He has blessed them, thus combining sincerity and spending (for His sake)?

Because sincerity is something secret between a person and his Lord, and no one sees it except Allah, He states that He has knowledge of all their situations: «For Allah has full knowledge of them».



﴿إِنَّ اللَّهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يُّضَاعِفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا﴾ (٤٠) فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (٤١) يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (سورة النساء: ٤٠-٤٢)

- 4:40. Verily, Allah does not wrong anyone by as much as the weight of a speck of dust. And if there is a good deed Allah will multiply it, and give an immense reward of His own.
- 4:41. How will it be when We bring a witness from every nation and bring you [O Muhammad] as a witness against them?
- 4:42. On that day, those who disbelieved and disobeyed the Messenger will wish that the earth could be levelled over them. But they will not be able to conceal anything from Allah.

Here Allah (ﷻ) tells us of the perfect nature of His justice and grace, and that He is above the opposites of that, such as injustice great or small.

﴿Verily, Allah does not wrong anyone by as much as the weight of a speck of dust﴾ that is, He does not detract from a person's good deeds or increase his bad deeds in the slightest, as He says elsewhere: ﴿So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.﴾ (az-Zalzalah 99: 7-8)

﴿And if there is a good deed Allah will multiply it﴾ that is, He will multiply it tenfold or more, according to the nature of the deed and how beneficial it was, and according to the situation of the doer in terms of sincerity, love and righteousness.

﴿and give an immense reward of His own﴾ that is, in addition to the reward for the deed itself, such as enabling him to do more righteous deeds, or to give more charity, or to show more kindness.

Then Allah (ﷻ) says:

«How will it be when We bring a witness from every nation and bring you [O Muhammad] as a witness against them?» That is, how will it be, how will the great judgement be, when the judgement in which the One Who will judge has perfect knowledge, perfect justice and perfect wisdom is combined with the testimony of the best of humankind, namely the Messengers who will testify against their nations, along with the confession of those against whom judgement is passed? This, by Allah, is the most comprehensive judgement, the most just and the greatest.

Then those against whom judgement will be passed will confirm the perfect grace and justice of Allah, and will utter words of praise. At that point, some people will be blessed with triumph, success and honour, and others will be doomed to disgrace, shame and the humiliating punishment.

Hence Allah says: «On that day, those who disbelieved and disobeyed the Messenger» that is, those who combine disbelief in Allah and His Messenger with disobedience towards the Messenger «will wish that the earth could be levelled over them» that is, that it would swallow them and they would become dust and become nothing, as Allah (ﷻ) tells us that they will say:

«...and the disbeliever will say: Would that I were mere dust!» (*an-Naba' 78: 40*)

«But they will not be able to conceal anything from Allah» that is, rather they will admit to Him what they did, and their own tongues, hands and feet will testify against them, speaking of what they used to do. On that day, Allah will give them in full their due recompense and they will know that Allah is indeed the Truth Who makes manifest (the true nature of all things) (*cf. 24: 25*).

With regard to what was narrated about how the disbelievers will conceal their disbelief and deny their evil deeds, that will happen at

some stages of the Day of Resurrection, when they think that their denial will avail them against the punishment of Allah. Then when they realise the true nature of their situation and their faculties testify against them, at that point things will become clear and there will be no reason to conceal anything, and there will be no benefit in doing so.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرَضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ يَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِرُءُوسِكُمْ وَأَيْدِيكُمْ إِنَّ اللَّهَ كَانَ عَفُوًّا غَفُورًا﴾ (سورة النساء: ٤٣)

- 4:43. O you who believe, do not approach the prayer when you are intoxicated, until you know what you are saying, nor in a state of major impurity [*janābah*] – except while passing through – until you have washed yourselves completely [*ghusl*]. If you are ill, or on a journey, or have relieved yourselves, or you have touched women, and cannot find water, then find some clean earth, and wipe your faces and hands with it [*tayammum*]. For Allah is Ever-Pardoning, Forgiving.

Here Allah (ﷻ) forbids His believing slaves to come near prayer when they are intoxicated, until they know what they are saying. This includes coming near places of prayer, such as the mosque, which the one who is intoxicated should not be allowed to enter, as well as the prayer itself. It is not permissible for one who is intoxicated to pray or do any act of worship, because his mind is confused and he does not know what he is saying. Hence Allah defined the times when such a person may pray and told him to postpone it until he knows what he is saying. This verse was abrogated by the complete prohibition



of intoxicants. In the beginning intoxicants were not prohibited, then Allah (ﷻ) hinted to His slaves that they would be prohibited, as He said:

﴿They ask you about intoxicants and gambling. Say: In them is great sin, and some benefit for people; but the sin is greater than the benefit...﴾ (al-Baqarah 2: 219)

Then He forbade being intoxicated when attending prayers, as in this verse. Then He forbade intoxicants altogether, at all times, as He said:

﴿O you who believe, intoxicants, gambling, idols and divining arrows are an abomination, of Shayṭân's handiwork; therefore avoid such [abomination]...﴾ (al-Mā'idah 5: 90)

Moreover, that becomes more emphatically prohibited at the time of attending the prayer, because of what it leads to of this evil situation, which is not being able to achieve the purpose of prayer, that which is its soul and essence, namely proper focus and presence of mind, because intoxicants befog the mind and prevent one from remembering Allah and from focusing on prayer. We may also understand from the meaning of the verse that it is not allowed to start praying when one is extremely drowsy, to the point that he is not aware of what he is saying and doing. Indeed it may indicate that the one who wants to pray should deal with anything that is distracting him, such as resisting the urge to urinate or defecate, or when one wants to eat, and so on, as is mentioned in the ṣaḥeeḥ hadiths.

Then Allah says: ﴿nor in a state of major impurity [janâbah] – except while passing through﴾ that is, do not come near prayer when one of you is in a state of janâbah (impurity following sexual activity), except in this case, which is when one is passing through the mosque and not staying in it.

﴿until you have washed yourselves completely [ghusl]﴾ that is, when you have done ghusl and removed the reason why it was disallowed

to approach the prayer, then it becomes permissible to approach the prayer. But it is permissible for the one who is in a state of janâbah to pass through the mosque only.

﴿If you are ill, or on a journey, or have relieved yourselves, or you have touched women, and cannot find water, then find some clean earth, and wipe your faces and hands with it [tayammum]﴾. Tayammum (“dry ablution”) is permissible for the one who is sick in general terms, whether water is available or not; the reason for that is sickness that makes it difficult to use water. The same ruling applies when travelling, because that is when water may be scarce. So if a traveller has no water, but he only has enough to meet his needs for drinking and so on, it is permissible for him to do tayammum.

The same applies if a person invalidates his *wuḍoo'* by urinating or defecating, or touching women. It is permissible for him to do tayammum if he cannot find water, whether he is travelling or not, as is indicated by the general meaning of the verse.

In conclusion, Allah (ﷻ) has permitted tayammum in two cases: when there is no water, which applies whether one is travelling or not, and when it is too difficult to use water, because of sickness and the like.

The commentators differed concerning the meaning of the words ﴿or you have touched women﴾: does this refer to intercourse, in which case the meaning of the verse is that it is permissible for one who is in a state of janâbah to do tayammum, and there are many *ṣaḥeeḥ* hadiths to support this view, or does it mean simply touching with the hand; this applies if there is the possibility of *madhy* being produced, which refers to touching with desire – thus this verse indicates that *wuḍoo'* is invalidated in this case?

The *fuqahâ'* quoted the words ﴿and cannot find water﴾ as supporting the view that it is obligatory to look for water when the time for prayer begins. They said: That is because we cannot say,

“he did not find water” if he did not look for it; rather we can only say that after looking for it. They also quoted that as evidence for the view that it is permissible to use water that has been changed by any pure substance; in fact one must use it to purify oneself, because that is included in the phrase ﴿and cannot find water﴾, because this is still water. Others disagreed with that.

This verse prescribes this great ruling with which Allah has blessed this Ummah, namely the prescription of tayammum, and all scholars are agreed on that, praise be to Allah.

Tayammum must be done with clean earth, which refers to anything that protrudes from the surface of the earth, whether it has dust on it or not. It may refer specifically to that which has dust, because Allah says: ﴿and wipe your faces and hands with it﴾, and one cannot wipe with that which does not have any dust on it.

﴿and wipe your faces and hands with it﴾ – these are the places to be wiped in tayammum: the entire face and the arms up to the elbows, as is indicated by the ṣaḥeeḥ hadiths. It is recommended to strike the clean dust once, as is indicated by the hadith of ‘Ammâr, which indicates that tayammum in the case of janâbah is the same as tayammum in other cases, namely wiping the face and arms.

### Note:

It should be noted that the main aims of medicine focus on three principles: protecting health from what may harm it, getting rid of harmful things and prescribing an appropriate diet. Allah has referred to all of them in His Book.

With regard to protecting health from that which may harm it, He has instructed us to eat and drink but not to go to excess in doing so; He has permitted the traveller and the one who is sick to refrain from fasting, so as to protect their health, by using that which will help the body to keep going in a reasonable manner; and protecting the sick person from that which may harm him.

With regard to getting rid of harmful things, Allah (ﷻ) has permitted the pilgrim in *ihram* who has an ailment in his scalp to shave his head. This may indicate that one should get rid of that which is more serious than that, such as urine, stools, vomit, *maniy* (semen), blood and other things, as pointed out by Ibn al-Qayyim (may Allah have mercy on him).

This verse indicates that it is obligatory to wipe the entire face and arms, and that it is permissible to do tayammum even if the time left for prayer is not short; the individual is not to seek water except when there is a reason to do so. And Allah knows best.

Then the verse ends with the words: ﴿For Allah is Ever-Pardoning, Forgiving﴾ that is, He pardons a great deal and forgives His believing slaves by making things very easy for them, as it is not difficult for a person to obey His commands, so that he will not go through hardship.

By His pardon and forgiveness, He had mercy on this Ummah and prescribed purification with dust instead of water, when it is not possible to use water.

By His pardon and forgiveness, He has opened the gate of repentance to the sinners, and He invites them to turn to Him, and He promises forgiveness of sins.

By His pardon and forgiveness, if the believer brought an earthful of sins, then was to meet Him not associating anything with Him, He will grant him forgiveness as great as it.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يَشَرُّونَ الصَّلَاةَ وَيُرِيدُونَ أَن تَضِلُّوا السَّبِيلَ ۚ وَاللَّهُ يَعْلَمُ بِأَعْدَائِكُمْ ۚ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ۝﴾ مِّنَ الَّذِينَ هَادُوا يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ، وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ وَرَعَيْنَا لِيَّا بِأَلْسِنَتِهِمْ وَطَعْنًا فِي الدِّينِ ۚ وَلَوْ أَنَّهُمْ قَالُوا سَمِعْنَا وَأَطَعْنَا وَأَسْمَعُ وَأَنْظُرْ مَا كَانَ

﴿سورة النساء﴾ خَيْرًا لَهُمْ وَأَقْوَمَ وَلَكِنْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿٤٤﴾

(٤٤-٤٤)

- 4:44. Have you not seen those who were given a portion of the scripture? They purchase misguidance and want you to lose your way.
- 4:45. But Allah knows best who your enemies are. Allah is sufficient as a protector, and Allah is sufficient as a helper.
- 4:46. Among the Jews are some who distort the meaning of [revealed] words, and say: We hear and we disobey, and: Listen, may you not hear, and: *Râ'inâ*,<sup>8</sup> with a twist of their tongues so as to disparage religion. If only they had said: We hear and we obey, and: Listen, and: *Undhurnâ*, it would have been better for them, and more proper. But Allah has cursed them for their disbelief, and only a few of them will believe.

This is a criticism of ﴿those who were given a portion of the scripture﴾ and implies a warning not to be deceived by them or fall into their traps. Here Allah tells us that they ﴿purchase misguidance﴾ that is, they love it a great deal and give it precedence like one who spends a great deal of money to get what he loves. Thus they prefer misguidance to guidance, disbelief to faith, and wretchedness to happiness, yet despite that they also ﴿want you to lose your way﴾.

Thus they are very keen that you should be misguided and they are trying their utmost to achieve that, but as Allah has been protecting His believing slaves and helping them, He explains to them how these

<sup>8</sup> *Râ'inâ* means "Listen to us"; *undhurnâ* (mentioned later in the verse) means "Look at us". Both words convey the meaning of "Pay attention to us", but with a slight twist in pronunciation, the former had an offensive meaning in Hebrew, which the Jews took advantage of to mock the Prophet (ﷺ). Hence the believers were instructed to use a word that could not be twisted in this manner.

people are misguided and how they are misguiding others. Hence He says: ﴿Allah is sufficient as a protector﴾ that is, He takes charge of His slaves' affairs and bestows His grace upon them in all their affairs, and guides them to that which will lead them to happiness and prosperity.

﴿and Allah is sufficient as a helper﴾; He helps them against their enemies and explains to them what they should be cautious of with regard to the enemy, and what could help them against them. His protection leads to good and His help keeps them away from evil.

Then Allah explains the extent of their misguidance and stubbornness, and how they prefer falsehood to truth:

﴿Among the Jews﴾ that is, some of the Jews, namely the misguided scholars among them

﴿are some who distort the meaning of [revealed] words﴾ either by changing the words or the meaning, or both. An example of their distortion is how they distorted the description given in their Books, that could not be truly applicable to anyone but Muhammad (ﷺ); they suggested that it referred to someone else and that he was not the one who was meant, and they concealed it.

This is how they dealt with knowledge, in the worst manner, by turning ideas upside down and applying the true description to someone else falsely, thus denying that truth. With regard to how they act in terms of deeds and submission, ﴿[they] say: We hear and we disobey﴾ that is, we hear what you say and we disobey your command. This is the utmost disbelief, stubbornness and turning away from submission.

Likewise, they addressed the Messenger (ﷺ) in the most offensive and impolite manner, by saying ﴿Listen, may you not hear﴾ meaning: listen to us, and you will not hear what you like; rather you will hear what you dislike.

﴿and: *Rā'inā*﴾ what they meant by this word was something offensive. They thought that because this word could be understood

as meaning something other than what they meant, they would be able to trick Allah and His Messenger (ﷺ). By using this word, with a twist of the tongue, their intention was to disparage the religion and cast aspersions upon the Messenger (ﷺ), and they stated that intention clearly to one another when they were alone. Hence Allah says: ﴿with a twist of their tongues so as to disparage religion﴾.

Then He guided them to something that would be better for them than that, by saying: ﴿If only they had said: We hear and we obey, and: Listen, and: *Undhurnâ*, it would have been better for them, and more proper﴾. That is because these words sound better and they reflect a sublime etiquette when addressing the Messenger (ﷺ), show obedience to Allah and submission to His command, and demonstrate the use of kind words when seeking knowledge, so that the Messenger of Allah (ﷺ) would listen to their questions and pay attention to them.

This is how their behaviour and attitude should have been, but because their nature was not good, they turned away from that and Allah cast them away from His mercy because of their disbelief and stubbornness. Hence He said: ﴿But Allah has cursed them for their disbelief, and only a few of them will believe﴾.



﴿يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ ءَامِنُوا بِمَا نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّن قَبْلِ أَن نَّطْمِسَ وُجُوهًا فَنَرُدَّهَا عَلَىٰ أَدْبَارِهَا أَوْ نَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ السَّبْتِ ؕ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝﴾ (سورة النساء: ٤٧)

- 4:47. O you who have been given the scripture, believe in what We have revealed [to Muhammad], confirming what is with you, before We obliterate faces and turn them backwards, or curse them as We cursed those who broke the Sabbath. Allah's will is always done.

Here Allah (ﷻ) instructs the People of the Book, the Jews and Christians, to believe in His Messenger Muhammad (ﷺ) and in what Allah has revealed to him of the Holy Qur'an, which determines what is true in the previous Books that it confirmed because the previous Books foretold his coming, so when what was foretold came to pass, that was a confirmation of that foretelling.

Moreover, if they disbelieve in this Qur'an, that would mean that they disbelieved their own Books, because the Books of Allah confirm one another and are in harmony with one another. Hence the claim to believe in some of them but not others is a false claim that cannot be true.

﴿believe in what We have revealed [to Muhammad], confirming what is with you﴾. This is encouraging them and informing them that they, of all people, should be the first to hasten to believe in the Qur'an, because of the knowledge with which Allah has blessed them and the Book which dictates that their responsibility is greater than that of others. Hence He warned them against failing to believe. ﴿before We obliterate faces and turn them backwards﴾. This is a requital that is in accordance with their deeds, because they abandoned the truth and preferred falsehood, and turned the facts upside down, regarding falsehood as truth and truth as falsehood. Therefore their requital would be along similar lines: their faces would be obliterated as they had obliterated the truth, and their faces were to be turned backwards, so that their faces would be on the back of their heads, and this is the worst punishment.

﴿or curse them as We cursed those who broke the Sabbath﴾, by casting them far away from His mercy and punishing them by turning them into apes, as was done to their brethren who transgressed the Sabbath:

﴿...whereupon We said to them: Be apes, despised and rejected.﴾  
(*al-Baqarah* 2: 65)



«Allah's will is always done». This is like the verse in which He says:

«His way, when He decrees a matter, is merely to say to it, 'Be!' and it is.» (Yâ Seen 36: 82)



﴿إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا عَظِيمًا﴾ (سورة النساء: ٤٨)

- 4:48. Allah does not forgive the ascription of partners to Him, but He forgives any lesser sin to whomever He wills. Whoever ascribes partners to Allah has indeed devised a heinous sin.

Here Allah tells us that He will not forgive the sins of one who ascribes partners to Him, but He will forgive lesser sins, whether minor or major, according to His will, if forgiveness is dictated by His wisdom.

For sins that are less grave than ascribing partners to Him, Allah has ordained many means of attaining forgiveness, such as good deeds that erase sin and suffering calamities and pain that expiate for sin, in this world, in al-barzakh and on the Day of Resurrection; He has also ordained other ways, such as the supplication of the believers for one another, the intercession of those who will intercede and, over and above all that, His mercy of which those who believe and affirm His oneness are the most deserving.

In direct contrast to that is the ascription of partners to Him (shirk), for the one who ascribes partners to Him has closed to himself the gates of forgiveness and has barred the gates of mercy. So no act of worship and obedience will be of any benefit to him if it is lacking affirmation of Allah's oneness, and no calamity will benefit him at all, and on the Day of Resurrection he will have:

﴿...no one to intercede for us and no caring friend.﴾ (ash-Shu'arā' 26: 100-101)

Hence Allah (ﷻ) says: ﴿Whoever ascribes partners to Allah has indeed devised a heinous sin﴾ that is, he has committed a serious offense. What transgression can be greater than that of one who makes one who was created from dust, is lacking in all aspects and inherently dependent in all aspects, and has no power to benefit or harm himself – let alone the one who worships him – and no power to cause death, grant life or resurrect, equal with the Creator of all things, Who is perfect in all aspects and independent in and of Himself, with no need for any of His creation, in Whose Hand is the power to benefit or harm, give or withhold, and no blessing comes to His creation but it is from Him. Is there any worse transgression than that?

Hence He has made it inevitable that the one who commits this transgression will be punished eternally and deprived of reward.

﴿...Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (al-Mā'idah 5: 72)

This applies to the one who does not repent.

But for the one who repents, his ascription of partners to Allah, as well as his lesser sins, will be forgiven as Allah (ﷻ) says:

﴿Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins...﴾ (az-Zumar 39: 53)

That is, for the one who repents to Him.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْكُونَ أَنْفُسَهُمْ ۖ بَلِ اللَّهُ يُزَكِّي مَن يَشَاءُ وَلَا يُظْلَمُونَ فَتِيلًا ۝١١﴾  
 ﴿أَنْظُرْ كَيْفَ يَقْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ إِثْمًا مُّبِينًا ۝٥﴾ (سورة النساء: ٤٩-٥٠)

4:49. Have you not seen those who claim purity for themselves? Nay, Allah purifies whomever He wills. They will never be wronged even by as much as the thread in the groove of a date stone.

4:50. Look how they fabricate lies against Allah! This in itself is a flagrant sin.

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Here Allah expresses amazement concerning His slaves and rebukes those among the Jews and Christians who claim purity for themselves and others of their ilk, saying that they are good and pure, praising themselves for something that is not true. That is because the Jews and Christians say:

﴿...We are children of Allah, and His beloved ones...﴾ (*al-Mā'idah* 5: 18)

– and:

﴿...No one will enter paradise unless he is a Jew or a Christian...﴾ (*al-Baqarah* 2: 111)

But this is a mere claim for which there is no proof; rather proof is what the Qur'an says:

﴿Nay, whoever submits himself [completely] to Allah and is a doer of good will have his reward with his Lord; they will have no fear, nor will they grieve.﴾ (*al-Baqarah* 2: 112)

These are the ones whom Allah praises; hence He says here: ﴿Nay, Allah purifies whomever He wills﴾ that is, for their faith and righteous deeds, and for their ridding themselves of bad attitudes and acquiring good attitudes.

As for those people (the Jews, Christians and others) – even if they praise themselves by claiming that they are pure and that they are following something good, and that the reward will be theirs alone – they are lying; they have no share of the attributes of the pure because of their wrongdoing and disbelief, not because of any injustice on Allah's part. Hence He says: ﴿They will never be wronged even

by as much as the thread in the groove of a date stone». This is in general terms; that is, they will not be wronged at all, and not even by as much as the thread in the groove of a date stone.

«Look how they fabricate lies against Allah» that is, by praising themselves and saying that they are pure. This is one of the greatest kinds of fabricating lies against Allah, because the implication of their self-praise is the idea that Allah has made what they are following true and what the believing Muslims are following false, and this is one of the worst kinds of lie, which turns facts upside down by regarding truth as falsehood and falsehood as truth. Hence Allah says: «This in itself is a flagrant sin» that is, it is blatant and obvious, and it deserves a far-reaching and painful punishment.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ أَوْتُوا نَصِيبًا مِّنَ الْكِتَابِ يُؤْمِنُونَ بِالْكِتَابِ وَأَلْبَسُوا  
وَيَقُولُونَ لِلَّذِينَ كَفَرُوا هَتُولَاءُ أَهْدَى مِنَ الَّذِينَ ءَامَنُوا سَبِيلًا ﴿٥١﴾ أُولَٰئِكَ الَّذِينَ  
لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن مَّجْد لَهُ نَصِيرًا ﴿٥٢﴾ أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمَلَكِ فَإِذَا لَا يَأْتُونُ  
النَّاسَ نَصِيرًا ﴿٥٣﴾ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ فَقَدْ ءَاتَيْنَا ءَالَ  
إِبْرَاهِيمَ الْكِتَابَ وَالْحِكْمَةَ وَءَاتَيْنَاهُم مُّلْكًا عَظِيمًا ﴿٥٤﴾ فَمِنْهُمْ مَّنْ ءَامَنَ بِهِ وَمِنْهُمْ مَّنْ  
صَدَّ عَنْهُ وَكَفَىٰ بِجَهَنَّمَ سَعِيرًا ﴿٥٥﴾ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كُلَّمَا  
نَضِجَتْ جُلُودُهُمْ بِدَلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا  
﴿٥٦﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَىٰ مِن تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا لَّهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾﴾ (سورة النساء:

- 4:51. Have you not seen those who were given a portion of the scripture? They believe in *jibt* and *ṭāghoot*,<sup>9</sup> and they say to the disbelievers that they are more rightly guided than the believers as to the way.
- 4:52. Those are the ones whom Allah has cursed, and whomever Allah curses, you will not find any helper for him.
- 4:53. Or do they have a share in dominion? Even if [that were so], they would not give people as much as the speck on a date stone.
- 4:54. Or do they envy [other] people for what Allah has given them of His bounty? But We gave the family of Ibrâheem the scripture and wisdom, and gave them a great kingdom.
- 4:55. Some of them believed in him [Muhammad], and some of them turned away from him. [For the latter] hell will suffice as a raging fire.
- 4:56. [As for] those who reject Our revelations, We will cast them into fire; as often as their skins are burnt through, We will replace them with fresh skins, so that they may continue to taste the punishment. Verily, Allah is Almighty, Most Wise.
- 4:57. But [as for] those who believe and do righteous deeds, We will admit them to gardens through which rivers flow, to abide therein forever. There they will have pure spouses, and We shall admit them to cool refreshing shade.

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This passage refers to some of the bad attitudes of the Jews and their envy of the Prophet (ﷺ) and the believers. The bad attitude and evil inclinations prompted them to give up belief in Allah and His Messenger (ﷺ) and replace it with belief in *jibt* and *ṭāghoot*, which refers to believing in worship of anything other than Allah or ruling according to a system other than Islamic Sharia.

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<sup>9</sup> *Jibt* and *ṭāghoot*: these words may refer to everything that is worshipped instead of or alongside Allah, whether it is an idol, a stone, a grave, a devil or a human being; they may also refer to sorcery or witchcraft.

That includes magic, sorcery, worship of anything other than Allah, and obedience to the Shayṭān. All of that comes under the heading of jibt and ṭāghoot. Similarly, their disbelief and envy prompted them to prefer the way of those who disbelieve in Allah – the idol worshippers – to the path of the believers.

﴿and they say to the disbelievers﴾ that is, to appease them and flatter them, and out of hatred towards faith ﴿that they are more rightly guided than the believers as to the way﴾ that is, as to the path they follow. How foolish and stubborn they are, and how lacking in reason!

How could they follow this blameworthy path?

Do they think that this will be acceptable to any wise person or even that it would convince any ignorant person?

How could anyone prefer a religion based on idol worship and on the prohibition of good things and the allowing of evil and prohibited things, a religion that spreads injustice among people, regards the Creator as equal to created beings, and promotes disbelief in Allah and His messages and Books, over a religion that is based on worship of the Most Merciful and sincerity towards Allah in private and in public; rejection of anything that is worshipped besides Him, such as idols, rivals and liars; upholding ties of kinship; showing kindness to all of creation, including animals; establishing equity and fairness among people; prohibition of everything that is evil and unjust; and being honest in all words and deeds? Can this be anything but sheer insanity?

The one who has this preference is either one of the most ignorant of people and the most lacking in reason, or he is one of the most rebellious and stubborn in rejection of the truth.

These are the facts of the matter; hence Allah (ﷻ) says concerning them: ﴿Those are the ones whom Allah has cursed﴾ that is, He has expelled them from His mercy and sent His punishment upon them.

﴿and whomever Allah curses, you will not find any helper for him﴾ that is, anyone to take care of him, be in charge of his affairs and protect him from harm. This is the utmost loss.

﴿Or do they have a share in dominion?﴾ Such that they could give precedence to some over others, as they wish, on the basis of mere whims and desires. In that case they would be partners with Allah in running the affairs of His dominion. If they were like that, they would be miserly and stingy in the worst manner. Hence Allah says: ﴿Even if [that were so], they would not give people as much as the speck on a date stone﴾ that is, they would not give them anything, not even a little. This is a description of their extreme miserliness, assuming that they had a share in the dominion of Allah. This is said by way of a question to which the answer is clear, as it is well established in everyone's mind that they have no such share.

﴿Or do they envy [other] people for what Allah has given them of His bounty?﴾ Is the motive for saying what they say their belief that they are partners with Allah and thus they give preference to whomever they will? Or is their motive envy of the Messenger (ﷺ) and the believers for what Allah has given them of His bounty, although His bestowal of that bounty is nothing out of the ordinary? ﴿But We gave the family of Ibrâheem the scripture and wisdom, and gave them a great kingdom﴾. This refers to what Allah bestowed upon Ibrâheem and his descendants of prophethood, scripture and kingship that He bestowed upon some of His Prophets, such as Dâwood and Sulaymân, and His blessing is still bestowed upon His believing slaves. So how could they resent His bestowal of prophethood, support and power upon Muhammad (ﷺ), the best of creation, the greatest, the one who knew Allah the most and feared Him the most?

﴿Some of them believed in him﴾ that is, in Muhammad (ﷺ), and thus attained happiness in this world and success in the hereafter

﴿and some of them turned away from him﴾ out of stubbornness, resentment and envy; thus they were afflicted with suffering and calamities in this world, as a result of some of their sins.

﴿[For (them)] hell will suffice as a raging fire﴾ – it will rage around the one who disbelieves in Allah and denies the prophethood of His Prophets, be they Jews, Christians or other disbelievers.

Hence Allah says: ﴿[As for] those who reject Our revelations, We will cast them into fire﴾ which burns intensely and is extremely hot. ﴿as often as their skins are burnt through, We will replace them with fresh skins, so that they may continue to taste the punishment﴾ that is in order to make their pain and suffering reach a high level; as their disbelief and stubbornness occurred repeatedly until they became second nature to them, the punishment will be repeated accordingly, as a fair recompense. Hence Allah says: ﴿Verily, Allah is Almighty, Most Wise﴾ that is, He has great power and wisdom in His creation and command, reward and punishment.

﴿But [as for] those who believe﴾ in Allah, and in what they are obliged to believe

﴿and do righteous deeds﴾ both obligatory and encouraged (*mustahabb*)

﴿We will admit them to gardens through which rivers flow, to abide therein forever. There they will have pure spouses﴾ that is, they are free of bad attitudes and bad conduct and whatever may be found in the women of this world of impurity and defects

﴿and We shall admit them to cool refreshing shade﴾.



﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا﴾ ﴿٥٨﴾ يَأْتِيهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ



وَأَطِيعُوا الرَّسُولَ وَأُولَى الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٨﴾ (سورة النساء: ٥٨-٥٩)

- 4:58. Verily Allah commands you to render back trusts to those to whom they are due, and when you judge between people, to judge with justice. How excellent is the exhortation Allah gives you! Verily Allah is All-Hearing, All-Seeing.
- 4:59. O you who believe, obey Allah, and obey the Messenger, and those of you who are in authority. If you are in dispute over any matter, refer it to Allah and His Messenger, if you [truly] believe in Allah and the Last Day; that is better and more seemly in the end.

What is meant by «trusts» is anything with which a person is entrusted and enjoined to take care of it. Allah instructs His slaves to render back those trusts, that is, to fulfil them completely and faithfully, and not to detract from them in any way or delay their return. These trusts include positions of authority, wealth and property, secrets, and matters which no one sees except Allah.

The fuqahâ' have stated that whoever is entrusted with something is obliged to protect it by keeping it in a place where such things are usually kept. They said that this is because it is not possible to fulfil that trust and return that thing when required except by keeping it safe; hence doing so is obligatory.

The phrase «to those to whom they are due» indicates that the thing entrusted should not be given to anyone other than the one who entrusted it to him, and his appointed deputy is of the same standing as him. If he gives it to someone other than its rightful owner then he is not being honest with regard to that with which he was entrusted. «and when you judge between people, to judge with justice» – this includes judging between them in cases of blood (murder or injury), wealth or property, and honour, whether the matter is great or small,

and whether the people involved are relatives or otherwise, righteous or evil, friends or enemies. What is meant by the justice with which Allah enjoins us to judge is that which He has prescribed on the lips of His Messenger (ﷺ) of limits and rulings. This requires knowledge of the principles of justice in order to judge thereby. Because these are good and just commands, Allah says: ﴿How excellent is the exhortation Allah gives you! Verily Allah is All-Hearing, All-Seeing﴾. Here Allah is praising His commands and prohibitions, because they bring benefits and ward off harm, both in this world and in the hereafter, for the One Who prescribed them is the All-Hearing, All-Seeing, from Whom nothing is hidden, and He knows what is in the best interests of His slaves better than they do.

Then Allah instructs us to obey Him and to obey His Messenger (ﷺ), by doing that which they command, doing what is obligatory and encouraged, and avoiding that which they prohibit. He also instructs us to obey those in authority, such as rulers, governors and scholars, because people's religious and worldly affairs cannot be put in order except by obeying those who are in authority, in obedience to Allah and seeking that which is with Him. But that is on condition that they do not enjoin disobedience to Allah; if they do so, then there should not be any obedience to any created being if it involves disobedience towards the Creator. Perhaps this is the reason why the verb ('obey') is not repeated with regard to those who are in authority, but it is mentioned with regard to the Messenger (ﷺ). That is because the Messenger (ﷺ) only enjoins obedience to Allah, and whoever obeys him has obeyed Allah; but when it comes to those who are in authority, the command to obey them is stipulated on condition that it does not involve any sin.

Then Allah instructs us to refer anything concerning which people dispute, of major or minor matters of religion, to Allah and to His Messenger (ﷺ); in other words, to the Book of Allah and the Sunnah of His Messenger (ﷺ), for in them are final, decisive answers to all

matters of dispute, either in a clear and specific text, or on the basis of the general meaning of the text, or on the basis of a hint or indication, or of a concept or a general principle to which analogy may be made for similar cases. That is because the Book of Allah and the Sunnah of His Messenger (ﷺ) form the basis of the religion and faith cannot be sound unless it is based on both. Hence referring to both is a condition of faith, and this is why Allah says «if you [truly] believe in Allah and the Last Day». This indicates that whoever does not refer to them concerning controversial matters is not really a believer; rather he is a believer in *laghoot*, as mentioned in the following verse.

«that», namely referring to Allah and His Messenger (ﷺ) «is better and more seemly in the end», because the ruling of Allah and His Messenger (ﷺ) is the best and most just of rulings, and is in the best interests of people in their religious and worldly affairs and in the hereafter.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ ءَامَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ الشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٦٠﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ رَأَيْتَ الْمُنْتَفِقِينَ يُصَدُّونَ عَنْكَ صُدُودًا ﴿٦١﴾ فَكَيْفَ إِذَا أَحْبَبْتَهُمْ مُعْصِيَةً بِمَا قَدَّمْتَ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَخْلِفُونَ بِاللَّهِ إِنْ أَرَدْنَا إِلَّا إِحْسَانًا وَتَوْفِيقًا ﴿٦٢﴾ أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾﴾ (سورة النساء: ٦٠-٦٣)

- 4:60. Have you not seen those who claim to believe in the Revelation sent down to you [O Muhammad], and in that which was sent down before your time, yet they want to refer for judgement

to *tāghoot*,<sup>10</sup> even though they were commanded to reject it? Shayṭān wants to lead them far astray.

4:61. When it is said to them: Come to the Revelation that Allah has sent down, and to the Messenger, – you see the hypocrites turn away from you with aversion.

4:62. How will it be, if calamity befalls them because of the deeds which their own hands have sent forth? Then they will come to you, swearing by Allah: We only wanted to do good and bring about reconciliation!

4:63. Those are the ones of whom Allah knows what is in their hearts; so turn away from them, but admonish them, and speak to them a word to reach their very souls.

Here Allah tells His slaves how strange the situation of the hypocrites is, «those who claim» to believe in that which the Messenger (ﷺ) has brought and what came before it, yet despite that, «they want to refer for judgement to *tāghoot*». This word refers to anyone who judges by something other than that which Allah has revealed. This is at the time when «they were commanded to reject it», so how can this be reconciled with faith? For faith requires submission to the laws of Allah and acceptance of His ruling in all affairs. Hence the one who claims to be a believer, but chooses the ruling of *tāghoot* over the ruling of Allah, is lying. This is one of the ways in which the Shayṭān misguides them; hence Allah says: «Shayṭān wants to lead them far astray» from the truth.

«How» will the situation of these misguided ones be «if calamity befalls them because of the deeds which their own hands have sent forth», namely their sins, which include referring for judgement to *tāghoot*?

<sup>10</sup> In this context, *tāghoot* refers to any set of laws or legislation other than Islamic Sharia.

«Then they will come to you» apologising for what they have done, saying: «We only wanted to do good and bring about reconciliation!» that is, our only intention in doing that was to be kind to both disputing parties and bring about reconciliation between them. But they are lying, because the best of good deeds is to refer to Allah and His Messenger (ﷺ) for judgement.

«...But who could be better in judgement than Allah, for a people who are certain in faith?» (al-Mā'idah 5: 50)

Hence Allah says: «Those are the ones of whom Allah knows what is in their hearts» of hypocrisy and bad intentions  
 «so turn away from them» that is, do not worry about them and do not react to anything that they do or say  
 «but admonish them» that is, explain to them the ruling of Allah (ﷻ), encourage them to submit to Him and warn them against not doing so  
 «and speak to them a word to reach their very souls» that is, advise them in private, between you and them, for that is more likely to succeed, and be extremely emphatic in rebuking them and stopping them from what they are doing. This indicates that the one who commits sins, even if he is to be overlooked publicly, is to be admonished privately in the sternest terms, in whatever manner is thought most likely to achieve the goal.



﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ٦٤﴾ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾ (سورة النساء)

(٦٥-٦٤)

- 4:64. We did not send any Messenger except to be obeyed by Allah's leave. If only they had, when they wronged themselves, come to you and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah indeed Accepting of repentance, Most Merciful.
- 4:65. But no, by your Lord, they will not [truly] believe until they make you [O Muhammad] judge in all disputes between them, then find in their hearts no reservations about your verdicts, but accept them wholeheartedly.

Here Allah is making a statement which includes the command and encouragement to obey the Messenger (ﷺ), and explains that the purpose behind sending the Messengers was that they should be obeyed; those to whom they were sent should obey them in all that they enjoin and forbid, and respect them as one who obeys respects the one whom he obeys.

This is confirmation of the infallibility of the Messengers with regard to that which they convey from Allah, and in all that they enjoin and forbid, because Allah has enjoined obedience to them in general terms. Were it not for the fact that they are infallible and do not enjoin anything wrong, obedience to them would not have been prescribed in general terms.

«{by Allah's leave}» that is, the obedience of the one who obeys comes about by the will and decree of Allah. This is an affirmation of the divine will and decree, and encouragement to seek the help of Allah. It also tells us that no one can obey the Messenger (ﷺ) unless Allah helps him.

Then Allah tells us of His great generosity and munificence, and His call to the one who commits evil deeds to admit it, repent and seek the forgiveness of Allah.

«{If only they had, when they wronged themselves, come to you}» that is, admitting their sins with humility

ﷺ and asked Allah for forgiveness, and the Messenger had asked for forgiveness for them, they would have found Allah indeed Accepting of repentance, Most Merciful ﴿٦٥﴾ that is, He would have accepted their repentance and forgiven their wrongdoing; He would have shown them mercy by accepting their repentance, enabling them to repent and rewarding them for doing so. This coming to the Messenger (ﷺ) was applicable only during his lifetime, because this is what is indicated by the context; the Messenger's prayers for forgiveness could only happen as long as he was alive. After his death he is not to be asked for anything; in fact that comes under the heading of ascribing a partner to Allah (shirk).

Then Allah swears by His divine Self that they will not be believers until they refer for judgement to His Messenger (ﷺ) in all their disputes, that is in all matters concerning which there is disagreement. This is unlike matters concerning which there is consensus, because consensus can only be based on Qur'an and Sunnah. Moreover, referring matters to the judgement of Sharia cannot be sufficient until there are no reservations whatsoever in their hearts and they refer to it in a state of full submission. Furthermore, that cannot be sufficient until they accept His ruling wholeheartedly, willingly and with submission both outward and inward.

Referring to the rule of Sharia reflects the soundness of one's commitment to Islam; having no reservations about it reflects the soundness of one's faith; and acceptance of it reflects the soundness of one's ihsân. Whoever attains soundness in all these matters, his commitment to religion is sound in all aspects; whoever turns away from this ruling, not accepting it, is a disbeliever; and whoever turns away even though he accepts it in principle, comes under the same rulings as other sinners like him.



﴿وَلَوْ أَنَّا كَتَبْنَا عَلَيْهِمْ أَنْ اقْتُلُوا أَنْفُسَكُمْ أَوْ أَخْرِجُوا مِنْ دِيَارِكُمْ مَا فَعَلُوهُ إِلَّا قَلِيلٌ مِنْهُمْ وَلَوْ أَنَّهُمْ فَعَلُوا مَا يُوعَظُونَ لَكَانَ خَيْرًا لَهُمْ وَأَشَدَّ تَثْبِيثًا ۖ وَإِذَا لَا تَأْتِيَنَّهُمْ مِنْ لَدُنَّا أَجْرًا عَظِيمًا ۖ وَلَهْدَيْنَهُمْ صِرَاطًا مُسْتَقِيمًا﴾ (سورة النساء: ٦٦-٦٨)

- 4:66. If We were to instruct them: Kill yourselves, or: Leave your homes, they would not do so, except for a few of them. But if they did what they were instructed to do, it would indeed be better for them, and would increase them in steadfastness;
- 4:67. And then We would indeed grant them an immense reward of Our own;
- 4:68. and We would indeed guide them to a straight path.

Here Allah tells us that if He were to instruct them to do something that people find very difficult, such as killing themselves or leaving their homes, none would do it except a few of them. Therefore they should be grateful to Him that what He has instructed them to do is easy for everyone, and is not difficult to do.

This indicates that one should think of the hardships and difficulties that He could have put him through, so that he will realise that the enjoined acts of worship are in fact very easy, and this will increase him in praise and gratitude to his Lord.

Then Allah states that they should do what they are exhorted to do, which is what is enjoined as a regular practice at various times, focusing on it properly and doing their best to carry it out perfectly, not letting themselves be distracted by other issues that are out of reach and are not expected of them. So each individual should focus on what he is expected to do here and now, and strive to do it perfectly; then gradually he will advance until he reaches the level of knowledge and



action that is decreed for him in both his spiritual and worldly affairs. This is in contrast to the one who aspires to a level that is beyond his reach and that is not yet enjoined upon him, for he will hardly be able to reach that level because he lacks focus, is lazy and does not have the necessary energy. Then Allah tells us that four good consequences will result from doing what they are instructed to do:

- 1- Attaining goodness or that which is better: ﴿it would indeed be better for them﴾ that is, then they would be among the people who acquire those good qualities by doing the good deeds that they are instructed to do, by means of which they will avoid the qualities of bad people, because the affirmation of a thing is the negation of its opposite.
- 2- Becoming steadfast and increasing in steadfastness. Allah makes those who believe steadfast because of the faith they have, which prompts them to do what they are instructed and exhorted to do. Thus He makes them steadfast in the life of this world, when there arise confusion and discouragement regarding the commands and prohibitions, as well as calamities. Hence they become steadfast and are helped and guided to do that which is enjoined and to refrain from that which is forbidden, which is what is required of them. And at times of calamity, which it is hard for people to go through, they will be guided and helped to be steadfast and patient, and to accept (the divine decree) or show gratitude.

Help from Allah will come down to enable them achieve that and to make them steadfast in adhering to their religion, at the time of death, and in the grave.

Moreover, the one who does that which is enjoined upon him keeps training himself to adhere to the teachings of Islam until that becomes second nature to him, and it becomes something very dear to him. That will also help him to be steadfast in doing acts of worship and obedience.

- 3- ﴿And then We would indeed grant them an immense reward of Our own﴾ that is, in this world and in the hereafter, both spiritual and physical, as well as the everlasting delights of paradise, which no eye has ever seen, no ear has heard, and it has not crossed the mind of any human.
- 4- Guidance to the straight path: this is a general statement after having mentioned something specific, because of the virtue of guidance to the straight path, which includes knowledge of the truth, love thereof, giving it precedence and acting upon it. All happiness and success depends on that, so the one who is guided to the straight path has been helped to do all that is good and has been protected from every kind of evil.



﴿وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا ۚ﴾ (٦٩) ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عَلِيمًا ﴿٧٠﴾ (سورة النساء: ٦٩-٧٠)

- 4:69. Those who obey Allah and the Messenger are the ones who will be with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous; what excellent companions these are!
- 4:70. That grace is from Allah; and sufficient is Allah as Knower.<sup>11</sup>

That is, everyone – male or female, young or old – who obeys Allah and His Messenger (ﷺ), according to his situation and what is required of him, these ﴿are the ones who will be with those whom Allah has blessed﴾. This refers to the great blessing which leads to perfection, success and happiness

<sup>11</sup> As He knows who is deserving of reward and the extent thereof.

«of the Prophets» to whom Allah gave precedence by means of His revelation and by sending them as Messengers to His creation to call them to Allah (ﷻ).

«the strong and true in faith» – they are the ones who reached the highest level of belief in that which the Messengers brought; they recognised the truth and were certain of it, and they acted in accordance with it in word and deed, in attitude, and in calling others to Allah  
 «the martyrs» who fought in Allah's cause so that the word of Allah would be supreme, and were killed

«and the righteous» – those who were righteous both outwardly and inwardly, thus their deeds became righteous. Anyone who obeys Allah (ﷻ) will be with these people and one of their number

«what excellent companions these are!» And how excellent it will be to be with them in the gardens of bliss, and to have the joy of their company, in nearness to the Lord of the worlds.

«That grace» which they attain «is from Allah», for He is the One Who guided them to that, helped them to attain it, and granted them reward far greater than their deeds deserve

«and sufficient is Allah as Knower» – He knows the condition of His slaves and who among them is deserving of this great reward because of the righteous deeds that he did with all sincerity.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ اَنْفِرُوا جَمِيعًا ۖ وَإِنَّ مِنْكُمْ لَمَنْ لَّيَبْطُلَنَّ فَإِنْ أَصَابَكُمْ مُصِيبَةٌ قَالْ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ شَهِيدًا ۚ وَلَئِنْ أَصَابَكُمْ فَضْلٌ مِّنَ اللَّهِ لَيَقُولَنَّ كَأَن لَّمْ تَكُنْ بَيْنَكُمْ وَبَيْنَهُ مَوَدَّةٌ يَلْبِسَنِي كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزًا عَظِيمًا ۖ﴾ ﴿٧٩﴾ ﴿فَلْيَقْتَتِلْ فِي سَبِيلِ اللَّهِ﴾

الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ  
 أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا ﴿٧١﴾ (سورة النساء: ٧١-٧٤)

- 4:71. O you who believe! Take your precautions, then either go forth [on military expeditions] in small groups or go forth all together.
- 4:72. There is certainly among you he who would lag behind [and not join the expedition], then if calamity strikes you, he will say: Allah has blessed me in that I was not present with them.
- 4:73. And if some bounty comes to you from Allah, he will certainly say – as if there had never been any friendship between you and him: Would that I had been with them; I would have made great gains!
- 4:74. Let those fight in the cause of Allah who sell the life of this world for the hereafter. For the one who fights in the cause of Allah, whether he is slain or attains victory, soon We will grant him an immense reward.

Here Allah (ﷻ) instructs His believing slaves to take precautions against their disbelieving enemies. That includes using all means that will help them to fight them and ward off their attacks, such as: constructing fortifications and ditches; learning how to shoot and ride; learning other skills that will help to achieve that; learning all means of finding out about their comings and goings and their plans; and mobilising in Allah's cause.

Hence He says: ﴿then either go forth [on military expeditions] in small groups﴾ that is, separately, so that one company or battalion goes out and others stay behind ﴿or go forth all together﴾. All of that is to be determined according to what will best achieve the purpose, lead to the defeat of the enemy and support the Muslims and their religion. This is like the verse in which Allah (ﷻ) says:

﴿Make ready against them all that you can of [military] power...﴾  
(*al-Anfâl* 8: 60)

Then He speaks of those who are weak in faith and reluctant to engage in jihad: ﴿There is certainly among you﴾, O believers, ﴿he who would lag behind﴾ this refers to those who lack energy and motivation to engage in jihad in Allah's cause because of weakness, lethargy and cowardice. This is the correct interpretation.

It was also suggested that the Arabic wording of this phrase may mean that they cause others to lag behind; in other words, they discourage others from fighting. This refers to the hypocrites. However, the former view is more likely to be correct, for two reasons:

- 1- The phrase ﴿among you﴾; this is addressed to the believers.
- 2- In the following verse, Allah (ﷻ) says: ﴿as if there had never been any friendship between you and him﴾. Allah has severed any bond of friendship between the disbelievers, both polytheists and hypocrites, and the believers. Moreover, this reflects reality, because the believers fall into two groups: (i) those who are sincere in their faith, whose sincerity stemmed from strong belief and was proven in jihad; and (ii) those who were weak, who had entered Islam but their faith was weak and they were not strong enough to engage in jihad, as Allah (ﷻ) says elsewhere:

﴿The Bedouin say: We believe. Say: You have not [yet] believed. Rather you should say: We have submitted [in Islam], for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not detract from the reward of any of your deeds...﴾ (*al-Hujurât* 49: 14)

Then He mentions the aims of these people who are reluctant to join in jihad and what they care about most; their main aim is worldly interests and accumulation of wealth.

﴿then if calamity﴾ namely defeat and being slain, and the enemy gaining the upper hand in some situations, for reasons known only to Allah

﴿strikes you, he﴾ that is, the one who lags behind, ﴿will say: Allah has blessed me in that I was not present with them﴾. Because of their lack of reason and weakness of faith, they think that staying behind and not taking part in the jihad in which this calamity occurred is a blessing; they do not realise that the true blessing is being guided and helped to do this great act of obedience by means of which faith is strengthened, and the individual is saved from punishment and loss, attains great reward and earns the good pleasure of Allah, the Most Generous, the Bestower. As for lagging behind, even if it does bring a little ease, it will be followed by lengthy toil and great pain, and will lead to missing out on that which is attained by those who engage in jihad.

﴿And if some bounty comes to you from Allah﴾ that is, victory and booty

﴿he will certainly say – as if there had never been any friendship between you and him: Would that I had been with them; I would have made great gains!﴾ That is, he will wish that he had been present so that he could have gotten some of the booty; he has no other desire or aim apart from that. It is as if he was not one of you, O believers, and between you and him there is no friendship based on faith, the nature of which dictates that the believers should be united in all that is in their best interests and will ward off harm from them; they rejoice when their aims are attained, even if that happens at the hands of other brothers in faith, and they feel pain when that does not happen; they strive all together in any effort that is aimed at achieving their interests, both religious and worldly. But this one who wishes only for worldly gain does not have that spirit of faith.

By His kindness towards His slaves, Allah does not cut them off completely from His mercy and He does not close that door to them;

rather in the case of one who behaves in a manner that is not befitting, He calls him to make up for his shortcomings and mend his ways. Hence He instructed these people to be sincere and to go out and strive in His cause: ﴿Let those fight in the cause of Allah who sell the life of this world for the hereafter﴾. This is one of the opinions concerning the meaning of this verse, and it is the soundest opinion.

It was also suggested that what is meant is: let the believers whose faith is complete and sincere strive in the cause of Allah, namely ﴿those ... who sell the life of this world for the hereafter﴾ that is, they sell this world and turn away from it, seeking the hereafter instead.

These are the ones to whom these words are addressed, because they are the ones who have prepared themselves and are ready to strive in jihad against the enemy, because of the perfect faith which prompts them to do that.

As for those who lag behind, no one should worry about them, whether they go out or stay behind, because this is like the verse in which Allah says:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,<sup>12</sup> when it is recited to them, fall down on their faces in prostration.﴾ (*al-Isrā'* 17: 107)

﴿...If these people [the Makkans] disbelieve therein, then We have entrusted it to a people who do not disbelieve therein.﴾ (*al-An'ām* 6: 89)

﴿For the one who fights in the cause of Allah﴾, on condition that it is a type of jihad that is enjoined by Allah and His Messenger (ﷺ), and that the individual's intention is sincerely for the sake of Allah alone, seeking His Countenance,

﴿whether he is slain or attains victory, soon We will grant him an immense reward﴾ namely increased faith and religious commitment, booty, being highly spoken of, and the reward of those who strive in

<sup>12</sup> Namely the People of the Book (Jews and Christians).

jihad in Allah's cause that Allah has prepared for them in paradise, which no eye has seen, no ear has heard, nor has it crossed the mind of man.



﴿وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَل لَّنَا مِن لَّدُنكَ وَلِيًّا وَاجْعَل لَّنَا مِن لَّدُنكَ نَصِيرًا﴾ (سورة النساء: ٧٥)

4:75. And why should you not fight in the cause of Allah and for the oppressed men, women, and children who say: Our Lord! Bring us forth from this city, whose people are wrongdoers; give us by Your grace a protector and give us by Your grace a helper?

Here Allah encourages His believing slaves to fight in His cause and informs them that this is an individual obligation for them, and He criticises heavily those among them who refrain from doing that, as He says ﴿And why should you not fight in the cause of Allah﴾ at the time when the oppressed men, women and children, who have no means in their power and do not know where to go (*cf.* 4: 98), have suffered the greatest oppression from their enemies as a result.

So they (the oppressed believers) are calling upon Allah to bring them out of this city whose people are wronging themselves by disbelieving and ascribing partners to Allah, and they are wronging the believers by persecuting them, trying to bar them from the path of Allah, and preventing them from calling others to their religion and migrating. And they are calling upon Allah to give them a supporter and helper, to save them from this city whose people are wrongdoers. Because of this situation, their jihad is one of fighting and defending their families, children and relatives; it is not a jihad initiated by the



Muslims for the purpose of defeating the disbelievers. Even though there is great virtue in that, and the one who stays behind from that jihad is to be rebuked in the strongest terms, jihad that is aimed at saving the oppressed is greater in reward and is more beneficial, because it is warding off the enemy.



﴿الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الطَّاغُوتِ فَقَاتِلُوا  
أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا﴾ (سورة النساء: ٧٦)

4:76. Those who believe fight in the cause of Allah, and those who disbelieve fight in the cause of *ṭāghoot*.<sup>13</sup> So fight against the allies of Shayṭān; feeble indeed is the scheming of Shayṭān.

Here Allah tells us that the believers fight in His cause, ﴿and those who disbelieve fight in the cause of *ṭāghoot*﴾ that is, the Shayṭān. We learn a number of lessons from this:

- The individual's participation in jihad is commensurate with his level of faith in Allah, sincerity and commitment. Jihad in Allah's cause is one of the signs, requirements and results of faith, just as fighting in the cause of *ṭāghoot* is one of the branches and results of disbelief.
- The one who fights in Allah's cause is expected to show patience and perseverance to a degree that others do not have. If the supporters of Shayṭān can persevere with patience and fight, even though they follow falsehood, then it is more appropriate that the people of truth should do that, as Allah (ﷻ) says: ﴿If you are suffering hardships, they are also suffering hardships;

<sup>13</sup> In this context, *ṭāghoot* refers to Shayṭān.

but you hope for something from Allah that they cannot hope for» (4: 104).

- The one who fights in Allah's cause is relying on a strong foundation, for he has truth on his side and he puts his trust in Allah. The one who is in a position of power and has a strong support is expected to persevere with patience and energy in a manner that is not expected of one who fights to defend falsehood that has no basis in reality and for which no good outcome can be expected. Hence Allah says: «So fight against the allies of Shayṭān; feeble indeed is the scheming of Shayṭān».

The word translated here as «scheming» refers to using hidden ways to harm the enemy. But no matter how far the scheming of the Shayṭān may go, it is ultimately weak, as it cannot stand up to anything of the truth or to the support of Allah for His believing slaves.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ إِذَا فَرِيقٌ مِنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللَّهِ أَوْ أَشَدَّ خَشْيَةً وَقَالُوا رَبَّنَا لِمَ كُتِبَ عَلَيْنَا الْقِتَالُ لَوْلَا أَخَّرْتَنَا إِلَى أَجَلٍ قَرِيبٍ قُلْ مَتَى الدُّنْيَا قَلِيلٌ وَالْآخِرَةُ خَيْرٌ لِمَنِ اتَّقَى وَلَا يُظْلَمُونَ فَتِيلًا ﴿٧٧﴾ أَيْنَمَا تَكُونُوا يُدْرِكَكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ...﴾ (سورة

(النساء: ٧٧-٧٨)

- 4:77. Have you not seen those to whom it was said: Restrain your hands [from fighting], establish regular prayer and give zakāh? But then when fighting was ordained for them, some of them feared men as much as they feared Allah or even more. They said: Our Lord! Why have You ordained fighting for us? Could You not have given us a brief respite? Say: The enjoyment of this world is short-lived; the hereafter will be better for one who

fears Allah. You will never be wronged even by as much as the thread in the groove of a date stone.

4:78. Wherever you are, death will overtake you, even if you are in fortified towers!...

When the Muslims were in Makkah, they were instructed to pray and give zakâh in the sense of helping the poor, not the well-known zakâh that becomes due when a minimum threshold of wealth is reached and its conditions are met; that zakâh was not enjoined until after they migrated to Madinah. Also, they were not instructed to fight in jihâd against their enemies, for a number of reasons:

- By His wisdom, Allah (ﷻ) prescribed laws and acts of worship for His slaves in a way that would not be difficult for them; so He started with the most important then the next most important, and the easiest then the next easiest.
- If He had enjoined them to fight when they were few in number and lacking resources, whilst their enemies were numerous, that would have led to the destruction of Islam. Therefore the greatest interest of Islam was given precedence over lesser interests; and there were others reasons.

Some of the believers wished that fighting would be enjoined upon them at that stage, but it was not appropriate at that time. Rather what was appropriate was to do what they were instructed to do at that time, such as affirming the oneness of Allah, praying, giving charity and so on, as Allah (ﷻ) said: ﴿But if they did what they were instructed to do, it would indeed be better for them, and would increase them in steadfastness﴾ (4: 66).

Then when they migrated to Madinah and Islam grew stronger, fighting was prescribed for them at the appropriate time.

Some of those who had wanted to hasten the matter of fighting before that said, out of fear of the people and weakness: ﴿Our Lord! Why have You ordained fighting for us?﴾. This was an expression

of their resentment towards the ruling of jihad and their objection to Allah. It is as if they should have done the opposite of that, namely submitting to the command of Allah and showing patience in heeding His commands. But (when it was prescribed) they did the opposite of what was required of them and said: «Could You not have given us a brief respite?». That is, why was the command to fight not delayed until some other time? This is the attitude of many people who are not mature in their way of thinking and tend to be hasty, but are most likely not to be able to show patience when the time comes and are unable to shoulder responsibility; rather they are lacking in patience.

Then Allah admonishes them not to adopt such an attitude which leads to them staying behind and not joining the fight: «Say: The enjoyment of this world is short-lived; the hereafter will be better for one who fears Allah» that is, the time for enjoying pleasure and ease in this world is short; putting up with some difficulty in doing acts of worship and obedience to Allah for a short time is something that is easy to do, because if you know that the difficulty you are facing will not last for long, that makes it easier to bear. So how about if you compare this world and the hereafter? For the hereafter is better than this world in and of itself, and with regard to its pleasures and how long it will endure.

In and of itself, it is as the Prophet (ﷺ) said in the sound hadith: «A space the size of a whip in paradise is better than this world and everything in it.» (Bukhari and Muslim)

In and of itself, it is pure and free of any annoyance. Whatever pleasure of any kind that may cross one's mind, the pleasure of paradise is superior to it, as Allah (ﷻ) says:

«No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.» (as-Sajdah 32: 17)

And Allah said on the lips of His Prophet (ﷺ):

«I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.» (Bukhari and Muslim)

As for the pleasures of this world, they are mixed with all kinds of annoyances and troubles which, if you compare the pleasures of this world with what accompanies them of pain, worry and distress, you will find that the distress outweighs the pleasure.

With regard to time, this world will come to an end and man's lifespan – in comparison to this world – is very short. But the hereafter is eternal bliss in which its people will abide forever. If the wise person thinks about these two realms and envisages them properly, he will realise which should take precedence, and which he should seek and strive for. Hence Allah says: «the hereafter will be better for one who fears Allah» that is, one who avoids ascribing partners to Him and all other prohibited actions.

«You will never be wronged even by as much as the thread in the groove of a date stone» that is, what you did of striving for the hereafter you will find complete, with nothing missing from it.

Then Allah tells us that erring on the side of caution will not save you from what He has decreed, and that staying behind will not ward off any harm (that is decreed):

«Wherever you are, death will overtake you» that is, at any time and in any place

«even if you are in fortified towers» that is, strong fortresses and high places.

All of this is to encourage striving in jihad in Allah's cause, sometimes by highlighting its virtues and reward, sometimes by warning about the punishment for not doing it, sometimes by pointing out that those who stayed behind will not benefit from doing so, and sometimes by making it easy to do it.



﴿... وَإِنْ تُصِبْهُمْ حَسَنَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِ اللَّهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَقُولُوا هَذِهِ مِنْ عِنْدِكَ قُلْ كُلٌّ مِنْ عِنْدِ اللَّهِ ۚ فَمَالِ هَؤُلَاءِ الْقَوْمِ لَا يَكَادُونَ يَفْقَهُونَ حَدِيثًا ﴾ (٧٨) مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا

﴿٧٨﴾ (سورة النساء: ٧٨-٧٩)

- 4:78. ... If some good befalls them, they say: This is from Allah; but if misfortune befalls them, they say: This is from you [O Muhammad]. Say: All things are from Allah. But what is the matter with these people, that they can hardly understand a word?
- 4:79. Whatever good befalls you is from Allah; but whatever misfortune befalls you is from yourself. We have sent you [O Muhammad] to humankind as a Messenger. And sufficient is Allah as a witness.

Here Allah tells us about those who do not know, those who turn away from what the Messengers brought and oppose them: if something good comes to them, such as a good harvest, abundant wealth, many offspring and good health, they say: «This is from Allah». But if something bad befalls them, such as drought, poverty, sickness, or the death of their children and loved ones, they say: «This is from you [O Muhammad]» that is, because of that which you have brought us, O Muhammad (ﷺ).

They regarded the Messenger of Allah (ﷺ) as 'inauspicious' or an 'evil omen', just as others of their ilk did with the previous Messengers of Allah. Allah tells us that the people of Pharaoh said to Moosâ:

﴿Whenever good fortune came their way, they said: This is our due. But when bad fortune befell them, they ascribed it to the evil auspices of Moosâ and those who were with him...﴾ (al-A'râf 7: 131)

The people of Şâlih said:

﴿... We regard you and those who are with you as an evil omen...﴾ (an-Naml 27: 47)

The people mentioned in Soorat Yâ Seen said to their Messengers:

﴿... We regard you as an evil omen. If you do not desist, we will surely stone you...﴾ (Yâ Seen 36: 18)

Because they shared a common disbelief, their words and deeds were similar. All those who attributed the occurrence of bad things or the disappearance of good things to that which the Messengers brought, or part of it, were included in this stern rebuke.

In response to them, Allah said: ﴿Say: All things﴾ both good and bad, ﴿are from Allah﴾ that is, they happen by His will and decree, and His power of creation.

﴿But what is the matter with these people﴾ that is those who uttered these false words

﴿that they can hardly understand a word?﴾ That is, they do not understand anything at all and they do not even come close to understanding it, or they only have a little understanding of it.

Whatever the case, this is a criticism and a rebuke addressed to them for their failure to understand what Allah and His Messenger say. That is because of their disbelief and turning away. This is implicit praise for the one who does understand what Allah and His Messenger say, and it is encouragement to do so and to look for means that will help to achieve that, such as focusing on their words and pondering them, and taking measures to understand them. If they had understood what Allah said, they would have realised that both good and bad, good deeds and bad deeds, all come about by the will and decree of Allah, and no one is excluded from that; the Messengers are not the

cause of anything bad and neither is the message they brought, because they were sent for the good of people in this world and the hereafter, and for the good of their religious commitment.

﴿Whatever good befalls you﴾ in terms of both spiritual and worldly interests

﴿is from Allah﴾ it is He Who blesses with it and makes means of attaining it easy.

﴿but whatever misfortune befalls you﴾ in terms of both spiritual and worldly interests

﴿is from yourself﴾ that is, because of your sins and what you have earned, but what Allah forgives is far greater.

Allah (ﷻ) has opened the gates of kindness to His slaves, and He has commanded them to implement the means that will lead to His bounty and grace. He informs them that sins form an impediment to His grace, so if a person commits sins, he has no one to blame but himself, because he is preventing himself from attaining the bounty and grace of Allah.

Then Allah tells us of the universal nature of the message of His Messenger Muhammad (ﷺ):

﴿We have sent you [O Muhammad] to humankind as a Messenger. And sufficient is Allah as a witness﴾ that you are indeed the Messenger of Allah (ﷻ), because of what He has given you of His support, powerful miracles and clear proof. This is the greatest testimony of all, as Allah (ﷻ) says elsewhere:

﴿Say: Whose testimony carries the most weight? Say: It is Allah's; He is witness between me and you...﴾ (*al-An'âm* 6: 19)

Thus we realise that Allah (ﷻ) is perfect in knowledge, perfect in power, and great in wisdom; Allah supported His Messenger (ﷺ) and granted him great victories, by virtue of which we may be certain that he is the Messenger of Allah (ﷻ).





﴿مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ ۖ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا ۚ﴾  
 ﴿٨٠﴾ وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَزُوا مِنْ عِنْدِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ  
 وَاللَّهُ يَكْتُبُ مَا يُنِيسُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٨١﴾ (سورة

النساء: ٨٠-٨١)

- 4:80. Whoever obeys the Messenger has obeyed Allah. But if any turn away, We have not sent you to be their keeper.
- 4:81. They profess obedience, but as soon as they leave you, some of them plot in secret something other than what you advocate. Allah records all their plots, so ignore them, and put your trust in Allah. And sufficient is Allah as a disposer of affairs.

That is, everyone who obeys the Messenger of Allah (ﷺ) with regard to what he enjoins and what he prohibits «has obeyed Allah», because the Messenger (ﷺ) does not enjoin anything or forbid anything except in accordance with the commands, laws, inspiration and Revelation of Allah. This proves that the Messenger (ﷺ) is infallible, because Allah has enjoined obedience to him in all cases; were it not that he is infallible in all that he conveys from Allah, Allah would not have enjoined us to obey him in all cases and praised him for that.

This is one of the rights that are shared by Allah and His Messenger (ﷺ). There are three types of rights: rights of Allah (ﷻ) alone, which are not shared with any of His creation, namely worshipping Allah alone, turning to Him alone, and so on; rights which belong exclusively to the Messenger (ﷺ), such as respecting him, honouring him and helping him; and rights that are shared by both, such as believing in Allah and His Messenger (ﷺ), loving them both and obeying them both, as Allah mentioned in the verse:

﴿So that you [O people] may believe in Allah and His Messenger, and support and honour him, and glorify Allah morning and afternoon.﴾  
(*al-Fath* 48: 9)

So whoever obeys the Messenger (ﷺ) has obeyed Allah, and he will have the reward that results from obedience to Allah.

﴿But if any turn away﴾ from obedience to Allah and His Messenger (ﷺ), he harms only himself and he does not harm Allah in the slightest  
﴿We have not sent you to be their keeper﴾ that is, to record their deeds and condition; rather We have sent you to convey, explain and give sincere advice. You have done what was required of you and your reward is due from Allah, whether they are guided or not, as Allah (ﷻ) says:

﴿So admonish [O Muhammad], for you are but sent to admonish; you have no power over them.﴾ (*al-Ghāshiyah* 88: 21-22)

It is essential that obedience to Allah and His Messenger (ﷺ) be both outward and inward, in the presence of the Prophet (ﷺ) and otherwise. If anyone makes an outward show of obedience and commitment in his presence, then when he is on his own or with others of his ilk, he fails to be obedient and does the opposite, then the outward obedience that he shows is of no benefit whatsoever, and he is more like those of whom Allah says: ﴿They profess obedience﴾ that is, they make an outward display of obedience when they are with you (O Prophet ﷺ),

﴿but as soon as they leave you﴾ that is, depart and go somewhere where no one can see them,

﴿some of them plot in secret something other than what you advocate﴾ that is, they plan in secret something contrary to obedience to you; in that case it can be nothing other than disobedience and sin.

﴿some of them plot in secret something other than what you advocate﴾ – these words indicate that what they have decided to do is something other than obedience, because they are planning in secret to do something that they have already decided upon.

Then Allah issues a warning to those who do that: «Allah records all their plots» that is, He is recording it against them and He will requite them for it in full. This is a warning to them.

Then He instructs His Messenger (ﷺ) to respond by ignoring them and not to rebuke them, for they will not harm him in the slightest if he puts his trust in Allah and seeks His help in supporting His religion and establishing His laws. Hence He says: «so ignore them, and put your trust in Allah. And sufficient is Allah as a disposer of affairs».



﴿ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ ۚ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴾

(سورة النساء: ٨٢)

- 4:82. Will they not then ponder on the Qur'an? If it had been from anyone other than Allah, they would surely have found therein many contradictions.

Here Allah enjoins pondering His Book, which means contemplating the meaning and studying its principles and lessons intensely, along with whatever helps to achieve that aim. Pondering the Book of Allah is the key to knowledge, and all that is good and all types of knowledge may be found therein. By doing that, faith will increase and become deeply rooted in the heart.

For the Qur'an teaches us about the Lord whom we worship, and His attributes of perfection, and that He is to be declared above all shortcomings. It sets out for us the route that leads to Him and describes the characteristics of the people who follow it, and what they will attain when they come to Him. It informs us of our real enemy and tells us of the path that will lead to punishment, and describes the characteristics of the people who follow it and how they will be dealt with when there is a reason for which they should be punished.

The more we ponder the Book, the more we will increase in knowledge, good deeds and insight. Hence Allah has enjoined and encouraged doing so, and He tells us that this is the purpose for which the Qur'an was revealed, as He says elsewhere:

﴿This is a blessed Book that We have sent down to you, so that they may ponder its verses, and so that people of understanding may pay heed.﴾ (Sād 38: 29)

– and:

﴿Will they not then ponder on the Qur'an, or are there locks on their hearts?﴾ (Muhammad 47: 24)

One of the benefits of pondering over the Book of Allah is that it causes the individual to become certain in faith and knowledge that it is the words of Allah, because parts of it confirm other parts, and its parts are in harmony with one another. Hence you will see rulings, stories and narratives repeated in several places in the Qur'an, all of them in harmony, confirming one another and not contradicting one another. Thus it is known that the Qur'an is perfect and that it comes from One Whose knowledge encompasses all things. Hence Allah (ﷻ) says: ﴿If it had been from anyone other than Allah, they would surely have found therein many contradictions﴾ that is, because it comes from Allah, there are no contradictions in it at all.



﴿وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوِ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولَى الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا﴾ (سورة النساء: ٨٣)

- 4:83. When they hear any news, whether it is of a reassuring or disquieting nature, they make it known to all and sundry, whereas if they referred it to the Messenger and those in authority among

them, those who sought news could learn it from them. Were it not for the grace and mercy of Allah towards you, all but a few of you would have followed Shayṭān.

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Here Allah chides His slaves for doing something that is not befitting, and teaches them that when news comes to them of any important matter and any matter that affects the public interest and has to do with reassurance and the joy of the believers, or some disquieting matter that may signal bad news, they must verify it and not hasten to spread that news. Rather they must refer to the Messenger (ﷺ) and to the people in authority, people of wisdom, knowledge, sincerity, reason and maturity, who know about things and what is and is not in the public interest.

Then if it is determined that there is some interest to be served by broadcasting the news, and that it will encourage the believers and make them happy, or it will alert the Muslims to some plot of their enemies, in that case they may go ahead and broadcast the news. But if they determine that there is no interest to be served, or that there is some slight interest but the harm it will cause outweighs that interest, then they should not broadcast it. Hence Allah says: ﴿those who sought news could learn it from them﴾ that is, because they will be learning it from those who have examined the matter on the basis of their mature thinking and knowledge.

This points to a basic principle of manners and attitude, which is that if there is to be a discussion concerning any matter, it should be referred to those who are qualified to discuss it, and no one should try to pre-empt them, because this is more likely to develop the right understanding of the issue and to lead to sound decision-making and avoidance of error. It also indicates that it is not allowed to be hasty in spreading news as soon as it is heard; rather what is enjoined is to think about it and see whether it is beneficial, in which case one may go ahead and broadcast it, otherwise one should refrain from doing so.

Then Allah says: «Were it not for the grace and mercy of Allah towards you» that is, in guiding you, and teaching you proper etiquette, and teaching you that which you did not know, «all but a few of you would have followed Shaytân» because man by nature is prone to wrongdoing and ignorance, and his own self only prompts him to do evil. But if he turns to his Lord, seeks His protection and strives hard in doing so, his Lord will be kind to him, guide him to all that is good and protect him from the accursed Shaytân.



﴿فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسَكَ وَحَرِّضِ الْمُؤْمِنِينَ عَسَى اللَّهُ أَنْ يَكْفِ بِأَسْ  
الَّذِينَ كَفَرُوا وَاللَّهُ أَشَدُّ بِأَسْوَأَشَدَّ تَنْكِيلًا﴾ (سورة النساء: ٨٤)

4:84. So fight [O Muhammad] in Allah's cause; you are accountable only for yourself. But urge the believers [to fight]. It may be that Allah will curb the might of those who disbelieve; for Allah is strongest in might and severest in punishment.

This is the best state that a person can be in, when he strives to make himself comply with the commands of Allah concerning jihad and otherwise, and to urge others to do likewise. A person may not be able to achieve one or both of these things, hence Allah says to His Messenger (ﷺ): «So fight [O Muhammad] in Allah's cause; you are accountable only for yourself» that is, you have no power over anyone else, so you will never be held accountable for the deeds of anyone else.

«But urge the believers» to fight. This includes everything that encourages the believers to be active and strengthens their resolve, by highlighting their strength and telling them that the enemy is weak and bound to fail, as well as reminding them of what Allah has prepared of reward for those who fight, and the punishment incurred by those

who lag behind. All of these matters and others are part of encouraging the believers to fight.

﴿It may be that Allah will curb the might of those who disbelieve﴾ that is, by means of your fighting them in Allah's cause and urging one another to do so.

﴿for Allah is strongest in might﴾ that is, in power and strength and severest in punishment of the sinner; He punishes the sinner himself so that he will be a lesson for others. If He had so willed, He could have defeated the disbelievers by his might and power, and not left a trace of them. But by His wisdom He tests some of His slaves by means of others, so that the principle of jihad will be established and beneficial faith will flourish thereby, that faith which is based on choice, not that which is based on coercion and force, which is of no benefit at all.



﴿مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُّقِيمًا﴾ (سورة النساء: ٨٥)

- 4:85. Whoever mediates in a good cause will have a share in the reward thereof, but whoever mediates in a bad cause will have a share in the burden of sin thereof. And Allah has control over all things.

What is meant by mediation here is helping in some matter. Whoever joins another person and they both strive in some good cause – which includes mediating for the oppressed with the one who is oppressing them – will have a share in the reward thereof, according to his efforts, striving and results, without that detracting anything from the reward of the one who initiated the matter or took it upon himself. But whoever helps someone else in doing evil will have a

burden of sin commensurate with what he did and helped with. This offers a great deal of encouragement to cooperate in righteousness and piety, and it is a stern warning against cooperating in sin and transgression. This is affirmed by the words of Allah: ﴿And Allah has control over all things﴾ that is, He is a witness Who is always watching, taking careful account of these deeds and He will requite each person as he deserves.



﴿وَإِذَا حُيِّتُمْ بِنَحِيَةٍ فَحِوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا﴾

(سورة النساء: ٨٦)

- 4:86. When you are given a greeting, respond with a better greeting, or [at least] with the like thereof. Verily, Allah takes careful account of all things.

The greeting is that which is spoken by one of the two who meet one another, by way of honouring and praying for the other, along with what accompanies that of smiles and so on.

The best and most sublime of greetings is that which is taught by Islam of initiating and returning the greeting of *salâm*. Allah (ﷻ) instructs the believers that when they are greeted in any manner, they should give a response that is better than it in terms of wording, smiles and so on. What we may understand from this is that it is not allowed to refrain from returning the greeting altogether or to return it with something less than it.

From this verse we learn that initiating the greeting of *salâm* is encouraged on the basis of two things:

- 1- Allah instructs us to respond to the greeting with something better than it or (at least) equal to it. This implies that initiating the greeting is required according to Islamic teaching.



- 2- The fact that it refers to something better indicates that participating in giving then returning the greeting is a good thing.

However there is an exception to the general meaning of the verse, which is when someone greets another in a situation where it is not enjoined to return the greeting, such as if that person is busy reading Qur'an, listening to a *khutbah*, praying, and the like; in that case he is not required to respond to the greeting. A similar exception is made in the case of one whom the Lawgiver has instructed us to shun and not greet, namely the repentant sinner who may be deterred by shunning. He is to be shunned and not greeted, and his greeting is not to be returned, because doing so would undermine the general interest that may be achieved by shunning him.

Returning the greeting includes every greeting that is customary among the people and is not forbidden according to Islamic teachings; we are enjoined to return such greetings with a greeting that is equal to or better than it.

Then Allah (ﷻ) issues promises and warnings connected to doing good deeds or bad deeds respectively, as He says: ﴿Verily, Allah takes careful account of all things﴾, so He records all people's deeds, both good and bad, small and great, then He will requite them as dictated by His grace, justice and rulings.



﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ لِيَجْمَعَ بَيْنَكُمْ إِلَى يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ وَمَنْ أَصْدَقُ مِنَ اللَّهِ

حَدِيثًا ﴿٨٧﴾ (سورة النساء: ٨٧)

- 4:87. Allah: there is no god but He. He will surely gather you all together on the Day of Resurrection, of which there is no doubt. Who is truer in word than Allah?

Here Allah (ﷻ) tells us that He is One and that there is no god or object of worship except Him, because He is perfect in His essence and attributes, and because the power of creation and control is exclusively His, and all blessings, both apparent and hidden, come from Him alone.

This requires that one should worship Him and to draw near to Him by means of all kinds of servitude to Him, because He alone is deserving of that and He is the One Who will requite His slaves for what they do or do not do of submitting themselves to Him. Hence He swore that this requital will indeed come to pass, and on the Day of Resurrection, as He says: ﴿He will surely gather you all together﴾ that is, the first of you and the last of you, in one place.

﴿on the Day of Resurrection, of which there is no doubt﴾ that is, there is no doubt concerning it whatsoever, on the basis of both rational and textual evidence. Rational evidence is found in what we witness of the revival of the earth after it was dead, and from the initial creation of the universe, and its recreation will be easier. In terms of wisdom, Allah definitely did not create anything in vain, for no reason, merely to live and then die. As for textual evidence, it is the fact that the Most Truthful One tells us of that, and indeed swears to it. Hence He says: ﴿Who is truer in word than Allah?﴾

Similarly, He instructed His Messenger (ﷺ) to swear to that in more than one place in the Qur'an, as in the verse in which He says: ﴿Those who disbelieve claim that that they will never be resurrected. Say: Yes indeed, by my Lord, you will surely be resurrected, then you will surely be informed of all that you have done. And that is easy for Allah.﴾ (at-Taghâbun 64: 7)

﴿Who is truer in word than Allah?﴾ – Here Allah tells us that His word is of the highest level of truth. Anything that is said concerning belief, knowledge and deeds that is contrary to what Allah has told

us is false, because it goes against the true and certain text, hence it cannot be true.



﴿ فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكَّهُمْ بِمَا كَسَبُوا أَن يَرِيدُونَ أَن تَهْدُوا مَنَ أَضَلَّ اللَّهُ وَمَن يُضِلِلِ اللَّهُ فَلَن تَجِدَ لَهُ سَبِيلًا ﴾ ﴿٨٨﴾ وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يَهَاجِرُوا فِي سَبِيلِ اللَّهِ فَإِن تَوَلَّوْا فُخِّدُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَلَا تَتَّخِذُوا مِنْهُمْ وَلِيًّا وَلَا نَصِيرًا ﴾ ﴿٨٩﴾ إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءَوكُم حَصَرْتُمْ صُدُّوهُمْ أَنَّ يَقْتُلُوكُمْ أَوْ يَقْتُلُوكُمْ قَوْمُهُمْ وَلَوْ شَاءَ اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَتْلُوكُمْ فَإِنِ اعْتَرَلُوكُمْ فَلَمْ يُقْتِلُوكُمْ وَأَلْقَوْا إِلَيْكُمُ السَّلَامَ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ﴾ ﴿٩٠﴾ سَتَجِدُونَ ءَاخِرِينَ يَرِيدُونَ أَن يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ كُلٌّ مَا رَدُّوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِن لَّمْ يَعتَرِلُوكُمْ وَيَلْقُوا إِلَيْكُمُ السَّلَامَ وَيَكْفُوا أَيْدِيَهُمْ فُخِّدُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ تَقِفْتُمُوهُمْ وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُّبِينًا ﴾ ﴿٩١﴾ (سورة النساء: ٨٨-٩١)

- 4:88. What is the matter with you, that you are divided into two parties regarding the hypocrites, when Allah has cast them back [to disbelief] on account of their misdeeds? Do you seek to guide those whom Allah has caused to go astray? For those whom Allah has caused to go astray, you will never find a way [to guide them].
- 4:89. They wish that you would disbelieve as they have disbelieved, so that you will be all alike. Therefore do not take any of them as allies [or friends] until they migrate for the sake of Allah. But if they turn away [from Islam], seize them and slay them wherever you find them; and take neither protectors nor helpers from among them.

- 4:90. Except those who join a people between whom and you there is a treaty [of peace], or come to you with their hearts feeling discomfort at the prospect of fighting either you or their own people. If Allah had willed, He could have given them resolve and they would have fought you. Therefore if they let you be and do not fight you, and offer you peace, then Allah has not granted you any reason [to fight] against them.
- 4:91. Others you will find who want to be safe from you and safe from their own people, but whenever they are faced anew with temptation to evil, plunge into it headlong. Therefore if they do not let you be and do not offer you peace, and do not restrain their hands [from fighting you], then seize them and slay them wherever you encounter them, for Allah has given you a clear reason [to fight] against them.

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What is meant by the hypocrites mentioned in these verses is the hypocrites who appeared outwardly to be Muslims but did not migrate, in addition to being disbelievers. Some confusion about their situation had arisen among the Companions (رضي الله عنهم): some of them felt uneasy about fighting them and severing ties with them because of what they showed of apparent faith, whilst others were aware of their true nature on the basis of their deeds, thus they deemed them disbelievers.

Hence Allah (ﷻ) told them that they should not be confused about them or have any doubt; rather their situation was quite clear and there was nothing confusing about it. They were hypocrites who had repeatedly shown their disbelief and – in addition to their disbelief – they wish that you would disbelieve and become like them. Once you understand that this is how they are, ﴿Therefore do not take any of them as allies [or friends]﴾. This requires that you should not love them, because alliances and friendships can only stem from love.

It also requires that you should hate them and regard them as enemies, because the prohibition on anything is a command to do the opposite. This command was something temporary, until they

migrated; if they migrated, they were to be treated like all other Muslims, as the Prophet (ﷺ) applied the rulings of Islam to everyone who had been with him and migrated with him, whether they were truly believers or only making an outward show of faith.

But if they did not migrate and they refused to do so, ﴿seize them and slay them wherever you find them﴾ that is, at any time, in any place. This is part of the evidence which indicates that the prohibition on fighting during the sacred months had been abrogated, as is the view of the majority of scholars. Those who disagree say that these are general texts and are to be interpreted as being subject to the prohibition on fighting during the sacred months.

Then Allah made an exception from fighting the hypocrites, in the case of three groups, two of whom he was instructed to leave alone, and that instruction was confirmed.

The first group was those who joined a people with whom the Muslims had a treaty according to which they would not fight them. Those who joined that group would come under the same ruling as them and thus their lives and property would be protected.

The second group was people whose ﴿hearts [felt] discomfort at the prospect of fighting either you or their own people﴾ that is, they remain as they were and cannot let themselves fight you or fight their own people; they want to refrain from fighting both groups. Allah commanded (the Muslims) not to fight these people either, and He explained the wisdom behind that: ﴿If Allah had willed, He could have given them resolve and they would have fought you﴾. So there were three possibilities: either they would be with you and fight your enemies, which was not possible in the case of these people, so there remained only the possibility of fighting you alongside their own people or not fighting either side, which is the lesser of two evils as far as you are concerned, for Allah could have given them that resolve to fight against you. So you should accept this blessing and praise your Lord Who restrained them from fighting you when they could

have done so. Therefore if these people ﴿let you be and do not fight you, and offer you peace, then Allah has not granted you any reason [to fight] against them﴾.

The third group is people who care only for their own interests and they have no respect for you. These are the ones of whom Allah says: ﴿Others﴾ among these hypocrites ﴿you will find who want to be safe from you﴾ because they are afraid of you ﴿and safe from their own people, but whenever they are faced anew with temptation to evil, plunge into it headlong﴾ that is, they are still persisting in their disbelief and hypocrisy.

So whenever anything happens to them of turmoil and trouble, it blinds them and causes them to rush headlong into trouble, increasing their disbelief and hypocrisy. These people appear outwardly to be like the second group, but in fact they are different from them, because the second group refrains from fighting the believers out of respect towards them, not out of fear for themselves. But this group refrains from fighting them out of fear, not out of respect; rather if they had the opportunity to fight the believers, they would be ready to make the most of it. If they do not show any sign of wanting to refrain from fighting, then they should be fought. Hence Allah says: ﴿Therefore if they do not let you be and do not offer you peace, and do not restrain their hands [from fighting you], then seize them and slay them wherever you encounter them, for Allah has given you a clear reason [to fight] against them﴾ that is: He has given you clear proof that they are transgressing against you and are not seeking peace, so they have no one to blame but themselves.



﴿وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَّةٌ مُسْلَمَةٌ إِلَى أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانِ مِنْ

قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُّؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ  
 بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ  
 مُّؤْمِنَةٍ فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ  
 اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٢﴾ (سورة النساء: ٩٢)

- 4:92. Never should a believer kill a believer, unless it be by mistake. Whoever kills a believer by mistake must free a believing slave and pay blood money to the deceased's family, unless they forgo it as an act of charity. If the deceased belonged to a people at war with you, and he was a believer, then the freeing of a believing slave [is enough]. If he belonged to a people between whom and you there is a treaty [of peace], then the blood money should be paid to his family and a believing slave be freed. Anyone who lacks the means to do this must fast for two consecutive months by way of repentance to Allah. Allah is All-Knowing, Most Wise.

The wording of the original Arabic indicates that this should never happen; that is, it could not happen and it is not possible that a believer could kill another believer deliberately. This tells us that this prohibition is very serious and that this action is diametrically opposed to faith. Indeed, such a thing can only be done by a disbeliever or an evil doer whose faith is sorely lacking and for whom there is the fear of something even worse than that (namely losing his faith altogether).

True faith prevents the believer from killing his brother with whom Allah has ordained the brotherhood of faith, which involves loving him, taking him as a close friend and ally, and protecting his brother from any harm; what harm could be greater than killing? This is confirmed by the words of the Prophet (ﷺ):

«Do not go back to being disbelievers after I am gone, striking one another's necks.» (Bukhari and Muslim)

Thus it is known that killing is an act of disbelief and is the gravest of major sins after ascribing partners to Allah.

Because the words «Never should a believer kill a believer» are general in meaning and include all situations, and because killing should not be committed by a believer against his brother under any circumstances, Allah (ﷻ) makes an exception in the case of killing by mistake:

«unless it be by mistake» – the one who made a mistake and did not intend to kill is not a sinner and has not transgressed the limits set by Allah. But because he has done a terrible deed which is enough to make the act abhorrent even though he did not intend to do it, Allah (ﷻ) has ordained that he must offer expiation and pay the diyah (blood money), as He says:

«Whoever kills a believer by mistake», whether the killer was male or female, free or slave, young or old, of sound mind or insane, Muslim or disbeliever – this may be understood from the word 'man' (translated here as «Whoever»), which is general in meaning. And that applies whether the person killed was male or female, young or old, as may be understood. The killer must «free a believing slave» as expiation for his act, from his own wealth. The slave may be young or old, male or female, healthy or otherwise, according to the view of some of the scholars.

However wisdom dictates that it should not be valid to free a slave who has a physical defect as expiation, because the purpose behind freeing the slave is to benefit the freed slave and put him in control of his own affairs. If he will lose out by being manumitted, and remaining a slave is more beneficial for him, then it is not valid to free him as expiation. Moreover the words «free a slave» may imply that he should be physically sound, because freeing him is for his own benefit, as he will no longer be working for the benefit of someone else. But if he is unable to do beneficial work because of



his physical problems, then there is no point in freeing him. Think about it and it will become clear.

With regard to the *diyah* (blood money), it must be paid by the '*âqilah* (male relatives on the father's side) of the killer in cases of accidental killing and quasi-intentional killing.

«to the deceased's family» as consolation to them. What is meant by his family here is his heirs, because the heirs inherit what the deceased has left behind, and the blood money is included in what he has left behind. There are many details concerning the blood money, which are discussed in the books of *fiqh*.

«unless they forgo it as an act of charity» that is, unless the heirs of the deceased give charity by letting the killer off, in which case the blood money is waived. This is encouragement to them to pardon the killer, because Allah describes that as charity, and charity is required at all times.

«If the deceased belonged to a people at war with you» that is, disbelievers who are in a state of war against you

«and he was a believer, then the freeing of a believing slave [is enough]» and you do not have to pay blood money to his family, and there is no consideration of their lives and property (because they are at war with the Muslims).

«If he» that is, the victim «belonged to a people between whom and you there is a treaty [of peace], then the blood money should be paid to his family and a believing slave be freed». That is out of consideration for his family, because they come under the treaty.

«Anyone who lacks the means to do this» that is, he does not own a slave or have sufficient funds to purchase one, because he is going through financial hardship and does not have any wealth surplus to his maintenance and basic needs from which to ransom a slave

«must fast for two consecutive months» that is, he cannot break the fast during this period without an excuse; if he breaks the fast because

he does have an excuse, then that does not affect the continuity of his fasting, as in the case of sickness, menses and the like. But if he breaks the fast without an excuse, that does interrupt the continuity of his fasting, and he must start fasting all over again.

﴿by way of repentance to Allah﴾ that is, as expiation that Allah has enjoined upon the killer as a way of seeking forgiveness that He has ordained for His slaves, out of mercy towards them, and as a means of expiating for what may have happened of shortcomings and carelessness on their parts, as often happens in the case of accidental killing.

﴿Allah is All-Knowing, Most Wise﴾ that is, His knowledge is complete and His wisdom is perfect; nothing the size of a speck of dust, or anything smaller or greater than that, is hidden from Him on earth or in heaven, at any time or in any place. Everything is subject to His wisdom in terms of what He has created and the laws that He has ordained. In fact everything that He has created or prescribed is based on utmost wisdom. By His knowledge and wisdom He has enjoined that the killer must offer expiation that is appropriate to his action; because he was the cause of the loss of a life that was protected according to Allah's laws, it is appropriate that he should free a slave and liberate him from the bond of servitude to people, so that he may enjoy complete freedom. If he cannot afford to free a slave, then he must fast for two consecutive months, thus freeing himself from enslavement to physical desires and pleasures that prevent a person from attaining eternal bliss, so that he can worship Allah (ﷻ) by giving up those desires and drawing closer to Allah.

Allah has made this fasting period so lengthy and difficult, and has required that it be done consecutively, and He has not prescribed feeding the poor in this case, because the latter is not appropriate here. This is in contrast to the expiation for *dhihâr* (a *jâhili* form of divorce in which a man said to his wife, "You are to me as my mother's back"), which will be discussed in due course, in *shâ' Allâh*.

By His wisdom, Allah enjoined blood money for any killing, even if it is by mistake, to serve as a deterrent and prevent similar cases of killing, by using appropriate means to prevent it.

By His wisdom, He enjoined the 'âqilah to pay the blood money in the case of accidental killing, according to scholarly consensus, because the killer was not at fault and it is difficult for him to bear the cost of this expensive blood money. Therefore it is appropriate that this should be done by those with whom he has ties of mutual help and support, in order to achieve the public interest and ward off harm from people. (Perhaps this is a motive that would prompt the 'âqilah to prevent the one whom they have to help with payment of blood money from killing, for fear that they will be burdened with this payment). It also serves to reduce the burden because it is shared by all of them, each according to his means. The payment is also made easier in that it may be spread over three years.

By His wisdom and knowledge, He decreed that the family of the victim should be compensated for their calamity by means of the blood money, which is enjoined upon the family of the killer.



﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ خَالِدًا فِيهَا وَعَظِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا﴾ (سورة النساء: ٩٣)

- 4:93. But whoever kills a believer deliberately, his punishment will be hell, to abide therein forever; Allah will be angry with him, and will curse him, and will prepare for him a grievous punishment.

Before this, Allah stated that no deliberate killing of the believer can be done by another believer, and that such killing is an act of disbelief. Here He mentions the warning to the one who kills

deliberately; it is a warning that makes the heart tremble and causes great distress to people who understand.

There is no greater warning with regard to other major sins, or even anything like it. It is a warning that the recompense for the deed is hell; in other words, this major sin on its own dictates that the one who commits it should be requited in hell, with all its severe punishments, utter humiliation, divine wrath, missing out on triumph and success, and ending up with loss and doom. May Allah protect us from everything that takes us away from His mercy.

The leading scholars (may Allah have mercy on them) differed concerning the interpretation of this verse, although they were all agreed on the falseness of the Kharijite and Mutazilite view, according to which those who commit this act will abide in hell for eternity, even if they affirm the oneness of Allah. The correct interpretation is that given by the great scholar Shams ad-Deen ibn al-Qayyim (may Allah have mercy on him) in *al-Madârij*. After mentioning the other interpretations and critically examining them, he said:

One group said: This and similar texts, which mention a punishment that fits the crime, do not necessarily mean that the punishment will automatically be carried out if the crime is committed, because for any ruling to be implemented there are conditions that must be met and impediments that must be absent. All that these texts tell us is that such a punishment fits a certain crime or sin.

Furthermore, there is proof of impediments, some of which are based on scholarly consensus and others on texts. Repentance is an impediment [to punishment] according to scholarly consensus, as is affirmation of the oneness of Allah, on the basis of mutawâtir texts that no one can ignore. Other impediments include great deeds that erase sin, major calamities that expiate sin, and carrying out of the hudood punishments in this world, according to the texts. There is no way that we can ignore these texts and proofs; therefore we have no choice but to accept all the texts together from both

angles. That is why both good and bad deeds are compared, so as to work out whether a person deserves to be punished or not, so that his destiny is based on whichever outweighs the other.

They said: Weighing up what is good or bad in this world and in the hereafter is the basis of shar'î rulings and the decrees of Allah. This is the basis on which the entire creation is ruled and on which the connection between cause and effect is established, both in the natural laws governing the universe and the laws of Sharia.

Allah has created for everything its opposite, which resists it and wards it off, and the stronger will ultimately prevail.

Strength is based on sound health and physical well-being, and an imbalance of the humours resists the natural function of the body that would lead to strength, and whichever is stronger will prevail. Similarly in the conflict between medicine and sickness, there are things in the body that are inclined to be healthy and other things that are inclined to be sick; the one tries to prevent the other from having a full effect and tries to resist it. If one prevails over the other, its effect will have the greatest impact.

Hence we know that people are of different categories. Some will enter paradise and not enter hell, and vice versa. Some will enter hell but will come out of it, and the length of his stay therein will be commensurate with the cause of his entering it, which will determine whether he will exit it quickly or after some time. Whoever has deep insight will see everything of which Allah has informed us in His Book, of the hereafter and its details; he will envisage it clearly as if he can see it.

This is certainty of faith which will burn up bad deeds as fire burns up wood. For one who has that level of certainty, it is impossible to persist in evil deeds, and if he does such a thing and does a lot of it, what he has of light of faith will force him to renew his repentance

every time, by turning back to Allah in constant repentance. Such a person is one of the dearest of creation to Allah.

May Allah reward him (Ibn al-Qayyim) with good on behalf of Islam and Muslims.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَيَّبُوا وَلَا تَقُولُوا لِمَن أَلْقَى إِلَيْكُمُ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِندَ اللَّهِ مَفَاةٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِن قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾﴾ (سورة النساء: ٩٤)

- 4:94. O you who believe, when you go forth [to fight] in the cause of Allah, use your discernment, and do not say to one who offers you the greeting of peace: You are not a believer, out of a desire for the fleeting gains of this worldly life. For with Allah are abundant gains. You yourselves were in the same position before, then Allah bestowed His grace upon you. Therefore use your discernment, for Allah is well aware of all that you do.

Here Allah (ﷻ) instructs His believing slaves, when they go out to engage in jihad in His cause and seeking His pleasure, to use their discernment and examine all ambiguous matters, for matters are of two types: those that are clear and those that are unclear.

As for those that are clear, there is no need for further clarification, because there is no need to prove what is clear.

As for those that are ambiguous or unclear, one needs to examine them and clarify them in order to find out whether to go ahead with them or not. This examination in order to reach certainty leads to many benefits and prevents many evils, through which the extent of an individual's religious commitment, wisdom and maturity may

be determined, in contrast to the one who rushes into things without taking time to think about them and before the issue and its connected rulings become clear to him; that leads to undesirable consequences, as happened to those whom Allah rebuked in this verse, because they did not examine and verify the situation, and they killed the one who greeted them with salâms, who had with him booty that belonged to him or the property of someone else, because they thought that this would be acceptable. But that was a mistake, hence Allah rebuked them in this verse: ﴿and do not say to one who offers you the greeting of peace: You are not a believer, out of a desire for the fleeting gains of this worldly life. For with Allah are abundant gains﴾. In other words: do not let small fleeting gains lead you to commit inappropriate actions and thus miss out on what there is with Allah of immense and lasting reward, for that which is with Allah is better and more lasting.

This indicates that the individual should, if he finds himself inclined to something that is in harmony with his whims and desires – and it is harmful – remind himself of what Allah has promised to the one who restrains himself and avoids following whims and desires, and who gives precedence to pleasing Allah over pleasing himself. This will motivate him to follow the command of Allah, even if that is difficult for him.

Then Allah (ﷻ) says, reminding them of their previous situation, before they were guided to Islam: ﴿You yourselves were in the same position before, then Allah bestowed His grace upon you﴾ that is, just as He guided you after you had been astray, He may also guide others; just as guidance was a gradual process for you, it may also be like that for others.

So the one who is perfect should look at how he was before he was perfect, and think about how he should deal with those who are still like that, on the basis of what he knows about how he was before, and he should call them with wisdom and beautiful preaching. This is one of the most effective ways in which he may benefit himself and

others, hence the command to examine and verify is repeated once more: ﴿Therefore use your discernment﴾.

If he is one of those who have gone out to fight in jihad in Allah's cause and to fight the enemies of Allah, and he has made all sorts of preparations to harm them, then he is instructed to verify and examine the one who greets him with salâms. If there is a strong indication that that person only did that in order to protect himself from being killed, or out of fear for his life, then this indicates that the instruction to verify and check is something that is applicable in all situations where there could be some ambiguity. So things should be verified and examined until the matter becomes clear.

﴿for Allah is well aware of all that you do﴾ and He will requite each one for his deeds and intentions, in accordance with what He knows of His slaves' circumstances and intentions.



﴿لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ أَجْرًا عَظِيمًا ﴿٩٥﴾ دَرَجَتٍ مِنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٩٦﴾﴾ (سورة النساء: ٩٥-٩٦)

- 4:95. Not equal are those believers who stay at home, apart from those forced by necessity, and those who strive and fight in the cause of Allah, offering their wealth and their lives. Allah has given a rank higher to those who strive and fight, offering their wealth and their lives, than to those who stay at home. To each Allah has promised the ultimate good, but Allah favours those who strive and fight, over those who stay at home, with an immense reward,



4:96. ranks specially bestowed by Him, and forgiveness and mercy.  
For Allah is Oft-Forgiving, Most Merciful.

That is, the believer who engages in jihad, offering his life and his wealth, and the one who does not go out for jihad and does not fight the enemies of Allah, are not equal. This is encouragement to go out for jihad and a warning against being lazy and staying behind with no excuse.

With regard to people who have physical issues, such as the sick, the blind, the lame, and those who do not have the means to equip themselves, they are not like those who stay at home with no excuse. Whoever has a physical problem and is content to stay at home, and has no intention of going out for the sake of Allah, even if he did not have that problem that prevented him from doing so, and did not think about it, is of the same status as one who stayed behind with no excuse.

Whoever would definitely have gone out in the cause of Allah were it not for this impediment, wishes that he could do that and thinks about this matter to himself, is of the same status as one who went out for jihad, because the definite intention, if it is accompanied by doing as much as one can in word or deed, means that one has attained the same status as the one who actually does it.

Then Allah (ﷻ) states that the mujâhideen are of a higher rank or status. This is a differentiation in general terms, then He states that in more detail and promises them forgiveness from their Lord, and mercy that encompasses all that is good and wards off all that is evil. These ranks were explained by the Prophet (ﷺ) in the ṣaḥeeḥ hadith narrated from him in *aṣ-Ṣaḥeeḥayn* (the two authentic Hadith collections of Imam Bukhari and Imam Muslim), in which he told us that in paradise there are one hundred levels, and the distance between each two levels is like the distance between heaven and earth; Allah has prepared it for those who engage in jihad for His sake.

Allah has connected this reward to jihad; this is like the verse in Soorat as-Şaff in which He says:

﴿O you who believe, shall I tell you about a deal that will save you from a painful punishment? Believe in Allah and His Messenger, and strive and fight, offering your wealth and your lives in the cause of Allah. That is better for you, if only you knew. [If you do that] He will forgive you your sins and admit you to gardens through which rivers flow and fine dwellings in gardens of perpetual abode; that is the supreme triumph.﴾ (as-Şaff 61: 10-12)

Think about the way in which the idea of superiority is expressed in these verses, as it states first of all that the mujâhid and others are not equal, then it states clearly that the mujâhid is superior by one rank to the one who stays behind, then it moves on to the idea of his being favoured with forgiveness, mercy and high status.

This gradual approach from one rank to another in the context of praise, or going from one status to one that is lower than it in the context of condemnation, is more eloquent and has a greater impact.

This is how it is when one category of people is favoured over another, and each of them has its own virtues; Allah mentions the good characteristics that they have in common lest anyone think that the one of lesser standing is being condemned. For this reason Allah says here: ﴿To each Allah has promised the ultimate good﴾.

Similarly, Allah says in the passage from Soorat as-Şaff referred to above:

﴿...And give these glad tidings to the believers.﴾ (as-Şaff 61: 13)

And Allah (ﷻ) also says:

﴿...Not equal among you are those who spent and fought before the conquest of Makkah [and those who did not]...﴾ (al-Hadeed 57: 10)

Then He says: ﴿To each Allah has promised the ultimate good﴾, as He says elsewhere:

﴿We guided Sulaymān to the right verdict, and to each of them We gave wisdom and knowledge...﴾ (al-Anbiyā' 21: 79)

The one who wants to highlight the contrast between individuals and groups and deeds may pay attention to this point.

Similarly, if he wants to speak in the context of criticising people or opinions, he may mention what they have in common when contrasting them to one another, lest anyone think that the preferred one is perfect. For example, if it is said that the Christian is better than the Magian (Zoroastrian), let him add: although both are disbelievers.

Because the promise to the mujāhideen of forgiveness and mercy is derived from two of His noble names, ﴿Oft-Forgiving, Most Merciful﴾, this verse ends with them, as He says: ﴿For Allah is Oft-Forgiving, Most Merciful﴾.



﴿إِنَّ الَّذِينَ تَوَفَّيْنَاهُمُ الظَّالِمِينَ أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَظْفِعِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضُ اللَّهِ وَاسِعَةً فَهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا ۝٩٧ إِلَّا الْمُسْتَظْفِعِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝٩٨ فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُو عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا﴾ (سورة النساء: ٩٧-٩٩)

(٩٩-٩٧)

- 4:97. Verily, when the angels take [in death] the souls of those who have wronged themselves, they ask them: What was the matter with you? They reply: We were weak and oppressed in the land. They say: Was Allah's earth not spacious enough for you to migrate to some other place? For those, their ultimate abode is hell, an evil journey's end.

- 4:98. Except those who are [really] weak and oppressed – men, women, and children – who have no means in their power and do not know where to go.
- 4:99. For these, there is hope that Allah will forgive them, for Allah is Pardoning, Oft-Forgiving.

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This is a stern warning to those who did not migrate when they were able to, until they died. The angels who seize their souls rebuke them with these harsh words and say: ﴿What was the matter with you?﴾ In other words: what was your situation? How did you make yourself distinct from the polytheists? In fact you increased their numbers and perhaps you supported them against the believers, and you missed out on a lot of righteous deeds, jihad with Allah's Messenger (ﷺ) and being with the Muslims, helping them against their enemies.

﴿They reply: We were weak and oppressed in the land﴾ that is, weak, downtrodden and oppressed; we had no means of migrating. But they are not speaking the truth when they say that, because Allah rebuked them and warned them, and Allah does not burden any soul with more than it can bear.

Then an exception is made for those who were genuinely weak and oppressed; hence the angels say to them: ﴿Was Allah's earth not spacious enough for you to migrate to some other place?﴾ This is a question that is asked to establish a fact. In other words it is well established in the minds of everyone that the land of Allah is spacious and whenever a person is in a place where he is not able to practise his religion openly, then he has other places on earth and a way out to a land where he will be able to worship Allah, as Allah (ﷻ) says: ﴿O My slaves who believe, verily My earth is spacious, so worship Me alone.﴾ (al-'Ankaboot 29: 56)

Allah (ﷻ) says of these people who have no excuse: ﴿For those, their ultimate abode is hell, an evil journey's end﴾. This, as stated above, mentions the reasons that led to that; on the Day of Judgement this is what will happen, if all conditions are fulfilled and there are no impediments; but there may be impediments that could prevent that fate.

This verse indicates that migration is one of the greatest obligations, and failing to do it is forbidden; in fact it is one of the gravest major sins. This verse indicates that everyone who dies has taken in full all that was decreed for him of provision, lifespan and deeds. This understanding is based on the phrase translated here as ﴿take [in death]﴾, which comes from a root that has the meaning of taking in full, because if there was anything left for him to take, his soul would not be taken in death.

This verse highlights belief in the angels and praises them, because Allah mentions them by way of confirming His approval of them.

Then an exception is made for those who are truly weak and oppressed, who have no means of migrating at all, ﴿and do not know where to go﴾.

Allah says concerning these people: ﴿For these, there is hope that Allah will forgive them, for Allah is Pardoning, Oft-Forgiving﴾. The word '*asa*' (translated here as ﴿there is hope that﴾), when used in reference to Allah, indicates that it will inevitably happen, because of His generosity and kindness. When the Qur'an says that there is hope of reward for the one who does some deeds, this means that the reward will not be due unless the deed is done in the proper manner. If it is not done in the proper manner, then the individual has fallen short and does not deserve that reward. And Allah knows best.

This verse indicates that the one who is unable to do what he is instructed of an obligatory duty or otherwise is excused, as Allah (ﷻ) says concerning those who are unable to engage in jihad:

«There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]...» (al-Fath 48: 17)

And Allah says of the commands in general:

«So fear Allah as best you can...» (at-Taghâbun 64: 16)

The Prophet (ﷺ) said:

«If I instruct you to do something, then do as much of it as you can.» (Muslim)

But there is no excuse for a person unless he tries his best then is not able to do it, because Allah (ﷻ) says: «who have no means in their power». This verse indicates that having a guide in Hajj and 'umrah, and similar matters where travel is required, is one of the conditions of being able to do it.



﴿وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَافِقًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (سورة النساء: ١٠٠)

- 4:100. He who migrates for the sake of Allah will find in the earth many places of refuge and abundant provision. Whoever leaves his home migrating for the cause of Allah and His Messenger, and death overtakes him, his reward is then incumbent upon Allah. And Allah is Oft-Forgiving, Most Merciful.

This is encouraging people to migrate, and explaining the interests that will be served by it. Allah promises – and His promise is true – that whoever migrates for His sake, seeking His pleasure, will find many places of refuge on earth, and abundant provision. The many places of refuge refers to that which will help to serve the interests of one's religious commitment, and abundant provision refers to some

worldly interests. That is because many people think that if they migrate, they will be unsettled after having been settled, they will be poor after having been rich, they will be humiliated after having been proud, and they will go through hardship after having had a life of ease.

But that is not the case. So long as the believer remains among the polytheists, he will fall far short with regard to his religious duties, both in acts of worship that he may do alone, such as prayer and the like, as well as other acts of worship which must be done by joining others, such as jihad in word and deed, and matters that are connected to that, because he is not able to do that. He will always be under threat and will drift away from his religion (because of persecution and fear), especially if he is weak and oppressed.

But if he migrates for the sake of Allah, he will be able to establish the religion of Allah, and engage in jihad against the enemies of Allah and oppose them in word and deed. Moreover, he will have an opportunity to increase his provision. And indeed it came to pass as Allah (ﷻ) foretold.

The best example of that is the *Ṣaḥābah* (رضي الله عنهم), when they migrated for the sake of Allah, leaving their homes, children and property for His sake. Their faith was completed thereby and they attained perfect faith; they were able to engage in jihad and support the religion of Allah in such a way that they became an example to follow for those who came after them. They also attained that which usually results from that of great victories and a great deal of booty, as a result of which they became the richest of people. Similarly, anyone who does what they did will attain the same results as they did, and this will remain so until the Day of Resurrection.

Then Allah says: ﴿Whoever leaves his home migrating for the cause of Allah and His Messenger﴾ that is, migrating for the sake of his Lord and His pleasure, out of love for His Messenger (ﷺ) and in support of the religion of Allah, not for any other purpose

﴿and death overtakes him﴾ by being killed or otherwise  
 ﴿his reward is then incumbent upon Allah﴾ that is, he will attain the reward of the *muhājir* (migrant) who achieved his goal of migration by being guaranteed (a complete reward) by Allah. That is because he intended and decided, and he took the first step and started to take action. By Allah's mercy towards him and others like him, He will give them the reward in full, even if they did not complete the action, and He will forgive them for whatever shortcomings occurred in terms of migration and otherwise.

Hence this verse ends with these two noble names of Allah, as He says: ﴿And Allah is Oft-Forgiving, Most Merciful﴾ – He forgives the believers what they commit of errors, especially those who repent and turn back to their Lord.

﴿Most Merciful﴾ to all of His creation; by His mercy he brought them into existence, granted them physical well-being, and bestowed upon them wealth, children, power and so on. And He is Most Merciful to the believers, as He guided them to faith and taught them knowledge by means of which they may attain certainty; He made easy for them the means of attaining happiness and success, and that by means of which they will attain the highest reward and will see, by His mercy and grace, that which no eye has seen, no ear has heard, and it has not entered the mind of man. We ask Allah not to deprive us of His bounty because of our evil deeds.



﴿وَإِذَا صَرَيْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُبِينًا ۝ وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَافِيَةً مِنْهُمْ مَعَكَ وَلِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَلْتَأْتِ طَافِيَةٌ أُخْرَىٰ لَعَلَّ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَلِيَأْخُذُوا



حِذْرَهُمْ وَأَسْلِحَتَهُمْ ۚ وَذَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُوا عَنْ أَسْلِحَتِكُمْ وَأَمْتِعَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَلَا جُنَاحَ عَلَيْكُمْ إِن كَانَ بِكُمْ أَذًى مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَىٰ أَنْ تَضَعُوا أَسْلِحَتَكُمْ ۚ وَخُذُوا حِذْرَكُمْ ۚ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٠٢﴾ (سورة النساء: ١٠١-١٠٢)

- 4:101. When you are travelling in the land, there is no blame on you if you shorten your prayers, if you fear the disbelievers may harm you, for the disbelievers are unto you avowed enemies.
- 4:102. When you [O Messenger] are with the believers and lead them in prayer, let one group of them stand [in prayer] with you, taking their weapons with them. When they have finished their prostrations, let them take their position in the rear. Then let the other group, who have not yet prayed, come and pray with you, taking all precautions, and also taking their weapons with them. Those who disbelieve wish that you would neglect your weapons and your baggage, then they would swoop down on you all at once. But there is no blame on you if you put away your weapons because of the inconvenience of rain or because you are ill; but take all precautions for yourselves. Verily Allah has prepared for the disbelievers a humiliating punishment.

These two verses are the basis for the concession allowing shortening of the prayers (when travelling) and the fear prayer. Allah (ﷻ) says ﴿When you are travelling in the land﴾. The apparent meaning of the verse indicates that the concession is applicable to any type of travel, even if it is for sinful purposes, as is the view of Abu Ḥaneefah (may Allah have mercy on him). However the majority of scholars, including the other three imams and others, do not allow the concession if the travel is for sinful purposes. The concession is a kind of mercy granted by Allah to make things easier for His slaves, so when they travel they may shorten their prayers and break the

fast. But when the sinner travels, the purpose of his journey makes it inappropriate for any concession to be granted to him.

«there is no blame on you if you shorten your prayers» that is, there is nothing wrong with it and there is no sin on you. This does not contradict the fact that shortening the prayers is preferable (when travelling), because stating that there is no blame or sin is aimed at removing any doubt that may arise. Moreover it does not contradict the fact that it (shortening the prayer when travelling) may be obligatory. This is similar to the verse in Soorat al-Baqarah, in which Allah (ﷻ) says:

«Verily Şafā and Marwah are among the symbols of Allah. So whoever comes to the House for Hajj or 'umrah, there is no blame on him for going back and forth between them. And whoever does good of his own accord, then verily Allah is Appreciative, All-Knowing.»  
(*al-Baqarah* 2: 158)<sup>14</sup>

The reason for removing doubt in this case is obvious; it is because it is well established in the Muslims' minds that prayer is obligatory and is to be offered in the complete form, and nothing could remove any doubt about the permissibility of shortening the prayer except a clear statement that there is no sin or blame on the one who does that.

The fact that it is preferable to shorten the prayers rather than offer them in full (when travelling) is indicated by the fact that the Prophet (ﷺ) shortened his prayers on all his journeys and this comes under the heading of flexibility, concession and mercy towards people. Allah (ﷻ) loves people to avail themselves of His concessions just as He hates them to disobey Him.

«if you shorten your prayers» – a literal translation would be “shorten from the prayers”. The use of the preposition *min* (from) indicates two things:

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<sup>14</sup> In this verse, the statement that there is no blame on the one who goes back and forth between Şafā and Marwah (*sa'iy*) does not contradict the fact that doing so is obligatory in Hajj and 'umrah.

- 1- If the preposition was not present, then there would not be any guideline on how much to shorten the prayer by, as a result of which some people may think that most of the prayer may be omitted and that making it only one *rak'ah* would be sufficient. Therefore the phrase used is *min aṣ-ṣalāh* (literally, from the prayer), to indicate that this shortening should be in accordance with specific guidelines, as established by the teachings and practice of the Prophet (ﷺ) and his Companions.
- 2- The word *min* (from) implies some, not all. Thus it is known that shortening refers to some of the obligatory prayers, not all of them, because *fajr* and *maghrib* are not shortened; rather what are shortened are the four-*raka'āt* prayers, which are shortened from four to two *raka'āt*.

Once it is established that shortening of the prayers when travelling is a concession, we should note that the commentators differed concerning this condition, namely: «if you fear the disbelievers may harm you». The apparent meaning suggests that shortening prayers is only permissible when those two factors are present: travel and fear. The difference of opinion boils down to whether what is meant by the words «if you shorten» is shortening the number (of *raka'āt*) only, or shortening the number and the way in which it is done. The ambiguity has to do with the former, that is, concerning the number only.

*Ameer al-Mu'mineen* 'Umar ibn al-Khaṭṭāb (رضي الله عنه) was not sure about this matter until he asked the Prophet (ﷺ) about it.

«He said: O Messenger of Allah, why are we still shortening the prayers now, after we have become safe, when Allah says: «if you fear the disbelievers may harm you»?»

The Messenger of Allah (ﷺ) said: It is a charity that Allah has bestowed upon you, so accept His charity.» (Muslim, Ibn Mājah, and an-Nasā'i)

Based on that, this condition (of fear) is mentioned because this was the usual case faced by the Prophet (ﷺ) and his Companions, as most of their journeys were for the purpose of jihad.

We also learn something else which is the wisdom behind the granting of this concession of shortening the prayers, and the interest served thereby. In this verse, Allah explains the reason behind it, namely what is expected of hardship which makes granting a concession appropriate, namely the combination of travel and fear. That does not necessarily mean that shortening of the prayers should not be done in the case of travel alone (without the element of fear), which is usually accompanied by hardship.

The second opinion with regard to what is meant by shortening the prayer has to do with the number and the way in which it is done. In that case, the condition is to be understood as follows: If there is both travel and fear, then it is permissible to reduce the number and shorten the way it is done. If there is travel only, it is permissible to reduce the number of raka'ât only. If there is fear only, it is permissible to shorten the way in which it is done.

Therefore Allah describes the fear prayer after that, as He says: ﴿When you [O Messenger] are with the believers and lead them in prayer﴾. That is: when you lead them in the prayer that you establish, and do it in the proper manner as required, then teach them what is appropriate for them to do in these circumstances.

Then He explains that by saying: ﴿let one group of them stand [in prayer] with you﴾ that is, and let another group stand facing the enemy, as is indicated by the following: ﴿When they have finished their prostrations﴾ that is, when those who are with you have completed their prayer. Prayer is referred to as prostration in order to highlight the virtue of prostration and the fact that it is one of the pillars or essential parts of the prayer; in fact it is the greatest of its essential parts.

﴿let them take their position in the rear. Then let the other group, who have not yet prayed﴾, this is the group that had stood facing the enemy

﴿come and pray with you﴾. This indicates that the imam should remain after the first group leaves, waiting for the other group to come. When they come, the imam should lead them in the remainder of his prayer, then he sits and waits for them to complete their prayer, then he should lead them in saying the salām. This is one of the ways in which the fear prayer may be done. Other ways of doing the fear prayer have been narrated from the Prophet (ﷺ) in ṣaḥeeḥ reports with many *isnād*, all of which are permissible.

This verse indicates that prayer in congregation is an individual obligation for two reasons:

- 1- Allah (ﷻ) enjoined it in these difficult circumstances, at a time of intense fear when the possibility of an enemy attack was very high. If it is enjoined in these difficult circumstances, then it is more appropriate that it should be made obligatory at times of peace and safety.
- 2- The fact that in the fear prayer, the worshippers omit a lot of the conditions and essentials of the prayer, and many actions that would ordinarily render the prayer invalid are overlooked, only serves to emphasise the obligatory nature of praying in congregation. If it were not obligatory, it would not be permissible to omit these essentials for the sake of praying in congregation.

This verse indicates that it is preferable to pray behind one imam, even if that means not doing properly things that could have been done properly if they were to pray behind several imams. That is for the sake of uniting the Muslims and creating harmony among them, and preventing division, because that is more effective in instilling fear in the hearts of the enemy. Allah (ﷻ) also instructed them to take their weapons with them and to be cautious when offering the fear prayer.

Even though this involves movements and distractions whilst praying, it serves a clear interest, which is combining the prayer and jihad, and taking precautions against the enemy who are extremely keen to cause harm to the Muslims and swoop down on them and their baggage all at once. Hence Allah says: ﴿Those who disbelieve wish that you would neglect your weapons and your baggage, then they would swoop down on you all at once﴾.

Then Allah accepts the excuses of those who have an excuse, such as sickness or rain, allowing them to put away their weapons, but they should still take precautions, as He says: ﴿But there is no blame on you if you put away your weapons because of the inconvenience of rain or because you are ill; but take all precautions for yourselves. Verily Allah has prepared for the disbelievers a humiliating punishment﴾.

One of the humiliating punishments is that which Allah instructed His believing party and the monotheistic supporters of His religion to carry out, namely killing them and fighting them wherever they found them, capturing them, besieging them, lying in wait for them on every route, taking precautions against them at all times, and not letting down their guard lest the disbelievers achieve some of their goals concerning them. To Allah be much praise for having blessed the believers and supported them with His help, and for His teachings by which, if they had followed them properly, they would never have been defeated in any battle and the enemy would never have prevailed over them at any time.

﴿When they have finished their prostrations, let them take their position in the rear﴾ – This phrase indicates that this group should complete all of their prayer before going to the place where the guards are, and that the Messenger (ﷺ) remained where he was, waiting for the other group to come before saying the salâm, because first He said that the group should stand with him, which indicates that they should follow him in the prayer. Then after that the action is attributed to them, not to the Messenger (ﷺ), which supports what we say.

«Then let the other group, who have not yet prayed, come and pray with you» – This indicates that the first group have finished praying, and that the entire prayer of the second group is to be with the imam in a true sense in the first rak'ah, and virtually in the second rak'ah (that is, not actually following the imam). This requires the imam to wait for them until they have completed their prayer, then he is to say the salām with them. This is clear to one who ponders and reflects.



﴿إِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِكُمْ ۚ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ ۚ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

(سورة النساء: ١٠٣)

4:103. When you have finished the prayer, remember Allah, standing, sitting, or lying down on your sides. Then when you are safe again, establish prayer [in the regular prescribed manner]. Prayer is prescribed for the believers at specific times.

That is, when you have finished your prayer, whether it is the fear prayer or otherwise, then remember Allah in all situations and circumstances. But the fear prayer is singled out for mention for several reasons, including the following:

- Soundness of the heart, and its prosperity and joy is to be attained by turning to Allah (ﷻ) with love, filling the heart with remembrance of Him and praising Him. This goal may be achieved mainly through prayer, which is essentially a connection between the slave and his Lord.
- Prayer increases one's understanding and certainty of faith, which is the reason why Allah has enjoined it upon His slaves every day and night. It is well known that the fear prayer does not achieve these aims because of mental and physical distraction

and fear, so Allah instructs the believers to make up for that by remembering Him (*dhikr*) after the prayer.

- Fear leads to anxiety, which could lead to weakness of the heart, and if the heart is weakened the body will be weakened and unable to resist the enemy. Remembering Allah, and remembering Him a great deal, is one of the greatest means of strengthening the heart.
- Remembrance of Allah (ﷻ) – along with patience and steadfastness – means success and prevailing against the enemy, as Allah (ﷻ) says:

﴿O you who believe, when you meet an [enemy] troop, stand firm and remember Allah much, so that you may triumph.﴾

(*al-Anfāl* 8: 45)

Allah instructed them to remember Him a great deal in this situation; and there are other rulings.

﴿Then when you are safe again, establish prayer [in the regular prescribed manner]﴾ that is, when you are safe from fear and your minds and bodies are at ease, then complete the prayer in the proper manner, outwardly and inwardly, doing all essential parts, fulfilling its conditions, focusing with proper humility (*khushoo'*), and other things that perfect it.

﴿Prayer is prescribed for the believers at specific times﴾ that is, it is enjoined at its proper time; this indicates that it is obligatory and that it has a certain time, and it is not valid unless it is offered at that time. These times are well known and well established among the Muslims, young and old, knowledgeable and ignorant; they learned that from their Prophet Muhammad (ﷺ), who said:

«Pray as you have seen me praying.» (Bukhari)

The words «prescribed for the believers» indicate that the prayer is a measure of faith; as a person's faith is, so will his prayer be, with regard to perfection and completion. This indicates that the disbelievers – even if they comply with the Muslim rulings, as in



the case of *ahl adh-dhimmah* – are not expected to follow the minor issues of religion such as prayer, because that is not addressed to them and they are not to be enjoined to do it. Rather if they do it, it is not valid, so long as they are still disbelievers, even though they will be punished in the hereafter for not doing it and for not adhering to all other rulings.



﴿وَلَا تَهِنُوا فِي ابْتِغَاءِ الْقَوْمِ إِنْ تَكُونُوا تَأْلَمُونَ فَإِنَّهُمْ يَأْلَمُونَ كَمَا تَأْلَمُونَ ۖ وَتَرْجُونَ مِنَ اللَّهِ مَا لَا يَرْجُونَ ۗ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾ (سورة النساء: ١٠٤)

4:104. Do not weaken in pursuit of the enemy. If you are suffering hardships, they are also suffering hardships; but you hope for something from Allah that they cannot hope for. And Allah is All-Knowing, Most Wise.

That is, do not falter or lose heart in pursuit of the disbelievers, and in waging jihad against them and persisting in that, for if the heart grows weary, it will lead to physical weakness and that in turn will weaken the resolve to resist the enemy; rather that you should be strong and active in fighting them. Then Allah mentions two things that will strengthen the hearts of the believers:

- 1- What befalls you of hardship, exhaustion, injuries and so on, for it also befalls your enemies. So it is not appropriate, on the basis of human dignity and Islamic chivalry, to be weaker than them when you have equal portions of pain and suffering, because what usually happens is that no one would feel too weak except one whose pain and suffering persists and his enemy constantly overwhelms him, not the one who has the upper hand sometimes and is overwhelmed at other times.

- 2- You hope for something from Allah that they cannot hope for, for you hope to attain His reward and be safe from His punishment. Moreover, the elite among the believers have other sublime aims and noble aspirations, namely supporting the religion of Allah, establishing His law (Sharia), expanding the reach of Islam, guiding the lost and suppressing the enemies of the faith.

These matters give extra strength to the sincere believer, increase his energy and make him more courageous, because when a person fights and is patient in attaining worldly glory, even if he attains it, he will not be like the one who strives to attain happiness in both this world and the hereafter, and to attain the pleasure of Allah and paradise. Glory be to the One Who created people to be so far apart in aspirations, and differentiated between them on the basis of His knowledge and wisdom. For this reason He says here: ﴿And Allah is All-Knowing, Most Wise﴾; He is perfect in His knowledge and wisdom.



﴿إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَلَا تَكُنْ لِلْخَائِبِينَ خَصِيمًا ١٥﴾ وَأَسْتَغْفِرُ اللَّهَ ۖ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ١٦ وَلَا تُجَادِلْ عَنِ الَّذِينَ يَخْتَفُونَ أَنْفُسُهُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ خَوَافًا أَثِيمًا ١٧ يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ إِذْ يُبَيِّنُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ ۚ وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ١٨ هَآؤُنَّ أَهْوَآءُهُمْ ۖ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا فَمَنْ يُجَادِلُ اللَّهَ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ عَلَيْهِمْ وَكِيلًا ١٩ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا ٢٠ وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ ۚ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ٢١ وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ احْتَمَلَ بُهْتَانًا وَإِثْمًا

مُبِينًا ﴿١١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

(سورة النساء: ١٠٥-١١٣)

- 4:105. Verily We have sent down to you [O Muhammad] the Book in truth, so that you may judge between people, in accordance with what Allah has taught you. So do not be an advocate for the deceitful.
- 4:106. But seek the forgiveness of Allah; for Allah is Oft-Forgiving, Most Merciful.
- 4:107. Do not plead on behalf of those who betray their own souls, for Allah does not love one who is treacherous and sinful.
- 4:108. They seek to hide from people but they do not seek to hide from Allah, for He is with them [by His knowledge] when they make plans to say things that are not pleasing to Him. Verily Allah encompasses [with His knowledge] all that they do.
- 4:109. There you are, arguing on their behalf in the life of this world, but who will argue with Allah on their behalf on the Day of Resurrection? Or who will be their defender?
- 4:110. Yet whoever does evil or wrongs his own soul but thereafter asks Allah for forgiveness will find Allah Oft-Forgiving, Most Merciful.
- 4:111. And whoever earns sin, earns it only against his own soul. And Allah is All-Knowing, Most Wise.
- 4:112. But whoever commits an offence or a sin, then blames it on an innocent person, will bear the guilt of slander and manifest sin.
- 4:113. Were it not for Allah's grace towards you [O Muhammad], and His mercy, a party of them would have tried to lead you astray. But they only lead themselves astray, and they cannot harm you in the least. For Allah has sent down to you the Book and

wisdom, and has taught you what you did not know. And the grace of Allah toward you is great indeed.

Here Allah (ﷻ) tells us that He sent to His slave and Messenger (ﷺ) the Book in truth; that is, protected from the devils as it was sent down, lest they insert any falsehood into it. Indeed, it has been sent down in truth, containing truth; what it tells us is true and its commands and prohibitions are just.

﴿The word of your Lord is perfect in truth and justice...﴾ (al-An'ām 6: 115)

And He tells us that He sent it down in order to judge between people.

Elsewhere He says:

﴿...and We have sent down to you the Reminder [the Qur'an], so that you may explain to the people what has been sent down to them...﴾ (an-Nahl 16: 44)

Therefore it may be that this verse (4: 105) is referring to judging between people concerning disputes and differences, whereas the verse in Soorat an-Nahl refers to explaining the entire religion, both fundamentals and minor issues, or it may be that both verses have the same meaning, and thus judging between people in this case includes judging between them in cases of physical harm (murder and injury), slander against their honour, financial matters and all other rights, as well as explaining beliefs and all other rulings.

﴿in accordance with what Allah has taught you﴾ that is, not on the basis of your whims and desires; rather on the basis of what Allah has taught you and inspired in you. This is like the verse in which Allah (ﷻ) says:

﴿Nor does he speak of his own accord.﴾ (an-Najm 53: 3)

This indicates that the Prophet (ﷺ) is infallible in what he conveys from Allah, rulings and otherwise. It also indicates that it is essential

that a judge be qualified in terms of knowledge and justice, because Allah says ﴿in accordance with what Allah has taught you﴾; He did not say “in accordance with your own opinion”.

Judging between people must also be based on knowledge of the Book. Just as Allah ordained that judging between people must be done on the basis of justice and fairness, He also forbade judging on the basis of injustice and inequity, which is the opposite of justice.

Therefore He said: ﴿So do not be an advocate for the deceitful﴾ that is, do not plead on behalf of one who you know to be deceitful, one who claims something that is not his or denies something that he owes, whether the judge is certain of that or he thinks it is likely to be the case.

This indicates that it is prohibited to dispute or speak on behalf of someone who is in the wrong when disputing religious matters or worldly rights and dues. The meaning of the verse indicates that it is permissible to get involved in disputes on behalf of a person who is not known to have done any wrong.

﴿But seek the forgiveness of Allah; for Allah is Oft-Forgiving, Most Merciful﴾ that is, He forgives major sins for the one who seeks His forgiveness, repents to Him and turns to Him, and He will help him to do righteous deeds after that, which will earn His reward and ward off His punishment.

﴿Do not plead on behalf of those who betray their own souls﴾ in the sense of committing offences against their own souls. That includes the prohibition on speaking on behalf of one who has committed sin for which the punishment is now due, whether it is a *hadd* punishment (specified in Sharia) or a *ta'zeer* punishment (a disciplinary punishment meted out at the judge's discretion). So he should not plead on his behalf by trying to prove that he did not do it, or try to ward off the resulting punishment as dictated by Sharia.

﴿for Allah does not love one who is treacherous and sinful﴾ that is, one who is habitually treacherous and sinful. Stating that Allah does not love someone implies the opposite, which is that He hates such a person. This is like the reason why what is mentioned above should not be done.

Then Allah tells us about these treacherous people: ﴿They seek to hide from people but they do not seek to hide from Allah, for He is with them [by His knowledge] when they make plans to say things that are not pleasing to Him﴾. This is indicative of their lack of faith and certainty, as a result of which their fear of people is greater than their fear of Allah, for they are very keen to use all means, whether permissible or prohibited, to avoid exposure and scandal in front of people, whilst at the same time they show their audacity towards Allah by committing grievous sins, not caring that He is watching them.

He is with them by His knowledge in all situations, especially when they are making plans to say things that are not pleasing to Him, such as claiming that an offender is innocent, accusing an innocent person of an offence, and striving to convey that to the Messenger (ﷺ) so that he will do what they intend he should do.

Thus they combined a number of offences, and they did not remember that the Lord of heaven and earth, the One Who sees what is in their hearts, was watching them. Hence Allah (ﷻ) warns them by saying: ﴿Allah encompasses [with His knowledge] all that they do﴾ that is, He encompasses that with His knowledge, yet He did not hasten to punish them; rather He gave them respite, allowed them the opportunity to repent, and warned them that persisting in their sin would incur a severe punishment.

﴿There you are, arguing on their behalf in the life of this world, but who will argue with Allah on their behalf on the Day of Resurrection? Or who will be their defender?﴾ That is, even if you try to defend them in the life of this world and if your argument wards off some of that which you were concerned about of shame and disgrace before

the people, how can that help and benefit them? Who will argue with Allah on their behalf on the Day of Resurrection, when proof is established against them and their own tongues, hands and feet testify against them concerning what they used to do?

﴿On that day, Allah will give them in full their due recompense and they will know that Allah is indeed the Truth Who makes manifest [the true nature of all things].﴾ (an-Noor 24: 25)

Who could argue in their defence before the One Who knows what is secret and what is yet more hidden, the One Who will bring witnesses against them whose testimony cannot be refuted?

This verse points out the importance of highlighting the contrast between what one may imagine of attaining worldly interests by forsaking the commands of Allah or doing what He forbids, and what one would miss out on of reward in the hereafter or be subjected to of punishment. Hence the one whose nafs prompts him not to obey Allah should say to himself: There you are, failing to obey His command out of laziness and carelessness; what benefits have you attained thereby? What have you missed out on of the reward of the hereafter? What results from this failure of misery, deprivation, loss and perdition? Similarly, if his nafs feels inclined to do that which is prohibited, he should say to himself: There you are, you did what you wanted, but this pleasure will come to an end and will be followed by stress, distress, loss, missing out on reward and exposure to punishment, some of which on its own is enough to make a wise man refrain from (following his whims and desires).

This is one of the most beneficial things that a person may reflect upon. This is the character of the truly wise man, unlike the one who claims to have reason when that is not the case, for he – because of his ignorance and wrongdoing – gives precedence to immediate pleasure and comfort, regardless of the consequences. And Allah is the One Whose help we seek.

Then Allah says: ﴿Yet whoever does evil or wrongs his own soul but thereafter asks Allah for forgiveness will find Allah Oft-Forgiving, Most Merciful﴾ that is, whoever has the audacity to commit sin and transgression, then seeks forgiveness from Allah sincerely and in the proper manner, which requires admitting the sin, regretting it, giving it up and resolving not to go back to it, has a promise from the One Who does not break His promise of forgiveness and mercy. He will forgive the sin that he has committed and will erase its consequences of shortcomings and faults; He will restore to him what he had done of righteous deeds and will guide him in what remains of his lifespan; He will not make his sin a barrier to divine help, for He has already forgiven him, and if He has forgiven him, He will cancel the consequences that result from it.

It should be understood that evil deeds in general include all acts of disobedience, small and great. Similarly, wronging oneself in general includes wronging oneself by ascribing partners to Allah as well as lesser sins. But when the two are mentioned together, each is to be explained in the light of the other. So in this case evil deeds are understood as being wrongdoing that offends people, which means wronging them with regard to their physical well-being, wealth and honour.

Wronging oneself is to be understood as wrongdoing and sin that is between Allah and His slave. It is called wronging oneself because the person's nafs (self) is not his property, such that he may dispose of it as he wishes; rather it is the property of Allah (ﷻ) Who has made it a trust with which He has entrusted His slave and enjoined him to keep it (his nafs) on the straight path in word and deed. So he should strive to teach himself as he has been enjoined and strive to do what is required. Striving to follow any other path is wronging himself, betraying himself, and diverging himself from justice and fairness, the opposite of which is injustice and wrongdoing.



﴿And whoever earns sin, earns it only against his own soul﴾ – this includes everything that is a sin, small or great. Whoever does evil, the punishment for that in this world and the hereafter will fall upon him, and it will not go beyond him to anyone else, as Allah (ﷻ) says: ﴿No bearer of burdens can bear the burden of another...﴾ (Fâṭir 35: 18)

But if evil deeds become prevalent and no one objects to them, then the punishment will become widespread and the burden of sin will encompass everyone. That does not contradict the rulings of this verse, because the one who fails to object to and denounce sin as he is required to do has earned sin.

This highlights the justice and wisdom of Allah, for He does not punish anyone for the sin of another, nor does He mete out a punishment any greater than that which is befitting to the sin. Hence He says: ﴿And Allah is All-Knowing, Most Wise﴾ that is, His is perfect knowledge and perfect wisdom.

By His knowledge and wisdom He knows about the sin and what results from it, what prompted it and the punishment that is due for it. He knows the situation of the sinner and that if he commits the sin because of the evil inclination of his nafs, even though most of the time he is obedient to Allah, He will forgive him and enable him to repent.

But if he commits the sin out of recklessness, not caring that his Lord is watching and not worrying about the punishment, then forgiveness is unlikely and it is unlikely that he will be helped to repent.

﴿But whoever commits an offence﴾ that is, commits a major sin  
 ﴿or a sin﴾ that is, a lesser sin  
 ﴿then blames it on an innocent person﴾ that is, he accuses someone else of this sin that he committed who is innocent of that, even though he may have committed other sins  
 ﴿will bear the guilt of slander and manifest sin﴾ that is, he has taken upon himself the burden of accusing an innocent person and of

manifest sin. This indicates that this (false accusation) is a major sin that incurs punishment.

That is because he has combined a number of evils: he has incurred a burden of sin; then he accused one who did not do it of doing it; then he uttered a foul lie by declaring himself innocent and accusing an innocent person; then that led to punishment in this world which was warded off from the one who deserved it and was carried out on the one who did not deserve it; it also led to people talking about one who was innocent. And there are other evil consequences; we ask Allah to keep us safe from them and from all evils.

Then Allah mentions His blessing that He bestowed upon His Messenger (ﷺ) by protecting him from those who wanted to lead him astray:

﴿Were it not for Allah's grace towards you [O Muhammad], and His mercy, a party of them would have tried to lead you astray﴾. The commentators stated that the reason for revelation of these verses was that a family stole in Madinah, then when their theft was discovered, they feared scandal, so they took the stolen items and threw them into the house of someone who was innocent of that crime, and the thief asked his people to help him by going to the Messenger of Allah (ﷺ) and asking him to declare their companion innocent before the people. They said: He did not steal; rather the one who did that is the one in whose house the item is found, and he (our companion) is innocent. The Messenger of Allah (ﷺ) thought about declaring their companion innocent, then Allah revealed these verses as a reminder, explaining what really happened and warning the Messenger (ﷺ) against defending the treacherous, because defending the one who is in the wrong is misguidance. Misguidance is of two types: misguidance that results from lack of knowledge, which is ignorance of the truth; and misguidance in actions, which is doing something other than what one is obliged to do. Thus Allah protected His Messenger (ﷺ) from the type of misguidance that results from lack of knowledge (just as

He protected him from misguidance in the sense of doing something other than what he ought to do).

Here Allah tells us that their schemes and tricks backfired on them, as is the case with every treacherous person.

﴿But they only lead themselves astray﴾ because that trickery and treachery did not lead them to attain their goal, and they did not gain anything from it but loss, deprivation and sin.

This was a great blessing to His Messenger (ﷺ), namely the blessing of doing the right thing, being guided to do what must be done and being protected from every evil action.

Then Allah mentions the blessing of knowledge that He bestowed upon him: ﴿For Allah has sent down to you the Book and wisdom﴾ that is, He has sent down to you this Holy Qur'an and the wise reminder, in which there is an explanation of all things and knowledge of the first and the last.

﴿wisdom﴾ either refers to the Sunnah, of which some of the early generations said: The Sunnah was revealed to him just as the Qur'an was revealed to him; or it refers to knowledge of the subtle realities and issues of Sharia, over and above knowledge of its rulings, seeing things properly and acting appropriately, and giving each thing priority according to its level of importance.

﴿and has taught you what you did not know﴾. This includes everything that Allah (ﷻ) taught him, because he, before prophethood came to him, was as Allah (ﷻ) described him:

﴿... You knew nothing of the scripture or matters of faith...﴾ (ash-Shoorâ 42: 52)

﴿Did He not find you unaware [of the path of truth]<sup>15</sup> and guide you?﴾ (ad-Duhâ 93: 7)

<sup>15</sup> The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawhîd), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkâni; az-Zamakhshari; Ibn 'Âshoor).

Then Allah kept sending the revelation to him, teaching him and leading him in the way of perfection, until he reached a level of knowledge that could not be attained by anyone else among the earlier and later generations.

Thus he became the most knowledgeable of all people, acquired the most perfect qualities, good manners and character. Hence Allah said: «And the grace of Allah toward you is great indeed» (4: 113). His grace towards the Messenger Muhammad (ﷺ) is greater than His grace towards all other creatures.

The kinds of grace and blessings that Allah bestowed upon him cannot all be known or listed.



﴿لَا خَيْرَ فِي كَثِيرٍ مِّنْ نُّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ  
بَيْنَ النَّاسِ ۚ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾  
(سورة النساء: ١١٤)

- 4:114. There is no good in much of their private conversations, except for one who enjoins charity and good deeds, or seeks to bring about reconciliation between people. For the one who does that, seeking the pleasure of Allah, We will give him an immense reward.

That is, there is nothing good in much of what people talk about. If there is nothing good in it, then it is either talking in which there is no benefit, such as empty talk that is permissible, or it is purely evil and harmful, such as all kinds of prohibited talk.

Then Allah (ﷻ) makes an exception, and says: «except for one who enjoins charity», whether that is in terms of wealth or knowledge,

or any beneficial thing. In fact it may also include acts of worship, such as *tasbeeh* or *tahmeed*, and so on.

The Prophet (ﷺ) said:

«Every *tasbeeh* is a charity, every *takbeer* is a charity, every *tahleel* is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and the intimacy of one of you (with his wife) is a charity...» (Muslim)

«and good deeds» – this refers to kindness and acts of worship, and everything that is known to be good according to both Sharia and common sense. When enjoining what is good is mentioned on its own, without mentioning forbidding what is wrong, then it includes forbidding what is wrong. That is because giving up evil is part of doing good, and doing what is good cannot be complete without giving up evil.

But when the two are mentioned together, then what is good refers to what is enjoined, and what is evil refers to what is forbidden.

«or seeks to bring about reconciliation between people» reconciliation can only be between two disputing parties. Conflict, disputes and mutual resentment lead to unlimited evil and division. Hence the Lawgiver enjoined bringing about reconciliation between people with regard to matters of blood, wealth and honour, and even when there are differences of religion, as Allah (ﷻ) says elsewhere: «And hold fast, all together, to the rope of Allah, and do not be divided among yourselves...» (Āl 'Imrān 3: 103)

«If two groups among the believers fight one another, then make peace between them. If one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one that transgresses, until it complies with the command of Allah...» (al-Hujurāt 49: 9)

«reconciliation is better» (4: 128). The one who strives to bring about reconciliation between people is better than one who stands in

prayer, fasts and gives in charity. Allah will inevitably support him in his efforts and striving.

By the same token, Allah will not support the efforts of the one who strives to cause trouble among people, and he will not achieve his goal, as Allah (ﷻ) says:

﴿...verily Allah does not allow the work of the mischief-makers to thrive.﴾ (Yoonus 10: 81)

So when these things are done, it is good, as is indicated by this exception (to their private conversations).

But the completion and perfection of the reward will be in accordance with the level of one's intentions and sincerity. Hence Allah says: ﴿For the one who does that, seeking the pleasure of Allah, We will give him an immense reward﴾.

For this reason one should be sincere to Allah (ﷻ) in one's actions at all times and in everything good, so as to attain that great reward and get used to being sincere. Thus he will attain the reward in full, whether he fulfils his goal or not, because he has succeeded in forming the right intention and accompanied that with whatever effort he was able to make.



﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ ۖ تُوَلِّهِ مَا تَوَلَّىٰ وَتُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ۝١١٥﴾ إِنَّ اللَّهَ لَا يُغْفِرُ أَنْ يُشْرَكَ بِهِ ۚ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝١١٦﴾

(سورة النساء: ١١٥-١١٦)

- 4:115. But whoever opposes the Messenger after guidance has become clear to him, and follows a path other than that of the believers, We will leave him to that which he himself has chosen and cast him into hell – an evil journey's end.

4:116. Allah does not forgive the ascription of partners to Him, but He forgives anything other than that to whomever He wills; whoever ascribes partners to Allah has indeed gone far astray.

That is, whoever opposes the Messenger (ﷺ) and stubbornly rejects the message he has brought, after guidance has become clear to him through Qur'anic evidence and prophetic proof, and follows a path other than that of the believers – their path is their way of beliefs and actions

We will leave him to that which he himself has chosen that is, what he has chosen for himself, and We will forsake him and not lead him to goodness, because he saw the truth and recognised it, but he rejected it. His recompense from Allah is just and fair: He will leave him confused in his misguidance and will increase his misguidance further, as He says elsewhere:

...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]... (aṣ-Ṣaff 61: 5)

– and:

We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time... (al-An'ām 6: 110)

The meaning of these two verses indicates that whoever does not oppose the Messenger and follows the path of the believers, in the sense that his goal is to seek the Countenance of Allah, follow His Messenger (ﷺ) and adhere to the main body of the Muslims, then he commits sin or thinks of it, motivated by whims and desires and overwhelmed by his human nature, Allah will not abandon him to his own self and his shayṭān; rather He will rescue him by means of His kindness, bless him with His divine protection and protect him from evil, as Allah (ﷻ) said concerning Yoosuf:

...Thus We averted from him evil and shameful deeds. Verily, he was one of Our chosen slaves. (Yoosuf 12: 24)

– that is, because of his sincerity, We averted evil from him. The same applies to everyone who is sincere, as is indicated by the fact that the reason for protection is explained in general terms.

﴿and cast him into hell﴾ that is, We will punish him greatly therein  
 ﴿an evil journey's end﴾ that is, final destination and eternal abode.

This threat for opposing the Prophet (ﷺ) and following a path other than that of the believers refers to various levels of punishment, according to the degree of opposition to the Prophet (ﷺ) and following a path other than that of the believers, and according to the degree of sin, minor or major – and no one knows the extent of that except Allah. Some of them will deserve to spend eternity in hell and will deserve all kinds of humiliation; others will deserve something less than that. Perhaps the second verse gives more details of this general statement.

The second verse tells us that Allah (ﷻ) will not forgive the sin of ascribing partners to Him, because this is a grave insult to the Lord of the worlds and a denial of His oneness; it implies regarding the created being who possesses no power to ward off harm from, or benefit, himself as equal to the One Who is in control and possesses the power to bring benefit or cause harm, the only One from Whom blessings come, and no one can ward off harm but He; He is utterly perfect in all aspects and completely independent of all needs.

One of the gravest kinds of wrongdoing and misguidance is not devoting worship to the One Who is like that and is so great, and directing any kind of devotion to a created being, who possesses none of the attributes of perfection or independence, and in fact without Allah is nothing, for he would not exist; he is imperfect, lacks independence and is in need in all respects.

Sins that are less than ascribing partners to Allah are subject to the divine will. If Allah wills, He will forgive them by His mercy and wisdom, and if He wills, He will punish for them by His justice and wisdom. This verse is quoted as proof for that on which this



Ummah is unanimously agreed, and it is protected from agreeing on something wrong.

The explanation for that is that Allah warned the one who forsakes the path of the believers of humiliation and hell. The path of the believers refers to everything that the believers adhere to of beliefs and actions.

If they agree on something being obligatory or encouraged or prohibited or disliked or permissible, then this is their path, and whoever goes against them in any of that, after consensus has been established among them concerning it, has followed a path other than theirs. This is indicated in the verse in which Allah (ﷻ) says:

﴿You are the best community ever brought forth for [the benefit of] humankind; you enjoin what is right, and forbid what is wrong...﴾  
(*Al 'Imrân* 3: 110)

The point is that Allah (ﷻ) stated that the believers of this Ummah do not enjoin anything but that which is right, so if they all agree that something is obligatory or recommended, then it is part of that which they enjoin. Therefore, based on this text, what they enjoin must be right and there is nothing beyond what is right except that which is wrong. Similarly, if they agree that something is forbidden, then it is something that they forbid, so it cannot be anything but wrong.

An example of that is the verse in which Allah (ﷻ) says:

﴿Thus We have made of you an Ummah [nation, community] justly balanced, that you might be witnesses over humankind...﴾ (*al-Baqarah* 2: 143)

In this verse Allah tells us that He has made this Ummah justly balanced – that is, just and good – so that they might be witnesses over humankind in all things. So if they testify that some matter has been enjoined by Allah or forbidden by Him, or permitted, then their testimony is infallible and cannot be wrong, because they have knowledge of what they testify to and are fair in their testimony. If

it were otherwise, they would not be fair in their testimony and they would not have knowledge of it.

Another example is the verse in which Allah (ﷻ) says: ﴿If you are in dispute over any matter, refer it to Allah and His Messenger﴾ (4: 59).

From this we may understand that with regard to matters concerning which they did not dispute, rather they were agreed upon them, they are not instructed to refer them to the Qur'an and Sunnah, because what they agree upon cannot be but in accordance with the Qur'an and Sunnah, so they cannot be contrary to them.

This verse and similar verses definitively prove that the consensus of this Ummah counts as binding evidence. Hence Allah describes the misguidance of the polytheists as reprehensible, as He says:



﴿إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝١١٧ لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ۝١١٨ وَلَا مُمِينَهُمْ وَلَا تُرْسِنَهُمْ فَلْيَبْتَئِكُنَّ ءَازِدَ الْآفَاقِ وَلَا مُرْسِمَهُمْ فَلْيَغْيِرْ بَ خَلْقِ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِنْ دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُبِينًا ۝١١٩ يَبْعِدُهُمْ وَيُخَيِّبُهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ۝١٢٠ أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا مَحِيصًا ۝١٢١﴾ (سورة النساء: ١١٧-١٢١)

- 4:117. Instead of Him, they call upon none but female [deities]; they call upon none but a rebellious devil
- 4:118. whom Allah cursed, and he said: I will certainly take a designated portion of Your slaves,
- 4:119. And I will certainly lead them astray and fill them with false hopes. I will certainly order them to slit the ears of livestock and I will certainly order them to change the creation of Allah.

Whoever takes the Shayṭān as a protector [and helper] instead of Allah has indeed suffered a manifest loss.

4:120. [Shayṭān] makes promises to them and fills them with false hopes; but Shayṭān makes promises to them only in order to deceive them.

4:121. For these, their abode shall be hell, and they will find no escape from it.

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That is, what these polytheists call upon instead of Allah is only female, namely the idols which were given female names such as al-‘Uzzâ and Manât, and so on. It is well known that the name is indicative of the nature of the thing named, so if these idols were given imperfect, female names, that must indicate that the things that were called by those names must be imperfect and lacking in attributes of perfection. Allah tells us in more than one place in His Book that they neither create nor grant provision, and they do not protect their worshippers; in fact they cannot bring benefit to or ward off harm from themselves, and they cannot help themselves against anyone who intends ill towards them. They cannot hear or see, and they have no intellect. So how can one that is like this be worshipped, and devotion not be focused on the One to Whom belong the most beautiful names, sublime attributes, praise, perfection, glory, majesty, might, beauty, mercy, kindness and generosity, Who is unique in His power to create and control, and is supremely wise in all that He commands and decrees?

Can this be anything but the worst of the worst, indicative of the shortcomings of the one who does that and of his having reached the vilest of lows, more ignoble than can be imagined or described? Moreover, they are only worshipping the images of these imperfect idols; in reality they are worshipping nothing but the Shayṭān, who is their enemy and is seeking to destroy them, doing all that he can to achieve that. He is furthest removed from Allah; Allah has cursed

him and cast him far away from His mercy. Because Allah has cast him far away from His mercy, he is striving to cause people to be cast out from the mercy of Allah too.

﴿Verily, the Shayṭān is an enemy to you, so take him as an enemy. He only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fāfir 35: 6)

Hence Allah tells us of the Shayṭān's efforts to deceive people and how he makes evil and mischief fair-seeming to them, for he said to his Lord, swearing an oath: ﴿I will certainly take a designated portion of Your slaves﴾. The accursed one knew that he would not be able to deceive all the slaves of Allah, and that he would have no power over the sincere slaves of Allah; rather his power would be over those who take him as a friend and prefer to obey him rather than to obey their Lord.

Elsewhere he swore to deceive them and said:

﴿...I will certainly mislead them all, except Your chosen [and sincere] slaves among them.﴾ (Sād 38: 82-83)

This is what the evil one wanted and was certain of. Allah (ﷻ) told us that it would take place when He said:

﴿Iblees found his expectations<sup>16</sup> concerning them to be correct, for they all followed him, except for a group of believers.﴾ (Saba' 34: 20)

Concerning this designated portion that he swore to Allah he would take, he stated what he wanted to do with them and what his plan was for them when he said: ﴿And I will certainly lead them astray﴾ that is, from the straight path – misguidance in terms of knowledge and misguidance in terms of deeds.

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<sup>16</sup> That is, he had expected that he would be able to mislead them, as he said:

﴿...I will certainly mislead them all, except Your chosen [and sincere] slaves among them.﴾ (Sād 38: 82-83)

﴿and fill them with false hopes﴾ that is, in addition to leading them astray, I shall make them wish to attain that which those who are rightly guided will attain. This is the essence of deception: he was not content merely to lead them astray; rather he went further and made the misguidance they followed appear fair-seeming to them. He made them go further in the way of evil until they did the deeds of the people of hell which are deserving of punishment, but they thought that they were deserving of paradise. This is applicable to the Jews, Christians and others, for they are as Allah tells us about them:

﴿And they say: No one will enter paradise unless he is a Jew or a Christian. That is their own wishful thinking...﴾ (*al-Baqarah* 2: 111)

﴿...Thus We have made fair-seeming to every nation its actions...﴾ (*al-An'ām* 6: 108)

﴿Say: Shall we tell you who will be the greatest losers in terms of deeds those whose efforts in the life of this world are wasted, while they think that what they do is right?﴾ (*al-Kahf* 18: 103-4)

Allah (ﷻ) tells us about the hypocrites, that on the Day of Resurrection they will say to the believers:

﴿...Were we not with you? They will say: Yes, but you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted, and you were deceived by false hopes, until the decree of Allah came to pass. Thus [Shayṭān] the deceiver deceived you concerning Allah.﴾ (*al-Hadeed* 57: 14)

﴿I will certainly order them to slit the ears of livestock﴾ that is, to cut the ears, as in the case of the *baḥeerah*, *sā'ibah*, *waṣeelah* and *ḥām*.<sup>17</sup> Here some of the animals concerned are mentioned, to refer to

<sup>17</sup> These words refer to certain categories of camels to which certain taboos were applied during the jāhiliyah.

Baḥeerah: a she-camel whose milk was dedicated to the idols.

Sā'ibah: a she-camel that was let loose for the sake of their false gods and no load was to be carried on it. =

all of them. This is a kind of misguidance which implies prohibiting that which Allah has permitted, or permitting that which Allah has prohibited. That includes false beliefs and unjust rulings, which are among the worst types of misguidance.

﴿and I will certainly order them to change the creation of Allah﴾. That includes changing the outward appearance by means of tattooing, plucking eyebrows, filing the teeth for the purpose of beautification, and other things by means of which Shayṭān deceived them, so they changed and altered the creation of Allah (ﷻ).

This implies that the one who does such actions is discontent with Allah's creation, doubts His wisdom, and believes that what they do with their hands is better than the creation of the Most Merciful, and that they are not content with His decree and creation. That also includes changing the inner creation (that is, what one naturally believes). Allah (ﷻ) has created His slaves as inherently monotheist, with a natural inclination to accept and prefer the truth, but then the devils come to them and lead them away from that beautiful inclination, and make evil, ascription of partners to Allah, disbelief, immorality and disobedience appear fair-seeming to them.

Every infant is born in a state of *fiṭrah* (sound human nature) but his parents make him a Jew or a Christian or a Magian and so on, changing thereby the natural inclination that Allah has created in people to affirm His oneness, love Him and know Him. The devils attack them in this regard as scavengers and wolves attack the lost sheep.

Were it not for Allah's kindness and generosity towards His sincere believing slaves, the same thing would happen to them as happened

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= Waṣeelah: a she-camel that produced female offspring the first and second times she gave birth, with no male offspring in between; she was also let loose for the sake of the idols.

Hām: a stallion camel that was let loose for the sake of the idols after siring a particular number of offspring, and was not required to carry any load.

to these who were led astray. This is what happened to them because of their turning away from their Lord and Creator, and taking as a friend the enemy who intends ill towards them in all ways. Thus they became losers in this world and in the hereafter, and they ended up with regret and sorrow, having lost out. For this reason Allah says: ﴿Whoever takes the Shayṭân as a protector [and helper] instead of Allah has indeed suffered a manifest loss﴾. What loss can be clearer and greater than that of the one who loses in terms of his religious and worldly well-being, and whose sins cause his doom? Therefore he incurs eternal misery and misses out on eternal bliss.

On the other hand, the one who takes his Lord as his friend and gives precedence to pleasing Him gains the most and succeeds immensely; he earns happiness in this world and the hereafter, and he will become content with that which Allah blesses him with. O Allah, no one can withhold what You give, and no one can give what You withhold. O Allah, take care of us among those of whom You take care, and pardon us among those whom You pardon.

Then Allah says: ﴿[Shayṭân] makes promises to them and fills them with false hopes﴾ that is, Shayṭân makes promises to those whom he strives to lead astray, but these promises also imply warnings, as Allah (ﷻ) says:

﴿The Shayṭân threatens you with poverty...﴾ (*al-Baqarah* 2: 268)

He threatens them that if they spend in Allah's cause, they will become poor, and he scares them by telling them that if they strive in jihad they will be killed, and so on, as Allah (ﷻ) tells us:

﴿That was only the Shayṭân, who tries to instil [in you] fear of his followers...﴾ (*Âl 'Imrân* 3: 175)

He tries to instil fear in them when they give precedence to pleasing Allah, by telling them of everything that may happen and everything that is not possible; he brainwashes them until they feel reluctant to do good. In like manner, he fills their minds with false hopes which,

in reality, are like mirages which contain nothing real. Hence He says: ﴿but Shayṭān makes promises to them only in order to deceive them. For these, their abode shall be hell﴾ that is, whoever follows the Shayṭān and turns away from his Lord, and becomes one of the followers and party of Iblees, his final abode will be hell ﴿and they will find no escape from it﴾ that is, no one to save them and no refuge; rather they will abide therein for ever and ever.

After mentioning the final destination of the friends of the Shayṭān, who are doomed, Allah then mentions the final destination of His close friends, who are the blessed:



وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٢﴾

(سورة النساء: ١٢٢)

- 4:122. But those who believe and do righteous deeds, We will admit them to gardens through which rivers flow, to abide therein forever. [This is] a true promise from Allah, and who is truer in word than Allah?

﴿those who believe﴾ in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad, in the manner in which they are instructed to believe in them, by understanding them, believing in them and affirming them ﴿and do righteous deeds﴾ that stem from faith.

That includes all enjoined deeds, both obligatory and encouraged, including beliefs, words and physical actions. Each deed brings a set reward, according to one's situation, attitude and intention, and the extent to which it complements faith and righteous deeds.



The individual will miss out on that set reward according to the degree to which he is lacking in faith and righteous deeds. This is in accordance with what is known of the wisdom and mercy of Allah and it is in accordance with His true promise, which is known to anyone who studies the Book of Allah and the Sunnah of His Messenger (ﷺ).

Hence He mentions the set reward for that: ﴿We will admit them to gardens through which rivers flow﴾, in which there is that which no eye has seen, no ear has heard, nor has it ever entered the mind of man, of all kinds of delicious food and drink, wondrous scenes, beautiful spouses, palaces, adorned chambers, amazing trees with low-hanging fruit, beautiful voices, and abundant blessings, where people will visit one another and remember the past, all of that in the gardens of paradise. And over and above all that will be Allah's being pleased with them, and their souls having the joy of being near to Him, seeing Him and listening to Him, which will make them forget all delights and pleasures, and were it not that Allah keeps them steadfast, they would soar and die with joy and happiness.

How sweet this blessing is, and how great is that which the Most Generous Lord has bestowed upon them. What happened to them of all goodness and joy is indescribable, and what makes it perfect and complete is the fact that they will abide for all eternity in those lofty abodes. Hence Allah says: ﴿to abide therein forever. [This is] a true promise from Allah, and who is truer in word than Allah?﴾ Almighty Allah speaks the truth, and His words and statements are of the utmost truthfulness, because His word is true and what it indicates is exactly what will happen; all that is indicated by His words will inevitably come to pass. The same is true of the words of His Messenger (ﷺ), because he does not say anything except by His command and does not utter anything except by His inspiration.



﴿لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ، وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ (١٢٣) وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أَنْتَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ﴿١٢٤﴾

(سورة النساء: ١٢٣-١٢٤)

- 4:123. It will not be in accordance with your wishes or the wishes of the People of the Book; whoever does evil will be requited for it, and he will not find, besides Allah, any protector or helper.
- 4:124. Whoever does righteous deeds, whether male or female, and is a believer – those will enter paradise, and they will not be wronged by even as much as the speck on a date stone.

﴿It﴾ that is, the matter of your salvation and purification ﴿will not be in accordance with your wishes or the wishes of the People of the Book﴾. “Wishes” refers to self-talk that is not based on actions, and which is accompanied by mere claims; if one wished the opposite, it would be all the same. This is general in meaning and applies to all matters, so how about if it applies to the issues of faith and eternal happiness?

Allah has told us of the wishes of the People of the Book, and that they said:

﴿...No one will enter paradise unless he is a Jew or a Christian. That is their own wishful thinking...﴾ (al-Baqarah 2: 111)

And this is even more applicable in the case of those who have no Book or Messenger.

That also includes all those who claim to be Muslims, as is dictated by perfect justice and fairness. Merely claiming to belong to a religion, regardless of what it is, is of no use at all if the individual does not produce any evidence to support his claim. His deeds either confirm

that claim or demonstrate that it is false. Hence Allah (ﷻ) says: ﴿whoever does evil will be requited for it﴾. This includes all those who do evil, because evil includes all kinds of sin, both minor and major sins. This also includes all kinds of requital, small or great, in this world or in the hereafter.

In this regard people are of differing levels, which no one knows except Allah. Some do few bad deeds and some do many. One whose deeds are all evil cannot be anything but a disbeliever, and if he dies without having repented, he will be requited with eternal, painful punishment. If a person's deeds are righteous and he is steadfast in following the straight path most of the time, but he sometimes commits some minor sins, then whatever befalls him of worry, distress, harm and some pains – whether they are physical or emotional, or caused by the loss of a loved one or wealth and so on – will be an expiation for (some of) his sins. This is also part of the requital for his (bad) deeds. Allah has ordained this out of kindness to His slaves, and there are many different degrees between these two cases (the one whose deeds are all good and the one whose deeds are all evil).

This requital for evil deeds in general is limited to those who do not repent, for the one who repents is like the one who did not commit sin, as is indicated by the texts.

﴿and he will not find, besides Allah, any protector or helper﴾ these words dispel any idea that may arise that the one who deserves punishment for his deeds could have a protector, helper or intercessor to avert from him that which he deserves (of punishment). Allah (ﷻ) tells us that this is not the case; he has no friend who can get him what he wants, and no protector who could ward off from him that which he fears, except his Lord and Sovereign.

﴿Whoever does righteous deeds﴾ – that includes all actions, including thoughts, ideas and beliefs, as well as physical actions. It also includes every doer of deeds, human or jinn, young or old, male or female. Hence Allah says: ﴿whether male or female, and is a

believer». Faith is the required condition for all deeds. No deed can be righteous or acceptable, or lead to reward, or ward off punishment, unless it is based on faith.

Deeds without faith are like the branches of a tree that was cut off from the root, or like a structure built on waves. Faith is the root and foundation, and the basis on which everything is built. This condition must be borne in mind whenever any good deed is mentioned in general terms: it should be understood that the reward for that deed is subject to the condition that it be based on faith.

«(those) that is, the ones who combine faith and righteous deeds «will enter paradise» which includes everything that one's heart may desire and that will delight one's eyes «and they will not be wronged by even as much as the speck on a date stone» that is, they will not be wronged to any degree, small or great, for what they did of good deeds; rather they will find it complete and multiplied greatly.



﴿وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ (سورة النساء: ١٢٥)

- 4:125. Who can be better in religion than one who submits himself [completely] to Allah, is a doer of good, and follows the religion of Ibrâheem, the monotheist? For Allah did take Ibrâheem as a close friend.

That is, nothing is better than the way of one who combines sincerity to Allah with submitting himself to Him, which is indicative of full submission to Allah both inwardly and outwardly, turning to Him and being devoted to Him, body and soul.

﴿is a doer of good﴾ that is, in addition to this devotion and submission, he follows the teachings of Sharia and the rulings with which Allah sent His Messenger (ﷺ) and that He revealed in His Books, and made them a way to be followed by the elite of His creation and their followers.

﴿and follows the religion of Ibrâheem﴾ that is, his teachings and path

﴿the monotheist [*haneef*﴾ that is, inclining<sup>18</sup> away from polytheism towards monotheism, and away from created beings in order to focus and devote himself to the Creator.

﴿For Allah did take Ibrâheem as a close friend﴾. Close friendship is the highest level of love; this is the status that was obtained by the two close friends (*khaleels*) of Allah: Muhammad and Ibrâheem (blessings and peace of Allah be upon them both). Allah's love is for all the believers; Allah only took Ibrâheem as a close friend because he fulfilled the command that was enjoined upon him and he passed the test. Therefore Allah made him a leader of humankind, took him as His close friend and made him renowned among all people.



﴿وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيطًا﴾

(سورة النساء: ١٢٦)

4:126. To Allah belongs all that is in the heavens and on earth; verily Allah encompasses all things.

This verse highlights the fact that Allah (ﷻ) encompasses all things, hence He tells us that to Him belongs ﴿all that is in the heavens and

<sup>18</sup> The word *haneef* (translated here as ﴿monotheist﴾) means one who inclines away from one thing towards something else.

on earth» that is, all creatures are His property and His slaves, and He is the only Master Who controls them. His knowledge encompasses all that may be known, His vision encompasses all that can be seen, His hearing encompasses all that may be heard, His will and decree control all that exists and His mercy encompasses the inhabitants of heaven and earth. Every creature is subject to His might and power, and all things submit to Him.



﴿وَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَىٰ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتِمَىٰ النِّسَاءِ الَّتِي لَا تَوْلُونَهُنَّ مَا كُتِبَ لَهُنَّ وَرَغِبُونَ أَنْ تَنْكِحُوهُنَّ وَالْمُسْتَضْعِفِينَ مِنَ الْوِلْدَانِ وَأَنْ تَقُومُوا لِلْيَتَامَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝﴾ (سورة النساء: ١٢٧)

- 4:127. They ask you [O Muhammad] for a ruling concerning women. Say: Allah gives you a ruling concerning them, [as does] that which is recited to you in the Book concerning female orphans to whom you do not give what is prescribed for them [of mahr and inheritance], yet you desire to marry them, and concerning helpless children, that you should treat orphans equitably. Whatever you do of good deeds, Allah has full knowledge of it.

Asking for a ruling is a request for an explanation of the Islamic verdict concerning the matter asked about. Allah tells us that the believers asked the Messenger (ﷺ) about the ruling on women that has to do with them, and Allah (ﷻ) answered this question Himself. He said: «{Say: Allah gives you a ruling concerning them}», so act in accordance with the ruling He gives you in all affairs pertaining to women, namely giving them their rights, not mistreating them in general terms and in specific cases.

This command is general in meaning and includes all that Allah has ordained, both commands and prohibitions, with regard to women, wives and others, young and old.

Then after making a general statement, Allah refers specifically to the instruction to be kind to the weak, namely orphans and children, out of concern for them and warning against neglecting their rights, as He says:

﴿[as does] that which is recited to you in the Book concerning female orphans﴾ that is, He also explains to you through that which is recited to you in the Book concerning female orphans

﴿to whom you do not give what is prescribed for them﴾. This highlights the situation that really existed at that time. If a female orphan was under the care of a man, he would undermine her rights and mistreat her, either by devouring her wealth, all or some of it, or by preventing her from getting married so that he could benefit from her wealth, for fear of losing her wealth to her husband; or he would take some of her mahr that was given to her when she got married, by stipulating a condition or otherwise. This was the case if he was not interested in marrying her, but if he did want to marry her and she was beautiful and had wealth, he would not be fair with regard to her mahr; rather he would give her less than she deserved. All of these things come under the heading of injustice and wrongdoing mentioned in this text. Hence Allah said:

﴿yet you desire to marry them﴾ – the original Arabic may mean either you desire to marry them or you do not desire to marry them. Both cases are discussed above.

﴿and concerning helpless children﴾ – Allah also gives you a ruling concerning helpless small children: you should give them their rights, of inheritance and otherwise, and you should not seize their wealth unlawfully and wrongfully.

﴿that you should treat orphans equitably﴾ that is, with complete justice. That includes paying attention to the way in which you raise

them, by making them adhere to the commands of Allah and what He has enjoined upon His slaves. Guardians are responsible for that, for making them adhere to that which Allah has made obligatory.

The Arabic term translated above as treating (equitably) may also mean taking care of their worldly interests by tending their wealth and looking for the best way to invest it for them, and handling it only in the best manner. At the same time they should not do favours to their friends or anyone else at the expense of the orphans, such as giving a girl in their care in marriage to a friend, and so on, in such a way that undermines their rights. This highlights Allah's mercy towards His slaves, as He instructs them to look after the interests of those who cannot take care of themselves because they are in a weak position and have lost their father.

Then Allah encourages kindness in general terms, as He says: ﴿Whatever you do of good deeds﴾ to orphans and others, ﴿Allah has full knowledge of it﴾ that is, His knowledge encompasses the deeds of those who do good, whether they are few or many, good or the opposite, and He will requite each person in accordance with his deeds.



﴿وَإِنْ أَمْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا﴾ (سورة النساء: ١٢٨)

4:128. If a woman fears ill treatment or indifference on her husband's part, there is no blame on them if they settle the matter amicably between themselves [by compromising on their rights], for reconciliation is better, even though avarice is ever-present in human souls. If you do good and practise self-restraint, Allah is well aware of all that you do.



That is, if a woman fears ill treatment from her husband, meaning that he will look down at her, have no desire for her and be indifferent to her, then in this case it is better to bring about reconciliation between them, by means of the woman giving up some of her Islamically-affirmed rights to her husband, so that she could remain with him. This may be done by her agreeing to less than she is entitled to in terms of either maintenance, clothing, accommodation or a share of his time, by waiving some of her rights, or she may give her day and night to her husband or her co-wife.

If they both agree to that, there is nothing wrong with it and there is no blame on them in that regard, either on her or her husband. In that case it is permissible for her husband to stay with her according to these terms, and this is better than separation. Hence Allah says: ﴿for reconciliation is better﴾. From the general meaning of this phrase it may be understood that reconciliation between two parties who have rights over one another or between whom there is a dispute on any matter is better than each party insisting on his or her full rights, because doing so brings about reconciliation, preserves harmony and creates an atmosphere of tolerance.

Reconciliation is permissible in all matters, unless it permits something that is prohibited or prohibits something that is permissible, in which case it is not reconciliation; rather it is injustice.

It should be noted that no ruling can be implemented or carried out unless there is a reason for doing so and there are no impediments to doing so. That includes this important ruling, namely reconciliation. Allah (ﷻ) mentioned the reason for that, by pointing out that it is better, and what is better is something sought by every rational person. Moreover, Allah has enjoined it and encouraged it, therefore the believer should be more eager to seek it and attain it.

The impediment is mentioned in the words: ﴿even though avarice is ever-present in human souls﴾ that is, human souls are created with an inclination towards avarice, which makes the individual reluctant

to give what is due to others and makes him keen to demand his own rights. Souls are naturally inclined towards that, so you should strive to rid yourself of this bad characteristic and replace it with its opposite, which is tolerance and an easy-going nature. That means giving what is due to others and being content with some of that to which you are entitled.

When a person is helped and guided to acquire this good characteristic, it then becomes easy for him to reconcile with his opponent, and that paves the way to reaching the goal more easily. This is in contrast to the one who does not strive to remove avarice from his heart, so it becomes difficult for him to reach an agreement and reconcile with others, because he will not be content unless he gets all of his dues, and he will not be content to give all that he is required to give to others. And if the other party is also like him, the problem will become worse.

Then Allah says: ﴿If you do good and practise self-restraint﴾ that is, do good in worshipping the Creator, which means worshipping your Lord as if you can see Him, for even though you cannot see Him, He sees you; and do good to other people in all ways, benefiting them with one's wealth, knowledge or status, or in other ways ﴿and practise self-restraint﴾ and fear Allah by doing all that is enjoined and refraining from all that is prohibited, or do good by doing what is enjoined and fear Allah by refraining from that which is prohibited. ﴿Allah is well aware of all that you do﴾ – He encompasses it with His knowledge, both as it outwardly appears to be and what is hidden of intentions; He records it and will requite you for it in full.



﴿وَلَنْ تَسْتَطِيعُوا أَنْ تَمْدِلُوا بَيْنَ الْإِنْسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَفُورًا رَحِيمًا﴾

(سورة النساء: ١٢٩)

4:129. You will never be able to treat your wives with absolute equity, however much you may desire to do so. But do not incline too much to one of them so as to leave the other hanging. If you do what is right and refrain from injustice, verily Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) states that husbands will not be able to be fully equitable between their wives, because equity requires equal love and being inclined equally to all of them, and then acting accordingly, and this is simply not possible. Therefore Allah forgives that which cannot be done, and forbids that which is possible (of inequity), as He says: ﴿But do not incline too much to one of them so as to leave the other hanging﴾ that is, do not incline in such a way that you do not fulfil their obligatory rights; rather do what you can to treat them equitably.

Therefore with regard to maintenance, clothing, sharing one's time between them and so on, you must be fair and treat them equitably. This is in contrast to love, intercourse and so on. If the husband fails to give his wife her rights, then she will be left hanging, unlike the one who has no husband, so she is certain of her situation and can prepare to find a husband and get married, and also unlike the one who has a husband who gives her her rights.

﴿If you do what is right﴾ with regard to the relationship between you and your wives, by forcing yourself to do that which you may not be inclined to do, seeking reward thereby and doing your duty towards your wife, and also reconcile with other people concerning disputes that you may have with them. This indicates that it is encouraged to follow every path that may lead to reconciliation, as mentioned above.

﴿and refrain from injustice﴾ that is, by doing what is enjoined, refraining from what is forbidden, and accepting with patience what is decreed

﴿verily Allah is Oft-Forgiving, Most Merciful﴾ – He will forgive whatever you have done of sins and falling short in your obligatory

duties, and He will have mercy on you as you have been kind to your wives and shown them compassion.



﴿وَإِنْ يَفْرَقَا يَغْنِ اللَّهُ كِلَا مِنْ سَعَتِهِ ۚ وَكَانَ اللَّهُ وَاسِعًا حَكِيمًا﴾ (سورة

النساء: ١٣٠)

4:130. But if they separate, Allah will compensate both out of His abundance, for Allah is All-Encompassing, Most Wise.

This is a third option for spouses: if it is not possible to bring about reconciliation, then there is nothing wrong with separating.

﴿But if they separate﴾ by means of *talâq*, annulment of the marriage, *khul'*, or otherwise

﴿Allah will compensate both﴾ spouses ﴿out of His abundance﴾ that is, out of His bounty and His vast and all-encompassing kindness. He will compensate the husband with a wife who is better for him than her, and He will make her independent of means by His grace and bounty. If her share of provision stops coming from her husband, then her provision will come from the One Who guarantees the provision of all and takes care of their interests, and perhaps Allah will bless her with a husband who is better than him.

﴿for Allah is All-Encompassing﴾ that is, His grace is immense and His mercy is vast. His mercy and kindness reach as far as His knowledge reaches.

But in addition to that, He is also ﴿Most Wise﴾ that is, He bestows His grace and mercy, or withholds them, on the basis of wisdom. If His wisdom dictates that He should withhold His kindness from some of His slaves, because of some deeds on their part due to which they do not deserve His kindness, He will withhold it from them on the basis of justice and mercy.



﴿وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۖ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِيَّاكُمْ أَنْ اتَّقُوا اللَّهَ ۚ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾﴾ وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۚ وَكَفَى بِاللَّهِ وَكِيلًا

﴿١٣٢﴾ (سورة النساء: ١٣١-١٣٢)

- 4:131. To Allah belongs all that is in the heavens and all that is on earth. We have instructed those who were given the scripture before you, as well as you [O Muslims], to fear Allah. But if you disbelieve, then surely to Allah belongs all that is in the heavens and on earth, and Allah is Self-Sufficient, Worthy of all praise.
- 4:132. To Allah belongs all that is in the heavens and all that is on earth, and sufficient is Allah as a disposer of affairs.

Here Allah (ﷻ) tells us how vast and great is His sovereignty, which means that He is in control of all things and ordains all things, through His Sharia and by His will and decree.

Through His Sharia, Allah instructed the earlier and later generations, the people of the previous and later Books, to fear Him by following His commands and heeding His prohibitions. He also issued laws and regulations, rewarding those who follow His instructions, and punishing those who neglect them and overlook them with the most painful punishment. Hence He says: ﴿But if you disbelieve﴾ by failing to fear Allah and by associating with Allah that for which He has not sent any authority down to you, then you are only harming yourselves; you are not harming Allah in the slightest or diminishing His sovereignty. He has slaves who are better, greater and more numerous than you, who obey Him and submit to His command. Therefore He refers to that when He says: ﴿But if you disbelieve, then

surely to Allah belongs all that is in the heavens and on earth, and Allah is Self-Sufficient, Worthy of all praise». He is Most Generous and Most Kind. He bestows His bounty from the vast reserves of His mercy, which are never diminished by His spending, which continues all day and all night. If the people of the heavens and the people of the earth, the first and last of them, were all to come together and each one of them was to ask for all that he wishes for, that would not detract in the slightest from His sovereignty. He is generous and possessed of abundant wealth, and His giving and His punishing take just one word; His command, when He wills something, is merely to say, 'Be!' and it is.

By virtue of His being completely self-sufficient He is perfect in all attributes, because if there were to be any shortcomings or imperfections in Him, that would be a kind of need for that quality (in order to perfect it). But He possesses all the attributes of perfection, and in each attribute He has the highest level of perfection. One of the aspects of His self-sufficiency is that He has no wife or child, and no partner in His sovereignty, and no supporter or helper in His running the affairs of His dominion. Another aspect of His self-sufficiency is that the inhabitants of the upper and lower realms are in need of Him in all their situations and affairs, and they ask of Him for all their needs, small and great. Allah (ﷻ) is in charge of all their needs and requests; He meets their needs, honours them, bestows His favour upon them out of kindness, and guides them.

«Worthy of all praise» – (al-Hameed) is one of the majestic names of Allah (ﷻ), which indicates that He alone is the One Who deserves all praise, love and honour, because of what He possesses of the attributes of praise, namely the attributes of beauty and majesty, and because of what He bestows upon His creation of immense blessings. Therefore He is praiseworthy in all ways.

How beautiful is this pairing of these two noble names: «Self-Sufficient, Worthy of all praise», for He is independent of means and

praiseworthy. He is perfect in His self-sufficiency and He is perfect in His praiseworthiness, and He is perfect for having both of these attributes together.

Then He repeats that His sovereignty encompasses all that is in the heavens and all that is on earth, and that He is in charge of all things. In other words, He knows all things and is running the affairs of all things on the basis of His wisdom, and that is part of being in charge of things in the most perfect sense. Being in charge of things requires knowledge of what one is in charge of, as well as strength and the ability to do the job and run affairs. That running of affairs should be based on wisdom and what serves the best interests, for any shortcoming is indicative of shortcomings in the one who is in charge of things, and Allah (ﷻ) is far above having any shortcomings.



﴿إِنْ يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِآخَرِينَ ۚ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا  
 ﴿١٣٣﴾ مَن كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِندَ اللَّهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۚ وَكَانَ اللَّهُ سَمِيعًا  
 بَصِيرًا ﴿١٣٤﴾﴾ (سورة النساء: ١٣٣-١٣٤)

- 4:133. If He so willed, He could destroy you, O people, and bring others [in your stead], for He has power to do that.
- 4:134. Whoever seeks the reward of this world, then with Allah is the reward of this world and of the hereafter. Allah is All-Hearing, All-Seeing.

That is, He is Self-Sufficient, Worthy of all praise, the One Who is possessed of complete power and you are subject to His will.

﴿If He so willed, He could destroy you, O people, and bring others [in your stead]﴾ that is, other people who would be more obedient to Allah than you and better than you. This is a warning to the people

against persisting in disbelief and turning away from their Lord. Allah does not care about them if they do not obey Him; He may give them respite and allow them to get carried away, but He will not leave them alone for ever (and He is always aware of them).

Then Allah tells us that in the case of one whose main focus and ambition is low, and does not go beyond the reward of this world, and he does not care about the hereafter, his efforts are falling short and he is short-sighted, yet despite that he will not get anything of the reward of this world except what Allah has decreed for him. For He is the Sovereign of all things, in His command is the reward of this world and the hereafter. Therefore they are to be sought from Him and His help is to be sought to acquire both, for that which is with Him cannot be attained except by means of obedience to Him, and both religious and worldly aims can only be achieved by seeking His help and always demonstrating one's need of Him.

He is supremely wise in guiding and helping those whom He guides and helps, and in forsaking those Whom he forsakes, and in His giving and withholding. Hence He says: «Allah is All-Hearing, All-Seeing».

Then Allah (ﷻ) says:



يٰۤاَيُّهَا الَّذِيْنَ ءٰمَنُوْا كُوْنُوْا قَوَّٰمِيْنَ بِالْقِسْطِ شٰهَدَآءَ لِلّٰهِ وَلَوْ عَلٰى اَنْفُسِكُمْ اَوْ  
اَلْوٰلِدِيْنَ وَالْاَقْرَبِيْنَ اِنْ يَكُنْ غَنِيًّا اَوْ فَقِيْرًا ۗ فَاَللّٰهُ اَوَّلٰى بِمَا ۙ فَلَا تَتَّبِعُوا الْهَوٰى اَنْ  
تَعْدِلُوْا ۚ وَاِنْ تَلَوْا اَوْ نَعَرَضُوْا ۖ فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿١٣٥﴾ (سورة النساء:

(١٣٥)

- 4:135. O you who believe, be steadfast in justice and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk. Whether he is rich or poor, Allah can



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best take care of both. So do not follow your emotions, lest you swerve from justice. If you distort your testimony or decline to give it, then verily Allah is well aware of all that you do.

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Here Allah instructs His believing slaves to ﴿be steadfast in justice and bear true witness for the sake of Allah﴾. The word *qawwām* (translated here as ﴿steadfast﴾) is an intensive form of the word. What is meant is: in all your affairs, be steadfast in standing up for justice, which means being just with regard to the dues of Allah and the dues of His slaves. Justice with regard to the dues of Allah means not using His blessings as a means to disobey Him; rather they should be used as a means to do righteous deeds.

Justice with regard to the dues of other people means paying all dues that you owe to others, just as you demand your own dues. So you must spend on obligatory maintenance, pay debts, and treat others with a good attitude as you would like to be treated.

One of the greatest types of justice is justice with regard to views and opinions, and those who hold those views. So you should not judge in favour of one of two views, or one of two disputants, because of his affiliation or because of your inclination towards one of the two. Rather you should make it your aim to judge between them on the basis of justice and fairness. Another aspect of justice is giving testimony of what you know, regardless of the way in which you know it, even if that is against loved ones or against oneself. Hence Allah says: ﴿and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk. Whether he is rich or poor, Allah can best take care of both﴾. That is: do not favour the rich man because of his wealth, or the poor man out of mercy towards him – or so you claim; rather you should give testimony on the basis of truth, regardless of who may be affected.

Being steadfast in justice is one of the most important matters, and is one of the most indicative of the religious commitment, piety

and status in Islam of the one who is just. The one who is sincere to himself or wants to save himself must pay the utmost attention to justice, make it his focus, resolve to attain it, and strive to rid himself of all obstacles and barriers that prevent him from adhering to justice and acting accordingly.

The greatest barrier to that is following whims and desires. Hence Allah (ﷻ) points out the importance of ridding oneself of this barrier, as He says: ﴿So do not follow your emotions﴾ that is, do not follow your own emotions, whims and desires that are contrary to the truth, lest – by doing so – you swerve from the right path and are not guided to justice, for whims and desires will either make a person blind, so that he sees the truth as false and falsehood as true, or he may recognise the truth but fail to follow it because of his whims and desires. The one who is saved from his whims and desires has been guided to the truth and to the straight path.

When Allah stated that it is essential to be steadfast in justice, He also forbade the opposite of that, which is distorting one's testimony and the like, twisting one's words in order to avoid stating the truth in all aspects or in some aspects. That includes distorting one's testimony and not giving it in full, or applying one's testimony to a different issue. All of that comes under the heading of distorting testimony, because it is a deviation from the truth.

﴿or decline to give it﴾ that is, fail to be just as you are enjoined to be, such as the witness withholding his testimony, or the judge not giving his verdict that he should give.

﴿then verily Allah is well aware of all that you do﴾ that is, He encompasses with His knowledge all that you do, both in secret and openly. This is a stern warning to the one who distorts his testimony or declines to give it. It is more appropriate that this be addressed to the one who judges on the basis of falsehood or gives false testimony, because his offence is greater; the former only failed to do what is

right, but the latter fails to do what is right and also does what is wrong.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا ءَامِنُوا بِاللّٰهِ وَرَسُولِهِ ؕ وَالْكِتَٰبِ الَّذِى نَزَّلَ عَلَىٰ رَسُولِهِ ؕ وَالْكِتَٰبِ الَّذِى أَنزَلَ مِن قَبْلُ ۚ وَمَن يَكْفُرْ بِاللّٰهِ وَمَلَٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ؕ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا﴾ (سورة النساء: ١٣٦)

4:136. O you who believe, believe in Allah and His Messenger, and the Book which He has sent down to His Messenger and the Books which He sent down before. Whoever disbelieves in Allah, His angels, His Books, His Messengers, and the Last Day, has indeed gone far astray.

It should be noted that commands and instructions are either addressed to the person who is not doing something, so this is an instruction to start doing it, such as the command addressed to those who do not believe, telling them to believe, as in the verse in which Allah (ﷻ) says:

﴿O you who have been given the scripture, believe in what We have revealed [to Muhammad], confirming what is with you...﴾ (an-Nisâ' 4: 47)

– or they are addressed to the one who has started to do something; in this case it is an instruction to correct what he is doing and to go further and do what he is not already doing. An example of that is what Allah says in this verse, instructing the believers to believe. That is an implicit instruction to do that which will correct their faith on the basis of sincerity, to avoid that which may spoil it, and to repent from anything that may undermine faith.

This is also an implicit instruction to do that which the believer is lacking of attaining Islamic knowledge and doing righteous deeds.

Every time any text reaches him and he understands its meaning and believes it, that is part of the belief which is enjoined. The same applies to all inward and outward actions: they are all part of faith, as is indicated by many texts and as the early generations of the Ummah were unanimously agreed.

Then one should continue in that way and remain steadfast until death, as Allah (ﷻ) says:

﴿O you who believe, fear Allah as He should be feared, and do not die except as Muslims.﴾ (Āl 'Imrān 3: 102)

Here Allah instructs us to believe in Him and in His Messenger (ﷺ), the Qur'an, and the previous Books. All of this is part of the obligatory faith, without which a person cannot be a believer; he should believe in general terms with regard to that which he does not know the details of, and in detail with regard to that of which he comes to know in detail. The one who believes as enjoined in this manner has indeed been guided and will succeed.

﴿Whoever disbelieves in Allah, His angels, His Books, His Messengers, and the Last Day, has indeed gone far astray﴾ – and what misguidance can be greater than the misguidance of one who forsakes the straight path of guidance and follows the path that leads to the painful punishment?

It should be understood that disbelieving in any of these things is like disbelieving in all of them, because they are interconnected and it is not possible to believe in some of them without believing in others.

Then Allah says:



﴿إِنَّ الَّذِينَ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَامَنُوا ثُمَّ كَفَرُوا ثُمَّ ءَزَادُوا كُفْرًا لَّيْكَنَ اللَّهُ يُغَيِّرُ

لَهُمْ وَلَا لِيُهْدِيَهُمْ سَبِيلًا﴾ (سورة النساء: ١٣٧)

4:137. Those who believe, then disbelieve, then believe [again], then disbelieve [again], and thereafter grow hardened in their disbelief – Allah will not forgive them nor guide them to any path [that leads to truth].

That is, the one who repeatedly disbelieves after having believed, so he is guided and then misguided, and he sees then he becomes blind, and he believes then he disbelieves and persists and increases in his disbelief, is far removed from divine help and guidance to the straight path, and he is far removed from forgiveness, because he has produced the greatest impediment to attaining it. His disbelief is a punishment and becomes part of his nature that will not disappear, as Allah (ﷻ) says:

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...﴾ (as-Saff 61: 5)

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'ām 6: 110)

This verse indicates that if they do not increase in disbelief, rather they come back to faith and give up what they were following of misguidance, then Allah will forgive them, even if they apostatised repeatedly. If this is the case with regard to disbelief, then it is more appropriate that in the case of other sins that are less grave than disbelief, if a person commits them repeatedly then turns back to Allah and repents, Allah will forgive him again.



﴿بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَبِئِنَّهُمْ عِنْدَهُمُ الْغَرَّةُ فَإِنَّ الْغَرَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾﴾ (سورة النساء: ١٣٨-١٣٩)

- 4:138. Give tidings to the hypocrites, that theirs will be a painful punishment.
- 4:139. [As for] those who take the disbelievers as allies<sup>19</sup> rather than the believers, are they seeking power with them? Verily all power belongs to Allah.

The word translated here as «tidings» is usually used to refer to good, but may sometimes refer to evil, as in this verse. Allah says: «Give tidings to the hypocrites» that is, those who make an outward display of being Muslims, whilst concealing disbelief; give them the worst tidings, namely tidings of the painful punishment, because of their love for the disbelievers, and their taking them as allies and supporting them, and their failing to take the believers as allies. What made them do that? Are they seeking power with them?

This is how the hypocrites really are. They think negatively of Allah and they lack certain faith that Allah will help His believing slaves. They focus on some means of power that the disbelievers have and they fail to look beyond that, so they take the disbelievers as allies, seeking power with them and seeking their help.

But in fact all power belongs to Allah; the forelocks of all people are in His Hand and His will concerning them is always done. He has guaranteed to support His religion and His believing slaves, even if that is after some tests for His believing slaves and after causing the enemy to prevail over them temporarily. The ultimate outcome is always in favour of the believers.

In this verse there is a stern warning against taking the disbelievers as allies and failing to take the believers as allies, because that is one of the characteristics of the hypocrites. Faith dictates that we should love the believers and take them as allies, and hate the disbelievers and regard them as enemies.

<sup>19</sup> The word *awliyā'*, translated here as «allies», may also mean protectors, supporters, close friends, and so on.



﴿وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِثْلُهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۝١٤٠﴾ الَّذِينَ يَرَبُّصُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ تَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَسْتَوْذْ عَلَيْكُمْ وَنَمْنَعَكُمْ مِنَ الْمُؤْمِنِينَ ۚ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ ۚ وَلَنْ يَجْعَلَ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝١٤١﴾ (سورة النساء: ١٤٠-١٤١)

- 4:140. He has already revealed to you in the Book that when you hear the revelations of Allah being rejected and ridiculed, do not sit with them until they begin to talk of other things; otherwise, you would be like them. Verily Allah will gather all the hypocrites and disbelievers together in hell.
- 4:141. [The hypocrites are] those who are waiting and watching to see what happens to you. If Allah grants you a victory, they say: Were we not with you? But if the disbelievers meet with a success, they say [to them]: Did we not help you win, and protect you from the believers? But Allah will judge between you on the Day of Resurrection. Allah will not grant the disbelievers means to prevail over the believers.

Allah has explained to you – in what He has revealed to you – that His shar‘i rulings are to be followed when attending gatherings in which disbelief and sin are present:

﴿He has already revealed to you in the Book that when you hear the revelations of Allah being rejected and ridiculed﴾ that is, being belittled. That is because what is required of every accountable person with regard to the revelations of Allah is to believe in them, then venerate them and respect them. That is the purpose for which they were revealed, and it is the purpose for which Allah created His

creation. The opposite of belief is rejection of them, and the opposite of respecting them is mocking them and scorning them. That includes the arguments that the disbelievers and hypocrites may come up with to invalidate the revelations of Allah and support their disbelief.

The same also applies to innovators of various types. Their argument in support of their falsehood implies disrespect towards the revelations of Allah, because the revelation only supports the truth, and does not contain anything but truth. And in fact this also applies to attending gatherings of sin and immorality, in which the commands and prohibitions of Allah are flouted and the limits that He has set for His slaves are transgressed. This ruling also includes the prohibition on sitting with them, ﴿until they begin to talk of other things﴾ that is, things other than disbelief in the revelations of Allah and ridiculing them.

﴿otherwise﴾ that is, if you sit with them in the situation mentioned, ﴿you would be like them﴾ because then you would be approving of their disbelief and ridicule, and the one who approves of sin is like the one who does it. The point is that whoever attends a gathering in which Allah is disobeyed is obliged to object to them if he is able to, or to get up and leave if he is not able to do so.

﴿Verily Allah will gather all the hypocrites and disbelievers together in hell﴾ just as they came together as allies in their disbelief. The fact that they outwardly appeared to be with the believers will not benefit the disbelievers (or hypocrites), as Allah (ﷻ) says:

﴿On that day, the hypocrite men and hypocrite women will say to the believers: Wait for us, so that we may have some of your light...﴾  
(*al-Hadeed* 57: 13)

Then Allah highlights how the hypocrites take the disbelievers as allies and show enmity towards the believers:

﴿[The hypocrites are] those who are waiting and watching to see what happens to you﴾ that is, they are waiting to see how you will



end up, and whether the outcome will be good or bad for you; they have prepared a response in either case, according to their hypocrisy.

﴿If Allah grants you a victory, they say: Were we not with you?﴾ They pretend that they were with the believers both outwardly and inwardly, so that they will be safe from criticism and aspersions, and so that they will have a share of the booty and *fay*’, and so that they will be able to ask for help.

﴿But if the disbelievers meet with a success﴾. He did not say victory, because they do not attain victory in the sense of permanently prevailing; rather it is just a success that does not mean the end of the matter, by the wisdom of Allah.

If that happens, ﴿they say [to them]: Did we not help you win, and protect you from the believers?﴾, trying to show them how much they care about them by not having fought them when they were able to, and how they tried to prevent the believers by all possible means from fighting the disbelievers, such as weakening them, discouraging them from fighting, supporting the enemy against them, and other means for which they are well known.

﴿But Allah will judge between you on the Day of Resurrection﴾ that is, He will reward the believers both inwardly and outwardly in paradise, and He will punish the hypocrites and polytheists, both men and women.

﴿Allah will not grant the disbelievers means to prevail over the believers﴾ that is, He will not grant them authority or power over them; rather a group of the believers will continue to adhere to the truth, receiving divine support, and they will not be harmed by those who forsake them or oppose them.

Allah still grants the believers the means of victory and protection against the disbelievers, as is well known. Even though some Muslims are ruled by disbelieving groups, they are still treated with respect and are not persecuted for their religion, and they are not regarded

as insignificant by them. Rather they have full support from Allah, to Him be praise first and last, outwardly and inwardly.



﴿إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَدِيعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَىٰ  
رِءَاءِ النَّاسِ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا﴾ ﴿١٤٢﴾ مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَؤُلَاءِ وَلَا  
إِلَىٰ هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا﴾ ﴿١٤٣﴾ (سورة النساء: ١٤٢-١٤٣)

- 4:142. The hypocrites seek to outwit Allah but it is He Who outwits them. When they stand up to pray, they stand up reluctantly, only to be seen by people, and they remember Allah only a little,
- 4:143. Wavering in between, belonging neither to these nor those. For those whom Allah has caused to go astray, you will never find a way [to guide them].

Here Allah tells us about how the hypocrites were with regard to their abhorrent characteristics and conduct, and how they tried to outwit Allah (ﷻ) by making an outward display of faith whilst concealing their disbelief, thinking that this would deceive Allah and that He would not know of it or expose their tricks to His slaves. But in fact Allah outwitted them, because merely by being like that and behaving in this manner they were fooling themselves. What deceit can be greater than that of one who strives to do something which then backfires on him and brings him disgrace, humiliation and deprivation? That on its own is indicative of a lack of maturity, because in addition to it being a sin, they thought that it was something good, and they thought that it was a sign of smartness and cunning. This is what ignorance and misguidance do to a person!

With regard to His outwitting them on the Day of Resurrection, Allah says:

﴿On that day, the hypocrite men and hypocrite women will say to the believers: Wait for us, so that we may have some of your light. It will be said: Go back and seek light elsewhere. Then a wall will be set up between them, which will have a gate, on the inside of which there will be mercy and on the outside there will be punishment. The hypocrites will call out to the believers: Were we not with you?...﴾  
*(al-Hadeed 57: 13-14)*

One of their characteristics is that ﴿When they stand up to pray﴾ – if they do so at all – which is the most important physical act of worship

﴿they stand up reluctantly﴾, finding it burdensome and resenting having to do it. Reluctance only stems from a lack of interest in their hearts. Were it not that their hearts are devoid of longing for Allah and for that which is with Him, and are lacking in faith, they would not be so reluctant.

﴿only to be seen by people﴾ – this is what is hidden in their hearts and this is the motive for their deeds: to be seen by people. They want people to see them and respect and honour them, and they are not acting out of sincerity towards Allah. Hence ﴿they remember Allah only a little﴾, because their hearts are filled with the desire to show off. Remembrance of Allah and persistence therein can only come from a believer whose heart is filled with love and reverence for Allah.

﴿Wavering in between, belonging neither to these nor those﴾ that is, they wander between the believers and the disbelievers; they are not believers both outwardly and inwardly, and they are not disbelievers both outwardly and inwardly. Deep in their hearts they are with the disbelievers, but outwardly they are with the believers, and this is the worst possible misguidance. Hence Allah says: ﴿For those whom Allah has caused to go astray, you will never find a way [to guide them]﴾ and you will never make him give up his way of misguidance, because the door of mercy has been closed to him and has been replaced with wrath.

These blameworthy characteristics indicate that the believers are possessed of the opposite, namely sincerity and truthfulness, both outward and inward. There is no mystery as to what they are; they are enthusiastic in prayer and worship, and they remember Allah (ﷻ) a great deal, because Allah has guided them to the straight path. So let the wise person think about these two groups and choose whichever of them he wants. And Allah is the source of strength.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أُرِيدُونَ أَنْ  
يَجْعَلُوا اللَّهَ عَلَيْهِمْ سُلْطَانًا مُبِينًا﴾ (سورة النساء: ١٤٤)

4:144. O you who believe, do not take the disbelievers as allies rather than the believers. Do you want to give Allah a clear case against you?

Having stated that one of the characteristics of the hypocrites is that they take the disbelievers as allies instead of the believers, Allah then forbids His believing slaves to have this abhorrent characteristic, and to resemble the hypocrites, because that would inevitably ﴿give Allah a clear case against you﴾. In other words, it would constitute clear proof that you should be punished, because We have warned against it and We have stated that taking the disbelievers as allies leads to negative consequences, so doing that after receiving this warning deserves punishment.

This verse is indicative of the perfect justice of Allah and highlights the fact that Allah does not punish anyone before establishing proof against him. This is also a warning against sin, because Allah has a clear case against the one who commits sin.



﴿ إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ يَجِدَ لَهُمْ نَصِيرًا ﴾ (١٤٥) إِلَّا  
الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللَّهِ وَأَخْلَصُوا دِينَهُمْ لِلَّهِ فَأُولَٰئِكَ مَعَ  
الْمُؤْمِنِينَ ۖ وَسَوْفَ يُؤْتِي اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾ مَا يَفْعَلُ اللَّهُ  
بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ ۚ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾ (سورة النساء)

(١٤٧-١٤٥)

- 4:145. The hypocrites will be in the lowest depths of the fire; you will not find any helper for them,
- 4:146. Except those who repent and mend their ways, hold fast to Allah and become sincere in their devotion to Allah [alone]; then they will be with the believers. And Allah will give the believers an immense reward.
- 4:147. Why would Allah punish you, if you are grateful and believe? Allah is Appreciative, All-Knowing.

Here Allah tells us of the ultimate destination of the hypocrites: they will be in the lowest depths of hell and theirs will be the worst punishment. They will be below other disbelievers, because they shared their disbelief in Allah and opposition to His Messengers, but in addition to that they engaged in trickery and deceit. They planned to oppose the believers in many subtle and unnoticed ways, arranging all of that in such a way that they would still be regarded as Muslims and thus acquire that which they were not entitled to. For this and other reasons they are deserving of the worst punishment; no one can save them from Allah's punishment and no helper can ward off any part of His punishment. This is general in meaning and applies to every hypocrite, except those among them whom Allah blessed by enabling them to repent from evil deeds and ﴿mend their ways﴾ for the sake of Allah, both outwardly and inwardly

﴿hold fast to Allah﴾ and seek His help to bring them benefits and ward off harm from them

﴿and become sincere in their devotion to Allah [alone]﴾ – this refers to sincerity in submission to Allah (Islam), faith and ihsân.<sup>20</sup>

Thus they sought the Countenance of Allah in their deeds, both outward and inward, and were saved from showing off and hypocrisy. Those who have these characteristics ﴿will be with the believers﴾ that is, in this world, in al-barzakh, and on the Day of Resurrection ﴿And Allah will give the believers an immense reward﴾, the nature of which no one knows except Allah; it is something that no eye has seen, no ear has heard and it has not crossed the mind of man.

Contemplate how Allah singled out for mention holding fast and sincerity, even though these are implied in the words ﴿mend their ways﴾, because holding fast and being sincere are part of mending one's ways and there is a great need for both, especially in this critical situation where hypocrisy is deeply entrenched in people's hearts, and nothing can remove it except holding fast to Allah and constantly turning to Him and expressing one's need of His help in order to ward off hypocrisy. Sincerity is diametrically opposed to hypocrisy, hence Allah mentions both it and holding fast to Him because of the virtue of these two deeds and because of the fact that all deeds, both outward and inward, are based on them and there is a profound need for them in this context.

Contemplate how, when Allah refers to the hypocrites alongside the believers, He did not say "and He will give them a great reward", even though the context is talking about the hypocrites. Rather He said ﴿And Allah will give the believers an immense reward﴾. That is because this is a general principle which Allah repeats frequently

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<sup>20</sup> Ihsân, as described in the well-known hadith narrated by Bukhari and Muslim, means:

«...to worship Allah as if you can see Him, for although you cannot see Him, He can see you.»

in the Qur'an. If the context is discussing some minor issues, and Allah wants to refer to some reward or punishment connected to the minor issues, and that minor issue comes under the same general heading, He connects the reward to that general heading under which that minor issue and others come, so that no one would think that the ruling is limited only to this minor issue. This is one of the brilliant subtleties of the Qur'an. Thus the former hypocrite who repents is included with the believers and will have the same reward as them.

Then Allah (ﷻ) tells us of the perfect nature of His self-sufficiency and the vastness of His forbearing, mercy and kindness: ﴿Why would Allah punish you, if you are grateful and believe?﴾. Because Allah is Appreciative and All-Knowing, He will give those who carry the heavy burden of commitment for His sake and persist in doing righteous deeds an immense reward and abundant kindness. Whoever gives up something for the sake of Allah, Allah will give him something better than it.

Furthermore, He knows how you appear outwardly and what is in your hearts, and He knows what you do and what it is based on, be it sincerity or the opposite. He wants you to repent and turn back to Him, then if you turn to Him, why should He punish you? He does not find any joy in punishing you and He does not benefit from punishing you; rather the sinner only harms himself, just as the deed of one who is obedient is to his own benefit.

Gratitude is humility in the heart and acknowledgement of Allah's blessings, utterance of thanks to the Bestower of those blessings, and physical acts of obedience to Him; it also means not making use of His blessings to disobey Him.



﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا﴾ (سورة النساء: ١٤٩)

النساء: ١٤٨-١٤٩

- 4:148. Allah does not like anyone to speak ill [of others] in public, except the one who has been wronged. Allah is All-Hearing, All-Knowing.
- 4:149. If you do good openly or conceal it or pardon a wrong [done to you], then verily Allah is Pardoning, Omnipotent.

Here Allah (ﷻ) tells us that He does not like anyone to speak ill (of others) in public; in other words, He dislikes and hates that, and will punish for it. That includes all bad words that cause offence and upset others, such as insulting, slandering, reviling and so on. All of that is forbidden and is hateful to Allah.

This indicates that He loves good words such as dhikr and kind and gentle words.

«except the one who has been wronged» that is, it is permissible for him to pray against the one who has wronged him, to complain about him and to say bad things back to the one who said it to him, without lying about it, going beyond the level of wrong that was done to him, or overstepping the mark and reviling anyone else. Yet it is better to pardon him and not to respond in kind, as Allah says (ﷻ):

«...but whoever forgives and reconciles, his reward is with Allah...» (ash-Shoorâ 42: 40)

«Allah is All-Hearing, All-Knowing» because the verse refers to words, whether they be bad, good or permissible. Allah tells us that He is All-Hearing and hears what you say, so beware of speaking of



anything that angers your Lord, lest He punish you for that. This is also encouragement to say good words.

﴿All-Knowing﴾ and He knows your intentions and the motives behind what you say.

Then Allah says: ﴿If you do good openly or conceal it﴾ this includes good in word and deed, open or hidden, obligatory or recommended ﴿or pardon a wrong [done to you]﴾ that is, if you pardon someone who mistreated you physically, financially, or by impugning your honour, and you forgive him, the reward is commensurate with the type of deed. If a person forgives for the sake of Allah, Allah will forgive him; if he shows kindness, Allah will be kind to him. Hence Allah says: ﴿then verily Allah is Pardoning, Omnipotent﴾ that is, He forgives the mistakes of His slaves and their grave sins, so He conceals their errors, then He grants them His perfect forgiveness that stems from His might and power.

From this verse we learn the meanings of the names and attributes of Allah, and that His is the creation and the command (7: 54); this is the implication of His names. Therefore the rulings are connected to His beautiful names, as in this verse.

When He mentioned doing good and pardoning wrongs, He made a connection between that and learning about His names; that is sufficient and there is no need to mention the specific reward.



﴿إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُوا نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۖ أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ۖ وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾ (سورة النساء: ١٥٠-١٥٢)

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- 4:150. Those who disbelieve in Allah and His Messengers, and want to make a distinction between [belief in] Allah and [belief in] His Messengers, and say: We believe in some and disbelieve in others, and seek to adopt a way in between,
- 4:151. it is they who are indeed disbelievers, and We have prepared for the disbelievers a humiliating punishment.
- 4:152. To those who believe in Allah and His Messengers, and make no distinction between [belief in] any of them, He will give their [due] rewards. For Allah is Oft-Forgiving, Most Merciful.
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These are two categories that are clear to everyone: the believer who believes in Allah, all of His Messengers and His Books, and the disbeliever who disbelieves in all of that.

But there is a third category, which is the one who claims to believe in some of the Messengers but not others, and thinks that this way will save him from the punishment of Allah. But this is no more than wishful thinking, because these people want to make a distinction between Allah and His Messengers.

The one who believes in Allah in the true sense will believe in all of His Messengers, because that is part of perfect belief. The one who opposes any of His Messengers has in fact opposed Allah and opposed all of His Messengers, as Allah (ﷻ) says:

﴿Whoever is an enemy to Allah and His angels and Messengers, to Jibreel and Meekâl [Meekâ'eel], – then indeed, Allah is an enemy to the disbelievers.﴾ (al-Baqarah 2: 98)

Similarly, the one who disbelieves in any Messenger has disbelieved in all of the Messengers, even the Messenger in whom he claims to believe. Hence Allah says: ﴿it is they who are indeed disbelievers﴾. That is lest anyone imagine that their position is a kind of middle way between faith and disbelief.

The reason why they are disbelievers – even in that in which they claim to believe – is that for every proof that led them to believe in the Messengers in whom they do believe, there is the same or equally strong or even stronger evidence for the Prophet in whom they disbelieve, and for every specious argument that they use to undermine the Prophet in whom they disbelieve, there is an equal or stronger argument to undermine the one in whom they do believe.

After establishing the above, there is nothing left except whims and desires, and nothing but mere claims that anyone could counter with a similar claim. As the Qur'an states that these people are indeed disbelievers, it then refers to a punishment that applies to them and to all disbelievers: ﴿and We have prepared for the disbelievers a humiliating punishment﴾. Just as they were too arrogant to believe in Allah, He will humiliate them with a painful punishment and disgrace.

﴿To those who believe in Allah and His Messengers﴾ – this includes belief in all that Allah has told us about Himself and all that the Messengers brought of stories of the past and rulings ﴿and make no distinction between [belief in] any of them﴾ that is, the Messengers; rather they believe in all of them. This is true faith and certainty that is based on proof.

﴿He will give their [due] rewards﴾ that is, as a reward for their faith and what resulted from that of righteous deeds, good words and good attitudes, each according to his situation. Perhaps this is the reason why the reward is described as being theirs

﴿For Allah is Oft-Forgiving, Most Merciful﴾ – He forgives bad deeds and accepts good deeds.



﴿يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْرَةً فَأَخَذَتْهُمُ الصَّاعِقَةُ بِظُلْمِهِمْ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْ

بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ فَعَفَوْنَا عَنْ ذَلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُّبِينًا ﴿١٥٣﴾ وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِمِيثَاقِهِمْ وَقُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَقُلْنَا لَهُمْ لَا تَعْدُوا فِي السَّبْتِ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿١٥٤﴾ فِيمَا نَقُضُهُمْ مِيثَاقَهُمْ وَكَفَرِهِمْ بِآيَاتِ اللَّهِ وَقُلِهِمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ إِلَّا قَلِيلًا ﴿١٥٥﴾ وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَنًا عَظِيمًا ﴿١٥٦﴾ وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾ بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ إِلَّا لَيُؤْمِنَنَّ بِهِ قَبْلَ مَوْتِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾ فَيُظَاهَرُ مِنَ الَّذِينَ هَادُوا حَرَمًا عَلَيْهِمْ طَبِئَتْ أُحِلَّتْ لَهُمْ وَبِصَدِّهِمْ عَنْ سَبِيلِ اللَّهِ كَثِيرًا ﴿١٦٠﴾ وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلِهِمْ أَمْوَالِ النَّاسِ بِالْبَاطِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا أَلِيمًا ﴿١٦١﴾ ﴿سورة النساء: ١٥٣-١٦١﴾

- 4:153. The People of the Book ask you to bring down for them a Book from heaven. Indeed they asked Moosâ for something even greater than that, when they said: Let us see Allah with our own eyes. But a thunderbolt struck them for their transgression. Then they took the calf [for worship] after the clear signs had come to them. Yet We pardoned [even] that, and gave Moosâ clear authority.
- 4:154. And We raised above them the Mount, while making a covenant with them [so as to make them accept it]; and We said: Enter the gate bowing down with humility; and We said to them: Do not break the Sabbath. And We took from them a solemn covenant.
- 4:155. [We punished them] because of their breaking of their covenant, their rejection of the revelations of Allah, their slaying of the Prophets unjustifiably and their saying: Our hearts are impenetrably wrapped [against whatever you say] – Nay, Allah

has sealed up their hearts for their disbelief; little is it they believe –

- 4:156. [And We punished them] because of their disbelief and their uttering a terrible slander against Maryam.
- 4:157. And because of their saying: We slew the Messiah 'Eesâ son of Maryam, the Messenger of Allah. But they did not slay him or crucify him; rather [another man] was made to resemble him to them [and that man was crucified]. Those who differ concerning this matter are in doubt concerning it, with no [certain] knowledge, but only conjecture to follow. But they certainly did not slay him.
- 4:158. Rather Allah took him up to Himself; and Allah is Almighty, Most Wise.
- 4:159. There is none among the People of the Book but will believe in him before his death; and on the Day of Resurrection he will be a witness against them.
- 4:160. Because of the wrongdoing of the Jews, We forbade to them certain good things that had [previously] been permitted to them; and because of their barring many from the path of Allah,
- 4:161. and because of their taking usury, even though it had been forbidden to them, and because of their devouring people's wealth wrongfully. We have prepared for the disbelievers among them a painful punishment.

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This demand from the People of the Book to the Messenger Muhammad (ﷺ) was due to stubbornness and was an audacious suggestion. They made this request a condition of their believing or otherwise. They asked him to bring down the Qur'an to them all at once, as the Torah and Gospel had come down. This was the utmost wrongdoing and ignorance on their part, because the Messenger (ﷺ) was a human being, a slave under the command of Allah who had no power to do anything. Rather all matters are under the control of Allah

and it is He Who sends and reveals whatever He will to His slaves, as Allah tells us about the Messenger (ﷺ), when mentioning the signs that the polytheists suggested to Muhammad (ﷺ):

﴿...Say: Glory be to my Lord! Am I anything but a man, sent as a Messenger?﴾ (al-Isrā' 17: 93)

The same applies to their making the criterion between truth and falsehood nothing more than the matter of whether the Book is sent down all at once or piecemeal. This is simply an idea of theirs for which there is no proof and no reason, or even any weak argument to support it. Where do we find in the story of the prophethood of any of the Prophets that if a Messenger brings to you a Book that was revealed piecemeal, then you should not believe in him or accept him?

Rather the fact that the Qur'an was revealed piecemeal, according to the circumstances, is one of the indications of its greatness and Allah's care for the one to whom it was sent down, as He says:

﴿Those who disbelieve say: Why was the Qur'an not sent down to him all at once? [It has been revealed] thus so that We may strengthen your heart thereby, and We have imparted it to you by gradual revelation. Whenever they come to you [O Muhammad] with an argument, We reveal to you the truth and the best explanation.﴾ (al-Furqān 25: 32-33)

When Allah mentioned their invalid objections, He pointed out that there is nothing strange in their attitude, because in the past there has been a suggestion of something even more reprehensible to the Messenger in whom they claimed to believe, when they asked him to let them see Allah with their own eyes, and they took the calf as a god and worshipped it, after they had seen signs with their own eyes that no one else had seen.

They also refused to accept the rulings of their own Book, namely the Torah, until the mountain was raised above their heads and they

were threatened that if they did not believe, it would fall on them. So they accepted that reluctantly, as they had no choice but to believe.

They also refused to enter the gates of the town which they were commanded to enter bowing down in humility and seeking forgiveness, but they went against that in word and deed, and some of them also transgressed the Sabbath, therefore Allah has sent that horrible punishment upon them.

When Allah took from them a solemn covenant, they cast it behind their backs, rejected the revelations of Allah and killed His Messengers unlawfully. Moreover, they said that they killed the Messiah 'Eesâ and crucified him, when in fact they did not kill him or crucify him; rather (another man) was made to resemble him to them, and they killed and crucified that man.

They claimed that their hearts were impenetrably wrapped and could not understand what was said to them, and they barred people from the path of Allah, so they were barred from the truth. They called people to their way of misguidance and transgression, and devouring unlawful earnings and usury, even though Allah had issued a stern prohibition against their doing that. So it comes as no surprise that the people who did these deeds would ask the Messenger Muhammad (ﷺ) to bring down to them a Book from heaven.

This is the best way to counter arguments that are founded on an invalid basis. If the other person produces a false argument that becomes a source of confusion to him and others and is the cause of them rejecting the truth, we should highlight his evil characteristics and some of his misdeeds that are among the worst of what he did, so that everyone will know that this objection comes from this ignoble man, and that he has previous misdeeds along with this invalid argument of his.

Similarly, any argument they may present to cast aspersions on the prophethood of Muhammad (ﷺ) may be countered by a similar

or stronger argument about the prophethood of those in whom they claim to believe, so as to ward off their evil thereby and suppress their falsehood.

For every argument they present to affirm the prophethood of those in whom they believe, there is a similar or stronger argument to prove and affirm prophethood of Muhammad (ﷺ).

Because the aim of listing their evil actions was to establish this argument, Allah did not discuss them in detail here. Rather He referred to them here, and discussed them in detail elsewhere, where it was appropriate to do so.

«There is none among the People of the Book but will believe in him before his death» – it may be that the pronoun in the phrase «before his death» refers to the People of the Book. According to this view, every individual Jew or Christian will believe in 'Eesâ (ﷺ) when death approaches and the truth becomes clear to him, but that faith will be of no benefit because it will be faith by compulsion. This is an implicit threat and warning to them that they should not continue as they are, for they will regret it before death; so how will they be on the day when they are gathered and resurrected?

Or it may be that the pronoun in the phrase «before his death» refers to 'Eesâ (ﷺ). In that case, what is meant is: there is no one among the People of the Book but he will surely believe in the Messiah (ﷺ) before the Messiah's death. That will be when the Hour approaches and its major signs appear. There are numerous *ṣaḥeeḥ* hadiths which speak of his descent at the end of this Ummah; he will kill the Dajjāl and abolish the *jizyah*, and the People of the Book will believe in him along with the believers. On the Day of Resurrection, 'Eesâ (ﷺ) will be a witness against them and will testify concerning their deeds and whether or not they were in accordance with the laws of Allah.

On that day he will only testify to the falseness of everything they believed and did that was contrary to the teachings of the Qur'an and



the message of Muhammad (ﷺ). We know that because we know about the perfect justice and sincerity of the Messiah (ﷺ) and that he will testify only to that which is true. That which was brought by Muhammad (ﷺ) is true and everything other than that is misguidance and falsehood.

Then Allah (ﷻ) tells us that He forbade to the People of the Book many good things that had previously been permissible for them. This prohibition was a punishment because of their wrongdoing and transgression, their barring people from the path of Allah, their preventing them from following true guidance, and their consuming *ribā* when they had been forbidden to do so. Hence Allah gave them a fitting punishment by withholding from them many of the good things that were originally permitted, even though they are good. In the case of the things that are prohibited to this Ummah, this prohibition is to keep them away from unclean things that are detrimental to their spiritual and worldly interests.



﴿لَكِنَّ الرَّاسِخُونَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ  
وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أُولَٰئِكَ  
سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا﴾ (سورة النساء: ١٦٢)

4:162. But those among them who are firmly grounded in knowledge, and the believers, believe in what has been sent down to you [O Muhammad], and what was sent down before you; who establish regular prayer and give zakāh, and who believe in Allah and the Last Day – to these We will grant an immense reward.

Having mentioned the bad characteristics of the People of the Book, Allah then mentions those among them who are praiseworthy, as He says: ﴿But those among them who are firmly grounded in

knowledge» that is, those in whose hearts knowledge is deeply entrenched and faith is firmly rooted. That resulted in them having complete faith «in what has been sent down to you [O Muhammad], and what was sent down before you». It also resulted in them doing righteous deeds, namely establishing prayer and giving zakâh, which are the best of deeds, for they include sincerity towards Allah and kindness towards people. They also believed in the Last Day, hence they feared punishment and hoped for the promised reward.

«to these We will grant an immense reward» because they combined knowledge, faith and righteous deeds with belief in the earlier and later Books and Messengers.



﴿إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُوشَعَ وَهَارُونَ وَسُلَيْمَانَ وَآتَيْنَا دَاوُدَ زَبُورًا﴾ (١٦٣) ﴿وَرُسُلًا قَدْ قَصَصْنَاهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَمْ نَقْصُصْهُمْ عَلَيْكَ﴾ (١٦٤) ﴿وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا﴾ (١٦٥) ﴿رُسُلًا مُبَشِّرِينَ وَمُنذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا﴾ (سورة النساء: ١٦٣-١٦٥)

- 4:163. We have sent revelation to you [O Muhammad], as We sent it to Nooh and the Prophets after him; We sent revelation to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob and his sons, to 'Eesâ, Ayyoob, Yoonus, Hâroon, and Sulaymân, and to Dâwood We gave the *Zaboor* [Psalms].
- 4:164. And [We sent revelation to] Messengers of whom We have told you, and other Messengers of whom We have not told you. And Allah spoke directly to Moosâ.

4:165. Messengers sent as bearers of glad tidings and as warners, so that humankind would have no excuse before Allah, after the [coming of the] Messengers. For Allah is Almighty, Most Wise.

Here Allah tells us that He revealed to His slave and Messenger (ﷺ) great teachings and laws, and true news of the past, such as He revealed to these earlier Prophets. From this we learn a number of things:

- That Muhammad (ﷺ) is not a new phenomenon among the Messengers. Before him Allah sent many Messengers, so there is no reason to find his being sent strange except ignorance or stubbornness.
- That he received revelation as they did concerning the fundamentals of faith and enjoining of justice, on which all the Messengers are agreed; they confirmed one another and their messages were in harmony.
- That he comes under the same category as those Messengers, so people should think of him as a brother to them, for his call is the same as theirs and their attitudes are in harmony. The source of their message is one and their aims are one. He is not mentioned alongside unknown figures or liars or unjust kings.
- That listing these Messengers is by way of praising and commending them and describing their character, which strengthens the believers' belief in them and love for them, and their desire to emulate them, follow their path and learn more about them. This is a confirmation of the verses in which Allah (ﷻ) says:

﴿Peace be upon Nooh among all nations.﴾ (aṣ-Ṣaffât 37: 79)

﴿Peace be upon Ibrâheem.﴾ (aṣ-Ṣaffât 37: 109)

﴿Peace be upon Moosâ and Hâroon.﴾ (aṣ-Ṣaffât 37: 120)

﴿Peace be upon Ilyâs. Thus do We reward those who do good.﴾ (aṣ-Ṣaffât 37: 130-131)

Every doer of good is praised by people commensurate with his good deeds, and the Messengers – especially those named – attained the highest level of doing good.

As Allah referred to what they have in common (which is that they all received revelation), He then mentions how some of them were singled out for particular blessings. He tells us that He gave Dâwood the Zaboor (Psalms), which is the well-known scripture. Allah gave it especially to Dâwood (ﷺ) because of his virtue and high and honourable status. He spoke directly to Moosâ, with no intermediary, and Moosâ became well known for that among all humankind and is known as “Moosâ to whom the Most Gracious spoke directly.”

Allah tells us that He has told His Messenger (ﷺ) about some of the Messengers, and there are others about whom He has not told him. This indicates that they are many and that Allah sent them with glad tidings, to those who obey Allah and follow them, of happiness in this world and in the hereafter, and with a warning, to those who disobeyed Allah and opposed them, of misfortune in both realms, so that people would have no excuse before Allah, after the coming of the Messengers, and they would not be able to say:

﴿...No bearer of glad tidings and no warner ever came to us. But now there has come to you a bearer of glad tidings and a warner...﴾  
(*al-Mâ'idah* 5: 19)

So people no longer have any excuse before Allah, because He sent the Messengers one after another to explain to them matters of religion and what pleases and displeases their Lord, and the paths that lead to paradise and those that lead to hell. So whoever disbelieves after that has no one to blame but himself.

This is indicative of the perfect might and wisdom of Allah (ﷻ), that He sent the Messengers to them and sent down the Books to them. This also happened by His grace and kindness, because people are in the greatest and most desperate need of the Prophets. So Allah

met this need, to Him be praise and thanks and we ask Him, as He blessed them initially by sending them, to complete His blessing by enabling them to follow their path, for He is most generous and kind.



﴿لَكِنَّ اللَّهَ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَكُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا﴾ (سورة النساء: ١٦٦)

4:166. But Allah bears witness to the truth of what He has sent to you, as He has sent it with His knowledge, and the angels bear witness; and sufficient is Allah as a witness.

Having mentioned that He sent revelation to His Messenger Muhammad (ﷺ) as He sent revelation to his fellow Messengers, Allah tells us here of His testimony to the truth of his mission and the soundness of the message he brought, and He tells us that «He has sent it with His knowledge». It may be that what is meant is that He has sent it down containing His knowledge; in other words, it contains divine knowledge, Islamic rulings and news of the unseen, which is part of the knowledge of Allah (ﷻ) that He has taught to His slaves.

Or it may be that what is meant is that He sent it down knowingly, and this is by way of testifying to it. In other words, He sent down this Qur'an, containing commands and prohibitions, knowing that and knowing the character of the one to whom He sent it down, and that he (the Prophet [ﷺ]) called the people to it. So whoever responds and believes is His ally, and whoever disbelieves and is hostile is His enemy. Allah (ﷻ) will give support to His Prophet (ﷺ), grant him victory after victory, answer his prayers, defeat his enemies and help his supporters.

Is there any testimony greater than this?

It is not possible to doubt this testimony, except by doubting the knowledge, might and wisdom of Allah.

Allah (ﷻ) also tells us of the testimony of the angels in support of what He has sent down to His Messenger (ﷺ), because of their perfect faith and the importance of the thing witnessed. None can testify about important matters but the elites, as Allah (ﷻ) says concerning testimony to His oneness:

﴿Allah bears witness that there is no god but He, as do His angels and people of knowledge; He is the upholder of justice. There is no god but He, the Almighty, the Most Wise.﴾ (Āl 'Imrān 3: 18)

And Allah is sufficient as Witness.

Allah tells us about the message of the Messengers whom He sent (blessings and peace of Allah be upon them), and He tells us about the message of the final one, Muhammad (ﷺ). He testifies in its favour and the angels also testify. This indicates that the matter in question is to be affirmed and it is true and sound, so we must believe in them (the Prophets), accept their message and follow them.

Then Allah warns us against disbelieving in them:



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ۖ إِنَّ  
الَّذِينَ كَفَرُوا وَظَلَمُوا لَمْ يَكُنِ اللَّهُ لِيَغْفِرْ لَهُمْ وَلَا يَهْدِيَهُمْ طَرِيقًا إِلَّا طَرِيقَ  
جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا﴾ (سورة النساء: ١٦٧-١٦٩)

- 4:167. Verily those who disbelieve and bar others from the path of Allah have indeed gone far astray.
- 4:168. Those who disbelieve and do wrong, Allah will not forgive them nor guide them to any path,
- 4:169. except the path that leads to hell, to abide therein forever. And that is easy for Allah.

﴿Verily those who disbelieve and bar others from the path of Allah﴾ that is, they combine their own disbelief with barring others from the path of Allah. This refers to the leaders of disbelief and the proponents of misguidance.

﴿have indeed gone far astray﴾ and what misguidance can be greater than that of one who goes astray himself and leads others astray? He carries the burden of two sins and incurs two losses, and he misses out on guidance twice (his own guidance and that of those whom he leads astray). Hence Allah says:

﴿Those who disbelieve and do wrong﴾ – this wrongdoing is in addition to their disbelief; when wrongdoing (*dhulm*) is mentioned on its own, it includes disbelief.

What is meant by wrongdoing here is the deeds of disbelief and getting carried away in them. These people are far removed from forgiveness and guidance to the straight path. Hence Allah says:

﴿Allah will not forgive them nor guide them to any path, except the path that leads to hell﴾.

It is not possible for them to be forgiven or guided, because they persisted in transgression and increased in disbelief. So a seal has been placed on their hearts and the ways of guidance have been barred to them, because of what they have earned.

﴿...And your Lord is never unjust to His slaves.﴾ (Fussilat 41: 46)

﴿And that is easy for Allah﴾ that is, Allah does not care about them and is not concerned with them, because they are fit for nothing good, and nothing suits them but the way they chose for themselves.



﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ فَآمَنُوا خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴾ (سورة النساء: ١٧٠)

4:170. O humankind, the Messenger has come to you with the truth from your Lord, so believe, for it is better for you. But if you disbelieve, then surely to Allah belongs all that is in the heavens and on earth, and Allah is All-Knowing, Most Wise.

Here Allah commands all people to believe in His slave and Messenger Muhammad (ﷺ), and He mentions the reason why they should believe in him, the benefits of believing in him, and the harm that results from not believing in him. The reason is, as He tells us, that he brought the truth to them; in other words, his coming as a Messenger in and of itself is true, and the teachings that he brought are true.

The wise person would realise that for people to continue wandering blindly in ignorance and disbelief, without receiving any message for a long time, is not in accordance with the wisdom and mercy of Allah. The sending of the Messenger (ﷺ) is in itself part of His great wisdom and mercy, and is aimed at showing them guidance away from misguidance. Simply looking at his message offers definitive proof of the soundness of his claim to prophethood.

The same may be said of looking at the great message he brought and the straight path. His message tells us about matters of the unseen, in the past and in the future, and about Allah and the Last Day; these matters cannot be known except through revelation and the sending of Messengers. Islam enjoins all that is good and righteous, wisdom, justice, kindness, truthfulness, righteousness, upholding of ties and good attitudes, and it prohibits evil, corruption, transgression, injustice, bad attitudes, lying, and disobedience to parents. All of this offers definitive proof that it comes from Allah. The more a person increases in knowledge of the message, the stronger his faith and certainty become. This is the reason for believing.

As for the benefits of faith, Allah says that it is good for us, and good is the opposite of evil. So faith is good for the believers,



physically, mentally and spiritually, in this world and in the hereafter. That is because of what results from faith of interests and benefits, and rewards in this world and in the hereafter. The fruits of faith include divine help, guidance, knowledge, righteous deeds, happiness, joy and paradise with all that it contains of delights. All of that results from faith. By the same token, misery in this world and the hereafter stems from a lack of faith or a deficiency therein.

With regard to the harm of not believing in the Prophet (ﷺ), that is known from the opposite of what results from believing in him. The individual only harms himself, for Allah (ﷻ) has no need of him; the sin of the sinners does not harm him in the slightest. Hence He said: ﴿then surely to Allah belongs all that is in the heavens and on earth﴾ that is, He created everything and everything belongs to Him and is subject to His control.

﴿and Allah is All-Knowing﴾ – He knows everything  
 ﴿Most Wise﴾ in what He creates and commands.

Thus He knows who is deserving of guidance or misguidance, and is wise in His allocation of both.



﴿يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ وَلَا تَقُولُوا ثَلَاثَةٌ أَنْتَهُمَا خَيْرٌ لَكُمْ إِنَّمَا اللَّهُ إِلَهٌ وَحْدٌ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾﴾ (سورة النساء: ١٧١)

- 4:171. O People of the Book, do not exceed the bounds [of truth] in your religion, and do not say anything about Allah except the truth. The Messiah 'Eesā son of Maryam was [no more than] a Messenger of Allah, and His word, which He bestowed upon

Maryam, and a soul created by Him. So believe in Allah and His Messengers. Do not say: Three [trinity]; desist, for that will be better for you. Allah is indeed only one God. Glory be to Him, [far exalted is He] above having a son. To Allah belongs all that is in the heavens and all that is on earth, and sufficient is Allah as a disposer of affairs.

Here Allah (ﷻ) forbids the People of the Book to exaggerate in matters of religion, which means overstepping the mark and going beyond the prescribed limit, and doing something which is not prescribed. This is what the Christians did when they exaggerated about 'Eesâ (ﷺ), and raised him from the status of a Prophet and Messenger to the status of divinity which is not befitting for any but Allah.

Just as falling short and being heedless is prohibited, so too is exaggeration. Hence Allah says: ﴿and do not say anything about Allah except the truth﴾. These words imply three things, two of which are prohibitions: it is forbidden to tell lies about Allah and to speak without knowledge about His names, attributes, deeds, religion and Messengers. The third thing is a command, which is to speak the truth in all matters.

Because this principle is universal, and the context here has to do with 'Eesâ (ﷺ), the verse states that one must speak the truth about him, which is contrary to what the Jews and Christians say. Allah says: ﴿The Messiah 'Eesâ son of Maryam was [no more than] a Messenger of Allah﴾ that is, the most that the Messiah (ﷺ) can be, and the highest level of perfection he can reach – which is the highest level any created being can reach – is the level of being a Messenger of Allah, which is the highest status and brings the greatest reward.

﴿and﴾ he is ﴿His word, which He bestowed upon Maryam﴾ that is, a word which Allah spoke and 'Eesâ came into being thereby. He

was not that word **per se**; rather he came into being by means of that word. Describing him as His word is by way of honour and respect (and is not to be taken literally, as the Christians do).

The same applies to the phrase ﴿and a soul created by Him﴾, that is, one of the souls that He created, and He perfected it by bestowing upon it attributes of virtue and perfection. Allah sent Jibreel (ﷺ), who breathed into the womb of Maryam, and she became pregnant, by Allah's leave, with 'Eesā (ﷺ).

Having explained the true nature of 'Eesā (ﷺ), Allah then commands the People of the Book to believe in Him and His Messengers, and He forbids them to describe Allah as "the third of three", which is what the Christians say, and how wrong is what they suggest.

Allah instructs them to desist, and tells them that this will be better for them, because it is the only way to salvation; any other way only leads to doom. Then He declares himself to be above having any partner or child, as He says: ﴿Allah is indeed only one God﴾ that is, He is the only divine being, and it is not appropriate to worship any but Him.

﴿Glory be to Him﴾ – this is a declaration of His Highness and holiness

﴿[far exalted is He] above having a son﴾ because ﴿To Allah belongs all that is in the heavens and all that is on earth﴾. Everything belongs to Him and is in need of Him, so it is impossible for Him to have a partner or child among them.

Then Allah tells us that He is the owner of the higher and lower realms, and that He is taking care of their interests in this world and in the hereafter, He is watching over them, and He will requite them accordingly.



﴿لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَنْكِفْ عَنْ عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرُهُمْ إِلَيْهِ جَمِيعًا﴾ (١٧٢) ﴿فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أُجُورَهُمْ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ اسْتَنكَفُوا وَاسْتَكْبَرُوا فَيُعَذِّبُهُمْ عَذَابًا أَلِيمًا وَلَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ (سورة النساء: ١٧٢-١٧٣)

- 4:172. The Messiah would never disdain to be a slave to Allah, nor would the angels who are close to Him. Whosoever disdains His worship and is arrogant, then surely Allah will gather them all before Him.
- 4:173. Then, as for those who believe and do righteous deeds, He [Allah] will give them their reward in full, and will give them yet more out of His bounty. But as for those who are disdainful and arrogant, He will give them a painful punishment, and they will not find for themselves, besides Allah, any protector or helper.

Having mentioned the exaggeration of the Christians about 'Eesâ (ﷺ) and having affirmed that he is His slave and Messenger, Allah tells us here that 'Eesâ would never disdain to worship his Lord. In other words, he would not refuse to worship Him out of resentment. Neither he nor... the angels who are close to Him would show such disdain. Thus Allah declares them to be above having such an attitude, so it is more appropriate that they should be above arrogance. Negating a thing affirms its opposite, hence we know that 'Eesâ and the angels who are close to Allah worship their Lord willingly and they love to strive hard in doing so, each according to his circumstances. Hence they deserve that great honour and triumph, for they did not disdain to be slaves and acknowledge His Lordship and divinity.

Rather they realised that their need for that was greater than their need for anything else.

No one should think of 'Eesâ or anyone else being above the position that Allah gave him or think that raising him above the status of being a slave is a kind of ascribing perfection to him; rather it is the essence of imperfection and is something blameworthy and punishable. Hence Allah says: ﴿Whosoever disdains His worship and is arrogant, then surely Allah will gather them all before Him﴾ that is, He will gather all people before Him, those who were disdainful and arrogant, as well as His believing slaves. He will judge between them with justice and requite them decisively.

Then Allah gives more details of His judgement concerning them: ﴿Then, as for those who believe and do righteous deeds﴾ that is, they combine faith as enjoined with righteous deeds, both obligatory and encouraged, with regard to the rights of Allah and the rights of His slaves.

﴿He [Allah] will give them their reward in full﴾ that is, the rewards that He connected to good deeds, each according to his level of faith and action

﴿and will give them yet more out of His bounty﴾ of reward that is not earned by their deeds and which never crossed their minds. This includes everything that there is in paradise of food, drink, marriage, scenery, happiness, joy, comfort and physical pleasure. It also includes all good things, both spiritual and worldly, that are connected to faith and righteous deeds.

﴿But as for those who are disdainful and arrogant﴾ that is, they are too arrogant to worship Allah (﴿﴾

﴿He will give them a painful punishment﴾ which is the wrath and anger of Allah, and the kindled fire that leaps up to the hearts

﴿and they will not find for themselves, besides Allah, any protector or helper﴾ that is, they will not find anyone among humanity to protect them and help them to get what they want, or to help them

and ward off what they fear. Rather they will be abandoned by the Most Merciful of those who show mercy, and He will leave them to their eternal punishment. Whatever Allah (ﷻ) decrees, none can put back His decree and none can change His will.



﴿يَأْتِيهَا النَّاسُ قَدْ جَاءَكُم بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا﴾ (١٧٤) فَأَمَّا  
الَّذِينَ ءَامَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ، فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمًا﴾ (١٧٥) (سورة النساء: ١٧٤-١٧٥)

- 4:174. O humankind, proof has come to you from your Lord, and We have sent down to you a manifest light.
- 4:175. As for those who believe in Allah and hold fast to Him, He will admit them to His mercy and grace, and guide them to Him on a straight path.

Here Allah (ﷻ) reminds all people of what He has shown them of definitive proof and manifest light, thus establishing proof against them and making the path clear to them, as He says: ﴿O humankind, proof has come to you from your Lord﴾ that is, definitive proof of the truth and clarification of truth and its opposite. This includes both rational and textual evidence, and the signs in every region of the earth and in people themselves:

﴿We will show them Our signs in the universe and in their own selves, until it becomes clear to them that it [the Qur'an] is the truth...﴾  
(Fussilat 41: 53)

The words ﴿from your Lord﴾ indicate how great and honourable this proof is, as it comes from your Lord, Who is guiding you in your religious and worldly affairs. Part of His guidance for which He should be praised and thanked, is that He has sent you proof in order to guide you thereby to the straight path, so that you might reach paradise.

«and We have sent down to you a manifest light», which is this Holy Qur'an, which includes all branches of knowledge attained by the earlier and later generations; true and beneficial information; prescription of everything that is fair, sublime and good; and prohibition of everything that is wrong and evil. People will remain in darkness unless they seek its light, and they will remain in deep misery unless they are guided by it.

But the people are divided – according to their belief in the Qur'an and the extent to which they benefit from it – into two categories:

«As for those who believe in Allah» that is, they acknowledge His existence, ascribe all attributes of perfection to Him, and believe that He is above all shortcomings and faults

«and hold fast to Him» that is, they turn to Allah, rely upon Him, acknowledge their own lack of power and strength, and seek the help of their Lord

«He will admit them to His mercy and grace» that is, He will shower them with a special kind of mercy, guide them to that which is good, reward them abundantly and ward off from them calamities and harm.

«and guide them to Him on a straight path» that is, He will enable them to acquire knowledge and do good deeds, and to recognise the truth and act upon it.

In other words, whoever does not believe in Allah, hold fast to Him and adhere to His Book, He will deprive them of His mercy and grace, and He will leave them to their own devices. Hence they will not be guided; rather they will go far astray, as a punishment to them for not believing. Therefore all they will gain is doom and loss. We ask Allah (ﷻ) to keep us safe and sound, and to forgive us.



﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الشُّلُّانُ

مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ يُبَيِّنُ اللَّهُ لَكُمْ  
 أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾ (سورة النساء: ١٧٦)

- 4:176. They ask you for a ruling. Say: Allah gives you a ruling concerning those who die leaving neither ascendants nor descendants. If it is a man that dies, leaving a sister but no child [or surviving parent], she will have half of the estate. If [the deceased] is a woman who left no child [or surviving parent], her brother will have the [entire] estate. If there are two sisters [or more], they will have two-thirds of the estate [between them]. If there are brothers and sisters, [they will share the estate], each male having a portion equal to that of two females. Allah explains things to you lest you go astray. And Allah has knowledge of all things

Here Allah (ﷻ) tells us that the people asked His Messenger (ﷺ) about cases in which a person dies, leaving neither ascendants nor descendants, as He says «Say: Allah gives you a ruling concerning those who die leaving neither ascendants nor descendants». This refers to one who dies leaving behind no child of his own, and no grandchild, father or grandfather. Hence Allah says: «If it is a man that dies, leaving a sister but no child» that is, neither male nor female, and neither a child of his own nor a grandchild.

He also leaves behind no father, based on the fact that the share of inheritance is to be given to his siblings; according to scholarly consensus, siblings do not inherit if there is a father. But if a person dies and he leaves behind no son or father, but he leaves «a sister», that is, a full sister or a half-sister through the father – not through the mother; the ruling on the latter case has been mentioned above.

«she will have half of the estate» that is, half of what her brother left behind of cash, real estate, furniture and so on, after debts have been settled and bequests have been carried out, as mentioned above.



﴿If [the deceased] is a woman who left no child [or surviving parent], her brother will have the [entire] estate﴾ that is, her full brother or her half-brother through the father will inherit from her. There is no mention of how much he will take, because he is 'âṣib, that is, a male relative on the father's side, so he will take all of her wealth, if there is no one else who has an allocated share, or some other male relative to share it with him, or what is left after giving the allocated shares.

﴿If there are two sisters [or more], they will have two-thirds of the estate [between them]. If there are brothers and sisters﴾ that is, if there are both males and females, siblings from different mothers ﴿[they will share the estate], each male having a portion equal to that of two females﴾ thus the allocated share of the females is waived and the estate is divided among the siblings.

﴿Allah explains things to you lest you go astray﴾ that is, He explains to you in detail the rulings that you need to know, as a favour and kindness on His part, so that you will be guided by His explanation and will act upon His rulings, lest you go astray from the straight path because of your ignorance and lack of knowledge.

﴿And Allah has knowledge of all things﴾ that is, He has knowledge of the unseen and the seen, the past and the future; He knows that you need explanations and to learn, so He teaches you from His knowledge that which will benefit you always, in all times and places.

This is the end of the commentary on Soorat an-Nisâ'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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05.

## Soorat al-Mâ'idah

(Ma'dani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُم بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتَنَّى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ ۚ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾ (سورة المائدة: ١)

5:1. O you who believe, fulfil your covenants. Lawful to you [for food] are all livestock animals, with the exception of that which is hereby announced to you. But you are forbidden to kill game while you are in the state of iḥrām [for Hajj or 'umrah]. Verily Allah ordains what He wills.

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This is a command from Allah (ﷻ) to His believing slaves, telling them what faith requires of fulfilling covenants, which is that one should adhere to them properly and completely, and not break them or fall short in fulfilling them.

That includes all covenants between the individual and his Lord, which require one to be a true slave to Him and to do one's duty

properly, without falling short therein. It also includes the covenant between the individual and the Messenger (ﷺ), and the duty to obey him and follow him; the covenant between the individual and his parents and relatives, which requires him to honour them and uphold ties with them, and not to sever those ties; the covenant between the individual and his companions, which requires him to uphold the ties of companionship in times of wealth and of poverty, in times of ease and of hardship; the covenant between the individual and other people, in transactions such as buying and selling, renting, and so on, and covenants that involve giving something for free, such as gifts and the like. It also requires the individual to fulfil the rights of the Muslims which Allah has established among them when He said:

«The believers are but brothers...» (al-Hujurât 49: 10)

So they should support one another in adhering to the truth, co-operate in doing so, establish loving ties of friendship among the Muslims, and not sever ties with one another.

This issue includes both the fundamentals of Islam and the minor issues; all of them are part of the covenants which Allah enjoins us to fulfil.

Then Allah reminds His slaves of His blessings to them: «Lawful to you [for food]» as a mercy to you «are all livestock animals» – the word *an'âm* (translated here as «livestock animals») includes camels, cattle and sheep. It may also include wild animals such as gazelles, onagers (wild asses) and other animals that are hunted.

Some of the Şaḥābah quoted this verse as evidence for it being permissible to eat the foetus that dies in the womb after its mother is slaughtered in the prescribed manner.

«with the exception of that which is hereby announced to you» that is, the prohibition thereof is announced to you in the subsequent verse: «Forbidden to you [for food] are: the meat of animals found

dead, blood, the flesh of swine... ﴿5: 3﴾ the things mentioned in that verse, even if they are livestock animals, are prohibited.

Because the permissibility of livestock animals is general and is applicable in all circumstances and at all times, an exception is made in the case of hunting whilst in iḥrām, as Allah says:

﴿But you are forbidden to kill game while you are in the state of iḥrām [for Hajj or 'umrah]﴾ that is, livestock animals are permissible to you in all circumstances, except when you are in a state in which hunting is not permissible, which is when you are in iḥrām. At that time you should not transgress the limit by killing such animals when you are in the state of iḥrām and within the limits of the Ḥaram (sanctuary) zone. Doing so is not permissible for you if the animal is game, such as gazelles and the like. "Game" refers to wild animals that may be eaten.

﴿Verily Allah ordains what He wills﴾ that is, whatever Allah (ﷻ) wills, He ordains it in accordance with His wisdom, just as He instructed you to fulfil your covenants in order to attain your best interests and to ward off harm from you.

He has permitted livestock animals to you out of mercy and compassion towards you, and He has prohibited to you exceptions from that, such as meat found dead and the like, so as to protect you from harm, and He has prohibited hunting whilst in iḥrām, out of respect for the state of iḥrām.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعْتِمَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أَمْثِلَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

﴿(سورة المائدة: ٢)﴾

- 5:2. O you who believe, do not violate the sanctity of the rites of Allah, or of the sacred month, or of the animals brought for sacrifice, or the garlands that mark out such animals, or those who are travelling to the Sacred House, seeking bounty from their Lord and to please Him. But when you come out of iḥrām [following Hajj or 'umrah], then you may hunt. Do not let your hatred of those who prevented you from reaching the Sacred Mosque lead you to transgress. Help one another in righteousness and piety, but do not help one another in sin and transgression. Fear Allah, for Allah is severe in punishment.

Here Allah (ﷻ) says: ﴿O you who believe, do not violate the sanctity of the rites of Allah﴾ that is, do not transgress the sacred limits that He has instructed you to respect or do that which He has told you not to do. This prohibition includes both doing it and believing that it is permissible to do it. That includes the prohibition on doing an evil action and believing it is permissible.

It also includes the prohibition on doing the things that are forbidden when in the state of iḥrām and when in the Ḥaram (sanctuary) zone.

﴿or of the sacred month﴾ that is, do not violate the sanctity thereof by fighting during those months, or committing other kinds of wrongdoing, as Allah (ﷻ) says:

﴿Verily, the number of months with Allah is twelve, as ordained by Allah on the day He created the heavens and the earth, of which four are sacred. This is the correct calculation. So do not wrong yourselves during them...﴾ (at-Tawbah 9: 36)

The majority of scholars are of the view that the prohibition on fighting during the sacred months was abrogated by the verse in which Allah (ﷻ) says:

﴿Then when the sacred months are over, slay the polytheists<sup>21</sup> wherever you find them...﴾ (at-Tawbah 9: 5)

<sup>21</sup> This refers only to the polytheists who had broken their treaty with the Muslims and supported their enemies against them.

And there are other texts which speak of slaying the disbelievers in general terms, and which warn against refraining from fighting them in general terms. The Prophet (ﷺ) fought the people of Taif during Dhul-Qa'dah, which was one of the sacred months.

Others said: The prohibition on fighting during the sacred months was not abrogated by this verse or others, because the prohibition was mentioned in specific terms, and the permissibility was mentioned in general terms, and what is mentioned in general terms is to be understood in light of what is mentioned in specific terms.

Some of them explained the matter by saying that it is not permissible to initiate fighting during the sacred months, but in the case of continuing and completing the fight, if it began during other months, that is permissible.

They interpreted the Prophet's fighting the people of Taif on that basis, because that fight started at Hunayn during Shawwāl.

In all cases, this has to do with fighting that is not for the purpose of defence. In the case of defensive fighting, if the disbelievers initiated the fight with the Muslims, then it is permissible for the Muslims to fight in order to defend themselves during the sacred months or otherwise, according to scholarly consensus.

﴿or of the animals brought for sacrifice, or the garlands that mark out such animals﴾ that is, do not violate the sanctity of the sacrificial animals that have been brought to the House of Allah during Hajj or 'umrah or otherwise. Do not prevent them from reaching their place of sacrifice, do not seize them by theft or otherwise, and do not mistreat them or make them carry burdens greater than they can bear, lest they die before reaching their place of sacrifice. Rather you should respect them and respect the people who brought them.

﴿or the garlands that mark out such animals﴾. This refers to a special type of sacrificial animal, which is the one for which strings have been twisted or tied into knots, then placed on its neck as a

manifestation of the rituals of Allah, and to encourage people to follow this example and to teach them the Sunnah; this is also done so that it will be known that this is a sacrificial animal and should be respected as such. Hence putting a garland on the sacrificial animal is Sunnah.

﴿or those who are travelling to the Sacred House﴾ that is, heading towards it

﴿seeking bounty from their Lord and to please Him﴾. This refers to those who are heading towards the Sacred House, seeking Allah's bounty by means of trade and permissible earnings, or to attain the pleasure of Allah by means of performing Hajj or 'umrah, circumambulating the House, praying and doing other acts of worship. Do not mistreat them or humiliate them; rather you should honour them and respect those who are coming to visit the House of their Lord.

This carries an implicit instruction to make safe the roads that lead to the House of Allah, and to make those who are coming to it feel safe and at ease, not fearing for their lives or other kinds of harm, or fearing that their wealth may be subjected to unjust taxes, plunder and the like.

This verse excludes those who are mentioned in another verse, namely:

﴿O you who believe, truly the polytheists are impure, so do not let them come near the Sacred Mosque after this [final] year of theirs...﴾

(at-Tawbah 9: 28)

– the polytheists should no longer be allowed to enter the H̥aram zone.

The restriction in this verse, which prohibits disturbing those who are headed to the Kaaba, seeking bounty from their Lord and to please Him, indicates that if someone is travelling there for the purpose of committing sin in that place, then part of respecting the sanctuary is to prevent anyone with such intentions from transgressing the sanctity of the House of Allah, as Allah (ﷻ) says:

﴿...and any who intend to profane it by deliberate evildoing, We will cause them to taste a painful penalty.﴾ (al-Hajj 22: 25)

Because He had forbidden them to hunt whilst in the state of iḥrām, Allah then says: ﴿But when you come out of iḥrām [following Hajj or 'umrah], then you may hunt﴾ that is, when you exit iḥrām after completing Hajj or 'umrah, and you go out of the Ḥaram zone, it becomes permissible for you to hunt, and the prohibition no longer applies. This command after the prohibition serves to restore things to the way they were before.

﴿Do not let your hatred of those who prevented you from reaching the Sacred Mosque lead you to transgress﴾ that is, do not let your hatred and enmity towards some people, and their previous aggression against you when they prevented you from reaching the mosque, cause you to transgress against them, seeking revenge. One must adhere to the command of Allah and follow the path of justice, even when one has been wronged or mistreated or subjected to aggression. It is not permissible to tell lies about the one who lied about him, or to betray the one who betrayed him.

﴿Help one another in righteousness and piety﴾ that is, help one another to be righteous. The word *birr* (translated here as ﴿righteousness﴾) includes everything that Allah loves and that pleases Him of actions both outward and inward, having to do with the rights of Allah and the rights of other people.

In this context, the word *taqwā* (translated here as ﴿piety﴾) includes refraining from everything that Allah and His Messenger (ﷺ) hate, of actions both outward and inward.

Thus it is commanded to do every deed that is regarded as good, and it is commanded to refrain from every deed that is regarded as evil. The individual is enjoined to do that himself and to cooperate with his fellow believers in saying and doing everything that will motivate and encourage people to do that.



﴿but do not help one another in sin﴾ that is, overstepping the mark by doing acts of disobedience that incur a burden of sin and may be a cause of unease and embarrassment

﴿and transgression﴾ that is, transgressing against people with regard to their blood, wealth and honour. One must refrain from acts of sin and wrongdoing, and help others to refrain also.

﴿Fear Allah, for Allah is severe in punishment﴾ towards those who disobey Him and transgress His sacred limits. So respect the limits, lest punishment befall you in this world and the hereafter.



﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْقُوا بِأَيْدِيكُمْ فَتَبْلُغُوا ذَلِكُمْ فَمَنْ فُتِقَ...﴾ (سورة المائدة: ٣)

- 5:3. Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine, and that on which [a name] other than that of Allah has been invoked [at the time of slaughter]; that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which has been [partly] eaten by a wild animal – unless you are able to slaughter it [in the prescribed manner, before it dies]; and that which is sacrificed on stone [altars]. [Also forbidden] is making decisions by means of divining arrows. All of that is an abomination. ...

This is what was referred to in the first verse, in which Allah said: ﴿with the exception of that which is hereby announced to you﴾. It should be understood that Allah only prohibited what He prohibited in order to protect His slaves from the harm that is present in that which is prohibited, and which He may or may not explain to His slaves.

Here Allah tells us that He has prohibited ﴿the meat of animals found dead﴾. What is meant by the meat of animals found dead is meat from an animal that lost its life without being slaughtered in the prescribed manner. It is prohibited because it is harmful, as its blood is still retained inside its body and its flesh is harmful to the one who eats it. In such cases the animal often dies because of some disease that killed it, so it would be harmful to the one who eats it. An exception to this prohibition is made in the case of locusts and fish found dead, which are permissible.

﴿blood﴾ that is, blood that has been shed or poured forth, as is stated in another verse.

﴿the flesh of swine﴾ that includes all parts of the pig. Allah mentioned swine out of all other impure wild animals, because some of the People of the Book, namely the Christians, claim that Allah permitted it to them. So what is meant here is: do not be deceived by them, because it is prohibited and is included among those things which are impure.

﴿and that on which [a name] other than that of Allah has been invoked [at the time of slaughter]﴾ that is, the name of something other than Allah was mentioned over it, such as the names of idols, the awliyâ' ("saints"), stars and other created things. Just as invoking the name of Allah over it at the time of slaughter makes it good and permissible, invoking the name of anything other than Him over it makes it impure, because it is associating something else with Allah (ﷻ).

﴿that which has been killed by strangling﴾, whether that was done by hand or with a rope, or putting its head into something tight from which it could not escape until it died.

﴿or by a violent blow﴾ that is, it died because of being hit with a stick or a rock or a piece of wood, or something fell on it, whether that was done intentionally or otherwise.

﴿or by a headlong fall﴾ that is, it fell from a height such as a mountain, wall or roof and the like, and died as a result.

﴿or by being gored to death﴾ – this refers to an animal that was gored by another and died.

﴿that which has been [partly] eaten by a wild animal﴾ such as a wolf, lion, tiger or birds of prey. If it dies as a result of being eaten by a wild animal, it is not permissible.

The phrase ﴿unless you are able to slaughter it [in the prescribed manner, before it dies]﴾ refers to all of these cases, namely strangling, a violent blow, a headlong fall, being gored and being eaten by a wild animal; if it is slaughtered in the prescribed manner while it is still alive and its survival is feasible, so that it is possible to slaughter it in the prescribed manner. Hence the fuqahā' said: If the wild animal or whatever took out its stomach or cut its throat, even if it is still alive, it is regarded as having been found dead, because there is no benefit in slaughtering it in the prescribed manner. (Others only pay attention to the issue of whether it is still alive; if it is slaughtered in the prescribed manner when it is still alive then it becomes permissible, even if its stomach has been taken out, and this is the apparent meaning of the verse.)

﴿[Also forbidden] is making decisions by means of divining arrows﴾ This refers to three arrows that were used during the jāhilyah. Written on one of them was the word "Do [it]"; on the second was written "Do not do [it]", and nothing was written on the third.

If one of them was thinking of travelling or getting married and so on, he would mix those three arrows that were equal in size, then he would take out one of them. If he took out the one on which was written "Do [it]", he would go ahead with his plans. If he took out the one on which was written "Do not do [it]", he would not go ahead with his plans. If he took out the one on which nothing was written, he would repeat the procedure until he took out one of the other two

arrows, then he would act upon it. Allah forbade them to do this and similar things, and he gave them an alternative in the form of *istikhârah* by means of which they could ask their Lord for guidance in all decisions.

﴿All of that is an abomination﴾ this refers to all the prohibited things mentioned above, which Allah has prohibited in order to protect His slaves. They are ﴿an abomination﴾ that is, disobedience to Him and obedience to the Shayṭān.

Then He reminds His slaves of His favours:



﴿... الْيَوْمَ يَسِّرُ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا فَمَنِ اضْطُرَّ فِي مَخِصَّةٍ غَيْرِ مَتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ عَفُورٌ رَحِيمٌ﴾ (سورة المائدة: ٣)

5:3. ... This day have those who disbelieve given up all hope of you deviating from your religion. So do not fear them, but fear Me. This day have I perfected your religion for you, completed My blessing upon you, and have chosen for you Islam as your religion. But if any is forced by [severe] hunger [to eat that which is forbidden], with no intention of sinning, Allah is indeed Oft-Forgiving, Most Merciful.

The day referred to here is the Day of 'Arafah, when Allah perfected His religion, and granted victory to His slave and Messenger (ﷺ), and the polytheists were defeated completely after having been very keen to turn the believers away from their religion and had been hoping to achieve that.

When they saw the victory and triumph of Islam, they despaired utterly of the believers ever returning to their (the polytheists')

religion, and they began to fear them. Hence in the year in which the Prophet (ﷺ) performed Hajj (10 AH), which was his Farewell Pilgrimage, no polytheist performed Hajj and no one circumambulated the Kaaba naked.

Hence Allah said: ﴿So do not fear them, but fear Me﴾ that is, do not be afraid of the polytheists; rather fear Allah, Who has granted you victory over them and defeated them, and caused their plot to backfire.

﴿This day have I perfected your religion for you﴾ by completing the victory and perfecting all laws and teachings that have to do with both outward and inward matters, fundamentals and minor issues. Hence the Qur'an and Sunnah are completely sufficient with regard to the rulings of Islam, both fundamental and minor issues.

Anyone who tries to be smart by claiming that the people have no choice, in learning their beliefs and rulings, but to refer to other branches of knowledge apart from knowledge of the Qur'an and Sunnah, such as "Islamic philosophy" (*'ilm al-kalâm*), is ignorant and his call is false, because it is an implicit claim that Islam cannot be complete without that which he is promoting. This is one of the worst kinds of wrongdoing and is an accusation of ignorance against Allah and His Messenger (ﷺ).

﴿completed My blessing upon you﴾, both visible and invisible ﴿and have chosen for you Islam as your religion﴾ that is, I have chosen it and selected it for you as your religion, and am pleased with it for you. Therefore you should adhere to it out of gratitude to your Lord, and praise the One Who has blessed you with the best, noblest and most perfect of religions.

﴿But if any is forced﴾ that is, if he resorts out of necessity to eating any of the prohibited things mentioned above, at the beginning of the verse,  
﴿by [severe] hunger﴾ that is, starvation

﴿with no intention of sinning﴾ that is, without any inclination towards sin, because he would not eat it unless he had no other option, and he does not eat more than is sufficient

﴿Allah is indeed Oft-Forgiving, Most Merciful﴾ as He has made it permissible for him to eat in this situation, and He has shown mercy by allowing him to eat enough to keep him going, without that affecting his religious commitment.



﴿يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّينَ تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَانْقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ (سورة المائدة: ٤)

- 5:4. They ask you [O Muhammad] what is lawful to them [as food].  
Say: Lawful to you are [all] good things, as well as that which you have taught your hunting animals to catch, training them as Allah has taught you. Eat what they catch for you, but pronounce the name of Allah over it [when releasing the hunting animal].  
And fear Allah; for Allah is swift in reckoning.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿They ask you [O Muhammad] what is lawful to them﴾ of food.

﴿Say: Lawful to you are [all] good things﴾ – this refers to everything that is beneficial or tastes good, without causing physical or mental harm. That includes all kinds of grains and fruits that grow in towns and in the wilderness, as well as all sea animals and all land animals, apart from the exceptions made by the Lawgiver, such as carnivorous animals and impure things.

Hence the verse indicates that impure things are prohibited, as is stated clearly elsewhere:

﴿...he makes good things lawful to them and bad things unlawful...﴾  
(al-A'raf 7: 157)

﴿as well as that which you have taught your hunting animals to catch﴾ that is, He has permitted to you that which you have trained your hunting animals to catch.

This verse indicates several things:

- 1- Allah's kindness and mercy to His slaves, as He has given them many ways of obtaining permissible food, and He has permitted to them what they do not slaughter in the prescribed manner of that which is caught by their hunting animals. What is meant by hunting animals is dogs, falcons and the like, which hunt with fangs or talons.
- 2- Allah stipulated that these hunting animals should be taught or trained, in the manner that is customarily regarded as training, so that the animal will run when released and stop when told to stop, and when it catches the prey it will not eat it. Hence He says: ﴿training them as Allah has taught you. Eat what they catch for you﴾ that is, what they catch of prey for you. Whatever the hunting animal eats, it is not known whether he caught it for his master for himself; he may have caught it for himself.
- 3- It is stipulated that the dog or bird should cause a wound to the prey, because the word used here is *jawâriḥ* (translated as ﴿hunting animals﴾; the root meaning of this word means to wound). Moreover, the previous verse mentions the prohibition on eating animals that have been strangled. Therefore if the dog or other hunting animal were to strangle the prey or kill it by its weight, it would not be permissible. (This is on the basis that the word *jawâriḥ* refers to hunting animals that wound the prey with fangs or talons. However the well-known view is that the word *jawâriḥ* has the meaning of "collectors" and refers to those who collect the prey or catch up with it, in which case this condition is not applicable. And Allah knows best.)

- 4- It is permissible to keep a hunting dog, as is mentioned in the ṣaḥeeḥ hadith, even though keeping dogs is prohibited, because what is implied by the permissibility of hunting with the dog and training it is that it is permissible to keep it.
- 5- The prey that is caught by the dog's mouth is pure (*tāhir*), because Allah permitted it and did not state that it must be washed, which indicates that it is pure.
- 6- This points to the virtue of teaching and training, because prey caught by the hunting animal that has knowledge by virtue of being trained is permissible, whereas that caught by one which is ignorant and untrained is not permissible.
- 7- Spending time in training the dog or bird, or other hunting animal, is not blameworthy and does not come under the heading of idle pursuits; rather it is something that serves the purpose, because it is a means of making the animal's prey permissible and benefiting from it.
- 8- This verse offers evidence for those who regard it as permissible to sell hunting dogs, because they cannot be acquired otherwise.
- 9- It is stipulated to invoke the name of Allah when releasing the hunting animal; if the hunter deliberately omits to invoke the name of Allah, whatever is killed by the hunting animal is not permissible.
- 10- It is permissible to eat what the hunting animal catches, whether the hunting animal kills it or not. If the owner catches up with it and the prey is still alive, it is not permissible to eat it unless it is slaughtered in the prescribed manner.

Then Allah (ﷻ) urges us to fear Him, and He warns us about the coming of the reckoning on the Day of Resurrection, and that this is close at hand, as He says: ﴿And fear Allah; for Allah is swift in reckoning﴾.





﴿الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا  
ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ وَلَا مَتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ  
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ (سورة المائدة: ٥)

- 5:5. This day all good things are made lawful to you. The food of the People of the Book is lawful to you and your food is lawful to them. [Lawful to you in marriage] are chaste women who are believers and chaste women among those who were given the scripture before you, provided that you give them their dowries, taking them in honest wedlock, not in fornication or illicit relationships. Whoever denies the faith, his deeds will come to nothing and in the hereafter he will be among the losers.

Here Allah repeats the permissibility of good things in order to highlight His favour and call His slaves to give thanks to Him and remember Him a great deal, for He has permitted to them all good things that will meet their needs and will be beneficial to them.

«The food of the People of the Book is lawful to you» that is, meat slaughtered by the Jews and Christians is permissible for you – O Muslims – but not that slaughtered by other disbelievers; their meat is not permissible for the Muslims. That is because the People of the Book claim to follow the Prophets and scriptures, and all the Messengers were agreed that the meat of animals slaughtered for anyone other than Allah is prohibited, because that is associating others with Him (shirk). It is part of the teachings of the Jews and the Christians that the meat of animals slaughtered for anyone other than Allah is prohibited, hence their meat is lawful whilst that slaughtered by others is not.

The evidence that what is meant by the food here is the meat is the fact that with regard to food other than meat, such as grains and fruits, there is nothing special about the People of the Book in this regard; rather these things are permissible even if it is the food of people who follow other religions. Moreover, the food is described as being theirs (﴿the food of the People of the Book﴾), which refers to meat slaughtered by them, not food they own, because the issue of legitimate ownership applies equally to both People of the Book and Muslims.<sup>22</sup>

﴿and your food﴾ O Muslims ﴿is lawful to them﴾ that is, it is permissible for you to give it to them.

﴿[Lawful to you in marriage] are chaste women﴾ that is, women who are free (not slaves) and chaste ﴿who are believers﴾ ﴿and chaste women﴾ who are free (not slaves) ﴿among those who were given the scripture before you﴾ that is, Jews and Christians.

This is an exception from what is mentioned elsewhere:

﴿Do not marry the polytheist women until they believe...﴾ (*al-Baqarah* 2: 221)

What this verse means is that it is not permissible for free men to marry believing female slaves, and that is the case.

With regard to unchaste women who do not refrain from illicit sex, it is not permissible to marry them, whether they are Muslims or from the People of the Book, until they repent, because Allah (ﷻ) says:

﴿A man who fornicates may only marry a woman who fornicates or who is a polytheist...﴾ (*an-Noor* 24: 3)

﴿provided that you give them their dowries﴾ this indicates that it is made permissible to marry them, provided that you give them their dowries. If anyone intends not to give the woman her dowry, then she is not permissible for him. Allah has enjoined giving her the dowry

<sup>22</sup> That is because food acquired by unlawful means is haram regardless of the religious affiliation of the person in whose possession it is.

if she is mature and fit to receive it, otherwise the husband should give it to her guardian.

Attributing the dowry to them (﴿their dowries﴾) indicates that the woman owns all of her dowry; it is hers and no one is entitled to anything of it, unless she willingly gives it to her husband, guardian or anyone else.

﴿taking them in honest wedlock﴾ that is, your intention – O husbands – is to keep your wives chaste by keeping yourselves chaste, by refraining from illicit relationships with any other women.

﴿not in fornication﴾ that is, committing *zinā* with anyone (numerous partners)

﴿or illicit relationships﴾ that is, *zinā* with a lover (one partner). During the *jāhiliyah*, some people would commit *zinā* with anyone, whereas others would do so with a particular lover. Allah (ﷻ) tells us that this is contrary to chastity and that one of the conditions of marriage is that the man should be chaste and refrain from *zinā*.

﴿Whoever denies the faith﴾ that is, whoever disbelieves in Allah (ﷻ) and what faith requires of also believing in His Books and His Messengers, or any of the teachings of Islam, his deeds will come to nothing, if he dies in a state of disbelief, as Allah (ﷻ) says elsewhere:

﴿...And if any of you turn back from their faith and die as disbelievers, their deeds will come to nothing in this world and in the hereafter...﴾

(*al-Baqarah* 2: 217)

﴿and in the hereafter he will be among the losers﴾ that is, he will be among those who lose their souls, their wealth and their families on the Day of Resurrection and incur eternal misery.



يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ  
إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا

فَاطْهَرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُم مِّنَ الْغَايِطِ أَوْ لَسْتُمْ  
النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوْهِكُمْ وَأَيْدِيكُمْ  
مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ  
وَلِيُنِزِلَ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٦﴾ (سورة المائدة: ٦)

- 5:6. O you who believe, when you prepare for prayer, wash your faces, and your hands [and arms] to the elbows; wipe over your heads [with wet hands]; and [wash] your feet to the ankles. If you are in a state of major impurity [janâbah], then purify yourselves [ghusl]. If you are ill, or on a journey, or have relieved yourselves, or you have touched women, and cannot find water, then find some clean earth, and wipe your faces and hands with it [tayammum]. Allah does not wish to impose any hardship on you, but to purify you, and complete His favour to you, so that you may give thanks.

This verse includes many rulings, of which we will mention those that Allah enables us to:

- 1- What is mentioned here, and complying with it and acting upon it, is among the requirements of faith without which faith is not complete, because the verse begins with the words ﴿O you who believe...﴾. What is meant is: O you who believe, do what your faith requires, and what has been prescribed for you.
- 2- The command to establish prayer, because Allah says: ﴿when you prepare for prayer﴾.
- 3- The command to form the intention to pray, because Allah says: ﴿when you prepare for prayer﴾, that is, with the aim and intention of praying.
- 4- Being in a state of purification is stipulated in order for the prayer to be valid, because Allah enjoins it when preparing to pray, and the basic meaning of enjoining is that something is obligatory.

- 5- Purification does not become obligatory when the time for prayer begins; rather it becomes obligatory when one wants to pray.
- 6- In the case of everything that may be called prayer – whether it is obligatory or supererogatory, a communal obligation, or the funeral prayer – it is stipulated that one should be in a state of purity. This even applies to prostration on its own, according to many scholars, such as the prostration when reading Qur'an and the prostration of gratitude.
- 7- The command to wash the face, from the regular hairline to the jawline and chin lengthwise, and from ear to ear.  
That includes rinsing the mouth and nose, as stated in the Sunnah, as well as hair on the face; if the facial hair is light, the water must reach the skin, but if it is thick, it is sufficient to wet the surface of the hair.
- 8- The command to wash the hands (and arms), up to the elbow. According to the majority of commentators, *ilā* (the word translated here as «up to»)) means “with”, because what is required cannot be completed except by washing the entire elbow.
- 9- The command to wipe the head.
- 10- It is obligatory to wipe the entire head (as is indicated by the grammatical structure of the original Arabic text).
- 11- It is sufficient to wipe the head in any manner, with one or both hands, or with a cloth or a piece of wood and the like, because Allah mentioned wiping in general terms and did not specify what is to be used to do it, which indicates that any manner of doing it is acceptable.
- 12- What is required is to wipe the head. If someone were to wash his head, without wiping the hand over the head, that would not be acceptable, because it would not be doing what Allah had enjoined.

- 13- The command to wash the feet up to the ankles; something similar may be said concerning this as was said concerning the arms.
- 14- This is a refutation of the Râfiḍis, because the majority of scholars read the word *arjulakum* (﴿your feet﴾) in the accusative (that is, the object of the verb ﴿wash﴾); it is not permissible to wipe them so long as they are uncovered.
- 15- This verse may be taken as an indication that it is permissible to wipe over the *khuffayn* (leather slippers), according to a variant recitation (*arjulikum*), which would connect it to the act of wiping over the head. In that case the feet may be wiped over if they are covered with the *khuffayn*. Each recitation may have its own meaning: according to the first recitation (*arjulakum*), the feet are to be washed if they are uncovered; according to the second recitation (*arjulikum*), the feet are to be wiped over if they are covered with the *khuffayn*.
- 16- It is enjoined to follow a particular order when doing wuḍoo', because Allah mentions the actions of wuḍoo' in a particular order, and because He mentioned something that is to be wiped – namely the head – in between two things that are to be washed, and there would be no point in doing so except to emphasise a particular order.
- 17- That particular order has to do with the four main parts of the body mentioned in this verse. With regard to the order of rinsing the mouth and nose and washing the face, or washing the right and left in the case of the arms and feet, doing these things in a particular order is not obligatory. Rather it is mustaḥabb to rinse the mouth and nose before washing the face, to start with the right before the left when washing the arms and feet, and to wipe the head before the ears.
- 18- The command to renew wuḍoo' for each prayer, so as to do it exactly as enjoined.

- 19- The command to wash oneself in the case of janâbah (impurity following sexual activity).
- 20- It is obligatory to ensure that water reaches all parts of the body when doing ghusl, because Allah mentions purifying of the body, without specifying some particular parts to the exclusion of others.
- 21- The command to wash the hair thoroughly when purifying oneself from janâbah.
- 22- Purification from minor impurity may be included in purification from major impurity; if both are applicable, it is sufficient to intend to form the intention of purification, then wash the entire body, because Allah only said to purify oneself, and He did not say that one should repeat wuḍoo'.
- 23- The word *junub* (one who is in a state of janâbah) is applicable to anyone who has emitted mani, whether awake or asleep, or who has had intercourse, whether he ejaculated or not.
- 24- The one who remembers having a wet dream but does not find any wetness does not have to do ghusl, because in that case he is not junub.
- 25- A reminder of Allah's blessing to His slaves, as He prescribed tayammum for them.
- 26- One of the reasons for tayammum being permissible is sickness which will be worsened by washing with water; in that case it is permissible to do tayammum.
- 27- One of the reasons for tayammum being permissible is travelling and having relieved oneself by urinating or defecating, if no water is available. Thus sickness makes tayammum permissible even if water is available, because of the harm that would result from using it. The other reasons make tayammum permissible when there is no water available, even if one is not travelling.
- 28- Emissions from the front and back passages, of urine and stools respectively, invalidate wuḍoo'

- 29- This verse is quoted as evidence by those who say that wuḍoo' is only invalidated by these two things (relieving oneself or touching women), not by touching the private part and so on.
- 30- It is mustahabb to use euphemisms in order to avoid using foul language, because Allah (ﷻ) says: ﴿or have relieved yourselves﴾.
- 31- Touching a woman with desire and pleasure invalidates wuḍoo'.
- 32- It is stipulated that no water be available in order for tayammum to be valid.
- 33- When water becomes available, even if that is whilst praying, tayammum becomes invalid, because Allah only permitted it when water is not available.
- 34- If the time for prayer begins and a person does not have water with him, he must look for it where he is staying, and nearby, because it cannot be said that he could not find water if he did not look for it.
- 35- If a person finds water but it is not sufficient for him to purify himself completely, then he must use it up, then do tayammum after that.
- 36- If water is altered by halal, pure substances, using it takes precedence over tayammum, because water that has been changed is still water, so it is included in the words ﴿and cannot find water﴾.
- 37- It is essential to form the intention of tayammum, as may be understood from the original Arabic text, because the Arabic word tayammum means to aim and intend to do something.
- 38- Anything that accumulates on the face of the earth is valid for tayammum, such as dust and the like. Based on that, the words ﴿and wipe your faces and hands with it﴾ either refer to what is usually the case, as one will usually have dust available with which one may wipe, and it will stick to the face and hands, or



this is indicating the better way, and that if it is possible to use earth in which there is dust, this is preferable.

- 39- It is not valid to do tayammum with impure earth, because it is not pure and clean; rather it is impure.
- 40- What is to be wiped in the case of tayammum is the face and hands only, and not other parts of the body.
- 41- The words «your faces», include the entire face, and indicate that all of it is to be wiped, but one is excused from having to insert dust into the mouth and nose, or make it reach the skin that is beneath facial hair, even if said hair is thin.
- 42- The hands are to be wiped up to the wrists only, because when the word *yadayn* (hands) is used in a general sense, what is meant is the hands.

If it were required that the wiping reach up to the forearms, Allah would have specified that as He did in the case of wuḍoo'.

- 43- The verse is general in meaning and indicates that tayammum is permissible for all types of impurity, both major and minor; in fact it is also permissible in the case of impurities on the body, because Allah has made it an alternative to purification with water and has mentioned it in general terms in this verse, and has not restricted it. (It may be said that impurities on the body are not included in the ruling on tayammum, because the context speaks of impurity [in the sense of minor or major impurity]. This is the view of the majority of scholars.)
- 44- The places of tayammum are the same in the case of both minor and major impurity, namely the face and hands.
- 45- If a person intends to do tayammum to purify himself from both types of impurity, this is acceptable, based on the general meaning of the verse.
- 46- It is sufficient to wipe with anything, with the hand or otherwise, because Allah said «and wipe», but He did not say what is to

be used for wiping. This indicates that it may be done with anything.

- 47- It is stipulated that things be done in a certain order when purifying oneself with tayammum, as is also stipulated in the case of wuḍoo'; moreover, Allah started with mention of wiping the face, before wiping the hands.
- 48- In the rulings that He has prescribed for us, Allah (ﷻ) has not caused us any hardship or difficulty. Rather it is mercy from Him towards His slaves, to purify them and complete His favour upon them.
- 49- Outward purification with water or dust is meant to be complementary to inward purification which is attained by affirming the oneness of Allah (*tawḥeed*) and repenting sincerely.
- 50- Even though there is no visible sign of purification in the case of tayammum, it is still an intangible, spiritual purification that comes about as a result of complying with the command of Allah (ﷻ).
- 51- One should reflect upon the wisdom behind the laws that Allah has ordained with regard to purification and other matters, so as to increase in knowledge and in gratitude and love for Allah, for what He has prescribed of rulings that enable one to reach a high status.



﴿وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (سورة المائدة: ٧)

- 5:7. And remember the favour that Allah bestowed upon you, and His covenant that He made with you, when you said: We hear and we obey. And fear Allah, for Allah knows well what is in [your] hearts.

Here Allah (ﷻ) instructs His slaves to remember His spiritual and worldly blessings, in their hearts and verbally, because always remembering will motivate one to give thanks to Allah (ﷻ) and to love Him, and one's heart will be filled with gratitude to Him.

This dispels self-admiration with regard to acquiring spiritual blessings, and leads one to attribute everything to the bounty and generosity of Allah.

﴿and His covenant﴾ that is, and remember His covenant ﴿that He made with you﴾.

This does not mean that they spoke words and uttered the covenant verbally; rather what is meant is that by believing in Allah and His Messenger (ﷺ), they committed themselves to obeying both of them. Hence Allah says ﴿when you said: We hear and we obey﴾ that is, we hear what You have called us to of Your Qur'anic revelations and universal signs, hearing in the sense of understanding, complying and following, and we obey by complying with what You have enjoined us to do and by avoiding what You have forbidden us to do. This includes all the laws of Islam, both outwardly and inwardly.

The believers remember thereby the covenant of Allah that He made with them, and they bear it in mind and are eager to carry out what they have been instructed to do in full, not falling short.

﴿And fear Allah﴾ in all circumstances  
 ﴿for Allah knows well what is in [your] hearts﴾ that is, what the hearts contain of ideas, secrets and passing thoughts; so beware lest He see in your heart that which is not pleasing to Him, or there come out of you that which He dislikes. Build your hearts with knowledge of Him, love for Him and sincerity towards His slaves, for – if you do that – He will forgive your bad deeds and multiply the reward for your good deeds, because He knows the sound condition of your hearts.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ  
شَتَنَانُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا أَعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٨﴾﴾ (سورة المائدة: ٨)

5:8. O you who believe! Be steadfast in your devotion to Allah, bearing true witness impartially. Do not let your hatred of some people lead you away from justice. Be just; that is nearer to true piety. And fear Allah, for Allah is well aware of what you do.

«O you who believe» in what you are enjoined to believe in, carry out the requirements of your faith, by «bearing true witness impartially», and strive to be impartial and fair, both inwardly and outwardly. This effort should be for the sake of Allah alone, and not for any worldly purpose. You should aim for justice, which is equity, neither going to extremes nor falling short in your words or deeds; and you should do that with regard to relatives and strangers, friends and enemies.

«Do not let your hatred of some people lead you away from justice» That is, do not let your hatred make you fail to be just, as is done by those who are not just and fair. Rather, just as you would testify in your friend's favour, you should also testify against him, and just as you would testify against your enemy, you should also testify in his favour, even if he is a disbeliever or an innovator. You must treat him fairly and accept what he has of truth, because it is true, not because he says it. And you should not reject the truth because of what he said, because this is unfair towards the truth.

«Be just; that is nearer to true piety» that is, the more keen you are to be just and the more you strive to act accordingly, the closer that will be to true piety in your hearts, because perfect justice leads to perfect piety.

﴿for Allah is well aware of what you do﴾ and He will requite you for your deeds, both good and bad, small and great, in this world and in the hereafter.



﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ﴿٩﴾  
وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْحَرِيمِ ﴿١٠﴾﴾ (سورة

المائدة: ٩-١٠)

- 5:9. Allah has promised those who believe and do righteous deeds forgiveness and an immense reward.
- 5:10. As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire.

That is, Allah, Who does not break His promise and is the most truthful in word, has promised to those who believe in Him and in His Books, His Messengers and the Last Day, ﴿and do righteous deeds﴾, both obligatory and encouraged, forgiveness of their sins, by pardoning them and protecting them from the consequences thereof, and He has promised a great reward, the greatness of which no one knows but Allah.

﴿No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.﴾ (as-Sajdah 32: 17)

﴿As for those who disbelieve and deny Our revelations﴾ which point to the clear truth, and they disbelieve in them after the facts has become clear

﴿they will be inhabitants of the blazing fire﴾ to abide therein forever.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ ءَن يَسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ﴾ (سورة المائدة: ١١)

- 5:11. O you who believe, remember the favour that Allah bestowed upon you when certain people decided to raise their hands against you and He held back their hands from you. So fear Allah, and in Allah let the believers put their trust.

Here Allah reminds His believing slaves of His great favour, and urges them to remember those blessings in their hearts and verbally. Just as they regard their killing of their enemies and seizing their wealth, land and captives as a blessing, they should also remember His other blessings, whereby He restrained the disbelievers and prevented them from harming them, and caused their plot to fail – this was also a blessing, because the enemy planned something and thought that they would be able to do it, but when they were not able to do what they wanted to the believers, that was by the help of Allah to His believing slaves. So they should give thanks to Allah for that, and worship Him and remember Him. This includes everyone who intended harm to the believers, whether he was a disbeliever, a hypocrite or a transgressor whose evil Allah warded off from the Muslims. All of that is included in this verse.

Then Allah instructs them to do that which will help them to prevail over their enemies and help them in all their affairs, as He says: ﴿and in Allah let the believers put their trust﴾ that is, let them depend on Him to achieve their interests, both spiritual and worldly; let them declare that they have no power or strength in themselves; and let them trust Allah to help them achieve what they want, according to

each person's level of faith and degree of reliance. This is one of the obligations of the heart on which there is consensus.



﴿ وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَءِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَءَامَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٢﴾ فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَلْبًا عِصْيًا يَحَافُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَتَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ فَأَعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٣﴾ ﴾ (سورة المائدة: ١٢-١٣)

- 5:12. Allah took a covenant from the Children of Israel, and We appointed twelve leaders from among them. And Allah said: I am with you; if you establish prayer, give zakâh, believe in My Messengers and support them, and lend to Allah a goodly loan, I will surely expiate your bad deeds for you, and admit you to gardens through which rivers flow. But if any of you, after this, disbelieves, he will indeed have strayed from the right path.
- 5:13. But because of their breaking of their covenant, We cursed them, and made their hearts grow hard. They distort the meaning of [revealed] words and have forgotten a portion of what was enjoined upon them. You will not cease to discover treachery from all save a few of them. So pardon them, and overlook [their misdeeds], for Allah loves those who do good.

Here Allah (ﷻ) tells us that He took a solemn and binding oath from the Children of Israel, and He mentions the nature of that oath,

their reward if they fulfil it, and their punishment if they fail to do so. Then He tells us that they did not fulfil it, and He describes how He punished them for that.

﴿Allah took a covenant from the Children of Israel﴾ that is, a solemn and binding pledge from them

﴿and We appointed twelve leaders from among them﴾ that is, chiefs who were leaders of those under them, whose role was to be in charge of them and urge them to do what they were instructed to do.

﴿And Allah said﴾ to the twelve leaders who took on the burdens of leadership

﴿I am with you﴾ that is, by My help and support, for help is commensurate with the size of the burden.

Then Allah tells us the terms of their covenant with them:

﴿if you establish prayer﴾ both outwardly and inwardly, by performing the prayer correctly with proper focus of mind, doing what is required in the manner in which it should be done, and persisting in that

﴿give zakâh﴾ to those who are entitled to it

﴿believe in My Messengers﴾ – all of them, the best and most perfect of whom is Muhammad (ﷺ)

﴿and support them﴾ and respect them, and do your duty towards them by honouring and obeying them

﴿and lend to Allah a goodly loan﴾ which is charity and kindness that stem from sincerity, given from permissible earnings.

If you do that, ﴿I will surely expiate your bad deeds for you, and admit you to gardens through which rivers flow﴾. Thus He will combine for them attaining that which they want of paradise with all the delights it contains and warding off that which they dislike by expiating bad deeds and warding off what results from them of punishments.

﴿But if any of you, after this﴾ covenant that is confirmed by oaths and pledges, accompanied by encouragement by way of mentioning the reward



﴿disbelieves, he will indeed have strayed from the right path﴾ that is, deliberately and knowingly, so he will deserve what those who go astray deserve of being deprived of the reward and being punished. It is as if one may ask, at the end of the verse: I wonder what they did (after all these warnings); did they fulfil the covenant that they made with Allah, or did they break it?

Thus in the following verse, Allah explains that they broke the covenant, as He says:

﴿But because of their breaking of their covenant﴾ that is, because of that, they received a number of punishments:

- 1- ﴿We cursed them﴾ that is, We expelled them and cast them far away from Our mercy, as they closed the gates of mercy to themselves, and did not fulfil the covenant that was taken from them, which is the main reason for the curse.
- 2- ﴿and made their hearts grow hard﴾ that is, harsh and tough, so that no exhortation had any impact on them, and they did not benefit from the signs and warnings; they were not encouraged by mention of rewards and they were not deterred by warnings of the consequences. This is one of the greatest punishments a person may receive, for his heart to become like this, with the result that reminders of guidance and goodness only make him persist in evil.
- 3- ﴿They distort the meaning of [revealed] words﴾ that is, they indulged in the sin of changing and altering the scriptures, so they changed the meanings of words to something other than what was intended by Allah and His Messenger (ﷺ).
- 4- ﴿and have forgotten a portion of what was enjoined upon them﴾. They were enjoined to follow the Torah and what Allah revealed to Moosâ, but they forgot a portion of it. This includes forgetting the knowledge, for they forgot it and it was lost to them, and much of what Allah caused them to forget no longer exists, as a punishment to them. It also includes forgetting to act upon it,

which means failing to do it. They were not enabled to do that which they had been instructed to do. This is an argument that may be used against the People of the Book, when they deny some of that which was mentioned in their Books or that took place during their time; it is part of what they have forgotten (as indicated in the verse).

- 5- Ongoing treachery: ﴿You will not cease to discover treachery from all save a few of them﴾ that is, treachery towards Allah and towards His believing slaves.

One of the greatest betrayals on their part is their concealing the truth from those to whom they give religious teaching and those who think positively of them, thus causing them to remain disbelievers. This is a serious betrayal and blameworthy characteristic which is applicable to everyone who is like them. Anyone who does not do what Allah has enjoined and taken a pledge from him to do has a share in the curse and hardness of heart, and is indulging in the sin of distorting (revealed) words. He is not going to be guided to the correct path, he will forget a portion of that which was enjoined upon him, and it is inevitable that he will commit acts of betrayal. We ask Allah to keep us safe and sound.

﴿all save a few of them﴾ that is, who did fulfil what they pledged to do in their covenant with Allah, so He helped them and guided them to the straight path.

﴿So pardon them﴾ that is, do not take them to task for what they have done of harm, which implies that they should be pardoned and forgiven, for that is part of doing good, and ﴿Allah loves those who do good﴾. *Ihsân* (translated here as doing good) means that you worship Allah as if you can see Him, for even though you cannot see Him, He sees you. *Ihsân* with regard to people means trying to benefit them in spiritual and worldly terms.



﴿وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصْرِي أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا  
ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَمَةِ وَسَوْفَ  
يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ﴾ (سورة المائدة: ١٤)

- 5:14. From those who call themselves Christians, We also took a covenant, but they too forgot a portion of what was enjoined upon them. So We have stirred up enmity and hatred among them until the Day of Resurrection. And soon Allah will inform them of what they used to do.

That is, just as We took a covenant from the Jews, We also took a covenant from «those who call themselves Christians» that is, followers of ‘Eesâ ibn Maryam, and they purified themselves by believing in Allah and His Messengers and what they brought. But then they broke the covenant and «forgot a portion of what was enjoined upon them»; they forgot knowledge of it and they forgot how to act upon it.

«So We have stirred up enmity and hatred among them until the Day of Resurrection» that is, We turned them against one another, and troubles and conflicts arose among them which generated hatred and enmity towards one another, which will last until the Day of Resurrection. This is something that we see, for the Christians are still, and will continue to be, in a state of mutual hatred, enmity and division.

«And soon Allah will inform them of what they used to do» and punish them for it.



﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿٥﴾ يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٦﴾﴾ (سورة المائدة: ١٥-١٦)

- 5:15. O People of the Book, there has come to you our Messenger, disclosing to you much of what you have been concealing of the scripture, and overlooking much. There has come to you from Allah a light and a clear Book,
- 5:16. with which Allah guides all who seek His good pleasure to ways of peace and safety, and leads them out of the depths of darkness to the light, by His leave, and guides them to a straight path.

Having mentioned the covenant that He took from the People of the Book, namely the Jews and Christians, and having stated that they broke that covenant, all save a few of them, Allah commands them all to believe in Muhammad (ﷺ), and presents them with definitive proof of the truthfulness of his prophethood, which is: He discloses to them much of that which they were concealing from the people, even from the common folk among their co-religionists, as they were the ones who were known to have knowledge, and no one had knowledge at that time except what they had. Therefore the one who was eager to acquire knowledge had no means of doing so except from them. The fact that the Messenger (ﷺ) brought this great Qur'an which disclosed that which they had been concealing amongst themselves – when he was unlettered and could neither read nor write – is one of the clearest proofs of the truthfulness of his message. (The matters that they were concealing include) the description of Muhammad

(ﷺ) in their Books, the foretelling of his coming in their Books, the verse on stoning, and so on.

﴿and overlooking much﴾ that is, He did not disclose that which there was no reason to disclose.

﴿There has come to you from Allah a light﴾ which is the Qur'an, which illuminates the darkness of ignorance and the blindness of misguidance.

﴿and a clear Book﴾ which explains everything that people need to know of religious and worldly matters, such as knowledge of Allah, His names, His attributes and His actions, as well as knowledge of the rulings of Sharia.

Then Allah mentions the one who is guided by this Qur'an, and the reason why he attains that, as He says: ﴿with which Allah guides all who seek His good pleasure to ways of peace and safety﴾ that is, He guides thereby the one who strives and is keen to attain the pleasure of Allah, and whose intention is good, to ways of peace and safety that will save him from punishment and enable him to reach paradise. This refers to knowledge of the truth and acting upon it, in general and in detail.

﴿and leads them out of the depths of darkness﴾ that is, the darkness of disbelief, innovation, sin, ignorance and heedlessness, to the light of faith, the Sunnah, obedience, knowledge and remembrance of Allah.

All of this guidance is by Allah's leave; whatever He wills happens and whatever He does not will does not happen. ﴿and guides them to a straight path﴾



﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ ۚ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحُ ابْنُ مَرْيَمَ وَأُمُّهُ

وَمَنْ فِي الْأَرْضِ جَمِيعًا ۖ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾ وَقَالَتِ الْيَهُودُ وَالنَّصْرٰتِي نَحْنُ أَبْنَاؤُ اللَّهِ وَأَحِبُّوهُمْ ۖ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ ۖ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ۚ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۚ وَلِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ وَإِلَيْهِ الْمَصِيرُ ﴿١٨﴾ (سورة المائدة: ١٧-١٨)

- 5:17. They indeed have disbelieved who say that Allah is the Messiah, the son of Maryam. Say: Who could prevent Allah, if He so willed, from destroying the Messiah, the son of Maryam, his mother, and all the people of the earth? To Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates whatever He wills, and Allah has power over all things.
- 5:18. The Jews and the Christians say: We are children of Allah, and His beloved ones. Say: Why then does He punish you for your sins? Nay, you are but human beings among those He has created. He forgives whomever He wills, and He punishes whomever He wills. To Allah belongs the dominion of the heavens and the earth, and all that is between them, and unto Him is the return [of all].

Having mentioned His covenant with the people of the two Books, and that they did not adhere to it – rather they broke it – Allah (ﷻ) then tells us of their abhorrent beliefs.

He tells us of the Christian belief, which no one but they believed in, namely the belief that God is the Messiah, the son of Maryam. The basis for their specious argument is the fact that he was born without a father, so they devised this false belief concerning him, despite the fact that he had a counterpart in Hawwâ', who was created without a mother; and Adam is an even stronger example, as he was created without a father or a mother. So why did they not claim that

they (Adam and Ḥawwâ') were divine, as they claimed with regard to the Messiah?

This indicates that their belief was the result of following whims and desires, without any proof and without any reason to do so. But Allah refuted them with clear, rational evidence, as He said: ﴿Say: Who could prevent Allah, if He so willed, from destroying the Messiah, the son of Maryam, his mother, and all the people of the earth?﴾ If those mentioned above have no power to save themselves, if it were Allah's will to destroy them, and they have no ability to prevent that, this is indicative of the falseness of the claim of divinity for one who cannot protect himself from being destroyed and has no power to escape from divine control. Furthermore, ﴿To Allah﴾ alone ﴿belongs the dominion of the heavens and the earth﴾; He controls them and everything is subject to His control in every way. So is it appropriate to suggest that a poor, dependent slave could be a deity who is independent of means in all ways? This is utterly impossible.

There is no reason for their finding it amazing that the Messiah 'Eesâ ibn Maryam was created without a father, for Allah ﴿creates whatever He wills﴾ – if He wills, (He creates a human) from a mother and father, like all the sons of Adam; or if He wills, He creates a human from a father, without a mother, like Ḥawwâ', or from a mother without a father, like 'Eesâ, or without a father or a mother, like Adam. Allah (ﷻ) varies His creation according to His will, which is always done, and nothing is too difficult for Him. Hence He says: ﴿and Allah has power over all things﴾.

Another thing that the Jews and Christians say is that both of them make false claims and praise themselves, as each group says: ﴿We are children of Allah, and His beloved ones﴾.

In their language, the word "son" means "beloved"; they do not mean sons in a literal sense, because this is not their belief; rather that is what the Christians believe about the Messiah.

Allah says, refuting them and the claim they made without proof: ﴿Say: Why then does He punish you for your sins?﴾ If you were His beloved ones, He would not have punished you, because Allah does not love anyone except the one who does deeds that are pleasing to Him.

﴿Nay, you are but human beings among those He has created﴾, and you are subject to the rulings of justice and grace.

﴿He forgives whomever He wills, and He punishes whomever He wills﴾ if they take the steps that lead to forgiveness or to punishment.

﴿To Allah belongs the dominion of the heavens and the earth, and all that is between them, and unto Him is the return [of all]﴾ that is, how is it that you acquired this virtue (of being the “children of God”) when you are among that dominion and are among those who will be returned to Allah in the hereafter, and He will requite you for your deeds?



﴿يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٩﴾﴾

(سورة المائدة: ١٩)

5:19. O People of the Book, there has come to you our Messenger, making things clear to you, after an interval in which there were no Messengers, lest you should say: No bearer of glad tidings and no warner ever came to us. But now there has come to you a bearer of glad tidings and a warner. And Allah has power over all things.

Here Allah (ﷻ) calls the People of the Book – because of what He blessed them with of His scripture – to believe in His Messenger



Muhammad (ﷺ) and to give thanks to Allah (ﷻ) Who sent him to them ﴿after an interval in which there were no Messengers﴾, at a time when there was a great need for him.

This (their need for him and the long interval since the coming of any Messenger) is what should prompt them to believe in him, for he explains to them everything that Allah requires of them and the rulings of Sharia. By doing this, Allah left them with no excuses, so they cannot say: ﴿No bearer of glad tidings and no warner ever came to us. But now there has come to you a bearer of glad tidings and a warner﴾ giving glad tidings of reward in this world and in the hereafter, describing the deeds that will lead to that and the characteristics of the people who do those deeds, and warning of punishment in this world and in the hereafter, describing the deeds that will lead to that and the characteristics of the people who do those deeds.

﴿And Allah has power over all things﴾ – all things submit willingly to His power, so nothing can go beyond His power and control. Among the signs of His power is the fact that He sends the Messengers and reveals the Books, and He rewards those who obey Him and punishes those who disobey Him.



﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ ۖ يَتَقَوَّمُوا عَلَىٰ نِعْمَةِ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا وَءَاتَاكُمْ مَّا لَمْ يُوْت أَحَدًا مِنَ الْعَالَمِينَ ﴿٢٠﴾ يَتَقَوَّمُوا أَدْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ ﴿٢١﴾ قَالُوا يَمُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنْدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنهَا فَإِنَّا دَاخِلُونَ ﴿٢٢﴾﴾ (سورة المائدة: ٢٠-٢٢)

- 5:20. And [remember] when Moosâ said to his people: O my people, remember the favour that Allah bestowed upon you, when He

appointed Prophets among you, made you kings, and granted you what He had not granted to any other nation in the world.

5:21. O my people, enter the holy land which Allah has assigned to you, and do not turn back, lest you return as losers.

5:22. They said: O Moosâ, in this land are a ferocious people; we will never enter it until they leave it, then if they leave, we will enter it.

When Allah blessed Moosâ and his people by saving them from Pharaoh and his people, and from captivity and enslavement to them, they left and headed towards their homeland, which was Jerusalem and its environs. Allah had enjoined them to strive in jihad against the enemy in order to expel them from their lands. So when they approached Jerusalem, Moosâ (ﷺ) exhorted them and reminded them to go forward for jihad, and said to them: ﴿remember the favour that Allah bestowed upon you﴾ that is, remember it in your hearts and verbally, for remembering it will increase you in love for Allah (ﷻ) and motivate you to worship Him

﴿when He appointed Prophets among you﴾ who called you to true guidance, warned you against following the path of doom, urged you to strive for your eternal happiness and taught you that which you do not know

﴿made you kings﴾, in charge of your own affairs, as He liberated you from enslavement to your enemies, so that you became in charge of your own affairs and were able to practise your religion.

﴿and granted you﴾ spiritual and worldly blessings that ﴿He had not granted to any other nation in the world﴾ – for at that time they were the best of humanity and the dearest of them to Allah, and He had bestowed upon them blessings that had not been given to anyone else.

Moosâ reminded them of spiritual and worldly blessings that should have increased them in steadfastness of faith and steadfastness in jihad and willingness to engage therein. Hence he said: ﴿O my people, enter

the holy» that is, purified «land which Allah has assigned to you». Thus he told them something that would put their minds at rest, if they truly believed, by telling them that Allah had decreed that they would enter this land and would prevail over their enemies.

«and do not turn back» that is, retreat «lest you return as losers», as you would have lost out in this world by missing out on victory over your enemies and regaining your land; you would also lose out in the hereafter because of what you would miss out on of reward and because of what you would bring upon yourselves of punishment because of your sin.

But they said something that was indicative of their lack of resolve and their lack of due respect towards Allah and His Messenger. «They said: O Moosâ, in this land are a ferocious people» that is, powerful and courageous, and this is an impediment which prevents us from entering the land.

«we will never enter it until they leave it, then if they leave, we will enter it» this stems from cowardice and lack of certain faith; otherwise, if they were mature, they would have realised that they were all descendants of Adam and that the strong one is the one whom Allah helps with strength from Him, for there is no power and no strength except with Allah. They would also have realised that they would be granted victory over them, because Allah had given them a special promise to that effect.



﴿ قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَإِنَّكُمْ عَلَيْهِمْ ۖ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٢٣﴾ قَالُوا يَمْوَسَّىٰ إِنَّا لَنَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَتِلَا إِنَّا هَاهُنَا قَاعِدُونَ ﴿٢٤﴾ قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي ۖ فَافْرُقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ

الْفَاسِقِينَ ﴿٢٥﴾ قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَذِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ ﴿٢٦﴾ (سورة المائدة: ٢٣-٢٦)

- 5:23. Two men among those who feared Allah, and whom Allah had blessed, said: Enter upon them through the gate! Once you enter it, you will surely be victorious. And in Allah put your trust, if you are [truly] believers.
- 5:24. They said: O Moosâ, we will never enter it so long as they are there. Go, you and your Lord, and fight, and we will stay here.
- 5:25. He said: O my Lord, I have control only over myself and my brother, so distinguish us from these rebellious people!
- 5:26. [Allah said:] Then, verily, this [land] will be forbidden to them for forty years, while they wander on earth, bewildered, to and fro. So do not grieve over these rebellious people.

«Two men among those who feared Allah» spoke up to encourage their people and motivate them to find their enemy and occupy their land

«and whom Allah had blessed» with divine help and the ability to speak the truth in this situation which required such words, and He blessed them with patience and certain faith.

«said: Enter upon them through the gate! Once you enter it, you will surely be victorious» that is, there is nothing standing between you and victory over them except your moving to attack them and enter upon them through the gate; when you do so, they will be defeated.

Then they instructed them to equip themselves with the strongest of weapons, as they said: «And in Allah put your trust, if you are [truly] believers», for by putting one's trust in Allah, especially in this situation, things will be made easier and you will be helped to prevail over your enemies. This indicates that putting one's trust in Allah is obligatory, and a person's level of trust will be commensurate with his level of faith.

But these words did not meet with success and blaming them was of no benefit, for they said, like people who have no pride or dignity: «O Moosâ, we will never enter it so long as they are there. Go, you and your Lord, and fight, and we will stay here.» How abhorrent are the words they spoke and their attitude towards their Prophet in this difficult and critical situation, which required them to support their Prophet and maintain their dignity.

This and similar stories highlight the difference between all other nations and the Ummah of Muhammad (ﷺ), as the Şahâbah said to the Messenger of Allah (ﷺ) – when he consulted them about fighting on the day of Badr, even though he did not make it a must that they should fight: O Messenger of Allah, if you were to go through this sea, we would go through it with you, and if you were to lead us to Bark al-Ghamâd, no one would stay behind. We will not say as the people of Moosâ said to him, «Go, you and your Lord, and fight, and we will stay here». Rather go, you and your Lord, and fight, and we will fight with you, in front of you and behind you, on your right and on your left.

When Moosâ saw how stubborn they were towards him, «He said: O my Lord, I have control only over myself and my brother» that is, we have no power to fight them, and I do not have any control over these people.

«so distinguish us from these rebellious people» that is, judge between us and them, by sending upon them punishment as Your wisdom dictates. This indicates that what they said and did constituted major sins that were tantamount to evil-doing.

Allah said in response to Moosâ's prayer: «Then, verily, this [land] will be forbidden to them for forty years, while they wander on earth, bewildered, to and fro» that is, as part of their punishment, We will forbid them to enter this town which Allah had decreed should be theirs, for a period of forty years. During that period, they would also wander to and fro on earth, and would not find their way or be

settled and at peace. This was a worldly punishment, by means of which Allah (ﷻ) may have expiated their sin and warded off a greater punishment. This indicates that punishment for sin may take the form of the removal of a blessing. Perhaps the wisdom behind making the punishment last for this length of time was that most of those would die who had said these things and had not been patient and steadfast; rather they had become accustomed to enslavement to their enemies, and had no aspirations that would motivate them to do that which would lead to acquiring a high status. Thus a new generation would appear that would develop aspirations of defeating their enemy and not being enslaved, and would be far removed from accepting humiliation that poses an impediment to happiness.

When Allah (ﷻ) saw that His slave Moosâ was very compassionate towards people, especially his own people, and that he might feel sorry for them, and his compassion would cause him to feel sorry for them because of this punishment or pray for it to be removed, even though Allah had decreed that it should happen, He said: «So do not grieve over these rebellious people» that is, do not feel sorry for them or feel sad, because they have rebelled and their rebellion dictates that what befell them should befall them; it does not stem from injustice on Our part.



﴿وَاتْلُ عَلَيْهِمْ نَبَأَ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُنْقَبَلْ مِنَ الْآخَرِ قَالَ لَا قُنْتُكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٧٧﴾ لَئِنْ بَطَلْتَ إِلَيَّ يَدُكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدَيَّ إِلَيْكَ لِأَقْتُلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٧٨﴾ إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٧٩﴾ فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ ﴿٨٠﴾﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَ أَخِيهِ قَالَ يُوتِلَقِ  
 أَعْجَرْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْفَرَابِ فَأُورِي سَوْءَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ  
 ﴿سورة المائدة: ٢٧-٣١﴾

- 5:27. Recount to them the story of the two sons of Adam in truth, when each offered a sacrifice [to Allah]. It was accepted from one, but not from the other. [The latter] said: I will surely kill you. [The former] said: Verily, Allah only accepts from those who fear Him.
- 5:28. Even if you raise your hand against me to kill me, I will not raise my hand against you to kill you, for I fear Allah, the Lord of the worlds,
- 5:29. and I would rather you were burdened with your sin against me as well as your own sins and thus became one of the inhabitants of the fire; such is the recompense of the wrongdoers.
- 5:30. But he was prompted by his evil inclinations to kill his brother. So he killed him, and thus became one of the losers.
- 5:31. Then Allah sent a crow which scratched at the earth to show him how to conceal his brother's corpse. He said: Woe is me! Could I not have been like this crow, and covered up my brother's corpse? And he became one of the remorseful.

That is: tell the people about what happened between the two sons of Adam in truth, so that people will reflect and learn from it, because it is true and is not a lie; it is serious and is not a joke. What appears to be the case is that the two sons of Adam were his own sons, as is indicated by the apparent meaning and context of the verse. This is the view of the majority of commentators. In other words: tell them the story of what happened when they offered a sacrifice, which led to the situation described here.

﴿when each offered a sacrifice [to Allah]﴾ that is, each of them set aside some part of his wealth in order to draw closer to Allah

﴿It was accepted from one, but not from the other﴾ – this was known either through revelation from heaven or through the custom that prevailed among earlier nations: the sign of Allah's acceptance of a sacrifice was that fire would come down from heaven and consume it.

﴿[The latter] said﴾ that is, the son whose sacrifice was not accepted said to the other, out of envy and resentment:

﴿I will surely kill you﴾. His brother said to him, trying to speak gently to him: ﴿Verily, Allah only accepts from those who fear Him﴾; what sin or offence have I committed that would dictate that you should kill me, apart from the fact that I feared Allah (ﷻ), and fearing Him is obligatory for both you and me, and for everyone? The more correct view concerning the meaning of fearing Allah here is that what is referred to is those who show the quality of fearing Allah in doing that action (of sacrifice), in the sense that their action is done sincerely for the sake of Allah, following the Sunnah of the Messenger of Allah (ﷺ).

Then he told him that he did not want to kill him, either on his own initiative or in self-defence, as he said: ﴿Even if you raise your hand against me to kill me, I will not raise my hand against you to kill you﴾ and this is not cowardice or incapability on my part; rather it is because ﴿I fear Allah, the Lord of the worlds﴾, and the one who fears Allah does not commit sins, especially major sins.

This is aimed at warding off one who wants to kill, telling him: You should fear Allah.

﴿and I would rather you were burdened with﴾ that is, that you should end up carrying ﴿your sin against me as well as your own sins﴾ that is, if there is a choice between being killing you or being killed by you, then I would prefer that you should kill me and thus be burdened with the sins of us both

﴿and thus became one of the inhabitants of the fire; such is the recompense of the wrongdoers﴾. This indicates that murder is a major sin and that the one who commits it deserves to enter hell.



But the offender was not deterred by that, and he was still determined to go ahead with his action. So he responded to his evil inclinations and killed his brother, whom he should have respected according to the laws of Allah and of nature.

«So he killed him, and thus became one of the losers» who lose out in this world and in the hereafter, and thus he set a precedent for every killer.

«Whoever sets a bad precedent will have the burden of that sin and a burden like that of everyone who does likewise until the Day of Resurrection.» (Recorded by at-Ṭabarâni)

Hence it is stated in the ṣaḥeeḥ hadith that:

«No one kills another person but the first son of Adam will have a share of the guilt, because he was the first one to set the precedent of killing.» (Bukhari and Muslim)

When he killed his brother, he did not know what to do with him, because he was the first of the sons of Adam to die.

«Then Allah sent a crow which scratched at the earth» that is, it dug a hole to bury another crow that had died

«to show him» thereby «how to conceal his brother's corpse» that is, his body, because the body of the deceased is something that is to be covered ( 'awrah).

«And he became one of the remorseful». Such is the consequence of sin: regret and loss.



﴿مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَ نَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ﴾ (سورة المائدة: ٣٢)

5:32. Because of that We ordained for the Children of Israel that if anyone killed a person – unless it be [in punishment] for murder or for spreading mischief in the land – it would be as if he killed all humankind, and if anyone saved a life, it would be as if he saved the life of all humankind. Our Messengers came to them with clear signs, yet even after that, many of them continued to exceed the limits in the land.

«Because of that» that is, what is mentioned above of the story of the two sons of Adam and how one of them killed the other, thus setting a precedent of murder for those who came after him, and in order to show that the punishment for murder is serious and leads to loss in this world and the hereafter

«We ordained for the Children of Israel» that is, the people of the divinely revealed Books

«that if anyone killed a person – unless it be [in punishment] for murder or for spreading mischief in the land» that is, if anyone killed a person unlawfully

«it would be as if he killed all humankind», because he had no legitimate reason to do so, and no one should kill another person unless he has a legitimate reason to do so. If a person has the audacity to kill someone who did not deserve to be killed, it means that he does not differentiate between the one whom he killed and anyone else; rather he would do that every time his soul that is inclined towards evil prompts him to do so. Therefore his audacity in killing is as if he killed all of humankind.

By the same token if a person saves a life – that is, he lets him live and does not kill him even though his evil inclinations prompt him to do so, because his fear of Allah (ﷻ) prevents him from doing that, this is as if he saved the life of all of humankind, because the fear of Allah that he has prevents him from killing anyone who does not deserve to be killed. This verse indicates that execution is permissible in two

cases: when someone has killed a person unlawfully and deliberately, in which case it is permissible to execute him, if the murderer is accountable; or if he is spreading mischief in the land, trying to make the people doubt their religion or causing them physical harm or posing a danger to their property, such as apostate disbelievers, enemy combatants and promoters of innovation whose evil cannot be warded off except by executing them. The same applies to bandits and the like who attack people, killing them or taking their wealth.

﴿Our Messengers came to them with clear signs﴾ after which no one can have any argument

﴿yet even after that﴾ that is, even after that clear, definitive proof that would show the way in which people should conduct themselves on earth

﴿many of them continued to exceed the limits﴾ by committing sins and opposing the Messengers who brought clear signs and proof.



﴿إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾ إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَأَعْلَمُوا أَنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿٣٤﴾﴾

(سورة المائدة: ٣٣-٣٤)

- 5:33. The recompense of those who wage war against Allah and His Messenger, and strive to spread mischief in the land, is that they should be executed, or crucified, or their hands and feet cut off from opposite sides, or banished from the land. That is their disgrace in this world, and in the hereafter, theirs will be a grievous punishment.

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5:34. Except for those who repent before you overpower them; in that case, know that Allah is Oft-Forgiving, Most Merciful.

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Those who wage war against Allah and His Messenger (ﷺ) are those who have declared their enmity and spread mischief in the land, by disbelieving, murdering, taking people's wealth and terrorising people on the road (banditry).

It is well known that this verse speaks of the rulings on bandits, those who attack people in the cities and the desert, seizing their wealth, killing them and scaring them, so that people refrain from taking the route where they are.

Allah tells us that the recompense and punishment – when the ḥadd punishment is carried out on them – is for one of these things to be done to them.

The commentators differed as to whether that is the matter of choice, and whether the ruler or his deputy may do to each bandit whatever he sees fit of the things mentioned, which is the apparent meaning of the wording, or whether the punishment should be according to the level of the crime, so that for each crime there is a fitting punishment, as is indicated by the meaning of the verse, which is in accordance with the wisdom of Allah (ﷻ). (According to this view), if the bandits kill people and take their wealth, then they must be killed and crucified, so that everyone will know about that and will be deterred. If they kill but do not take wealth, then they must be executed only. If they take wealth but do not kill, then their hands and feet on opposite sides – the right hand and the left foot – are to be cut off. If they terrorise people but do not kill or take wealth, then they are to be banished from the land, and they should not be left to find refuge in any city, unless they repent openly. This is the view of Ibn 'Abbās and many leading scholars, with some differences concerning some of the details.

«That» namely this punishment «is their disgrace» that is, scandal and shame «in this world, and in the hereafter, theirs will be a grievous punishment». This indicates that banditry is one of the major sins that incur disgrace in this world and punishment in the hereafter, and that the one who engages in it is waging war against Allah and His Messenger (ﷺ). As this is the extent of the seriousness of this crime, it is known that purifying the land of evildoers and making the roads safe from killing, seizing wealth and scaring people, is one of the greatest of good deeds, and that it comes under the heading of spreading peace in the land, the opposite of which is spreading mischief in the land.

«Except for those who repent before you overpower them» that is, they repent from committing these crimes against the public.

«in that case, know that Allah is Oft-Forgiving, Most Merciful» that is, the punishment for the sin that he committed against Allah will be waived, with regard to having to be killed or crucified, or to have his hand and foot cut off, or be banished from the land; the sin he committed against other people will also be waived, if the aggressor (bandit) was a disbeliever then became Muslim. But if the aggressor (bandit) is a Muslim, then the rights that he owes to other people are not waived, if he murdered and took wealth. The verse indicates that the repentance of an aggressor (bandit) – after he has been overpowered – does not waive any of the obligations he has. The wisdom behind that is quite clear.

But if his repentance comes before he is overpowered, then the ḥadd punishment for waging war against Allah and His Messenger (ﷺ), or other ḥadd punishment, is waived – if he repents from his deed before being overpowered.



﴿يَتَّيِبَهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ﴾ (سورة المائدة: ٣٥)

5:35. O you who believe, fear Allah, seek the means of drawing closer to Him, and strive hard in His cause, so that you may prosper.

This is a command from Allah to His believing slaves to do what faith requires of fearing Allah and being cautious to avoid incurring His wrath and anger, by striving hard in doing one's utmost to avoid sins of the heart, tongue and physical faculties, both outward and inward, and seeking Allah's help to avoid these things, in order to save oneself from the wrath and punishment of Allah.

﴿seek the means of drawing closer to Him﴾ that is, the means of nearness to Him and endearing yourselves to him, by doing obligatory spiritual deeds, such as loving Him and loving for His sake, fear and hope, turning to Him and putting one's trust in Him, as well as physical deeds such as zakâh and Hajj. That also includes actions that are both spiritual and physical, such as prayer, reading Qur'an and remembering Allah (dhikr), as well as showing kindness to people by financial means, sharing knowledge, using one's position or status to help, and being sincere towards the slaves of Allah.

All of these deeds bring one closer to Allah, and a person will continue drawing closer to Allah by means of them, until Allah loves him, and when He loves him, He will be his hearing with which he hears, his vision with which he sees, his hand with which he strikes and his foot with which he walks, and Allah will answer his supplications.

Then Allah (ﷻ) singles out from among acts of worship that bring one closer to Him: jihad in His cause, which means striving to fight the disbelievers with one's wealth and life, by planning, speaking

and striving to support the religion of Allah with all means at one's disposal, because this is one of the best acts of worship that bring one closer to Allah. That is because the one who does that is more likely to do other things too.

﴿so that you may prosper﴾ – if you fear Allah by avoiding sin, seek means of nearness to Allah by doing acts of worship, and strive in His cause, seeking His pleasure.

Prosperity means triumph, attaining all that one seeks and hopes for, and being saved from all that one fears. What it really means is eternal happiness and everlasting joy.



﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَمَةِ مَا نَقُولُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾ يُرِيدُونَ أَن يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٣٧﴾﴾ (سورة المائدة: ٣٦-٣٧)

(٣٧-٣٦)

5:36. As for those who disbelieve, even if they had everything on earth, and as much again with it, to offer as their ransom from the punishment of the Day of Resurrection, it would not be accepted from them, and theirs will be a painful punishment.

5:37. They will wish to get out of the fire, but never will they get out of it. Theirs will be an everlasting punishment.

Here Allah (ﷻ) tells us of the terrible condition of the disbelievers before Allah on the Day of Resurrection, and their awful fate, and that even if they were to offer an earthful of gold and as much again as ransom from the punishment of Allah, it will not be accepted from them and it will not benefit them, because the time for ransom will be over and there will be nothing left but the painful punishment and

eternal suffering from which they will never escape; rather they will abide therein for ever.



﴿وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٣٨﴾ مَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٣٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾﴾ (سورة المائدة: ٣٨-٤٠)

- 5:38. As for the thief, male or female, cut off their hands as a recompense for what they have done, and as an exemplary punishment ordained by Allah. Allah is Almighty, Most Wise.
- 5:39. But whoever repents after having thus done wrong and mends his ways, Allah will accept his repentance, for Allah is Oft-Forgiving, Most Merciful.
- 5:40. Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whomever He will, and He forgives whomever He will, and Allah has power over all things.

The thief is the one who takes another person's property that is protected by Sharia, in a surreptitious manner, without the owner's consent. It is one of the major sins that dictate a severe punishment, which is amputation of the right hand, as is specified in the recitation of some of the Ṣaḥābah.

The ḥadd punishment entails cutting off their hands from the wrist. If a person steals, his hand is to be cut off from the wrist, then the bleeding is to be stopped by cauterising it with hot oil. This is the punishment mentioned in general terms in the Qur'an, but the Sunnah restricts the general meaning of this verse in a number of ways:



- That the stolen item should have been taken from the place where such items are usually kept safe; if it is stolen from some place other than that, then the thief's hand is not to be cut off.
- That there should be a minimum value for the stolen property, which is one quarter of a dinar or three dirhams, or whatever is equivalent to either of them. If the stolen property is of less value than that, then the thief's hand is not to be cut off.

This may be understood from the word *as-sariqah* (theft) and its meanings. This word refers to taking an item in such a way that it is not possible to protect against. This applies if it is stored properly; if it is not stored properly and is taken, this is not theft per se according to Sharia.

Wisdom also dictates that the hand should not be cut off for theft of a trivial item. As there must be a set definition of what is valuable, the shar'i texts make clear the minimum value.

The wisdom behind cutting off the hand as a punishment for theft is so that this will protect people's property, as people will be cautious lest the limb that committed the crime be cut off. If the thief steals again, his left foot is to be cut off. If he does it again, it was suggested that his left hand be cut off, then his right foot, or that he be detained until he dies.

﴿as a recompense for what they have done﴾ that is, this cutting off of their hands is the recompense to the thief for what he stole of people's property

﴿and as an exemplary punishment ordained by Allah﴾ that is, to make an example of him and to deter the thief and others, if they know that their hands will be cut off if they steal.

﴿Allah is Almighty, Most Wise﴾ – because He is Almighty, Most Wise, He ordained that the hand of the thief is to be cut off.

﴿But whoever repents after having thus done wrong and mends his ways, Allah will accept his repentance, for Allah is Oft-Forgiving,

Most Merciful» so He will forgive the one who repents and gives up sin, and mends his ways and reforms himself. That is because Allah is the Sovereign of the heavens and the earth, and He decrees concerning them however He wills; He decrees what will happen and He ordains laws, and He decrees forgiveness or punishment according to His wisdom and vast mercy.



﴿يَأْتِيهَا الرُّسُولُ لَا يَحْزَنكَ الَّذِينَ يُسْكِرُونَ فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمَّعُوا لِلْكَذِبِ سَمْعًا لِقَوْمٍ آخَرِينَ لَمْ يَأْتُوكَ يُخَرِّفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾ سَمَّعُوا لِلْكَذِبِ أَكْثَلُونَ لِلْحَقِّ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُمْ بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٤٢﴾ وَكَيْفَ يُحْكِمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ ﴿٤٣﴾ إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يُحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوا وَلَا تَشْتَرُوا بِإِيتَانِي ثَمَنًا قَلِيلًا وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ ﴿٤٤﴾﴾ (سورة المائدة: ٤١-٤٤)

5:41. O Messenger, do not be saddened by those who rush into disbelief, those who say with their mouths: We believe, but have no faith in their hearts, or those among the Jews who eagerly

listen to lies and to those who have not even come to you. They distort the meaning of [revealed] words and say: If you are given this [ruling], accept it, but if you are not, then beware! Whoever Allah wills should be misguided, you cannot help him against Allah in any way. Those are the ones for whom it is not Allah's will to purify their hearts. For them there is disgrace in this world, and in the hereafter theirs will be a grievous punishment.

- 5:42. They eagerly listen to lies and devour what is unlawful. If they do come to you [O Muhammad], either judge between them or turn away from them. If you turn away from them, not the least harm will they do to you, and if you judge, then judge with justice between them, for Allah loves those who are just.
- 5:43. But how is it that they ask you for judgement when they have the Torah which contains Allah's judgement, and they still turn away? Such people are not [truly] believers.
- 5:44. Verily We revealed the Torah, in which was guidance and light. By it the Prophets who submitted [to Allah] judged the Jews, as did the rabbis and scholars, for to them was entrusted the protection of the scripture of Allah, and they were witnesses thereto. So do not fear people, but fear Me, and do not sell My revelations for a small price. And whoever does not judge according to what Allah has revealed, such are disbelievers.

Because the Messenger (ﷺ) was so concerned for people, he would feel very sad when someone made an outward display of faith, then returned to disbelief. Therefore Allah (ﷻ) instructed him not to feel sad or grieved for such people, because such people were not worth it; if they are present they contribute nothing and if they are absent, no one misses them.

Therefore Allah said, explaining the reason why he should not grieve for them: ﴿those who say with their mouths: We believe, but have no faith in their hearts﴾. Rather those for whom one should feel concerned are those who were counted as believers and were

indeed believers both outwardly and inwardly. It is very unlikely that these people would recant their religion and apostatise, for when faith becomes entrenched in the heart, the individual would not regard anything else as equal to it, nor would he want to replace it with anything else.

﴿or those among the Jews who eagerly listen to lies and to those who have not even come to you﴾ that is, they follow in the footsteps of their leaders whose affair is based on lies, misguidance and wrongdoing. Those leaders ﴿have not even come to you﴾; rather they turned away from you and rejoiced in what they had of falsehood, which is based on distorting the meaning of (revealed) words, that is, explaining the meanings in a way that Allah did not intend in order to misguide people and ward off the truth. These are the ones who are following the callers of misguidance, who fabricate all kinds of lies, and are lacking in reason and aspirations. So do not worry about them if they do not follow you, because they are seriously flawed, and no attention should be paid to one who is flawed.

﴿and say: If you are given this [ruling], accept it, but if you are not, then beware!﴾ That is, this is what they say when they refer to you for judgement, and their only aim is to follow their whims and desires. They say to one another: If Muhammad (ﷺ) rules in your favour and it is in accordance with your whims and desires, then accept his ruling, but if he does not rule in your favour, then beware of following him in that. This is giving into temptation and following the whims and desires of the nafs.

﴿Whoever Allah wills should be misguided, you cannot help him against Allah in any way﴾. This is akin to the verse in which Allah (ﷻ) says:

﴿Verily, you [O Muhammad] cannot guide whomever you like, but Allah guides whomever He wills...﴾ (*al-Qaṣaṣ* 28: 56)

«Those are the ones for whom it is not Allah's will to purify their hearts» that is, therefore they did what they did. This indicates that in the case of one whose intention in referring for judgement to Sharia is to follow his whims and desires, and if the verdict is in his favour he will accept it, but if it is not then he will resent it, that is because his heart is not purified. By the same token, if a person refers his opponent to Sharia, and he accepts the verdict whether it suits him or not, then this is a sign of purity of the heart. This indicates that purity of heart is a means of attaining all that is good, and it is the main reason for all good words and righteous deeds.

«For them there is disgrace in this world» that is, shame and scandal

«and in the hereafter theirs will be a grievous punishment» namely hell and divine wrath.

«They eagerly listen to lies» – listening here means accepting and taking to heart, which is due to their lack of religious commitment and reason; hence they respond to the one who calls them to falsehood.

«and devour what is unlawful» that is, haram wealth, because of what they take unlawfully from their common folk of set fees and charges. Thus they combine following falsehood and consuming that which is prohibited.

«If they do come to you [O Muhammad], either judge between them or turn away from them» – it is your choice. This was not abrogated; rather if this type of people referred to him for judgement, he had the choice between judging between them or refraining from doing so, because they had no intention of adhering to the rule of Sharia, unless it was in accordance with their whims and desires.

Based on that, if it is known that the one who is asking a scholar for an Islamic verdict or for a judgement between him and his opponent will not accept it if the verdict is against him, then the scholar is not obliged to give a ruling or verdict, but if he does judge between them,

then he is obliged to judge fairly. Hence Allah says: ﴿If you turn away from them, not the least harm will they do to you, and if you judge, then judge with justice between them, for Allah loves those who are just﴾. Even if they are wrongdoers or enemies, that should not prevent you from being fair when judging between them.

This highlights the virtue of justice and fairness when judging between people, which Allah (ﷻ) loves. Then Allah says, expressing astonishment at their attitude: ﴿But how is it that they ask you for judgement when they have the Torah which contains Allah's judgement, and they still turn away? Such people are not [truly] believers﴾ – the reason being that if they were truly believers acting upon what faith requires, they would not have turned away from the judgement of Allah which is mentioned in the Torah that they have before them, in hope of finding a ruling that was in accordance with their whims and desires.

When you (O Prophet ﷺ) judged between them according to the ruling of Allah, which is also in accordance with what they have in their scriptures, they did not like it; rather they turned away from it and did not accept it.

﴿Such people﴾ that is, the ones who did this  
 ﴿are not [truly] believers﴾ that is, this is not the way of the believers, and they do not deserve to be called believers, because they take as their gods their own desires (cf. 25: 43), and they regard the rulings of faith as being subject to their whims and desires.

﴿Verily We revealed the Torah﴾ to Moosâ ibn 'Imrân (ﷺ)  
 ﴿in which was guidance﴾ as it guided people to faith and truth, and protected against misguidance  
 ﴿and light﴾ to illuminate the darkness of ignorance, confusion, doubt, specious arguments, and whims and desires, as Allah (ﷻ) says elsewhere:

﴿Verily, We gave to Moosâ and Hâroon the criterion [between right and wrong – the Torah], and a light, and admonition for the pious.﴾  
(*al-Anbiyâ' 21: 48*)

﴿By it the Prophets who submitted [to Allah]﴾ and complied with His commands, whose submission to Him was greater than that of others, and they were the elite chosen by Allah from among His slaves ﴿judged the Jews﴾ concerning cases of dispute and questions about religious rulings. If this is the case with regard to these noble Prophets and leaders of humankind, that they followed the teachings and guidance of the Torah, then what is preventing these ignoble people among the Jews from following it? What made them cast aside the noblest idea in it, namely believing in Muhammad (ﷺ), without belief in whom no deed, visible or hidden, is accepted? Did they have a leader in that (path of misguidance)? Yes, they had leaders whose main focus was to distort the text of the Torah and establish themselves as leaders among people, and to earn a living by concealing the truth and making falsehood manifest. These are the leaders of misguidance who called people to the fire.

﴿as did the rabbis and scholars﴾ that is, the religious leaders of the Jews ruled on the basis of the Torah. The word translated here as ﴿rabbis﴾ refers to knowledgeable people who act upon their knowledge and teach others in the best way, and they follow the path of the compassionate Prophets in their dealings with the people.

The word translated here as ﴿scholars﴾ refers to the senior scholars whose teachings people emulate and follow, and among their people they are known for devotion and sincerity.

This ruling on their part, which is in accordance with the truth, is because ﴿to them was entrusted the protection of the scripture of Allah, and they were witnesses thereto﴾ that is, because Allah entrusted the protection of His Book to them, and made them trustees in whose keeping it was placed, and He enjoined them to protect it

from additions, subtractions and concealment, and to teach it to those who do not know it.

Therefore they are witnesses over it, as they became the reference point regarding it and matters that were not clear in people's minds. Allah (ﷻ) gives responsibility to the people of knowledge that He does not give to those who are ignorant. Therefore they were required to shoulder that burden of responsibility and not to follow the example of the ignorant by resorting to idleness and laziness. Therefore they should not limit themselves to individual acts of worship, such as various kinds of dhikr, prayer, zakâh, Hajj, fasting and other matters by which, if those who have no knowledge do them, they will be fine and will be saved.

But in the case of those who have knowledge, just as they are required to fulfil their individual duties, they are also required to teach the people and point out to them that which they need to know of religious matters, especially the fundamental matters and issues that often arise. They should not fear people; rather they should fear their Lord. Hence He says: ﴿So do not fear people, but fear Me, and do not sell My revelations for a small price﴾, for then you would be concealing the truth and making falsehood manifest for the sake of insignificant worldly gain. If the scholar is free of these faults, then that is by the help and guidance of Allah and His blessing, because He has caused his focus to be on acquiring knowledge and teaching people, and he knows that Allah has entrusted to his keeping what he has of knowledge and is a witness thereto. So he should fear his Lord, and not let fear of people prevent him from doing what is required of him or give precedence to worldly matters over religious matters.

By the same token, the sign of a scholar being doomed is that he is content to be idle and not do anything, and he does not care about what he has been entrusted with. He neglects it for he has sold his religious commitment for worldly gain and taken bribes for his verdicts; thus he took money for his fatwas and did not teach the slaves of Allah anything unless it was in return for a fee.



Allah has blessed such a person immensely, but he was ungrateful for it and he rejected that great good fortune of which others are deprived. We ask Allah for beneficial knowledge and accepted deeds; may He bless us with pardon and protection from all calamities.

﴿And whoever does not judge according to what Allah has revealed﴾ of clear truth, and he knowingly rules according to falsehood for some invalid purpose, ﴿such are disbelievers﴾. Judging or ruling according to something other than that which Allah has revealed is the action of the disbelievers, and it may put one beyond the pale of Islam, if he believes that doing so is permissible, or it may be a major sin and an act of disbelief, for which the one who does it deserves a severe punishment.



﴿وَكُنَّا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنفَ بِالْأَنفِ  
وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَن تَصَدَّقَ بِهِ  
فَهُوَ كَفَّارَةٌ لَهُ وَمَن لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٥﴾﴾

(سورة المائدة: ٤٥)

- 5:45. We ordained therein for them: A life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it will be an expiation for him. And whoever does not judge according to what Allah has revealed, such are wrongdoers.

These rulings are among the rulings mentioned in the Torah, the rulings by which the Prophets who submitted (to Allah) judged the Jews, as did the rabbis and scholars. Allah enjoined upon them that a person – if he killed someone – was to be executed for that act of

murder – on condition that the act was deliberate. An eye was to be put out in retaliation for an eye, an ear was to be removed in retaliation for an ear, and a tooth for a tooth, and so on with regard to physical faculties for which retribution is possible without going to extremes.

﴿and wounds equal for equal﴾ – retribution means that the same is done to the perpetrator as he did to the victim. If a person wounds another deliberately, then retribution is exacted by inflicting a similar wound upon him, in the same location and of similar dimensions, as a hadd punishment. It should be noted that laws prescribed for the nations that came before us are also prescribed for us, unless Islamic Sharia ordains otherwise.

﴿But if anyone remits the retaliation﴾ in cases of murder or lesser offences causing loss of physical faculties or wounds, by forgiving the one who committed the offence

﴿it will be an expiation for him﴾ that is, expiation for the offender, because the human has waived his rights, and it is more befitting that Allah should waive what is due to Him. It is also expiation for the one who remits it; just as he pardoned a transgression against him or against his next of kin, Allah will pardon his mistakes and offences.

﴿And whoever does not judge according to what Allah has revealed, such are wrongdoers﴾. Ibn 'Abbās said:

[That is,] a lesser form of disbelief, a lesser form of wrongdoing and a lesser form of evildoing. The wrongdoing is greater if the perpetrator regards it as permissible, and it is a major sin if he does it without thinking that it is permissible.



﴿وَقَفَّيْنَا عَلَىٰ آثَرِهِمْ بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَإِتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى وَنُورٌ ۖ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ﴾

﴿٤٦﴾ وَلَيَحْكُمَ أَهْلُ الْإِنجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٤٧﴾ (سورة المائدة: ٤٦-٤٧)

- 5:46. And in their footsteps We sent 'Eesâ son of Maryam, confirming what came before him of the Torah, and We gave him the Gospel, in which was guidance and light, and confirmation of what came before it of the Torah; a guidance and admonition for those who fear Allah.
- 5:47. Let the people of the Gospel judge according to what Allah revealed therein. And whoever does not judge according to what Allah has revealed, such are evildoers.

That is, We followed the sending of these Prophets and Messengers, who judged in accordance with the Torah, by sending Our slave and Messenger 'Eesâ ibn Maryam, a soul created by Allah and His word that He bestowed upon Maryam. Allah sent him to confirm what came before him of the Torah. So he was a witness who testified in favour of Moosâ and what he brought of the Torah, in truth. He supported his call and judged in accordance with his laws, agreeing and concurring with him in most legal matters.

'Eesâ (ﷺ) may have been more lenient with regard to some rulings, as Allah (ﷻ) tells us that he said to the Children of Israel:

﴿[I have come] to confirm that which came before me of the Torah, and to make lawful to you some of the things which had been forbidden to you...﴾ (Al 'Imrân 3: 50)

﴿and We gave him the Gospel﴾, the great Book which complemented the Torah

﴿in which was guidance and light﴾, to guide people to the straight path and distinguish truth from falsehood

﴿and confirmation of what came before it of the Torah﴾ by confirming it, testifying for it and agreeing with it

«a guidance and admonition for those who fear Allah» for they are the ones who benefit from guidance, pay heed to admonition and are deterred from that which is not appropriate.

«Let the people of the Gospel judge according to what Allah revealed therein» that is, it is obligatory for them to adhere to their scripture, and it is not permissible for them to turn away from it  
«And whoever does not judge according to what Allah has revealed, such are evildoers».



﴿وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٥٨﴾ وَأِنْ أَحْكَمْتُمْ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ إِلَيْكَ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّهُ يَرِيذُ اللَّهُ أَنْ يَصِيبَهُمْ بَعْضُ ذُنُوبِهِمْ وَإِنْ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ ﴿٥٩﴾ أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ ﴿٦٠﴾﴾ (سورة المائدة: ٤٨-٥٠)

- 5:48. And We have sent down to you [O Muhammad] the Book in truth, confirming the scripture that came before it and superseding it. So judge between them according to what Allah has revealed, and do not follow their desires by turning away from the truth that has come to you. To each [community] among you, We have prescribed a law and a clear way. If Allah had so willed, He would have made you a single community, but [He willed it otherwise] in order to test you in what He has given you. So hasten to do good deeds. To Allah you will all return, then

He will inform you about the matters concerning which you differed.

5:49. So judge [O Muhammad] between them according to what Allah has revealed, and do not follow their desires; but beware lest they lure you away from any part of that which Allah has sent down to you. And if they turn away, then know that it is Allah's will to punish them for some of their sins. And verily many people are indeed rebellious.

5:50. Is it then the judgement of [the times of] ignorance<sup>23</sup> that they seek? But who could be better in judgement than Allah, for a people who are certain in faith?

﴿And We have sent down to you [O Muhammad] the Book﴾ namely the Holy Qur'an, the best and greatest of scriptures ﴿in truth﴾ that is, revealed in truth and containing truth in its stories, commands and prohibitions ﴿confirming the scripture that came before it﴾ because it testifies for it and is in harmony with it; its stories match and its major laws are the same. The previous scriptures foretold it, so the existence of the Qur'an is a confirmation of the previous scriptures

﴿and superseding it﴾ that is, it includes what the previous scriptures contained, and with regard to additional divine instructions and promotion of good morals and attitudes, it is the Book which contains everything true that was mentioned and enjoined in previous scriptures; it approached the same issues from different angles.

It is the Book which contains news of the earlier and later generations. It is the Book which contains judgement, wisdom and rulings; the Book by which all previous scriptures are judged. Whatever it testifies is true is to be accepted, and whatever it testifies is false is to be rejected, as it has been affected by distortion and alteration,

<sup>23</sup> Jāhiliyah (the times of ignorance): this refers to the period before Islam.

otherwise if it were really from Allah, it would not contradict what is in the Qur'an.

﴿So judge between them according to what Allah has revealed﴾ that is, the rules of Sharia that Allah has revealed to you.

﴿and do not follow their desires by turning away from the truth that has come to you﴾ that is, do not follow their corrupt whims and desires that are contrary to the truth, instead of the truth that has come to you, thus exchanging what is better for what is inferior

﴿To each [community] among you﴾, O nations, ﴿We have prescribed a law and a clear way﴾ or path. This refers to sets of laws that differ from one nation to another, according to changes in times and circumstances, but all of them were based on fairness at the time when they were ordained. As for the basic principles which are in people's best interests and based on wisdom at all times, they do not change; thus you find them prescribed in all sets of laws.

﴿If Allah had so willed, He would have made you a single community﴾, following one set of laws, and the laws that came later would not differ from those that came earlier.

﴿but [He willed it otherwise] in order to test you in what He has given you﴾. So He tests you to see what you will do, and He tests each nation according to what His wisdom dictates, giving each one whatever is appropriate for it. He also tests them so as to bring about competition between the nations, for each nation will be keen to compete with others and surpass them. Hence Allah says: ﴿So hasten to do good deeds﴾ that is, hasten to do them properly. ﴿good deeds﴾ include every deed that is obligatory or recommended, whether it pertains to the rights of Allah or those of His slaves. The one who does them is not regarded as being ahead of others unless he does two things: hastening to do the good deed, making the most of the opportunity when the time for it comes and it is due, and striving hard to do it properly as enjoined. This verse indicates that the individual should hasten to offer the prayer and do other deeds when the time for

them begins, and that he should not limit himself only to that which makes the deed acceptable in the case of prayer and other obligatory acts of worship; rather he should strive to do whatever he is able to of all actions that are recommended, so as to complete and perfect his deeds and attain the position of being ahead of others.

﴿To Allah you will all return﴾ – the earlier and later nations; Allah will gather them together on a day concerning which there is no doubt ﴿then He will inform you about the matters concerning which you differed﴾ of laws and deeds. Then He will reward those who followed the truth and did righteous deeds, and He will punish those who followed falsehood and did evil deeds.

﴿So judge [O Muhammad] between them according to what Allah has revealed﴾. It was said that this verse abrogates the verse in which Allah says: ﴿either judge between them or turn away from them﴾ (5: 42).

However the correct view is that it does not abrogate it, and that this verse indicates that the Prophet (ﷺ) did have the choice between judging between them and not doing so; that was because their intention was not to seek a fair and truth-based judgement.

This verse indicates that if he did judge between them, then he was to judge between them in accordance with what Allah had sent down of the Book and the Sunnah. This is the justice that Allah previously referred to: ﴿and if you judge, then judge with justice between them﴾ (5: 42). This indicates that what is meant by justice, and the basis thereof, is that which Allah has ordained of rulings. This includes the utmost justice and fairness, and anything contrary to that is unjust and unfair.

﴿and do not follow their desires﴾. This prohibition on following their whims and desires is repeated so as to emphasise the warning against doing so. The first time this phrase appears is in the context of giving a ruling and verdict, which is broader in scope; here it appears

in the context of giving rulings only. In either case it is essential to avoid following their whims and desires that are contrary to the truth. Hence Allah says: ﴿but beware lest they lure you away from any part of that which Allah has sent down to you﴾ that is, beware of being deceived by them, lest they confuse you and make you turn away from some of that which Allah has sent down to you, in which case following their whims and desires would be a cause that led to your abandoning the truth that must be followed.

﴿And if they turn away﴾ from following you and following the truth

﴿then know﴾ that this is a punishment to them, and that it is Allah's will ﴿to punish them for some of their sins﴾. There are punishments for sin in this world and in the hereafter; one of the harshest of punishments is when it becomes fair-seeming to stop following the Messenger (ﷺ). This is because of the individual's sin, ﴿And verily many people are indeed rebellious﴾ that is, their nature is to rebel and to refuse to obey Allah or follow His Messenger (ﷺ).

﴿Is it then the judgement of [the times of] ignorance<sup>24</sup> that they seek?﴾ That is, by turning away and objecting to you, are they seeking the judgement of the times of ignorance, which refers to any ruling that is contrary to that which Allah sent down to His Messenger (ﷺ). There is nothing but either the ruling of Allah and His Messenger (ﷺ) or the ruling of the times of ignorance. Whoever turns away from the former will fall into the latter, which is based on ignorance, injustice and transgression. Hence Allah described it as ignorance. As for the ruling of Allah (ﷻ), it is based on knowledge, justice, fairness, light and guidance.

﴿But who could be better in judgement than Allah, for a people who are certain in faith?﴾ The one who is certain in faith is the one who knows the difference between the two types of judgement and

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<sup>24</sup> Jāhiliyah (the times of ignorance) this refers to the period before Islam.



recognises – on the basis of his certain faith – the beauty and brilliance of Allah's judgement, and he knows that it is obligatory – on the basis of reason and Islamic teachings – to follow it. Certainty of faith is based on perfect knowledge that prompts one to act upon it.



﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥١﴾ فَتَرَى الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَن تُصِيبَنَا دَآئِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَن يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِندِهِ ۖ فَيُصْبِحُوا عَلَىٰ مَا أَسْرَوْا فِي أَنفُسِهِمْ نَادِمِينَ ﴿٥٢﴾ وَيَقُولُ الَّذِينَ ءَامَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ ۖ إِنَّهُمْ لَمَعَكُمْ حَبِطَتِ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ ﴿٥٣﴾﴾ (سورة المائدة: ٥١-٥٣)

- 5:51. O you who believe, do not take the Jews and Christians as allies;<sup>25</sup> for they are allies of one another. Whoever among you takes them as allies is indeed one of them. Verily Allah does not guide the wrongdoing people.
- 5:52. You see those in whose hearts is a disease hastening towards them, saying: We are afraid lest fortune turn against us. It may be that Allah will bring about victory or some other event by His decree. Then they will regret what they had kept hidden in their hearts.
- 5:53. And those who believe say: Are these the men who swore their most solemn oaths by Allah, that they were with you? Their deeds have come to nothing and they find themselves losers.

<sup>25</sup> The word *awliyā'*, translated here as "allies", may also mean protectors, supporters, close friends, and so on.

Here Allah (ﷻ) instructs His believing slaves, when He describes to them the situation of the Jews and the Christians, and their displeasing attributes, that they should not take them as allies, for they are allies of one another, who support one another and are united against others. You should not take them as allies, for in fact they are enemies who do not care what befalls you. Rather they would not spare any effort to mislead you. Hence no one takes them as allies except one who is like them. For this reason, Allah says: ﴿Whoever among you takes them as allies is indeed one of them﴾, because taking them as allies, in a complete sense, dictates joining them in their religion, and taking them as allies on a small scale could lead to taking them as allies on a large scale, then the individual would get closer to them, step-by-step, until he becomes one of them.

﴿Verily Allah does not guide the wrongdoing people﴾ that is, those who have the quality of wrongdoing, for whom it is second nature. Even if you brought all signs to them, they would not follow you.

When Allah instructed the believers not to take them as allies, He stated that among some of those who claim to be believers there is a group that takes the enemy as allies. Allah says:

﴿You see those in whose hearts is a disease﴾ such as doubt, hypocrisy and weakness of faith. They say: We take them as allies now because we may have need of them

﴿We are afraid lest fortune turn against us﴾ that is, in case things go in favour of the Jews and Christians, for if they have the upper hand, and we are already on good terms with them, they will reward us for that. This is negative thinking of Islam on their part. Allah says in response to their negative thinking:

﴿It may be that Allah will bring about victory﴾ that is, Allah may cause Islam to prevail over the Jews and Christians, so that the Muslims will defeat them

﴿or some other event by His decree﴾ that would lead to the hypocrites despairing of the disbelievers – be they Jews or others – ever prevailing

﴿Then they will regret what they had kept hidden﴾ that is, concealed ﴿in their hearts﴾; they will regret what they did and the harm they caused, but it will be to no benefit. The victory that Allah granted to Islam and the Muslims came to pass and disbelief and the disbelievers were brought low; as a result they were filled with regret and sorrow to an extent that only Allah knows.

﴿And those who believe say﴾ in astonishment at the state of these people in whose hearts there is sickness: ﴿Are these the men who swore their most solemn oaths by Allah, that they were with you?﴾ That is: they swore solemnly and went to extremes in trying to give assurances that they were your fellow believers with all that that implies of support, love and friendship.

But what they were concealing was made manifest and their plot and what they intended to do to Islam and its followers came to nothing; thus their plot was foiled and ﴿their deeds﴾ were rendered invalid in this world and ﴿they find themselves losers﴾ as they failed to attain their goal and will have no escape from misery and punishment.



﴿يَتَأَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٌ عَلَى الْمُؤْمِنِينَ أَعِزَّةٌ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٥٤﴾﴾ (سورة المائدة: ٥٤)

- 5:54. O you who believe, whoever among you renounces his faith, Allah will bring forth [in their stead] people whom He loves and who love Him, humble towards the believers and stern towards the disbelievers, striving in the cause of Allah, and not fearing the reproach of any reproacher. That is the grace of Allah, which He bestows upon whomever He will. And Allah is All-Encompassing, All-Knowing.

Here Allah (ﷻ) tells us that He has no need of His creation, and that whoever apostatises from His religion will never harm Him at all; rather he only harms himself. Allah has sincere slaves whom the Most Gracious, the Most Merciful has guaranteed to guide and has promised that He will bring forth, and that they will be the most perfect of humanity in characteristics, the strongest at heart and the best in attitude. The greatest of their characteristics is that Allah loves them and they love Him. Allah's love for a person is the greatest blessing that He may bestow upon him, and the greatest virtue with which Allah may favour him. If Allah loves a person, He makes things easy for him and enables him to do good deeds and refrain from evil deeds; He also causes His slaves to love that person.

One of the requirements of a person's love for his Lord is that he has no choice but to follow the Messenger (ﷺ) both outwardly and inwardly, in word and deed, in all circumstances, as Allah (ﷻ) says: ﴿Say: If you love Allah then follow me; Allah will love you...﴾ (*Āl 'Imrān* 3: 31)

One of the prerequisites of Allah loving a person is that he does a lot of deeds to draw near to Allah, both obligatory and supererogatory actions, as the Prophet (ﷺ) said in the ṣaḥeeḥ hadith which tells us that Allah says:

«My slave does not draw near to Me with anything more beloved to Me than what which I have enjoined upon him (of obligatory duties), and My slave continues to draw near to Me with supererogatory deeds so that I will love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask (something) of Me, I would surely give it to him, and were he to ask Me for refuge, I would surely grant him it.» (Bukhari)

Another of the prerequisites of Allah loving a person is knowing Him and remembering Him a great deal, for love without knowing

Allah is sorely lacking; indeed it is non-existent, even if one claims that it is there. The one who loves Allah remembers Him a great deal, and when Allah loves a person, He will accept a little of good deeds from him and will forgive a great deal of mistakes on his part.

Another of their characteristics is that they are humble towards the believers and stern towards the disbelievers. With the believers, they are humble out of love, sincerity, gentleness, kindness, compassion and mercy towards them, and they are easy going with them. But with those who disbelieve in Allah, stubbornly reject His revelations and disbelieve in His Messengers, they are stern and resolved to oppose them and to do their utmost by all available means to prevail over them. Allah (ﷻ) says:

﴿Make ready against them all that you can of [military] power and steeds of war, to strike fear into the hearts of the enemies of Allah and your enemies...﴾ (*al-Anfāl* 8: 60)

– and:

﴿...firm and unyielding towards the disbelievers, compassionate towards one another...﴾ (*al-Fath* 48: 29)

Being forceful and stern against the enemies of Allah is something that brings one nearer to Allah and is a means by which the person is in harmony with his Lord in His wrath towards them. The idea of being stern towards them does not mean that we cannot call them to Islam in the manner that is best, thus combining sternness towards them with gentleness in calling them to Islam. Both are in their best interests and will benefit them.

﴿striving in the cause of Allah﴾, offering their wealth and their lives, striving in word and deed

﴿and not fearing the reproach of any reproacher﴾; rather they give precedence to pleasing their Lord and fearing His disapproval over fearing the reproach of other people. This is indicative of the strength of their aspirations and resolve, for weakness of heart and lack of resolve when faced with reproach weaken one's resolve further

and lead to him losing strength when he is told off; that is a kind of servitude to something other than Allah, the degree of which is commensurate with the extent to which they pay attention to other people and give precedence to pleasing them and avoiding their reproach over complying with the command of Allah. A person's heart is not free of servitude to anyone other than Allah until he reaches a point where he does not fear the reproach of any reproacher for the sake of Allah.

Having praised them for that which He blessed them with of noble and sublime characteristics, which are indicative of righteous deeds not mentioned, Allah then tells us that this is by His grace and kindness towards them, lest they be filled with self-admiration and so that they will give thanks to the One Who blessed them with that. Furthermore, He will bestow more of His grace upon them and others will understand that there is no barrier to the grace of Allah (ﷻ):

﴿That is the grace of Allah, which He bestows upon whomever He will. And Allah is All-Encompassing, All-Knowing﴾ that is, He is abundant in grace and kindness, and bestows immense blessings. His mercy encompasses all things and He gives abundantly to His close friends in a way that He does not give to others. He knows best who is deserving of grace, and He gives it to him.

﴿Allah knows best where to place His message﴾ (al-An'âm 6: 124)

– in terms of the Messengers and those who convey the message from them.



﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ﴾ (سورة المائدة: ٥٦)

- 5:55. Your only allies are Allah, His Messenger, and the believers, those who establish prayer and give zakāh, with humble submission.
- 5:56. Whoever takes Allah, His Messenger, and the believers as allies, it is the party of Allah that will certainly be triumphant.

Having forbidden us to take the disbelievers – Jews, Christians and others – as allies and stated that the ultimate fate of those who take them as allies is clear loss, Allah (ﷻ) then tells us who the believers should take as allies, and He mentions the benefits and interests served by doing so:

﴿Your only allies are Allah, His Messenger﴾ – taking Allah as an ally means believing in Him and fearing Him. Everyone who believes and fears Allah is an ally of His, and whoever is an ally of Allah is also an ally of His Messenger (ﷺ). A result of that is taking as an ally everyone who takes Allah and His Messenger (ﷺ) as allies, namely the believers who establish faith both outwardly and inwardly, and show sincere devotion to Allah by establishing prayer, fulfilling all its conditions and doing all obligatory and optional parts thereof, treating people kindly and giving zakāh from their wealth to those among them who are entitled to it.

﴿with humble submission﴾ that is, they are humble towards Allah

The word ﴿only﴾ in the phrase ﴿Your only allies are Allah, His Messenger, and the believers﴾ indicates that being an ally only to those mentioned, and disavowing any alliance to anyone else, is obligatory.

Then Allah mentions the benefit of this alliance: ﴿Whoever takes Allah, His Messenger, and the believers as allies, it is the party of Allah that will certainly be triumphant﴾ that is, he belongs to the party that is described as belonging to Allah by way of servitude and alliance, and His party is the one which will prevail, and for whom

there will be a good end in this world and in the hereafter, as Allah (ﷻ) says elsewhere:

﴿And it is surely Our troops who will be the victors.﴾ (as-Saffât 37: 173)

These are glad tidings for anyone who follows the command of Allah and becomes one of His party and those who support His cause: that he will prevail, even if he is defeated sometimes for a reason that Allah (ﷻ) wills. Ultimately he will prevail and be victorious, for who could be truer in his promise than Allah?



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوءًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مُّؤْمِنِينَ ﴿٥٧﴾ وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَٰلِكَ يَأْتِيهِمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٥٨﴾﴾ (سورة المائدة: ٥٧-٥٨)

5:57. O you who believe, do not take as allies<sup>26</sup> those who ridicule your religion and make fun of it, whether they are among those who were given the scripture before you or the disbelievers. Fear Allah, if you are [truly] believers.

5:58. When you give the call to prayer, they ridicule it and make fun of it; that is because they are a people who do not understand.

Here Allah forbids His believing slaves to take as allies the People of the Book, namely the Jews and Christians, and all other disbelievers, loving them, regarding them as friends, disclosing the secrets of the believers to them and helping them in some of their affairs that will adversely affect Islam and the Muslims. The faith that the believers

<sup>26</sup> The word *awliyâ'*, translated here as "allies", may also mean protectors, supporters, close friends, and so on.



have dictates that they should not take them as allies and it encourages them to regard them as enemies.

Similarly, their duty to fear Allah, which means complying with His commands and avoiding that which He prohibits, requires them to regard them as enemies.

There were also other polytheists and disbelievers who opposed the Muslims, attacking their religion, making fun of it, belittling it and looking down on it, especially the prayer which is the most prominent characteristic of the Muslims and the noblest of their acts of worship. When the Muslims gave the call to prayer, they mocked it because of their immaturity and great ignorance. Otherwise, if they were possessed of any reason, they would have submitted to it and would have realised that it is better than all righteous deeds that a person could do.

If you – O believers – realise how the disbelievers really are and the extent of their hostility towards you and your religion, then anyone who does not resent and oppose them does not truly appreciate Islam.

How can you claim that you have a good religion, and that it is the religion of truth and all others are false, yet you accept to take as allies those foolish and ignorant people who make fun of Islam and mock it and its people? This comes under the heading of inciting enmity towards their enemies, which is very clear to anyone who has the slightest understanding.



﴿قُلْ يٰٓأَهْلَ الْكِتٰبِ هَلْ تَتَّقُوْنَ مِّنَآ اِلَّا اَنْ ءَامَنَّا بِاللّٰهِ وَمَآ اُنزِلَ اِلَيْنَا وَمَآ اُنزِلَ مِنۢ قَبْلُ وَاَنْ اَكْثَرَكُمْ فَاسِقُوْنَ ۝٥٩ قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنۢ ذٰلِكَ مَثُوْبَةٌ عِنْدَ اللّٰهِ مَنۢ لَّعَنَهُ اللّٰهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفِرْدَۃَ وَالْخٰنٰزِرَ وَعَبَدَ الطَّاغُوْتَ ؕ اُوْلٰٓئِكَ شَرٌّ مَّكَانًا وَّاَضَلُّ عَنۢ سَوَآءِ السَّبِيْلِ ۝٦٠ وَاِذَا جَآءَ وَكُمۡ قَالُوْٓا ءَامَنَّا وَقَدْ دَخَلُوْٓا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوْٓا بِهٖ ؕ وَاللّٰهُ اَعْلَمُ بِمَا

كَأَنَّهُمْ يَكْفُرُونَ ﴿١١﴾ وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي آلَائِهِمُ وَالْعُدُونِ وَأَكْثِلَهُمُ الشُّحْتُ لِيَسْ  
 مَا كَانُوا يَعْمَلُونَ ﴿١٢﴾ لَوْلَا يَنْهَاهُمُ الرَّبُّنِيُّونَ وَالْأَنْبِيَاءُ عَنْ قَوْلِهِمُ الْإِنَّمَا أَكْثِلَهُمُ الشُّحْتُ  
 لِيَسْ مَا كَانُوا يَصْنَعُونَ ﴿١٣﴾ (سورة المائدة: ٥٩-٦٣)

- 5:59. Say: O People of the Book, do you resent us for any reason other than that we believe in Allah, and in [the revelation] that has been sent down to us, and in that which was sent down before, and that most of you are evildoers?
- 5:60. Say: Shall I tell you who deserves a worse recompense from Allah [than that which you think we will receive]? Those whom Allah cursed and was angry with, some of whom He turned into apes and swine, and worshippers of false gods. They are in a worse position and are further astray from the right path.
- 5:61. And when they come to you, they say: We believe, but in fact they come with disbelief [in their hearts] and they depart with disbelief, and Allah knows all that they conceal [in their hearts].
- 5:62. You see many of them rushing into sin and transgression, and devouring unlawful earnings. Wretched indeed is what they have been doing.
- 5:63. Why do the rabbis and scholars not forbid them to utter sinful words and devour unlawful earnings? Wretched indeed is what they have been failing to do.<sup>27</sup>

That is: ﴿Say﴾ O Messenger (ﷺ): ﴿O People of the Book﴾ affirming to them that Islam is the true religion and that their criticism of it is criticising something that should be praised.

﴿do you resent us for any reason other than that we believe in Allah, and in [the revelation] that has been sent down to us, and in that which was sent down before, and that most of you are evildoers?﴾ That is, do you have anything against us except the fact that we believe in

<sup>27</sup> That is, by not forbidding them to do those things.

Allah and in His earlier and later Books, and His earlier and later Prophets, and that we are certain that whoever does not believe in this manner is a disbeliever and an evildoer? Do you resent us for any reason other than that we believe in this which is the most obligatory duty of all who are accountable?

Most of them are evildoers; that is, they fail to obey Allah and they blatantly disobey Him.

Because their criticism of the believers implies that they think that they are following an evil path, Allah (ﷻ) says: ﴿Say﴾ to them, informing them of the abhorrent nature of what they follow:

﴿Shall I tell you who deserves a worse recompense from Allah [than that which you think we will receive]?﴾ that is, worse than that for which you resent us – this is said for argument's sake.

﴿Those whom Allah cursed﴾ that is, cast far away from His mercy and was angry with﴾ and punished them in this world and the hereafter

﴿some of whom He turned into apes and swine, and worshippers of false gods﴾ – the word *ṭāghoot*, translated here as ﴿false gods﴾, refers to the *Shayṭān*. Everything that is worshipped instead of Allah is *ṭāghoot*.

﴿They﴾ that is, those who are mentioned as having these reprehensible characteristics

﴿are in a worse position﴾ than the believers to whom the mercy of Allah is near, and Allah is pleased with them and rewards them in this world and in the hereafter, because they are sincere in their devotion to Him. This is a kind of comparison, without inferring that both are bad. ﴿and are further astray from the right path﴾ that is, they are far away from the straight path.

﴿And when they come to you, they say: We believe﴾ by way of hypocrisy and trickery

﴿but in fact they come with disbelief [in their hearts] and they depart with disbelief﴾ that is, they come and go with disbelief in their hearts

even though they claim to be believers; can there be anyone worse than these people or in a more appalling state?

﴿and Allah knows all that they conceal [in their hearts]﴾ and He will requite them for their deeds, both good and evil.

Then Allah (ﷻ) carries on listing their faults, in retaliation for their criticism of His believing slaves: ﴿You see many of them﴾ that is, the Jews ﴿rushing into sin and transgression﴾ that is, they are eager and hasten to commit sins that have to do with the rights of the Creator and transgression against other people.

﴿and devouring unlawful earnings﴾ that is, what is haram. Allah did not stop at telling us that they do this; rather He tells us that they rush into it, which is indicative of their evil, and shows us that it is second nature to them to love sin and wrongdoing, yet they claim for themselves a high status.

﴿Wretched indeed is what they have been doing﴾ – this is the utmost criticism and condemnation of them.

﴿Why do the rabbis and scholars not forbid them to utter sinful words and devour unlawful earnings?﴾ That is, why do the scholars – who take it upon themselves to benefit the people and whom Allah has blessed with knowledge and wisdom – not forbid them to do those sins that come from them, so that the people will rid themselves of ignorance and proof will be established against them?

The scholars are obliged to enjoin upon people what is right and to forbid what is wrong, to show the people the right path, encourage them to do all that is good and warn them against all that is evil.

﴿Wretched indeed is what they have been failing to do﴾.



﴿وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ وَلَئِنْ زِدْتُمْ كَثِيرًا مِنْهُمْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۖ وَالْقِتْنَا بَيْنَهُمُ الْعَدَاوَةَ

وَالْبَعْضَاءُ إِلَى يَوْمِ الْفَيْصَةِ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَسَعُونَ فِي الْأَرْضِ فَسَادًا  
وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾ وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَرْنَا  
عَنْهُمْ سَخِرَ بَنَاتِهِمْ وَلَا دَخَلَتْهُمْ جَنَّاتُ النَّعِيمِ ﴿٦٥﴾ وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ  
وَمَا أُنْزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِنْهُمْ أُمَّةٌ مُقْتَصِدَةٌ  
وَكَثِيرٌ مِنْهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٦٦﴾ (سورة المائدة: ٦٤-٦٦)

- 5:64. The Jews say: Allah's Hand is tied up. May their hands be tied up and may they be cursed for what they say. Rather His two Hands are outstretched; He bestows [His bounty] as He wills. The [revelation] that has come down to you from your Lord will surely increase many of them in obstinate rebellion and disbelief, and We have cast among them enmity and hatred until the Day of Resurrection. Every time they kindle the fire of war, Allah extinguishes it. They strive to spread mischief in the land, and Allah does not love those who spread mischief.
- 5:65. If the People of the Book had believed and feared Allah, We would surely have expiated their sins from them, and admitted them to gardens of delight.
- 5:66. If they had been steadfast [in adhering to] the Torah and the Gospel, and that which was revealed to them from their Lord, they would surely have been given provision from above them and from beneath their feet. Among them are some who are fair-minded, but many of them do evil deeds.

Here Allah (ﷻ) tells us of the abhorrent words of the Jews and their dreadful belief:

«The Jews say: Allah's Hand is tied up» that is, unable to do good and bestow kindness.

«May their hands be tied up and may they be cursed for what they say». This is a supplication against them of similar nature to what they said, because their words implicitly describe Allah, the Most

Generous, as being miserly and not kind. Hence He requited them by making this description suit them.

They were the most miserly of people and the least generous and kind, and they thought of Allah in the most negative terms. Therefore He cast them far away from His mercy which encompasses all things and reaches all regions of the upper and lower realms. Hence He said: «Rather His two Hands are outstretched; He bestows [His bounty] as He wills», with no restrictions on Him and no impediment to prevent Him doing what He wills. His generosity is far reaching and His kindness encompasses the spiritual and the physical. He enjoins His slaves to make the most of the seasons when He bestows His grace abundantly and not to close to themselves the gates of His kindness by committing sin.

His Hands are giving by night and by day, and His bounty pours forth abundantly at all times, relieving distress, removing hardship, enriching the poor, ransoming the captive, consoling the afflicted, giving to those who are in need, answering the cry of the desperate, responding to those who ask, bestowing blessings even upon those who do not ask, granting well-being to those who seek it and never depriving any sinner of His bounty. Indeed His bounty is enjoyed by righteous and evildoers alike, but He shows further kindness to His close friends by helping them to do righteous deeds. Then He praises them and attributes their righteous deeds to them, by His grace, and He rewards them for those deeds in this world and in the hereafter, a reward that cannot be described and has not crossed the mind of man. He takes care of them in all their affairs, bestows His blessings upon them and wards off harm from them, much of which they are unaware of. Glory be to the One from Whom all blessings come and to Whom they turn to ward off harm. Blessed be the One Whom no one can praise as He deserves; rather He is as He has praised Himself. Exalted be the One of Whose generosity people are never deprived,

not even for the blink of an eye; rather they cannot exist or survive except by His grace.

May Allah doom the one who in his ignorance thinks that he can do without his Lord and who ascribes to Him that which is not befitting to His Majesty. Rather if Allah were to take to task the Jews who said that or others of their ilk, for some of what they say, they would have been destroyed and doomed in this world. But they say these things, and Allah (ﷻ) shows forbearance, overlooks and gives respite, but He never forgets about them.

﴿The [revelation] that has come down to you from your Lord will surely increase many of them in obstinate rebellion and disbelief﴾. This is the worst punishment that may befall a person, whereby the message that Allah has sent down to His Messenger (ﷺ), which brings life to the heart and soul, and brings happiness in this world and the hereafter, and success in both realms, which is the greatest blessing that Allah has bestowed upon His slaves, that they should hasten to accept and submit to Allah by doing so, and give thanks to Allah for it – that such a thing could increase them in transgression, obstinate rebellion and disbelief. That is because of their turning away from it, rejecting it, stubbornly opposing it and producing false arguments to undermine it.

﴿and We have cast among them enmity and hatred until the Day of Resurrection﴾ so there will be no harmony among them, they will not support one another, and they will not agree on any issue that serves any of their interests; rather they will bear mutual grudges in their hearts and oppose one another until the Day of Resurrection.

﴿Every time they kindle the fire of war﴾ to attack Islam and its people, or they start something or try to repeat it, and they amass their military power, ﴿Allah extinguishes it﴾ by causing them to fail, causing their troops to scatter and granting the Muslims victory over them.

﴿They strive to spread mischief in the land﴾ that is, they try hard and do their utmost, but by spreading mischief in the land they are committing sin and promoting their false religion, and preventing people from entering Islam.

﴿and Allah does not love those who spread mischief﴾; rather He hates them intensely and will requite them for that.

﴿If the People of the Book had believed and feared Allah, We would surely have expiated their sins from them, and admitted them to gardens of delight﴾. This is by His grace and bounty; having mentioned the evil deeds, faults and false arguments of the People of the Book, He calls them to repent, and tells them that if they believe in Allah, His angels, all of His Books and all of His Messengers, and avoid sin, their bad deeds will be expiated, no matter what they are, and He would admit them to gardens of delight, where there will be all that their souls could desire, all that their eyes could delight in (*cf.* 43: 71).

﴿If they had been steadfast [in adhering to] the Torah and the Gospel, and that which was revealed to them from their Lord﴾ that is, if they had adhered to the commands and prohibitions contained therein, as Allah instructed them and urged them to do, part of which is believing in Muhammad (ﷺ) and the Qur'an – if they had been steadfast in adhering to this great blessing which their Lord had revealed to them for their sakes and for their own benefit,

﴿they would surely have been given provision from above them and from beneath their feet﴾ that is, Allah would have sent abundant provision to them; He would have sent down rain upon them and brought forth vegetation for them from the earth, as He says elsewhere:

﴿If only the people of the cities had believed and feared Allah, We would indeed have opened up for them blessings from heaven and earth...﴾ (*al-A'raf* 7: 96)

﴿Among them﴾ that is, among the People of the Book



﴿are some who are fair-minded﴾ that is, they act in accordance with the Torah and Gospel

﴿but many of them do evil deeds﴾ that is, the evildoers among them are many; as for those who strive to adhere to the teachings, how few they are.



﴿يَا أَيُّهَا الرُّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ مَا بَلَّغْتَ رِسَالَتَهُ ۚ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ (سورة المائدة: ٦٧)

5:67. O Messenger, convey all that has been sent down to you from your Lord. If you do not do that, you will not have conveyed it [at all]. Allah will protect you from humankind. Verily Allah does not guide the disbelieving people.

This is a command from Allah to His Messenger Muhammad (ﷺ), the greatest and most significant of His commands, which is to convey that which Allah sent down to him. That includes everything that the Ummah learned from him of beliefs, deeds, words, shar'i rulings and other divine injunctions. He conveyed it in the most perfect manner; he called people, warned them, give them glad tidings, made things easy and taught the ignorant and unlettered, until they became learned scholars. He conveyed the message through his words, deeds, letters and envoys. He did not omit anything good but he told his Ummah about it, and he did not leave anything evil but he warned them against it. The most prominent figures among his Ummah testified to his having conveyed the message, among his Companions and, after them, from among the leading scholars of the faith, and the Muslims in general.

﴿If you do not do that﴾ that is, if you do not convey what has been sent down to you from your Lord,

﴿you will not have conveyed it [at all]﴾ that is, you will not have complied with His command.

﴿Allah will protect you from humankind﴾ – this is protection against people granted by Allah to His Messenger (ﷺ), so you should be keen to teach and convey the message, and you should not be deterred by fear of some people, for their forelocks are in the Hand of Allah (that is, He has full control over them) and He has guaranteed to protect you. So all you have to do is convey the message clearly, then whoever is guided, it is for his own benefit. As for the disbelievers whose only aim is to follow their whims and desires, Allah will not guide them or help them to do good, because of their disbelief.



﴿قُلْ يٰٓأَهْلَ ٱلْكِتَآبِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا ٱلتَّوْرَةَ وَٱلْإِنْجِيلَ وَمَآ أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَّا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَٰنًا وَكُفْرًا فَلَا تَأْسَ عَلَى ٱلْقَوْمِ ٱلْكَافِرِينَ﴾ (سورة المائدة: ٦٨)

5:68. Say: O People of the Book, you have naught [of guidance] unless you are steadfast [in adhering to] the Torah and the Gospel and that which was revealed to you from your Lord. The [revelation] that has come down to you [O Muhammad] from your Lord will surely increase many of them in obstinate rebellion and disbelief. So do not grieve over these disbelieving people.

That is, say to the People of the Book, declaring their misguidance and highlighting their falsehood: ﴿you have naught [of guidance]﴾ that is, you have nothing of religious teachings, for you do not believe in the Qur'an or Muhammad (ﷺ), and you do not adhere to any truth, and you have no foundation on which to base your arguments

﴿unless you are steadfast [in adhering to] the Torah and the Gospel﴾ that is, unless you adhere to them by believing in them and following them, and following everything to which they call you ﴿and﴾ in adhering to ﴿that which was revealed to you from your Lord﴾ Who is taking care of you and has blessed you, and has made the greatest blessing the sending down of scriptures to you. So what you should do is give thanks to Allah, adhere to the rulings of Allah and fulfil the trust and covenant that Allah has given you.

﴿The [revelation] that has come down to you [O Muhammad] from your Lord will surely increase many of them in obstinate rebellion and disbelief. So do not grieve over these disbelieving people.﴾



﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصْرَانِي مَن ءَامَرَ بِاللّٰهِ وَالْيَوْمِ  
الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾ (سورة المائدة: ٦٩)

- 5:69. Those who believe [in the Prophet (ﷺ)], and those who are Jews, and the Sabians and the Christians, whoever [among them] believed in Allah and the Last Day, and did righteous deeds, will have no fear, nor will they grieve.

Here Allah (ﷻ) tells us about the People of the Book, the followers of the Qur'an, Torah and Gospel, that their happiness and salvation is by following one path and one principle, which is to believe in Allah and the Last Day, and to do righteous deeds. Whoever among them believes in Allah and the Last Day, and does righteous deeds, will be saved and will have no fear of what they will face in the future of frightening matters, nor will they grieve for what they have left behind. This ruling is applicable to all times.



﴿لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ ﴿٧٠﴾ وَحَسِبُوا أَنَّا لَنَكُونَ فَتَنَةً فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بِصِيرٍ بِمَا يَكْمُلُونَ ﴿٧١﴾﴾ (سورة المائدة: ٧٠-٧١)

- 5:70. We took the covenant of the Children of Israel, and sent Messengers to them. But whenever there came to them a Messenger with something that was not in accordance with their desires, some they disbelieved, and others they killed.
- 5:71. They thought there would be no punishment, so they became blind and deaf [to the truth]. Then Allah turned to them in mercy, but then again many of them became blind and deaf. And Allah sees well all that they do.

﴿We took the covenant of the Children of Israel﴾ that is, their solemn pledge to believe in Allah and carry out their duties to Him, as mentioned above (in 5: 12 onwards): ﴿Allah took a covenant from the Children of Israel, and We appointed twelve leaders from among them...﴾.

﴿and sent Messengers to them﴾ coming one after another with the call of truth, to lead them in the way of guidance. But that was to no avail and was of no benefit, because ﴿whenever there came to them a Messenger with something﴾ of the truth ﴿that was not in accordance with their desires﴾, they disbelieved him and stubbornly rejected it, and they treated the Messenger (ﷺ) in the worst manner.

﴿some they disbelieved, and others they killed. They thought there would be no punishment﴾ that is, they thought that their sin and rejection would not incur any punishment or consequences, and they persisted in their falsehood

﴿so they became blind and deaf [to the truth]. Then﴾ Allah showed them grace and ﴿turned to them in mercy﴾ when they repented to Him ﴿but then﴾ they did not continue in that path; rather most of them turned back to their reprehensible ways, when ﴿again many of them became blind and deaf﴾, and few of them persisted in their repentance and faith.

﴿And Allah sees well all that they do﴾ and He will requite each person for his deeds; if they were good then he will be rewarded and if they were evil then he will be punished.



﴿لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ الْمَسِيحُ يَبْنِي  
إِسْرَءِيلَ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ  
الْجَنَّةَ وَمَأْوَهُ النَّارُ وَمَا لِلظَّالِمِينَ مِن أَنْصَارٍ ﴿٧٢﴾ لَقَدْ كَفَرَ الَّذِينَ  
قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا  
يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ ﴿٧٣﴾ أَفَلَا يَتُوبُونَ إِلَى  
اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٧٤﴾ مَا الْمَسِيحُ ابْنُ مَرْيَمَ  
إِلَّا رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَاكُلَانِ  
الطَّعَامَ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى يُؤْفَكُونَ

﴿٧٥﴾ (سورة المائدة: ٧٢-٧٥)

- 5:72. They indeed have disbelieved who say that Allah is the Messiah, the son of Maryam. But the Messiah said: O Children of Israel, worship Allah, my Lord and your Lord. Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode. For the wrongdoers there will be no helpers.

- 5:73. They indeed have disbelieved who say that Allah is one of three, for there is no god except One God. If they do not desist from what they say, a painful punishment will certainly befall those of them who disbelieve.
- 5:74. Will they not then turn to Allah in repentance and seek His forgiveness? For Allah is Oft-Forgiving, Most Merciful.
- 5:75. The Messiah son of Maryam was no more than a Messenger, and [other] Messengers passed away before him. His mother was a woman strong and true in faith, and they both ate food. See how We make Our signs clear to them, then see how they are turned away [from the truth]!

Here Allah (ﷻ) tells us of the disbelief of the Christians when they said ﴿that Allah is the Messiah, the son of Maryam﴾ on the basis of the specious argument that he came from a mother without a father, and thus was born in a manner different from the regular ordained manner decreed by Allah.

In fact 'Eesâ (ﷺ) rejected this claim when he said to them: ﴿O Children of Israel, worship Allah, my Lord and your Lord﴾. Thus he affirmed his own total servitude and confirmed that his Lord is the Lord of all created beings.

﴿Whoever ascribes partners to Allah﴾ that is, associated any created being, 'Eesâ or anyone else, with Allah, ﴿then Allah has forbidden paradise for him, and the fire will be his abode﴾. That is because he has regarded the creation as being equal with the Creator and he has diverted the purpose for which Allah created him – which is worship of Allah alone – to one who is not deserving of it, and thus he deserves to abide in hell for eternity.

﴿For the wrongdoers there will be no helpers﴾ to save them from the punishment of Allah or to ward off from them some of that which will befall them.

﴿They indeed have disbelieved who say that Allah is one of three﴾ this is the view of the Manşoor Christian group, who said that God was one of three: God, Jesus and Mary. Exalted be Allah far above what they say.

This is the greatest evidence of the Christians' lack of reason. How could they accept this abhorrent belief? How could they confuse the Creator with His creation? How could it not be clear to them who is the Lord of the worlds?

Allah (ﷻ) says, refuting them and their ilk: ﴿for there is no god except One God﴾ Who possesses all the attributes of perfection and is far above any shortcomings; He alone possesses the power of creation and control, for people have no blessing except from Him. So how can it be believed that there is another god besides Him? Exalted be Allah far above what the wrongdoers say.

Then He warns them: ﴿If they do not desist from what they say, a painful punishment will certainly befall those of them who disbelieve﴾; then He calls them to repent from what they have said, and He states clearly that He accepts repentance from His slaves: ﴿Will they not then turn to Allah﴾ that is, will they not turn back to that which He loves and is pleased with, namely affirming the oneness of Allah and affirming that 'Eesâ is the slave and Messenger of Allah, and turn away from what they say?

﴿and seek His forgiveness﴾ from what they have done ﴿For Allah is Oft-Forgiving, Most Merciful﴾ that is, He forgives the sins of the penitent, even if they were to reach the clouds of the sky, and He bestows mercy upon them by accepting their repentance and replacing their bad deeds with good deeds.

The call to repentance begins with a very gentle approach, as Allah says: ﴿Will they not then turn to Allah in repentance...?﴾

Then He mentions the reality of the Messiah and his mother, which is the truth, as He says: ﴿The Messiah son of Maryam was no more

than a Messenger, and [other] Messengers passed away before him» that is, this is the most that may be said concerning him, that He was one of the slaves of Allah, one of those who were sent as Messengers, who had no power to introduce commands or laws, except those with which Allah sent them. He is just like the Messengers who came before him, with no advantage over them that would put him beyond the human level and make him divine.

«His mother» Maryam «was a woman strong and true in faith» that is, this too is the most that may be said concerning her, that she was one of those who are strong and true in faith (şiddeeq), those who are the highest of humanity in status after the Prophets. The status of şiddeeq is one of beneficial knowledge that leads to certainty of faith and righteous deeds. This is proof that Maryam was not a prophetess; rather the most that may be said of her is that she attained the level of being a *şiddeeqah*, and that is sufficient virtue and honour.

Similarly, there was no prophetess among women, because Allah (ﷻ) has ordained that prophethood should be bestowed only upon the more perfect of the two genders, namely men, as He says:

«We did not send before you any but men to whom We gave revelation...» (Yoosuf 12: 109)

As 'Eesâ (ﷺ) was like the Prophets and Messengers who came before him, and his mother was a şiddeeqah, why did the Christians take them as two gods besides Allah?

«and they both ate food» – this clearly indicates that they were weak slaves who needed the same as all other children of Adam, namely food and drink. If they had been gods, they would have had no need of food and drink, or anything else, because the true God is the One Who is independent of means, praiseworthy.

Having established this proof, Allah (ﷻ) says: «See how We make Our signs clear to them», signs which highlight the truth and establish certainty. Yet despite that it is of no use to them; rather they persist



in their sin, lies and fabrications. This is stubborn wrongdoing on their part.



﴿قُلْ أَعْبُدُوا مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُم ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ﴾ (سورة المائدة: ٧٦)

5:76. Say: Do you worship, besides Allah, that which has no power either to harm or benefit you, when it is Allah [alone] Who is the All-Hearing, All-Knowing?

﴿Say﴾ to them, O Messenger

﴿Do you worship, besides Allah﴾, among created beings who are dependent and needy

﴿that which has no power either to harm or benefit you﴾, and you ignore the only One Who has the power to harm or benefit, to give or withhold?

﴿when it is Allah [alone] Who is the All-Hearing﴾, who hears all voices

﴿All-Knowing﴾ who knows all things, outward and inward, unseen and seen, past and future. The Perfect One (ﷻ) Who possesses these attributes is the only One Who is deserving of all kinds of worship and devotion.



﴿قُلْ يٰٓأَهْلَ الْكِتٰبِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَن سَوَاءِ السَّبِيلِ﴾ (٧٦) لُعَبَ الَّذِينَ كَفَرُوا مِن بَنِي إِسْرَءِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا

عَصُوا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٧٩﴾ تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨٠﴾ وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوا آلَ إِبْرَاهِيمَ كَثِيرًا مِنْهُمْ فَلَيُسْفَوْنَ ﴿٨١﴾ (سورة المائدة: ٧٧-٨١)

- 5:77. Say: O People of the Book, do not exceed the bounds of truth in your religion, nor follow the desires of people who went astray before, led many others astray and [themselves] strayed from the straight path.
- 5:78. Those who disbelieved among the Children of Israel were cursed on the lips of Dāwood and 'Eesā ibn Maryam; that was because of their disobedience and persistence in transgression.
- 5:79. They would not forbid one another to do any of the evil deeds they did. Wretched indeed were their deeds.
- 5:80. You see many of them taking those who disbelieve as allies.<sup>28</sup> Wretched indeed is that which they themselves have sent on before them, for they have incurred the wrath of Allah and in torment they will abide forever.
- 5:81. If they had believed in Allah, in the Prophet and in what has been sent down to him, they would never have taken them as allies, but most of them are rebellious evildoers.

Here Allah (ﷻ) says to His Prophet (ﷺ): ﴿Say: O People of the Book, do not exceed the bounds of truth in your religion﴾ that is, do not overstep the mark and go beyond the bounds of truth to falsehood, such as their views concerning the Messiah that are mentioned above,

<sup>28</sup> The word *awliyā'*, translated here as "allies", may also mean protectors, supporters, close friends, and so on.

or their exaggeration about some of their religious leaders, following ﴿the desires of people who went astray before﴾ and ﴿led many others astray﴾ by calling them to the religion that they were following ﴿and [themselves] strayed from the straight path﴾ that is, the path of truth. Thus they combined going astray themselves with leading other people astray. This refers to the leaders of misguidance; Allah warns against them and against following their whims and desires that lead to doom, or their misleading views.

Then Allah says: ﴿Those who disbelieved among the Children of Israel were cursed﴾ that is, they were expelled and cast far away from the mercy of Allah ﴿on the lips of Dâwood and 'Eesâ ibn Maryam﴾ that is, by means of their testimony and affirmation that proof was established but they (the disbelievers) stubbornly rejected it ﴿that﴾ namely that disbelief and curse ﴿was because of their disobedience and persistence in transgression﴾ that is, they disobeyed Allah and they transgressed against the slaves of Allah, and that became the cause of their disbelief and being far from the mercy of Allah, because sins and wrongdoing have consequences.

Among the sins that brought upon them exemplary punishments was the fact that ﴿They would not forbid one another to do any of the evil deeds they did﴾. In other words, they used to do evil deeds, and they did not tell one another not to do that. Thus those who directly committed the evil actions and others, who kept quiet and did not speak out against evil when they were able to do so, became partners in sin.

That was indicative of their carelessness with regard to the command of Allah, and that the matter of disobedience to Allah was something insignificant to them. If they had had any respect for their Lord, they would have been careful lest His sacred limits be transgressed and they would have become angry at that which incurs

His anger. Keeping quiet when one is able to speak out against evil results in punishment, because it has grave consequences, such as the following:

- Merely keeping quiet is an act of sin in itself, even if one is not directly involved in the sin. Just as it is essential to avoid sin, it is also essential to denounce the one who does sinful acts.
- As mentioned above, it is indicative of carelessness with regard to sin and of a lack of concern about committing sin.
- It makes sinners audacious and leads to an increase in sinful actions, if people are not deterred from sin. Thus evil increases, leading to greater trouble in both religious and worldly affairs, as the evildoers gain the upper hand, after which good people become too weak to resist evil people, to the extent that they become unable to do what they used to do before.
- When evil is not denounced, knowledge diminishes and ignorance prevails, because when sin is committed repeatedly by many people, and is not denounced by people of religious commitment and knowledge, some people may no longer see it as sin and it may be regarded by the ignorant as a good act of worship. What evil can be greater than regarding as permissible that which Allah has forbidden, turning facts upside-down in people's minds and seeing falsehood as truth?
- Keeping quiet about sin may lead to sin becoming fair-seeming in people's minds, thus they will follow one another's examples, because man is prone to following the example of his peers.

Because keeping quiet about evil is such a serious matter, Allah (ﷻ) tells us that He cursed the disbelievers among the Israelites for their sin and transgression, among which He singled out a particularly grave offence: ﴿Wretched indeed were their deeds. You see many of them taking those who disbelieve as allies﴾, loving them, taking them as friends and giving them help and support.

«Wretched indeed is that which they themselves have sent on before them». This is a losing deal, because of which they incur the wrath of Allah, and thus the wrath of all things, and eternal punishment. They have wronged themselves, for they have brought this bad fate upon themselves, which causes them to miss out on eternal bliss.

«If they had believed in Allah, in the Prophet and in what has been sent down to him, they would never have taken them as allies». Faith in Allah and belief in the Prophet (ﷺ) and that which has been sent down to him requires the individual to take as allies his Lord and His allies, and to oppose those who disbelieve in Him, oppose Him and disobey Him. Taking Allah as one's ally and believing in Him dictates that one must not take the enemies of Allah as one's allies. These people failed to meet this condition.

«but most of them are rebellious evildoers» that is, they do not obey Allah or believe in Him or His Prophet (ﷺ). Part of their rebellious evildoing is that they take as allies the enemies of Allah.





﴿ لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدُوًّا لِلَّذِينَ ءَامَنُوا إِلَيْهِمْ وَالَّذِينَ أَشْرَكُوا ۚ  
وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ قَالُوا إِنَّا نَصْرِي ذَلِكَ  
بِأَنَّهُمْ قَتِيلِينَ وَرَهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا مَا  
أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا  
ءَامَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾ وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ  
أَن يُدْخِلَنَا رَبَّنَا مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾ فَأْتِيَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرَى مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا  
بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾ ﴾ (سورة المائدة: ٨٢-٨٦)

- 5:82. You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah; and you will surely find that the closest among them to the believers in affection are those who say: We are Christians. That is because among them are scholars and ascetics, and they are not arrogant.<sup>1,2</sup>

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

<sup>2</sup> v. 82 is the last verse in juz' 6 but as the author included it in the passage quoted below, we have included it in juz' 7. (Translator)

- 5:83. When they hear what has been sent down to the Messenger, you see their eyes overflowing with tears, because of what they recognise as truth therein. They say: Our Lord, we believe; so record us among those who bear witness [to the truth].
- 5:84. Why would we not believe in Allah and in the truth that has come to us, when we hope that our Lord will include us among the righteous people?
- 5:85. Allah will reward them for their words with gardens through which rivers flow, to abide therein forever. Such is the reward of those who do good.
- 5:86. But as for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire.

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Here Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He) tells us of the closer of the two groups to the Muslims and the most likely to be friendly towards them and like them, and those who are least likely to be like that.

﴿You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah﴾. These two groups in general are the most hostile towards Islam and the Muslims, and are the ones who try the hardest to cause harm to them, because of their enmity towards them, which is based on spite, envy, stubbornness and disbelief.

﴿and you will surely find that the closest among them to the believers in affection are those who say: We are Christians﴾. Allah mentions a number of reasons for that:

- ﴿among them are scholars and ascetics﴾ that is, ascetic scholars and devoted worshippers in hermitages. Knowledge, asceticism and worship are things that soften the heart and remove hardness and harshness. Hence the harshness of the Jews and the polytheists is not found among the Christians.

- ﴿and they are not arrogant﴾ that is, there is no arrogance and conceit, or stubborn refusal to accept the truth, among them. That is what makes them closer to the Muslims and to loving them, because the one who is humble is closer to goodness than the one who is arrogant.
- ﴿When they hear what has been sent down to the Messenger﴾ Muhammad (ﷺ) – blessings and peace be upon him), that had an impact on their hearts, and they felt awed and their eyes overflowed with tears because of what they heard of the truth of which they were certain. Hence they believed and confirmed that it was true, and they said: ﴿Our Lord, we believe; so record us among those who bear witness [to the truth]﴾ – namely the Ummah of Muhammad (ﷺ). They testify to the oneness of Allah and to the truth of the message that the Messengers brought, and they testify for or against previous nations who either believed or disbelieved.

They are honest and their testimony is to be accepted, as Allah (ﷻ) says elsewhere:

﴿Thus We have made of you an Ummah [nation, community] justly balanced, that you might be witnesses over humankind, and the Messenger might be a witness over you...﴾ (al-Baqarah 2: 143)

It is as if they were blamed for hastening to believe, so they said: ﴿Why would we not believe in Allah and in the truth that has come to us, when we hope that our Lord will include us among the righteous people?﴾ In other words: what is to prevent us from believing in Allah, when the truth has come to us from our Lord, concerning which there is no doubt, and if we believe and follow the truth, we hope that Allah will admit us to paradise with the righteous people, so what is there to prevent us? Is this not a reason to hasten to believe and not hold back?



﴿Allah will reward them for their words﴾ that is, for the words of faith that they spoke and for their verbal affirmation of the truth ﴿with gardens through which rivers flow, to abide therein forever. Such is the reward of those who do good﴾.

These verses were revealed concerning the Christians who believed in Muhammad (ﷺ), such as the Negus and others.

There are still among them those who choose the religion of Islam when it becomes clear to them that what they are following is false. They are closer to Islam than the Jews and the polytheists.

Having mentioned the doers of good, Allah then mentions the punishment of the evildoers: ﴿But as for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire﴾, because they disbelieved in Allah and they rejected His revelations which clearly highlight the truth.



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْزَمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾ وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿٨٨﴾ (سورة المائدة: ٨٧-٨٨)

- 5:87. O you who believe, do not forbid [to yourselves] the good things that Allah has made lawful for you, and do not overstep the limits; for Allah does not love those who overstep the limits.
- 5:88. Eat of that which Allah has provided for you, lawful and good; and fear Allah, in Whom you believe.

﴿O you who believe, do not forbid [to yourselves] the good things that Allah has made lawful for you﴾ of food and drink, for they are blessings that Allah has bestowed upon you. So you should praise Him

because He has permitted them to you; you should give thanks to Him and not respond to His blessing with ingratitude, failure to accept it or belief that it is prohibited, because by doing so you combine lying about Allah with ingratitude for His blessings and believing that that which is permissible and good is prohibited and impure, and this is overstepping the mark.

Allah has prohibited overstepping the mark, as He says: ﴿and do not overstep the limits; for Allah does not love those who overstep the limits﴾; rather He hates that and punishes for it.

Then He enjoins the opposite of what the polytheists do, who prohibited that which Allah has made permissible:

﴿Eat of that which Allah has provided for you, lawful and good﴾ that is, eat of the provision that Allah has bestowed upon you and made available by whatever means He has ordained, if it is permissible and has not been stolen, usurped or otherwise unlawfully appropriated.

What is permitted is also good, which means that it contains nothing impure.

﴿and fear Allah﴾ by obeying His commands and heeding His prohibitions.

﴿in Whom you believe﴾, for your belief in Allah requires you to fear Him and pay attention to His rights over you, for your faith is not complete otherwise. This verse indicates that if a person forbids to himself anything that is permissible for him, be it food, drink, or anything else, that thing does not become haram as a result of him forbidding it to himself, but if he does that, then he must offer an expiation for breaking an oath, as Allah (ﷻ) says elsewhere:

﴿O Prophet, why do you prohibit [for yourself] that which Allah has made lawful for you...?﴾ (at-Tahreem 66: 1)

But if a man prohibits his wife to himself, he must offer a specific expiation (that of *dhihâr*)<sup>3, 4</sup>

This verse also indicates that it is not permissible to avoid good things or prohibit them to oneself; rather one should consume them, thus helping oneself to obey and worship Allah.



﴿لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ فَكَفَّرتُهَا بِطَعَامٍ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ﴾ (سورة المائدة: ٨٩)

- 5:89. Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for the oaths which you swear in earnest. The expiation thereof is to feed ten poor persons with the average type of food that you give to your own families, or to clothe them, or to free a slave. If that is beyond your means, then fast for three days. That is the expiation for the oaths you have sworn. But fulfil your oaths. Thus Allah makes clear to you His revelations, so that you may give thanks.

<sup>3</sup> *Dhihâr* is a *jâhili* (pre-Islamic) form of divorce in which the husband says to his wife, "You are to me as my mother's back" that is, haram. Expiation for *dhihâr* is to free a believing slave. If that is not possible, then he must fast for two consecutive months. If he is not able to do that, then he should feed sixty poor persons, giving thirty *ṣā'*s of wheat, half a *ṣā'* for each poor person.

<sup>4</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

﴿Allah will not call you to account for that which is unintentional in your oaths﴾ that is, what you say without really meaning it in your idle talk. This refers to oaths that a person may utter without intending to, or he did that thinking that what he said was the truth, then he realised that it was not.

﴿but He will call you to account for the oaths which you swear in earnest﴾ that is, what you really intended to swear to, meaning it in your hearts. This is like the verse in which Allah says:

﴿...but He will call you to account for that which is intended in your hearts...﴾ (*al-Baqarah* 2: 225)

﴿The expiation thereof﴾ that is, the expiation for breaking the oath that you swore deliberately ﴿is to feed ten poor persons with the average type of food that you give to your own families, or to clothe them﴾ that is, to clothe ten poor persons, giving them clothing that is acceptable for praying in.

﴿or to free a slave﴾ that is, freeing believing slaves, as is specified elsewhere. If the individual does one of these three things, then he has expiated his oath.

﴿If that is beyond your means﴾ that is, if you are unable to do any of these three things

﴿then fast for three days. That﴾ namely what has been mentioned here ﴿is the expiation for the oaths you have sworn﴾; it expiates them and erases them, and cancels out the sin.

﴿But fulfil your oaths﴾ and avoid swearing falsely by Allah, or making too many oaths; but fulfil them if you swear them, and do not break them, unless breaking the oath is better. What matters is doing what is good, and an oath should not be an obstacle to doing what is good.

﴿Thus Allah makes clear to you His revelations﴾ which explain and distinguish what is lawful from what is prohibited, and clarify the rulings

«so that you may give thanks» to Allah, for having taught you that which you did not know.

Thus people are obliged to give thanks to Allah (ﷻ) for the blessings that He has bestowed upon them, namely knowledge and explanation of the *shar'i* rulings.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْهَوْنَ ﴿٩١﴾﴾ (سورة المائدة:

(٩١-٩٠)

- 5:90. O you believe, intoxicants, gambling, idols and divining arrows are an abomination, of Shayṭān's handiwork; therefore avoid such [abomination], so that you might prosper.
- 5:91. Shayṭān seeks only to stir up enmity and hatred among you, by means of intoxicants and gambling, and to keep you back from the remembrance of Allah and from prayer. Will you not then abstain?

Here Allah (ﷻ) condemns these reprehensible things and tells us that they are of Shayṭān's handiwork and that they are an abomination, «therefore avoid such [abomination]» that is, shun it, «so that you might prosper». For prosperity cannot be attained except by avoiding that which Allah has prohibited, especially the evils mentioned here, which are:

- intoxicants (*khamr*) – this refers to anything that befogs the mind
- gambling – this refers to all contests in which both sides offer to give up something if they lose

- idols – this refers to statues and the like which are set up and worshipped instead of Allah
- divining arrows – which were used for decision-making.

Allah has prohibited these four things; He warns us against them and tells us that they have negative consequences which dictate that they should be shunned and avoided. Those negative consequences include the following:

- They are an abomination; that is, they are evil and metaphorically impure, even if they are not physically impure. We should not contaminate ourselves with the sin and filth of evil things.
- They are of Shaytân's handiwork, and he is the most hostile of enemies to humanity. It is well known that one should take precautions against one's enemy and his traps and actions, especially the things he does to ensnare his foe, for that leads to doom. The best thing the individual can do is keep away from the activities of his avowed enemy, and be careful to avoid falling into his traps.
- No individual can prosper except by avoiding these things. Prosperity means attaining what one seeks and wants, and being saved from what one fears, and these things form an impediment to prosperity.
- These things lead to enmity and resentment among people, and the Shaytân is eager to provoke such feelings, especially by means of intoxicants and gambling, in order to stir up enmity and resentment among the believers. Intoxicants befog the mind and lead to loss of reason, which in turn leads to resentment between a person and his fellow believers, especially if that is accompanied by trading insults. This is an inevitable result of drinking, and it may go as far as murder. In the case of gambling, when one defeats the other and takes a lot of his wealth for nothing in return, this is one of the greatest causes of enmity and resentment.

- These things prevent the heart and tongue from remembering Allah and praying, for which man was created and in which is his happiness. Alcohol and gambling form the greatest impediment to that, as they distract the heart and mind until a long time passes without the individual even realising where he is.

What calamity can be greater and worse than a sin that tarnishes the individual and makes him one of the people of impurity and causes him to follow in the footsteps of the Shayṭān and fall into his traps, then he finds himself being led by him like an insignificant animal being led by its shepherd? Thus it is a hindrance to his prosperity and it creates enmity and resentment among the believers; it prevents one from remembering Allah and praying. Can there be any greater negative consequences than this?

Hence Allah instructed people of sound reasoning to abstain from these things, as He says: ﴿Will you not then abstain?﴾ If the wise person looks at some of these negative consequences, that will be sufficient to deter him from these things, and there will be no need for further admonition or harsh rebukes.



﴿وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ

الْمُيِّنُ ﴿٩٢﴾﴾ (سورة المائدة: ٩٢)

- 5:92. Obey Allah, and obey the Messenger, and be on your guard. But if you turn away, then know that the duty of Our Messenger is only to convey the message in the clearest way.

Obedience to Allah and obedience to His Messenger (ﷺ) is the same. Whoever obeys Allah has obeyed the Messenger (ﷺ) and whoever obeys the Messenger (ﷺ) has obeyed Allah. That includes

doing what Allah and His Messenger (ﷺ) have enjoined of deed and words, both outward and inward, obligatory and recommended, having to do with the rights of Allah and the rights of His creation, as well as refraining from that which Allah and His Messenger (ﷺ) have prohibited. This is comprehensive in application and, as you can see, it includes every command and prohibition, both outward and inward.

﴿and be on your guard﴾ that is, against disobeying Allah and disobeying His Messenger (ﷺ), for that leads to evil and obvious loss. ﴿But if you turn away﴾ that is, from the commands and prohibitions that are addressed to you

﴿then know that the duty of Our Messenger is only to convey the message in the clearest way﴾ and he has fulfilled that duty. If you are guided, then it is to your own benefit, but if you do wrong, then it is to your detriment. Allah is the One Who will bring you to account, and the Messenger (ﷺ) has done what was required of him and has fulfilled his duty.



﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَءَامَنُوا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ﴾ (سورة

المائدة: ٩٣)

- 5:93. For those who believe and do righteous deeds, there is no blame on them for what they ate [and drank, in the past], so long as they fear Allah, believe and do righteous deeds, then fear Allah and believe, then fear Allah and do good, for Allah loves those who do good.

When the prohibition on alcohol was revealed, and after it was highlighted that it was emphatically forbidden and how serious the matter was, some of the believers wanted to know about their brethren



who had died as Muslims before alcohol was prohibited, and they used to drink it. So Allah (ﷻ) revealed this verse and told them that ﴿For those who believe and do righteous deeds, there is no blame on them﴾ that is, no sin, ﴿for what they ate [and drank, in the past]﴾ that is, what they had consumed of alcohol and the proceeds of gambling before these things were prohibited.

Because this may include what is listed above as well as other things, Allah restricted that by saying: ﴿so long as they fear Allah, believe and do righteous deeds﴾ that is, on condition that they keep away from sin and have a correct belief in Allah, which motivates them to do righteous deeds, then they continue in that path. Otherwise, a person may follow that sometimes but not at other times, and that is not sufficient unless he is as the verse says and continues like that until the end of his life, persisting in doing good. For Allah loves those who do good by worshipping the Creator and helping other people.

This verse includes anyone who eats or drinks or does anything haram after it has been prohibited, then he acknowledges his sin, repents to Allah, fears Him, believes and does righteous deeds; Allah will forgive him and will absolve his sin.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَبِئْسَ مَا كُنْتُمْ تَفْعَلُونَ ۚ وَمِنَ الصَّيْدِ تَنَالُهُ آيْدِيكُمْ وَرِمَاكُمْ لَعَلَّكُمْ تَعْلَمُونَ ۚ وَمِنَ الصَّيْدِ وَآتُمْ حُرْمٌ ۖ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا بَالِغَ الْكَعْبَةِ أَوْ كَفَرَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لِّذَوِّ قُوَّةٍ وَبِالْأَمْرِ ۚ عَفَا اللَّهُ عَنْمَا سَلَفٌ ۚ وَمَنْ عَادَ فَيَنْقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ ۚ ﴿٩٦﴾ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ وَلِلنَّاسِ وَلِلْغَنَاقِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي تَوَسَّلُوهُ إِلَيْهِ تَخْشَوْنَ ۚ﴾ (سورة المائدة: ٩٤-٩٦)

- 5:94. O you who believe, Allah will certainly test you with game that comes within reach of your hands and spears [when you are in *iḥrām*], so that He may know who will fear Him unseen. Whoever transgresses after this will have a painful punishment.
- 5:95. O you who believe, do not kill game whilst you are in *iḥrām*. Whoever among you kills it intentionally, the compensation is an offering, brought to the Kaaba, of a livestock animal equivalent to the one he killed, as determined by two just men among you; or, by way of expiation, he may feed poor people or its equivalent in fasting, so that he might taste the evil consequences of his deed. Allah has forgiven what is past, but whoever does it again, Allah will wreak vengeance on him, for Allah is Almighty, an Avenger.
- 5:96. Lawful for you is what you catch from the sea and what the sea brings forth, as provision for you and for travellers. But forbidden to you is the pursuit of land-game whilst you are in *iḥrām*. And fear Allah, to Whom you will be gathered.

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This is one of the blessings that Allah has bestowed upon His slaves: He tells them what He will do to them by way of His will and decree, so that they will obey Him and will proceed on a basis of clarity; so that those who choose to perish might do so after seeing clear evidence, and those who choose to live might do so after seeing clear evidence (*cf.* 8: 42). Hence He says here: «O you who believe», Allah will inevitably test your faith.

«Allah will certainly test you with game» that is, with a little, not much. Hence it will be a mild test, in an easy-going and gentle manner. The game with which He will test you will be «game that comes within reach of your hands and spears» that is, you would be able to catch it easily. That is so that the test will be meaningful, which would not be the case if it was out of reach of your hands and spears; in that case the test would have no meaning.

Then Allah mentions the wisdom behind that test: ﴿so that He may know﴾ in the sense of knowledge that will be visible to all people, on the basis of which reward and punishment will be allocated.

﴿who will fear Him unseen﴾ and therefore refrain from what Allah has prohibited even though he is able to catch it, and thus he will attain a great reward, unlike the one who does not fear Him unseen, so he does not refrain from sin when he finds an opportunity and will catch whatever he is able to.

﴿Whoever﴾ among you ﴿transgresses after this﴾ clarification which leaves no excuse ﴿will have a painful punishment﴾ such as none can describe except Allah. That is because there is no excuse for this transgression. What matters is the one who fears Him unseen, when no one else is present with him. As for displaying piety and fear of Allah in front of other people, that may be because he fears the people, so he will not be rewarded for that.

Then Allah states that it is not permissible to kill game when in the state of iḥrām: ﴿O you who believe, do not kill game whilst you are in iḥrām﴾ that is, whilst you are in iḥrām for Hajj or 'umrah. The prohibition on killing game includes the prohibition on that which leads to killing, taking part in killing, showing people where the game is, and helping them to kill it. It even goes so far as to prohibit the pilgrim in iḥrām to eat anything that was killed or hunted for his sake. All of that is based on respect for this important ritual, as it is forbidden for the pilgrim in iḥrām to hunt or kill that which is ordinarily permissible for him outside of the state of iḥrām.

﴿Whoever among you kills it intentionally﴾ that is, he kills game deliberately

﴿the compensation﴾ that is required of him ﴿is an offering, brought to the Kaaba, of a livestock animal equivalent to the one he killed﴾ that is, a camel, cow or sheep. It should be determined what is equivalent to it, and he has to find one that is like it, and slaughter it and give the meat in charity.

What is equivalent to it is to be determined by two just men among you that is, two men of good character who know the rulings and regulations and can find the best match. This is what the *Ṣaḥābah* did when they determined that the equivalent to a dove was a sheep, the equivalent to an ostrich was a camel and the equivalent to a wild ox (of various types) was a cow. This applies to everything that has an equivalent among livestock animals; an equivalent animal must be offered as a sacrifice. If no equivalent can be found, then the equivalent value should be given in charity, as is the basic principle with regard to property that is damaged or destroyed. This sacrifice must be brought to the Kaaba; in other words it must be slaughtered in the Ḥaram zone.

or, by way of expiation, he may feed poor people that is, expiation may take the form of feeding poor people. In other words, instead of sacrificing an equivalent livestock animal, the individual may give food to poor people.

Many of the scholars said that the value of the penalty should be worked out, then food is to be purchased with that money, and each poor person is to be given a *mudd* of wheat or half a ṣā' of other foodstuffs.

or its equivalent in fasting that is, one may fast one day for each poor person who would have been fed.

so that he might taste the evil consequences of his deed by incurring this punishment

but whoever does it again after that Allah will wreak vengeance on him, for Allah is Almighty, an Avenger.

Allah specifically mentioned the one who deliberately kills game, even though compensation is required both in cases, where it is done deliberately and when it is done by mistake, in accordance with the basic principle of Sharia which states that the one who causes physical damage to persons or property that are protected by Sharia is liable regardless of whether he did it deliberately or otherwise, if

the damage he caused was done in an unlawful manner, because Allah has ordained this compensation, punishment and vengeance. This applies to the one who does it deliberately. In the case of one who does it by mistake, he is not to be punished but he is obliged to offer compensation. (This is the response of the majority of scholars, that the vengeance mentioned in this verse applies only to the one who does that deliberately. This is the apparent meaning. The difference between this and liability in cases of accidental damage to persons and property in this situation [iḥrām], where the transgression has to do with the rights of Allah, is that if there is no sin, no compensation is required, because there is no damage to persons or property.)

Because the word *ṣayd* (translated here as «hunting») is applicable to hunting on both land and sea, Allah then makes an exception in the case of hunting by sea (fishing), as He says: «Lawful for you is what you catch from the sea and what the sea brings forth» that is, the game of the sea is permissible for you when you are in the state of iḥrām. This refers to living sea creatures and also to those found dead. This indicates that the *maytah* (“dead animals”) of the sea are permissible «as provision for you and for travellers» that is, the reason behind it being made permissible for you is for your benefit and for the benefit of your travelling-companions.

«But forbidden to you is the pursuit of land-game whilst you are in iḥrām» from the word *ṣayd* (translated here as «game») it may be understood that this must refer to wild animals, because tame or domesticated animals cannot be described as *ṣayd*. They must also be animals that may be eaten, because animals that cannot be eaten may not be hunted and cannot be described as *ṣayd*.

«And fear Allah, to Whom you will be gathered» that is, fear Him by doing that which He enjoins and refraining from that which He forbids, and seek His help to adhere to His limits, for you know that you will be gathered to Him and He will requite you according

to whether you truly feared Him, in which case He will reward you immensely, or you did not fear Him, in which case He will punish you.



﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرُوبَةَ الْحَرَامَ قِبْلًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَالَتِ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (٩٧) ﴿ أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾ (٩٨) ﴿ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۗ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴾ (٩٩) ﴿ (سورة المائدة: ٩٧-٩٩) ﴾

- 5:97. Allah has made the Kaaba, the Sacred House, a source of stability [and well-being] for humankind, as well as the sacred month, the sacrificial animals and the garlands. That is so that you might know that Allah knows all that is in the heavens and on earth, and that Allah has knowledge of all things.
- 5:98. Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.
- 5:99. The Messenger's duty is only to convey [the message]; Allah knows what you disclose and what you conceal.

Here Allah (ﷻ) tells us that He ﷻ has made the Kaaba, the Sacred House, a source of stability [and well-being] for humankind because by venerating it, people's spiritual and worldly well-being will be in good shape, and their Islam will be complete. By venerating it, their sins are expiated and by visiting it, they attain a great deal of reward and virtue; because of it a great deal of money is spent and great risks are taken to reach it. All kinds of Muslims from all over the world gather in that place, where they get to know one another, seek help from one another and discuss public affairs. Bonds are strengthened among them in a manner that serves both their spiritual and worldly interests. Allah (ﷻ) says:

﴿So that they may avail themselves of benefits and mention the name of Allah [at the time of sacrifice], during the appointed days, over the livestock that He has provided for them...﴾ (al-Hajj 22: 28)

Because the Kaaba is a source of stability and well-being for humankind, some of the scholars said that performing pilgrimage to the House of Allah is a communal obligation every year; if all people failed to perform Hajj, then everyone who was able to do so would be sinning. In fact, if all people failed to perform Hajj, they would lose their source of stability and the Day of Resurrection would begin.

﴿the sacrificial animals and the garlands﴾ that is, He has also made the sacrificial animals and the garlands a source of stability for humankind, from which they benefit and for which they will be rewarded.

﴿That is so that you might know that Allah knows all that is in the heavens and on earth, and that Allah has knowledge of all things﴾.

On the basis of His knowledge, He has appointed this sacred House for you, because He knows the interests, both spiritual and worldly, that may be served thereby.

﴿Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful﴾ that is, by remembering these contrasting attributes, so that you will continually bear them in mind and be certain and sure of them. Then you will know that He is severe in punishment, both in this world and in the hereafter, towards those who disobey Him, and that He is Oft-Forgiving and Merciful towards those who repent to Him and obey Him. This knowledge will instil in your heart fear of His punishment and hope of His forgiveness and reward, thus you will conduct yourself in the light of these two principles, fear and hope.

﴿The Messenger's duty is only to convey [the message]﴾ and he has indeed conveyed it as instructed and done what was required of him. Anything beyond that has nothing to do with him.

«Allah knows what you disclose and what you conceal» and He will requite you on the basis of His knowledge.



﴿قُلْ لَا يَسْتَوِي الْخَيْرُ وَالْطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَيْرِ فَاتَّقُوا اللَّهَ يَتَذَكَّرُ  
الْأَلْبَنُ لَعَلَّكُمْ تَفْلِحُونَ﴾ (سورة المائدة: ١٠٠)

5:100. Say: The bad and the good are not equal, even though the abundance of the bad may appear pleasing to you. So fear Allah, O men of understanding, so that you may prosper.

«Say» to the people, warning them against evil and encouraging them to do good

«The bad and the good are not equal» in any way. Faith and disbelief, obedience and disobedience, the people of paradise and the people of hell, good deeds and evil deeds, lawful wealth and unlawful wealth, are not equal.

«even though the abundance of the bad may appear pleasing to you», for it is of no benefit to the one who possesses it; rather it is harmful in both spiritual and worldly terms.

«So fear Allah, O men of understanding, so that you may prosper». Here Allah issues a command to men of understanding – that is, people of mature thinking and wisdom. They are addressed here because they are the ones to whom attention is paid, and it is hoped that there is good in them.

Then Allah tells us that prosperity depends on fearing Allah, which means complying with His commands and prohibitions. Whoever fears Him will prosper, but whoever does not fear Him will incur loss and miss out on gains.





﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدَّ لَكُمْ تَسْؤُكُمْ وَإِن قَسَلُوا عَنْهَا حِينَ يُنَزَّلُ الْقُرْءَانُ بُدَّ لَكُمْ عَفَا ٱللَّهُ عَنْهَا ۗ وَٱللَّهُ غَفُورٌ حَلِيمٌ ﴿١٠١﴾ قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ﴿١٠٢﴾﴾ (سورة المائدة: ١٠١-١٠٢)

- 5:101. O you who believe, do not ask questions about matters which, if they were made known to you, would only cause you hardship. If you ask about them while the Qur'an is being revealed, they will be made known to you. Allah has kept silent about them. Allah is Oft-Forgiving, Most Forbearing.
- 5:102. Some people before you asked such questions, then became disbelievers as a result of that.

Here Allah forbids His believing slaves to ask about things that, if they became known, would upset them and make them sad, such as when some of the Muslims asked the Messenger of Allah (ﷺ) about their fathers and whether they were in paradise or hell, which is a matter that, if it were to become clear to the questioner, would be of no benefit to him. Other examples include asking hypothetical questions or questions that would result in some restrictions in rulings that would possibly cause hardship to the Ummah, as well as asking about things that do not concern one. Asking these and similar questions is not allowed.

With regard to asking questions that do not result in any of these things, that is enjoined, as Allah (ﷻ) says:

﴿...So [O people] ask those who have knowledge,<sup>5</sup> if you do not know.﴾ (an-Nahl 16: 43)

<sup>5</sup> This may refer to: Jewish and Christian scholars who have knowledge of the previous scriptures; Muslim scholars who have knowledge of the Qur'an; or those who have knowledge of the history of earlier nations.

«If you ask about them while the Qur'an is being revealed, they will be made known to you» that is, if you ask at the right time, and you ask about them while the Qur'an is coming down to you, so you ask about the meaning of a verse that is not clear to you, or about a ruling of which the application is not clear to you, at a time when it is possible that revelation concerning it may come down from heaven, it will be explained to you and will become clear. Otherwise, keep silent about that concerning which Allah has kept silent.

«Allah has kept silent about them» that is, He has kept silent as a way of not burdening His slaves so whatever Allah has kept silent about is permitted and overlooked

«Allah is Oft-Forgiving, Most Forbearing» that is, forgiveness is His ongoing attribute and He is known for forbearance and kindness. So seek His forgiveness and kindness, and ask for His mercy and good pleasure.

With regard to these things that you are forbidden to do, «Some people before you asked such questions» that is, they asked similar questions out of stubbornness, not out of a desire to seek guidance. Then when these matters were explained to them and the answer came to them, they «then became disbelievers as a result of that» as the Prophet (ﷺ) said in the *ṣaḥeeḥ* hadith:

«Whatever I forbid you to do, then avoid it, and whatever I instruct you to do, then do as much of it as you can, for those who came before you were doomed because of their asking too many questions and their differences with their Prophets.» (Bukhari and Muslim)<sup>6</sup>

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<sup>6</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)



﴿مَا جَعَلَ اللَّهُ مِنْ مِجْرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَرَّهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ كَانُوا لَیَعْلَمُونَ شَيْئًا وَلَا يَتَذَكَّرُونَ ﴿١٠٤﴾﴾ (سورة المائدة: ١٠٣-١٠٤)

- 5:103. Allah did not ordain any such thing as the *baḥeerah*, *sā'ibah*, *waṣeelah* or *ḥām*.<sup>7</sup> Rather those who disbelieve fabricate lies against Allah, and most of them do not understand.
- 5:104. And when it is said to them: Come to the Revelation that Allah has sent down, and to the Messenger, they say: Sufficient for us is what we found our forefathers following. [Would they do that] even though their forefathers did not know anything and were not guided?

Here Allah criticises the polytheists who introduced rulings into their religion for which Allah did not give permission: they prohibited that which Allah had permitted, regarding some of their livestock animals as unlawful on the basis of their own corrupt ideas.

«Allah did not ordain any such thing as the *baḥeerah*» this was a she-camel whose ears they slit; it was forbidden to ride it, and they regarded it as something to be venerated

<sup>7</sup> These words refer to certain categories of camels to which certain taboos were applied during the *jāhiliyah*.

*Baḥeerah*: a she-camel whose milk was dedicated to the idols.

*Sā'ibah*: a she-camel that was let loose for the sake of their false gods and no load was to be carried on it.

*Waṣeelah*: a she-camel that produced female offspring the first and second times she gave birth, with no male offspring in between; she was also let loose for the sake of the idols.

*Ḥām*: a stallion camel that was let loose for the sake of the idols after siring a particular number of offspring, and was not required to carry any load.

﴿sâ'ibah﴾ this refers to a she-camel, cow or ewe; when it reached a certain age, they let it loose, so it would not be ridden or made to carry loads, and it would not be eaten. One of them would make a vow whereby some of his property would be made a sâ'ibah.

﴿or hām﴾ this was a he-camel that was not to be ridden or made to carry loads after it reached a certain stage, which was known to them. All of these are taboos which the polytheists introduced with no proof or evidence; rather they were fabrications against Allah that stemmed from their ignorance and lack of reasoning. Hence Allah said: ﴿Rather those who disbelieve fabricate lies against Allah, and most of them do not understand﴾, because there is no text or rational reason to justify it. Yet despite that they admired their opinions that were based on ignorance and wrongdoing.

And when they are called ﴿to the Revelation that Allah has sent down, and to the Messenger﴾, they turn away and do not accept it and ﴿they say: Sufficient for us is what we found our forefathers following﴾ of religion, even if it is not right and is not a religion that will save us from the punishment of Allah.

If there had been any people of maturity, knowledge and understanding among their forefathers, the matter would be less serious; but their forefathers did not understand anything. In other words, they had no rational thought at all, and had no knowledge or guidance whatsoever. May he perish, the one who imitates someone who has no sound knowledge or mature thinking, and fails to follow that which Allah has sent down or to follow His Messengers, which fills people's hearts with knowledge, faith, guidance and certainty.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ ؕ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾﴾ (سورة المائدة: ١٠٥)

5:105. O you who believe, take care of your own selves. If anyone else goes astray it will not harm you so long as you follow true guidance. To Allah you will all return, then He will inform you about what you used to do.

«O you who believe, take care of your own selves» that is, strive to improve yourselves and perfect yourselves, and to make yourselves adhere to the straight path, for if you follow the straight path, you will not be harmed by those who go astray therefrom and are not guided to the true religion, for they only harm themselves.

This does not mean that if a person fails or neglects to enjoin what is right and forbid what is wrong, it does not matter, because his guidance cannot be complete unless he does what he is obliged to do of enjoining what is right and forbidding what is wrong. But if he is not able to denounce evil by taking action, speaking out, or at least hating it in his heart, then the going astray of others will not harm him.

«To Allah you will all return» – this refers to your final destination on the Day of Resurrection, when you will all be gathered together before Allah (۞)

«then He will inform you about what you used to do» of good and evil.



يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ  
ذُو عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَيْتُمْ فِي الْأَرْضِ فَأَصْبَحْتُمْ مَصِيبَةً  
لِلْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ لَا تَشْرَى بِهِ  
ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَيْمِينَ ﴿١٠٦﴾ فَإِنْ عَثَرَ عَلَى  
أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلَيْنِ  
فَيُقْسِمَانِ بِاللَّهِ لَشَهَدْنَا أَحَقَّ مِنْ شَهِدَيْهِمَا وَمَا أَعْتَدْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

﴿١٠٧﴾ ذَلِكَ أَدَّى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ وَأَنْتُمْ قَوَّامُونَ  
 اللَّهُ وَأَسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾ (سورة المائدة: ١٠٦-١٠٨)

- 5:106. O you who believe, when death approaches any of you, let two just men from among you act as witnesses when you make your bequest, or two men from other people if you are travelling in the land and the calamity of death overtakes you. If you have any doubts, detain them after the prayer and let them both swear by Allah: We will not trade our testimony for any price, even if [the beneficiary] is a near relative; we will not conceal the testimony enjoined by Allah, for then we would surely be among the sinners.
- 5:107. Then if it is discovered that these two committed the sin [of dishonesty], let two others take their place, nearest in kin from among those who claim a lawful right. Let them swear by Allah: Our testimony is truer than their testimony; we have not transgressed, for then we would surely be among the wrongdoers.
- 5:108. That will make it more likely that they will give their testimony properly, or else they will fear that their oaths may be refuted by the oaths of others. Fear Allah and listen, for Allah does not guide the transgressing people.

It is enjoined that two people should witness bequests. If a person realises that his death is imminent, he should write his will and it should be witnessed by two people of good character whose testimony is valid.

﴿or two men from other people﴾ that is, people who do not share your religion, Jews or Christians or others. This applies in cases of need when there are no Muslims present.

﴿if you are travelling in the land and the calamity of death overtakes you﴾ that is, you should ask them to witness; it is only enjoined to

ask them to witness because their testimony will be accepted in that situation, and it is reiterated that they should be detained (to give testimony) ﴿after the prayer﴾ that they venerate.

﴿and let them both swear by Allah﴾ that they are telling the truth and have not changed anything. This applies ﴿If you have any doubts﴾ about the testimony. However, if you believe them, then there is no need for this oath.

Let them say ﴿We will not trade our testimony﴾ that is, our oath ﴿for any price﴾ that is, we will not lie about it for the purpose of worldly gain

﴿even if [the beneficiary] is a near relative﴾ that is, we are not paying attention to him because he is a relative (and we will not alter the testimony for his sake)

﴿we will not conceal the testimony enjoined by Allah﴾; rather we give testimony on the basis of what we heard

﴿for then﴾ if we concealed it ﴿we would surely be among the sinners﴾.

﴿Then if it is discovered that these two﴾ namely the two witnesses ﴿committed the sin [of dishonesty]﴾ that is, if any indication is found that they lied or gave false testimony

﴿let two others take their place, nearest in kin from among those who claim a lawful right﴾ that is, let two men among the next of kin of the deceased come forward; they should be among those who are most closely related to him

﴿Let them swear by Allah: Our testimony is truer than their testimony﴾ that is, they lied and changed their testimony

﴿we have not transgressed, for then we would surely be among the wrongdoers﴾ that is, if we did wrong and transgressed and gave false testimony.

Allah (ﷻ) says, explaining the wisdom behind this testimony, confirming it and referring it to the next of kin of the deceased if it becomes clear that the witnesses are lying: ﴿That will make it more

likely that they will give their testimony properly», when all of this confirmation is required

«or else they will fear that their oaths may be refuted by the oaths of others» that is, they will fear that their oaths will not be accepted, then the matter will be referred to the next of kin of the deceased.

«for Allah does not guide the transgressing people» that is, those whose characteristic is transgression, for they do not want to be guided and they are not seeking the straight path.

To sum up, if a person realises that he is dying when travelling or otherwise, in situations where it is likely that there will be few reliable witnesses, he should make his bequest in front of two Muslim witnesses of good character. If there is no one present but two witnesses who are disbelievers, it is permissible for him to make his bequest in front of them, but if the next of kin have doubts because of their not being Muslim, then he should ask them to swear an oath after the prayer that they are not lying and have not changed anything. Thus they will prove that they are telling the truth. But if they still do not believe them and they find any indication that the witnesses are lying, then if desired, two of the next of kin of the deceased may take their place and swear by Allah that their testimony is more true than the testimony of the first two witnesses, and that the latter have been dishonest and told lies. Thus they will be qualified to take from them what they are claiming.

These verses were revealed concerning the well-known story of Tameem ad-Dâri and 'Adiy ibn Bada', when al-'Adawi gave his bequest to them. And Allah knows best.

These verses are quoted as evidence for a number of rulings, including the following:

- That it is prescribed to make a bequest or will, and that the one who is dying should make a bequest.



- The will is to be accepted as valid, even if the individual reached the point where he was about to die, so long as he was still thinking clearly.
- The will should be witnessed by two men of good character.
- The testimony of disbelievers may be accepted concerning wills and the like in cases of necessity. This is the view of Imam Ahmad. Many of the scholars stated that this ruling is abrogated, but there is no basis for this claim. It may be understood from this that the testimony of disbelievers – when no one else is available, even in other issues – is acceptable, as was the view of Shaykh al-Islam Ibn Taymiyah.
- It is permissible for a Muslim to travel with a disbeliever, if there are no reservations or risks. It is permissible to travel for the purpose of trade or business.
- If there is any doubt about the two witnesses, but there is nothing to indicate dishonesty on their part, and the next of kin want them to swear an oath, they may detain them after the prayer, and they should swear an oath in the manner described here.
- If there are no doubts or suspicion, there is no need to detain them or force them to give an oath.
- Giving testimony is a serious matter, as Allah (ﷻ) has enjoined it; it is essential to pay attention to this matter and give testimony on the basis of fairness.
- It is permissible to test witnesses if there is any doubt concerning them, and to separate them in order to examine their testimony.
- If there is anything to suggest that the witnesses are lying concerning this matter, two of the deceased's next of kin should come forward and swear by Allah, saying: Our oath is more true than theirs, and they have broken the trust and lied. Then what they claim should be given to them, and that indication, plus their oath, takes the place of proof.



﴿يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّمَهُ﴾  
 الْغُيُوبِ ﴿١٠٩﴾ إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَلَدِكَ  
 إِذْ أَيْدَيْتُكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ  
 الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ  
 بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ  
 تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ  
 فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّؤْتٍ ﴿١١٠﴾ (سورة المائدة: ١٠٩-١١٠)

- 5:109. On the day when Allah gathers the Messengers together and says: What response did you receive? they will say: We have no knowledge; verily You alone are the Knower of the unseen.
- 5:110. Then Allah will say: O 'Eesâ son of Maryam, remember the blessings which I bestowed upon you and your mother. For I supported you with the Pure Spirit, so that you spoke to the people in the cradle and in maturity. I taught you the scripture and wisdom, the Torah and the Gospel. You made out of clay, as it were, the figure of a bird, and breathed into it, and it became a bird by My leave. You healed those born blind, and the lepers, by My leave, and you brought the dead back to life, by My leave. I restrained the Children of Israel from [harming] you when you brought them the clear signs and the disbelievers among them said: This is obviously nothing but magic!

Here Allah tells us about the Day of Resurrection and what will happen on it of great, terrifying events. Allah will gather together the Messengers and ask them: ﴿What response did you receive?﴾ That is, how did your nations respond to you?

﴿they will say: We have no knowledge﴾; rather all knowledge is Yours, O our Lord, for You are more knowledgeable than us

﴿verily You alone are the Knower of the unseen﴾ that is, You know all things, unseen and seen.

﴿Then Allah will say: O 'Eesâ son of Maryam, remember the blessings which I bestowed upon you and your mother﴾ that is, remember it in your heart and verbally, and fulfil the obligation of giving thanks to your Lord, because He blessed you in ways in which He did not bless others.

﴿For I supported you with the Pure Spirit﴾ that is, I strengthened you with the Spirit and with revelation, which purified you and gave you strength to fulfil the command of Allah and call people to His way. It was also suggested that what is meant by the Pure Spirit is Jibreel ('*alayhi as-salâm* – peace be upon him), and that Allah helped him by causing him to stay by his side and give him support in difficult situations.

﴿so that you spoke to the people in the cradle and in maturity﴾. What is meant by speaking here is something other than ordinary speech which is merely speaking words. Rather what is meant here is that speaking which benefits both the speaker and the listener, namely calling to Allah.

In this regard 'Eesâ (ﷺ), like his fellow Messengers of strong resolve, spoke in maturity, conveying the message, calling people to good and speaking out against evil. But he differed from them in that he also spoke to the people in the cradle, and said:

﴿...Verily, I am a slave of Allah; He has given me the Book and made me a Prophet. He has made me blessed wherever I may be, and has enjoined on me prayer and zakâh as long as I live.﴾ (*Maryam* 19: 30-31)

﴿I taught you the scripture and wisdom﴾. The scripture includes the previous Books, especially the Torah. He was the most knowledgeable of the Israelite Prophets – after Moosâ – of the Torah. It also includes the Gospel which Allah sent down to him.

Wisdom refers to knowledge of the subtle wisdom and benefits of laws, calling people and teaching them in a good manner, as well as paying attention to that to which attention must be paid, to the extent that is appropriate.

﴿You made out of clay, as it were, the figure of a bird﴾ that is, the shape of a bird with no soul in it, then you breathed into it, and it became a bird by Allah's leave. And you healed those born blind, who cannot see and have no eyes.

﴿and the lepers, by My leave, and you brought the dead back to life, by My leave﴾. These were clear signs and dazzling miracles that cannot be achieved by doctors and the like. Allah supported 'Eesâ with these signs and strengthened his call thereby.

﴿I restrained the Children of Israel from [harming] you when you brought them the clear signs and the disbelievers among them said﴾ when the truth came to them, supported by clear signs that would compel one to believe in it ﴿This is obviously nothing but magic!﴾.

They wanted to kill 'Eesâ, and they tried hard to do that, but Allah restrained them from harming him and protected him from them.

These are blessings that Allah bestowed upon His slave and Messenger 'Eesâ ibn Maryam, and He called upon him to give thanks for them and fulfil his duties, which he did in the best possible manner, and he was patient and steadfast just as his fellow Messengers of strong resolve were.



﴿وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ١١١﴾ إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ١١٢﴾ قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَنَحْمِلَ قُلُوبَنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ

﴿١١٣﴾ قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾ قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدَ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

(سورة المائدة: ١١١-١١٥)

- 5:111. And [remember] when I inspired the disciples to believe in Me and in My Messenger; they said: We believe. Bear witness that we submit to Allah [as Muslims].
- 5:112. And [remember] when the disciples said: O 'Eesâ son of Maryam, can your Lord send down to us a table [spread with food] from heaven? 'Eesâ said: Fear Allah, if you are [truly] believers.
- 5:113. They said: We want to eat from it and let our hearts be reassured, and to know that you have indeed told us the truth, and to be witnesses thereof [of this miracle].
- 5:114. 'Eesâ son of Maryam said: O Allah our Lord, send down to us from heaven a table [spread with food], so that it might be a festival for us, for all our generations present and future, and a sign from You; and grant us provision, for You are the best of providers.
- 5:115. Allah said: I will send it down to you, but if anyone among you disbelieves after that, I will punish him with a punishment the like of which I will never inflict upon anyone else in the world.

That is, remember the blessing that I bestowed upon you, when I caused people to follow you and help you, and I inspired the disciples and instilled in their hearts faith in Me and belief in My Messenger, or I sent inspiration to them on your lips – that is, I commanded them by means of the revelation that came to you from Allah, and they responded to that and submitted, and they said: We believe in Allah; bear witness that we are Muslims.

Thus they combined outward Islam, submission and righteous deeds with inward faith that brings one forth from hypocrisy and weakness of faith.

The disciples were helpers, as Allah (ﷻ) tells us:

﴿O you who believe, be [steadfast] supporters of Allah's cause, as 'Eesâ son of Maryam said to the disciples: Who will be my supporters in Allah's cause? The disciples said: We are the supporters of Allah's cause...﴾ (as-Saff 61: 14)

﴿And [remember] when the disciples said: O 'Eesâ son of Maryam, can your Lord send down to us a table [spread with food] from heaven?﴾ That is, a table on which there was food. This did not stem from any doubt on their part in the power of Allah or His ability to do that. Rather it was by way of a polite request.

Because asking for signs and miracles by way of a challenge is contrary to true faith, these words of the disciples may give the impression that it was a challenge. Hence 'Eesâ (ﷺ) rebuked them and said: ﴿Fear Allah, if you are [truly] believers﴾. For the faith of the believer makes him constantly fear Allah and comply with Allah's commands, so he does not demand signs of which he does not know what the consequences will be.

But the disciples stated that their intention was not like that; rather their intention was good, because there was a need for that. Hence ﴿They said: We want to eat from it﴾ – this indicates that they needed it ﴿and let our hearts be reassured﴾ with faith, when we see the sign with our own eyes. Thus faith will be based on certainty of sight, just as before that it was based on certainty of knowledge. That is similar to the case when Ibrâheem al-Khaleel (ﷺ) asked his Lord to show him how He will raise the dead:

﴿...He replied: Do you not believe then? He said: Yes of course, but just to reassure my heart...﴾ (al-Baqarah 2: 260)

People need to increase their knowledge, certainty and faith all the time; hence they said: ﴿and [we want] to know that you have indeed told us the truth﴾ (5: 113). That is, we want to know that what you have brought is indeed true.

﴿and to be witnesses thereof﴾, so that it will serve some interest for those who come after us; we will testify to it for you and thus more proof will be established.

When 'Eesâ (ﷺ) heard that and understood their intention, he responded to their request by saying: ﴿O Allah our Lord, send down to us from heaven a table [spread with food], so that it might be a festival for us, for all our generations present and future, and a sign from You﴾ that is, so that the time of its descent may be a festival and special occasion, commemorating this great sign, so that it will be remembered and not forgotten with the passage of time.

By the same token, Allah (ﷻ) has made the festivals and special occasions of the Muslims a commemoration of His signs and a reminder of the way of the Messengers, their straight path and His bounty and grace towards them.

﴿and grant us provision, for You are the best of providers﴾ that is, make it provision for us.

'Eesâ (ﷺ) asked for it to be sent down so that it would serve these two purposes: the religious purpose of being an abiding sign and the worldly purpose of bringing provision.

﴿Allah said: I will send it down to you, but if anyone among you disbelieves after that, I will punish him with a punishment the like of which I will never inflict upon anyone else in the world﴾ because he is witnessing this marvellous sign, yet he disbelieves out of stubbornness and wrongdoing; thus he deserves the painful punishment and severe consequences.

It should be understood that although Allah promised to send it down, and He issued this warning to them if they did not believe,

He did not say that He sent it down. It may be that He did not send it down because they decided not to choose that. This is indicated by the fact that there is no mention of it in the Gospel that the Christians have. Or it may be that it was sent down as Allah promised, for Allah does not break His promises, and the fact that it is not mentioned in the Gospel that they have is because it was part of the portion that they forgot. Or it may be that it was not mentioned in the Gospel at all; rather that was something that was passed down verbally from one generation to another, therefore there was no need for Allah to mention it in the Gospel. This interpretation is supported by the words ﴿and to be witnesses thereof﴾ (5: 113). And Allah knows best exactly what happened.



﴿وَإِذْ قَالَ اللَّهُ يٰعِيسَى ابْنَ مَرْيَمَ ۖ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ۖ قَالَ سُبْحٰنَكَ مَا يَكُونُ لِيٓ أَن أَقُولَ مَا لَيْسَ لِيٓ بِحَقٍّ ۚ إِن كُنتَ قُلْتُمْ فَقَدْ عَلِمْتَهُ ۖ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝١١٦﴾ مَا أَمَرَنِي بِهِ أَنۢ أَعْبُدُوا إِلَّا اللَّهَ ۖ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ۝١١٧﴾ إِن تَعَذِّبُهُمْ فَلَهُمْ عَذَابُكَ وَإِن تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝١١٨﴾ قَالَ اللَّهُ هَٰذَا يَوْمَ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَّضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ۝١١٩﴾ لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢٠﴾ (سورة المائدة: ١١٦ -

(١٢٠)

- 5:116. When Allah says: O 'Eesâ son of Maryam, did you say to people: Take me and my mother as two gods besides Allah? He ['Eesâ] will say: Glory be to You! It is not proper for me to say that which I have no right [to say]. If I had said it, You would surely



have known it. You know all that I know, whereas I do not know what You know. Verily You alone are the Knower of the unseen.

- 5:117. I said nothing to them except that which You commanded me [to say]: Worship Allah, my Lord and your Lord. I watched over them whilst I was amongst them, then when You took me up to You, You [alone] were the Watcher over them, and You are Witness over all things.
- 5:118. If You punish them, they are indeed Your slaves; if you forgive them, verily You are the Almighty, the Most Wise.
- 5:119. Allah will say: This is the day when the truthful will benefit from their truthfulness; theirs will be gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. And that will be the supreme triumph.
- 5:120. To Allah belongs the dominion of the heavens and the earth and all that is in them, and He has power over all things.

This is a rebuke to the Christians who said that Allah was the third of three (trinity). Allah mentioned this to 'Eesâ, who disavowed their view and said: ﴿Glory be to You!﴾; may You be exalted far above this reprehensible notion and above that which is not befitting to You. ﴿It is not proper for me to say that which I have no right [to say]﴾ that is, I should not, and it is not befitting for me, to say something that I am not qualified to say. No created being, neither the angels who are close to Allah nor the Prophets who were sent nor anyone else, has the right or is qualified to be regarded as divine. Rather they are all slaves under control, and poor creatures who are subjugated, dependent and helpless.

﴿If I had said it, You would surely have known it. You know all that I know, whereas I do not know what You know﴾ for You know best what I did

﴿Verily You alone are the Knower of the unseen﴾. This is an example of the Messiah's perfect etiquette in addressing his Lord. He will not say "I said no such thing"; rather he states that he never said anything contrary to his role as a Messenger, and that this is something impossible, and he declares his Lord to be completely above that and refers knowledge to the Knower of the unseen and the seen.

Then he states clearly what he told the Children of Israel:

﴿I said nothing to them except that which You commanded me [to say]﴾; I was merely a slave following Your instructions, and not challenging Your divinity.

﴿Worship Allah, my Lord and your Lord﴾ that is, I instructed them only to worship Allah alone and be sincerely devoted to Him alone, which implies a prohibition on taking me and my mother as two gods besides Allah. It is also a statement that I am a slave under control; just as He is your Lord, He is also my Lord.

﴿I watched over them whilst I was amongst them﴾ that is, witnessing those who followed this command and those who did not ﴿then when You took me up to You, You [alone] were the Watcher over them﴾ that is, You were aware of what was in their hearts and minds ﴿and You are Witness over all things﴾, for You know, hear and see all things; Your knowledge, hearing and vision encompass all that exists, and You will requite Your slaves on the basis of what you know of them, both good and bad.

﴿If You punish them, they are indeed Your slaves﴾ and You are more merciful towards them than they are to themselves, and You know best about their circumstances. If they were not rebellious, You would not punish them.

﴿if you forgive them, verily You are the Almighty, the Most Wise﴾ that is, Your forgiveness stems from Your complete might and power; this is not like one who forgives and overlooks because he is incapable and has no power, because it is by Your wisdom that You forgive the one who takes measures that make him qualified for forgiveness.

«Allah will say» explaining the situation of His slaves on the Day of Resurrection, and who among them will triumph and who will be doomed, who will be wretched and who will be blessed: «This is the day when the truthful will benefit from their truthfulness». The truthful are the ones who were righteous in word and deed, whose intentions were in accordance with the straight path and true guidance. On the Day of Resurrection they will reap the fruits of that truthfulness, when Allah causes them to be honourably seated in the presence of a Mighty Sovereign (*cf.* 54: 55). Hence Allah says «theirs will be gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. And that will be the supreme triumph». And the liars will have the opposite outcome: they will suffer the harmful consequences of their lies and fabrications, and they will reap the evil fruits of their actions.

«To Allah belongs the dominion of the heavens and the earth» because He is their Creator and He controls them by His will and decree. Hence He says: «and He has power over all things». Nothing is beyond Him; rather all things are subject to His will and command.

This is the end of the commentary on Soorat al-Mā'idah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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06.  
Soorat al-An'âm  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا  
بِرَبِّهِمْ يُعَذِّبُونَ﴾ ﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ  
ثُمَّ أَنْتُمْ تَمْتَرُونَ ﴿٢﴾ (سورة الأنعام: ١-٢)

- 6:1. Praise be to Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who disbelieve ascribe equals to their Lord.
- 6:2. He it is Who created you from clay, then He decreed a term for you [in this world], and another [in the hereafter] known only to Him. Yet still you doubt.
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Here Allah tells us that He is to be praised for His perfect attributes, for His greatness and majesty in general and for the attributes mentioned here in particular. He praises Himself for creating the heavens and the earth, which are indicative of His perfect might, and for His vast knowledge and mercy, His immense wisdom, for His

uniqueness in possessing the power of creation and control, and for creating darkness and light.

That includes all that is visible or tangible, such as night and day, sun and moon, as well as all that is metaphorical or intangible, such as the darkness of ignorance, doubt, polytheism, sin and heedlessness, and the light of knowledge, faith, certainty and obedience.

All of that offers definitive proof that He, may He be exalted, is the only One Who is deserving of worship and sincere devotion.

Yet despite that clear evidence and proof, ﴿those who disbelieve ascribe equals to their Lord﴾ that is, they associate others with Him and they worship and venerate them equally alongside Him, even though they do not believe them to be equal to Allah in any aspect of perfection; rather they are weak and helpless, lacking in all regards.

﴿He it is Who created you from clay﴾ that is, when He created your substance and created your father Adam (ﷺ)

﴿then He decreed a term for you [in this world]﴾ that is, He ordained the duration of your stay in this world, during which you would enjoy its delights and be tried and tested by means of what He sent to you of His Messengers:

﴿...so that He may test you [and see] which of you is best in conduct...﴾ (*al-Mulk* 67: 2)

– and He granted life long enough for anyone who was going to pay heed to do so.

﴿and another [in the hereafter] known only to Him﴾ that is, the hereafter, to which people move from this world, where He will requite them for their deeds, good and bad.

﴿Yet﴾ despite this explanation and definitive proof, ﴿still you doubt﴾ that is, you doubt the promise and threat of Allah, and the requital of deeds on the Day of Resurrection.

Allah mentions darkness [in (6: 1)] in the plural (in the original Arabic, *dhulumât*) because there are so many different types of

darkness. But He mentions light in the singular, because the path that leads to Allah is one, not many. It is the path that requires knowledge of the truth and acting upon it, as He says:

﴿Verily, this is My path, leading straight; follow it, and do not follow [other] paths, lest they cause you to deviate from His path...﴾ (al-An'âm 6: 153)



﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ وَفِي الْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ﴾

(سورة الأنعام: ٣)

- 6:3. He is Allah [the only One to be worshipped] in the heavens and on earth. He knows what you conceal and what you disclose, and He knows what you earn.

That is, He is the only one to be worshipped in the heavens and on earth. The inhabitants of the heavens and the earth – the angels who are close to Him, the Prophets, the Messengers, the *ṣiddeeqoon*, the martyrs and the righteous – are slaves to their Lord, subjugated to His greatness, and submitting to His might and majesty.

He knows what you conceal and what you disclose, and He knows what you earn, so beware of disobeying Him, strive hard to do righteous deeds that will bring you closer to Him and bring you nearer to His mercy, and beware of any deed that will take you far away from Him and from His mercy.



﴿وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ﴾ ﴿فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَتُهُمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ﴾ ﴿أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ

مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ تُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا  
الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٦﴾  
(سورة الأنعام: ٤-٦)

- 6:4. No sign ever comes to them from their Lord but they turn away from it.
- 6:5. Thus they denied the truth when it came to them, but soon they will learn the consequences of their ridicule.
- 6:6. Do they not see how many nations We destroyed before them? [They were] people whom We had made more powerful in the land than We have made you, to whom We sent down abundant rain from the sky, and made rivers flow at their feet. Yet for their sins We destroyed them, and raised up after them other nations.

Here Allah tells us how the polytheists turn away and how intense their rejection and opposition are, and that the signs did not benefit them at all, until the punishment befell them.

﴿No sign ever comes to them from their Lord﴾, pointing definitively to the proof and calling them to follow it and accept it  
﴿but they turn away from it﴾ and do not pay attention to it or listen to it, because they are distracted by something else and they turn their backs on it.

﴿Thus they denied the truth when it came to them﴾ – the truth deserves to be followed, and they should have given thanks to Allah for making it available for them and bringing it to them. But they responded with the opposite of what they should have done, thus they deserved the severe punishment.

﴿but soon they will learn the consequences of their ridicule﴾ that is, they will see that what they ridiculed is true, and Allah will highlight to the liars their lies and fabrications, and their ridicule of the

resurrection, paradise and hell. Hence, when the Day of Resurrection comes, it will be said to the liars:

﴿...This is the fire which you used to deny.﴾ (al-Toor 52: 14)

And Allah (ﷻ) says:

﴿They swear their most solemn oaths by Allah that Allah will not raise up those who die. Nay, it is a promise by which He is bound, but most people do not realize. [They will be raised up] so that He may make clear to them that concerning which they differ, and so that those who disbelieved may realize that they were lying.﴾ (an-Nahl 16: 38-39)

Then Allah instructs them to learn a lesson from the previous nations:

﴿Do they not see how many nations We destroyed before them?﴾ that is, how many successive disbelieving nations We destroyed, and We gave them respite before that, as ﴿[They were] people whom We had made more powerful in the land than﴾ these people, in terms of wealth, sons and a life of ease and luxury.

﴿to whom We sent down abundant rain from the sky, and made rivers flow at their feet﴾ which produced for them whatever Allah willed of crops and fruits, of which they enjoyed and ate whatever they wanted. But they did not give thanks to Allah for His blessings; rather they focused on their whims and desires and were distracted by all kinds of physical pleasure.

The Messengers came to them with clear signs, but they did not believe them; rather they rejected them and denied them. Therefore Allah destroyed them for their sins and raised up ﴿after them other nations﴾.

This is the regular way in which Allah dealt with the earlier and later generations, so learn a lesson from those whose story Allah has told you.





﴿وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالُوا الَّذِيْنَ كَفَرُوْا اِنْ هٰذَا اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٧﴾ وَقَالُوْا لَوْلَا اُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ اَنْزَلْنَا مَلَكًا لَّفُضِيَ الْاَمْرُ ذٰلِكَ لَا يُنْظَرُوْنَ ﴿٨﴾ وَلَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَلَلَبَسْنَا عَلَيْهِمْ مَا يَلِيْسُوْنَ ﴿٩﴾﴾ (سورة

الأنعام: ٧-٩)

- 6:7. If We had sent down to you [a message] written on paper, and they touched it with their own hands, the disbelievers would still say: This is obviously nothing but magic!
- 6:8. They say: Why has an angel not been sent down to him? If We did send down an angel, that would be the end of the matter and they would be given no respite.
- 6:9. And if We had appointed [as Messenger] an angel, We would have made him appear as a man, and thus We would only have confused them in the same way as they are now confusing themselves.

Here Allah tells His Messenger (ﷺ) how stubborn the disbelievers are, and that their rejection is not because of any shortcoming in the message that you brought, or because they are ignorant of the truth; rather it was based on wrongdoing and stubbornness which you have no power to deal with.

﴿If We had sent down to you [a message] written on paper, and they touched it with their own hands﴾ and became certain of it ﴿the disbelievers﴾ who disbelieved out of defiance and arrogance ﴿would still say: This is obviously nothing but magic!﴾

What greater proof can there be than this clear proof? Yet these abhorrent words are what they say concerning it, for they would reject something that they touched with their own hands, that no one with the slightest intelligence could reject.

﴿They say﴾ that is, they also say, out of stubbornness based on ignorance and lack of rational thinking: ﴿Why has an angel not been sent down to him?﴾, that is: why has not an angel been sent down with Muhammad (ﷺ), to support him and help him in what he is doing. They said this on the grounds that he was human, and that the message of Allah could not come except carried by the hands of the angels.

Allah says, highlighting His mercy and kindness to His slaves, when He sent to them a human Messenger from among their number, so that their faith would be based on knowledge and understanding, and belief in the unseen:

﴿If We did send down an angel﴾ with the message, then faith would not stem from knowledge of the truth, rather it would stem from seeing something visible that is of no use on its own.

That applies if they even believe in the first place. But it is most likely they would not believe, and if they do not believe then the matter is concluded; the punishment will be hastened and they will be granted no respite, because this is the way in which Allah deals with those who demand signs then do not believe.

Therefore sending human Messengers to them with clear signs, which Allah knows is in the best interests of people and is kinder to them, whilst granting respite to the disbelievers and deniers, is better and more beneficial for them.

Their demand for an angel to be sent down is bad for them, if only they knew. Moreover, if an angel were sent down to them, they would not be able to learn from him, for they would not be able to bear that.

﴿And if We had appointed [as Messenger] an angel, We would have made him appear as a man﴾, because wisdom does not dictate otherwise

﴿and thus We would only have confused them in the same way as they are now confusing themselves﴾ that is, the matter would still have been confusing for them, because they confused themselves by

basing the matter on this confusing principle, which further obfuscates the truth.

When the truth came to them in the proper manner, that was not conducive to their guidance, although others were guided thereby. That was their fault, as they had closed the gate of guidance to themselves and had opened the gates of misguidance.



﴿وَلَقَدْ أَسْتَهْزِئُ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ﴾ ﴿١٠﴾ قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ أَنْظِرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١١﴾ (سورة الأنعام: ١٠-١١)

- 6:10. Indeed Messengers before you were ridiculed, but then those who mocked them were overwhelmed by the very thing [punishment] they used to ridicule.
- 6:11. Say: Travel through the land and see what was the fate of the deniers.

Here Allah consoles His Messenger (ﷺ) and urges him to be patient, and He issues a warning and threat to His enemies:

﴿Indeed Messengers before you were ridiculed﴾ when they brought clear signs to their nations, but they disbelieved them and ridiculed them and what they brought. So Allah destroyed them for that disbelief and rejection, and He requited them with the punishment that they deserved.

﴿but then those who mocked them were overwhelmed by the very thing [punishment] they used to ridicule﴾. So beware – O disbelievers – lest you continue to reject the message and there befall you the same fate as befell them.

If you doubt that, then travel through the land and see what was the fate of the deniers, for you will never find anything but people who were destroyed and nations who were given exemplary punishments. Their dwellings became empty and their land became devoid of any joy. The Sovereign, the Avenger destroyed them and what was left of their structures became a lesson for those who have insight. The kind of travel enjoined here is travel in both a spiritual and physical sense, which will lead to drawing lessons; as for merely looking without learning any lesson, that is of no benefit.



﴿قُلْ لِمَنْ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قُلْ لِلَّهِ كُنَّ عَلَى نَفْسِهِ الرَّحْمَةُ لِيَجْمَعَ كُنتُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ﴾

(سورة الأنعام: ١٢)

- 6:12. Say: To whom belongs all that is in the heavens and on earth?  
 Say: To Allah; He has taken it upon Himself to be merciful. He will certainly gather you together on the Day of Resurrection, concerning which there is no doubt. It is those who have lost their own souls who will not believe.

Here Allah says to His Prophet (ﷺ):

﴿Say﴾ to those who ascribe partners to Allah, affirming the concept of Allah's oneness and making it binding upon them to believe in it: ﴿To whom belongs all that is in the heavens and on earth?﴾ that is, who is the Creator and Sovereign of all of that, who is control of it all? ﴿Say﴾ to them: ﴿To Allah﴾. They will affirm that and not deny it, so should they not acknowledge that Allah alone is the sovereign and controller, and should they not devote their worship to Him alone and affirm His oneness?

«He has taken it upon Himself to be merciful» that is, both the upper and lower realms are subject to His dominion and control, and He has extended His mercy and kindness over all of them; He has encompassed them in His mercy and blessings, and He has taken it upon Himself and has decreed for Himself that His mercy should take precedence over His wrath, and that giving is dearer to Him than withholding. Allah has opened the gates of mercy to all of His slaves, unless they close the gates to themselves by sinning; He has called them to His mercy unless they are prevented from seeking it by their sins and faults.

«He will certainly gather you together on the Day of Resurrection, concerning which there is no doubt». This is an oath from Him, and He is the most truthful. He has established clear proof and evidence to that effect, which has reached the point of extreme certainty.

Yet the wrongdoers insisted on rejecting that and denying the power of Allah to resurrect His creation; they persisted in disobedience towards Him and had the audacity to disbelieve in Him. Thus they lose out in this world and in the hereafter, and hence He says: «It is those who have lost their own souls who will not believe».



﴿وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (١٣) قُلْ أَغَيْرَ اللَّهِ اتَّخِذُوا وَلِيًّا فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُهُ وَلَا يَطْعَمُهُ قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ (١٤) قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ (١٥) مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمْنَاهُ ۚ وَذَلِكَ الْفَوْزُ الْمُبِينُ (١٦) وَإِنْ يَسْأَلْكَ اللَّهُ بَصْرًا فَلَا تَكْشِفْ لَهُ ۖ إِنْ هُوَ إِلَّا هُوَ ۚ وَإِنْ يَمَسُّكَ إِخْتِيارٌ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (١٧) وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ (١٨) قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً قُلْ اللَّهُ شَهِيدُ بَيْنِي وَبَيْنَكُمْ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرَكُمْ بِهِ ۖ وَمَنْ يَلْبَغْ أَهْلَكُمْ لَتَشْهَدُونَ أَنْ

مَعَ اللَّهِ إِلَهَةً أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَإِنِّي بَرِيءٌ مِّمَّا تُشْرِكُونَ ﴿١٩﴾ الَّذِينَ  
 آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمُ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ  
 ﴿٢٠﴾ (سورة الأنعام: ١٣-٢٠)

- 6:13. To Him belongs all that takes rest in the night or in the day, and He is the All-Hearing, All-Knowing.
- 6:14. Say: Should I take for my protector anyone other than Allah, the Originator of the heavens and the earth, Who feeds but is not fed? Say: I am commanded to be the first of those who submit to Allah [as Muslims]; and do not be one of those who ascribe partners to Allah.
- 6:15. Say: I fear, if I were to disobey my Lord, the punishment of a momentous day.
- 6:16. Whoever is spared [the punishment] on that day, is the one on whom Allah has bestowed mercy, and that is the clearest triumph.
- 6:17. If Allah afflicts you with harm, none can remove it but He; if He blesses you with good, then He has power over all things.
- 6:18. He is Dominant over His slaves, and He is Most Wise, All-Aware.
- 6:19. Say: Whose testimony carries the most weight? Say: It is Allah's; He is witness between me and you. This Qur'an has been revealed to me so that I may warn thereby you and whomever it reaches. Do you really bear witness that there are other gods besides Allah? Say: I bear no such witness! Say: Verily He is only One God, and I disavow all [the partners] that you ascribe to Him.
- 6:20. Those to whom We gave the scripture know it as they know their own sons. It is those who have lost their own souls who will not believe.

This *soorah* discusses and affirms the oneness of Allah (*tawḥeed*) on the basis of rational and textual evidence. Almost the entire *soorah* speaks of *tawḥeed* and debates with those who ascribe partners to Allah and disbelieve in His Messenger (ﷺ).

In these verses, Allah states that by means of which His guidance becomes clear and the arguments of those who ascribe partners to Him are defeated.

He tells us that ﴿To Him﴾, may He be exalted, ﴿belongs all that takes rest in the night or in the day﴾. That refers to all created things, humans, *jinn*, angels, animals and inanimate objects.

All of them are created by Allah and under His control; they are enslaved to and subjugated by their Almighty Lord, the Subduer, the Dominant.

So is it right, on the basis of rational thought or any text, that any of these slaves should worship something that cannot bring him any benefit or ward off any harm, and refrain from devoting his worship to the Creator, the Controller, the Sovereign, Who alone possesses the power to benefit or harm?

Or is it the case that sound rational thinking and sound human nature call one to devote worship and love sincerely to Allah alone, the Lord of the worlds, and focus their fear and hope solely on Him?

﴿the All-Hearing﴾ Who hears all voices, in different languages, expressing all kinds of needs

﴿All-Knowing﴾ Who knows what was and what will be, and what will not happen, and if it were to happen, how it would happen; He is aware of all things, visible and invisible.

﴿Say﴾ to those who ascribe partners to Allah: ﴿Should I take for my protector anyone other than Allah﴾, among these helpless created beings, to help and support me? I will not take anyone other than Him to help and support me, because He is the Originator of the heavens and the earth; He is the One Who created them and controls them.

﴿Who feeds but is not fed﴾ that is, He is the One Who provides for all of creation, but He has no need of them. So how can it be appropriate for me to take as my protector someone other than the Creator, the Provider, Who is free of all wants and is most praiseworthy?

﴿Say: I am commanded to be the first of those who submit to Allah [as Muslims]﴾, affirming His oneness, submitting and obeying Him. I should be the first to do so, by complying with the commands of my Lord.

﴿and do not be one of those who ascribe partners to Allah﴾ that is, I am also forbidden to be one of those who ascribe partners to Allah, either by sharing their beliefs or keeping company with them or meeting up with them. This is the most important of my obligations and duties.

﴿Say: I fear, if I were to disobey my Lord, the punishment of a momentous day﴾ for the sin of ascribing partners to Allah deserves eternity in hell and the wrath of the Almighty, and that day is the day of which one should fear the punishment, because the one who is saved from punishment on that day is the one who is truly fortunate and who has indeed triumphed, just as the one who is not saved from it is the one who is indeed doomed and wretched.

Another proof of His oneness is the fact that He is the only One Who can remove hardship and bring good and ease. Hence He says: ﴿If Allah afflicts you with harm﴾ such as poverty, sickness, hardship, grief, worries and the like

﴿none can remove it but He; if He blesses you with good, then He has power over all things﴾. For He alone is the One Who brings benefit or causes harm, so He alone is deserving of worship and servitude.

﴿He is Dominant over His slaves﴾, so none of them does anything or moves or stays still except by His will. Neither kings nor anyone else can go beyond His control and authority; rather they are controlled and subjugated. As He is the One Who is Dominant and others are dominated, He is the only One Who is deserving of worship.



﴿and He is Most Wise﴾ in what He enjoins and prohibits, in His reward and punishment, in what He creates and decrees

﴿All-Aware﴾ – He knows well what is hidden in people's hearts and minds, and all subtle matters. All of this is indicative of His oneness.

﴿Say﴾ to them – after We have highlighted the path of guidance to them: ﴿Whose testimony carries the most weight﴾ concerning this great principle?

﴿Say: It is Allah's﴾ that is, Allah's testimony carries most weight, for He ﴿is witness between me and you﴾. There is no testimony greater than His, and He testifies for me by means of His approval and His actions; He supports me in what I say to you. This is like the verse in which Allah (ﷻ) says:

﴿If he [Muhammad] had falsely attributed something to Us, We would surely have seized him by the right hand, then We would surely have severed his aorta.﴾ (*al-Hâqqah* 69: 44-46)

Allah is Most Wise, All-Powerful, so it is not befitting His wisdom and might to let one who is lying about Him and claiming that Allah sent him when He did not, or that Allah commanded him to call people when He did not, and that Allah permitted him to fight those who oppose him, get carried away (and not seize or punish him). Yet He confirms that he is speaking the truth by allowing him to carry on and by supporting him in what he says by means of dazzling miracles and clear signs, and He helps him and causes the efforts of those who oppose him to end in failure. What testimony could be greater than this testimony?

﴿This Qur'an has been revealed to me so that I may warn thereby you and whomever it reaches﴾ that is, Allah has revealed the noble Qur'an to me for your benefit and in your best interests, so that I can warn you thereby of the painful punishment. This mention of the punishment serves to both encourage and alarm, and explains the actions and words, both visible and hidden, which – if a person does them – he is regarded as having paid heed to the warning.

This Qur'an contains a warning to those who were addressed initially and all those whom it will reach until the Day of Resurrection. It mentions everything that Allah wants from His slaves.

Having explained His testimony, which is the greatest testimony to His oneness, Allah then says: Say to these people who oppose the word of Allah and reject His Messengers: ﴿Do you really bear witness that there are other gods besides Allah? Say: I bear no such witness!﴾ that is, if they testify to that effect, do not testify with them.

This highlights the contrast between the testimony of the most truthful of those who speak the truth, namely the Lord of the worlds and of the best of His creation (the Prophet ﷺ), which is supported by definitive proof and strong arguments that Allah is One with no partner or associate, and the testimony of the polytheists who lost their reasoning, whose religion is mixed up, whose morals and manners are corrupted and who made a laughing stock of themselves before the people of sound reasoning.

Indeed, by their testimony they have gone against their sound human nature and they express contradictory views in their attempt to prove that there are other gods besides Allah, even though their arguments are very flimsy and cannot prove anything.

Choose for yourself which of the two testimonies you want, if you understand; we choose for ourselves that which Allah chose for His Prophet (ﷺ), whose example He instructed us to follow, as He said: ﴿Say: Verily He is only One God﴾ that is, unique, and no one deserves servitude and worship except Him, as He is the only Creator and controller.

﴿and I disavow all [the partners] that you ascribe to Him﴾, such as the idols and rivals, and everything that you ascribe as a partner to Allah. This is the reality of tawḥīd, affirming the divinity of Allah and rejecting such claims for all others.

Having explained His testimony and that of His Messenger (ﷺ) for His oneness, and the testimony of the polytheists whose argument cannot prove the opposite, Allah then tells us that the People of the Book, namely the Jews and Christians, «know it» that is, they acknowledge the truth of tawḥeed «as they know their own sons» that is, they have no reason to doubt, just as they would have no reason to doubt their own children, especially the sons who usually stay by their fathers' side.

Or it may be that the pronoun refers to the Messenger Muhammad (ﷺ), and the People of the Book have no doubt as to the truth of his message, and they are not confused about it, because they have prophecies which foretold his coming and gave a description which fits him and no one else. The two interpretations are interconnected.

«It is those who have lost their own souls» that is, they have missed out on the purpose for which they were created, namely faith and affirmation of the oneness of Allah, and they have deprived themselves of the bounty of the Most Glorious Sovereign «who will not believe» as they have no faith, so do not ask about the loss and evil consequences that befall them.



﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ﴾ (سورة

الأنعام: ٢١)

6:21. Who does greater evil than he who fabricates lies against Allah, or denies His revelations? Verily the wrongdoers will never prosper.

That is, no one does greater evil or is more stubborn than one who possesses either of these two attributes, so how about if they are combined, both fabricating lies against Allah and denying His

revelations which were brought by the Messengers? Indeed such a person is the worst of wrongdoers, and wrongdoers never prosper.

This includes everyone who fabricates lies against Allah by claiming that He has a partner or helper, or claims that someone else should be worshipped instead of Him, or ascribes to Him a wife or son. It also includes all those who reject the truth which was brought by the Messengers or those who acted in their stead.



﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا إِنَّا سُرَّكَاوُكُمْ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴿٢٢﴾ ثُمَّ لَمْ تَكُنْ فَتَنْتَهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ ﴿٢٣﴾ أَنْظِرْ كَيْفَ كَذَبُوا عَلَى أَنْفُسِهِمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢٤﴾﴾ (سورة الأنعام: ٢٢-٢٤)

- 6:22. On the day when We gather them all together, We will say to those who ascribed partners [to Us]: Where are the partners whom you claimed [to be equal to Allah]?
- 6:23. Then they will have no excuse but to say: By Allah, our Lord, we never ascribed any partners [to Allah].
- 6:24. See how they will lie against themselves. And the [false gods] of their own invention will be lost from them.

Here Allah tells us of the fate of the polytheists on the Day of Resurrection; they will be questioned and rebuked, and it will be said to them: «Where are the partners whom you claimed [to be equal to Allah]?» Allah has no partner; rather they said that by way of a claim and a fabrication.

«Then they will have no excuse but to say: By Allah, our Lord, we never ascribed any partners [to Allah]» When they are tested with that question, they will have no response but to deny that they ascribed partners to Allah and swear that they were not polytheists.

«See» – this is indicative of astonishment at them and their situation

«how they will lie against themselves» that is, they told a lie that will result in loss and great harm to themselves

«And the [false gods] of their own invention will be lost from them» – this refers to the partners that they claimed existed besides Allah, exalted be Allah far above that.



وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ يَرَوْا  
كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا حَتَّى إِذَا جَاءُوكَ يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا أَسَاطِيرُ  
الْأَوَّلِينَ ﴿٢٥﴾ (سورة الأنعام: ٢٥)

- 6:25. Among them are some who listen to you, but We have placed covers on their hearts so that they will not understand it, and deafness in their ears. Even if they saw every sign, they would not believe in them. When they come to you to argue with you, those who disbelieve say: These are nothing but tales of the ancients.

That is, some of the polytheists are people who sometimes, for some reason, find themselves listening to what you say, but it is listening that is devoid of any quest for the truth. Hence they do not benefit from that listening, because they are not seeking to follow what is right.

«but We have placed covers on their hearts» that is, so that they will not understand the word of Allah; He has protected His word from such people

«and deafness in their ears» that is, We have placed deafness in their ears, so that they do not listen to that which would benefit them.

«Even if they saw every sign they would not believe in them» – this is the utmost wrongdoing and stubbornness, when there are clear signs that point to the truth, but they do not accept them or believe them; rather they argue on the basis of falsehood, seeking to refute the truth.

Hence Allah says: «When they come to you to argue with you, those who disbelieve say: These are nothing but tales of the ancients» that is, taken from the books of the earlier peoples which were not from Allah or from His Messengers. That is due to their disbelief, otherwise how could this Book, which contains stories of the earlier and later peoples, and truths brought by the Prophets and Messengers, and words of truth, fairness and justice, that is perfect in all aspects, be tales of the ancients?



﴿وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْتَوُونَ عَنْهُ وَإِنْ يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ﴾ (سورة

الأنعام: ٢٦)

- 6:26. They prevent others from [following] him [the Prophet (ﷺ)] and they keep away from him themselves, but they only destroy their own souls, although they do not realise it.

This refers to those who ascribe partners to Allah and disbelieve in His Messenger (ﷺ). They both go astray and lead others astray; they forbid people to follow the truth, and they warn against it whilst keeping away from it themselves. They will never harm Allah or His believing slaves in the slightest by their action.

«but they only destroy their own souls, although they do not realise it».



﴿وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَى النَّارِ فَقَالُوا يَلَيْتُنَا نُرَدُّ وَلَا نَكْذِبُ بِآيَاتِ رَبِّنَا وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٢٧﴾ بَلْ بَدَأَهُمْ مَا كَانُوا يُخْفُونَ مِنْ قَبْلُ وَلَوْ رُدُّوا لَعَادُوا لِمَا هُمْ عَنْهُمْ وَيَكْذِبُونَ ﴿٢٨﴾ وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٢٩﴾﴾ (سورة الأنعام: ٢٧-٢٩)

- 6:27. If you could but see them when they will be made to stand before the fire. They will say: Would that we could be sent back [to this world]! Then we would not reject the revelations of our Lord, and we would be among the believers.
- 6:28. But that which they concealed before will manifest itself to them. And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.
- 6:29. And they say: There is nothing beyond our life in this world, and we will not be resurrected.

Here Allah tells us of the situation of the polytheists on the Day of Resurrection, when they are brought to hell:

﴿If you could but see them when they will be made to stand before the fire﴾ to be rebuked and reprimanded; you would see something terrifying and alarming, and you would see how they will acknowledge their disbelief and wrongdoing, and will wish to go back to this world.

﴿They will say: Would that we could be sent back [to this world]! Then we would not reject the revelations of our Lord, and we would be among the believers. But that which they concealed before will manifest itself to them﴾ for they knew, deep down in their hearts, that they were lying, and they often felt that in their hearts, but their ulterior motives prevented them from acknowledging that and turned their hearts away from good. They will also be lying when they express these wishes, for their aim will be only to ward off the punishment from themselves.

«And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars».

«And they say», denying the Resurrection  
 «There is nothing beyond our life in this world» that is, there is nothing real and the only purpose of our existence is the life of this world  
 «and we will not be resurrected.».



﴿وَلَوْ تَرَىٰ إِذْ وَقَعُوا عَلَىٰ رَبِّهِمْ قَالَ الْيَسَّ هَٰذَا الْبَٰلِغَةُ ٱلْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ﴾ (سورة الأنعام: ٣٠)

6:30. If you could but see them when they will be made to stand before their Lord. He will say: Is this not the truth? They will say: Yes indeed, by our Lord. He will say: Then taste the punishment for having disbelieved.

«If you could but see them» namely the disbelievers  
 «when they will be made to stand before their Lord», you would see a grave and terrifying scene.

«He will say» to them, by way of rebuke and reprimand:  
 «Is this» that is, what you see of punishment  
 «not the truth? They will say: Yes indeed, by our Lord» – they will affirm and acknowledge at the time when doing so will be of no benefit to them.  
 «He will say: Then taste the punishment for having disbelieved».



﴿قَدْ خَسِرَ ٱلَّذِينَ كَذَّبُوا۟ بِلِقَآءِ ٱللَّهِ حَتَّىٰ إِذَا جَآءَتْهُمْ ٱلسَّاعَةُ بَعْتَهُۥ قَالُوا۟ يَحْسَرُنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ ۚ أَلَا سَآءَ مَا يَنزِلُونَ﴾ (سورة الأنعام: ٣١)



- 6:31. Lost indeed are those who deny the meeting with their Lord until, when the Hour comes upon them suddenly, they will say: Alas for us, that we neglected it! They will bear their burdens on their backs; miserable indeed will be their burden.

That is, those who disbelieve in the meeting with Allah are lost and doomed, and deprived of all good, because this denial caused them to fall into that which is prohibited and to commit sins which incurred doom

﴿until, when the Hour comes upon them suddenly﴾, when they are in the worst condition, they will express the utmost regret

﴿they will say: Alas for us, that we neglected it!﴾ But this feeling of sorrow will come when the time for regret has gone.

﴿They will bear their burdens on their backs; miserable indeed will be their burden﴾, for their burden will be heavy and will weigh them down, and they will not be able to rid themselves of it. Hence they will abide forever in hell and they will deserve the eternal wrath of the Almighty.



﴿وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلِلْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ أَفَلَا تَعْقِلُونَ﴾

(سورة الأنعام: ٣٢) ﴿٣٢﴾

- 6:32. The life of this world is nothing but play and a distraction; but indeed the life of the hereafter is better for those who fear Allah. Will you not then understand?

This is the reality of this world and of the hereafter. The reality of this world is that it is mere play and distraction; it is play in a physical sense, and its distraction affects hearts and minds, which are deeply attached to it and focus all their attention on it, like children at play.

As for the hereafter, it is ﴿better for those who fear Allah﴾, in and of itself and in its attributes and eternal nature. In it there is what hearts long for and what delights the eye of bliss, pleasure, happiness and joy. But that is not for everyone; rather it is only for those who fear Allah, comply with His commands and avoid that which He prohibits.

﴿Will you not then understand?﴾ That is, do you not have minds with which to understand which of the two realms is most deserving of being given precedence?



﴿قَدْ نَعْلَمُ إِنَّهُ لَيَحْزَنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ يَجْحَدُونَ﴾ (٣٣) وَلَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَى مَا كَذَّبُوا وَأَوْدُوا حَتَّى أَنَّهُمْ نَصَرْنَا وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ وَلَقَدْ جَاءَكَ مِنْ نَبِيِّ الْمُرْسَلِينَ ﴿٣٤﴾ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنْ اسْتَطَقْتَ أَنْ تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾﴾ (سورة

الأنعام: ٣٣-٣٥)

- 6:33. We know well that what they say grieves you [O Muhammad]. It is not you they disbelieve; rather it is the revelations of Allah that the wrongdoers deny.
- 6:34. The Messengers before you were also rejected, but they bore with patience that rejection and mistreatment until Our help came to them. No one can change the words [promises] of Allah. And you have already received some accounts of those Messengers.
- 6:35. If you find their turning away hard to bear, then seek a tunnel into the earth or a ladder into the heavens, if you can, and bring them a sign. If Allah had so willed, He could have brought them all to guidance; so do not be among those who are ignorant.

That is, We know that what those who disbelieve in you say grieves you and upsets you, but We only instruct you to be patient so that you may attain high status and great reward. So do not think that what they say stems from suspicion or doubt concerning you.

«It is not you they disbelieve» because they know that you tell the truth and they know all about you and your comings and goings. They even used to call him – before his mission began – *al-Ameen* (the trustworthy one)

«rather it is the revelations of Allah that the wrongdoers deny» that is, their rejection is of the revelations of Allah which Allah has sent at your hands.

«The Messengers before you were also rejected, but they bore with patience that rejection and mistreatment until Our help came to them» – so be patient as they were patient, and you will attain victory as they did.

«And you have already received some accounts of those Messengers» by means of which you may find reassurance and peace of mind.

«If you find their turning away hard to bear» that is, if it is difficult for you because of your keenness for them to be guided and your eagerness for them to believe, then do your utmost to bring that about, but you will not be able to guide those whom Allah does not will should be guided.

«then seek a tunnel into the earth or a ladder into the heavens, if you can, and bring them a sign» that is, if you can, then do that, but it will not benefit them at all. This put a stop to his hope that people like these stubborn ones would be guided.

«If Allah had so willed, He could have brought them all to guidance» but His wisdom dictated that they should remain misguided «so do not be among those who are ignorant» who do not acknowledge facts or appreciate them properly.



﴿ إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ ﴾ (٣٦) وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٧﴾ (سورة الأنعام: ٣٦-٣٧)

- 6:36. Only those who hear will respond; as for the dead, Allah will resurrect them, then to Him they will return.
- 6:37. They say: Why has no sign been sent down to him from his Lord? Say: Allah does indeed have the power to send down a sign, – but most of them do not understand [the consequences].

Here Allah (ﷻ) says to His Prophet (ﷺ): «Only those who hear» with their hearts that which will benefit them, namely the people of understanding who are willing to listen «will respond» to your call, accept your message and comply with your commands and prohibitions.

What is meant by hearing in this case is listening with the heart and responding; as for merely hearing with the ears, this is something that is common to both righteous and immoral. Proof is established against all those who are accountable when they hear the revelations of Allah, after which there is no excuse left for not accepting the message.

«as for the dead, Allah will resurrect them, then to Him they will return». It may be that what is meant here is a contrast to what is mentioned earlier, in other words: only those who are spiritually alive will respond to you; as for those whose hearts are spiritually dead, who do not realise what is in their best interests or understand what could save them, they will not respond to you or comply with your message. Their time of reckoning is the Day of Resurrection, when Allah will resurrect them, then to Him they will return.

Or it may be that what is meant by this verse is the apparent meaning, and that Allah (ﷻ) knows when the Day of Resurrection will begin and that He will resurrect the dead on the Day of Resurrection, then He will inform them of what they used to do.

This carries an implicit encouragement to respond to Allah and His Messenger (ﷺ), and an implicit warning against not doing so.

﴿They﴾ that is, those who reject the message out of stubbornness ﴿say: Why has no sign been sent down to him from his Lord?﴾ this refers to signs that they suggest and demand on the basis of their corrupt ideas and thoughts.

This is like when they said:

﴿... We will never believe in you until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst; or you cause the sky to fall upon us in pieces, as you claimed [that Allah could do that if He willed];<sup>8</sup> or you bring Allah and the angels before us, face to face.﴾ (*al-Isrâ' 17: 90-92*)

﴿Say﴾ in response to them: ﴿Allah does indeed have the power to send down a sign﴾, and it is not beyond His power to do so; how could it be otherwise when all things are subjugated to His glory and might?

But most people do not know, hence because of their ignorance and lack of knowledge they demand what is bad for them, by asking for signs which, if they came, they would not believe in them, and then the punishment would be hastened for them, as this is the way of Allah which does not change. Nevertheless, if what they meant is signs to highlight the truth and show them the way, then Muhammad (ﷺ) has brought all definitive signs and proof which indicate that

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<sup>8</sup> This is a reference to a punishment coming upon them from above, as mentioned in v. 68 ﴿...or that He will not send against you a violent squall of pebbles...﴾. (*ar-Râzi*)

his message is the truth, to such an extent that with regard to every issue of religion, the individual will be able to find, on the basis of what he brought, ample rational and textual evidence, so that there will be no room left for even the slightest doubt.

Blessed be the One Who sent His Messenger (ﷺ) with guidance and the true religion, and supported him with clear signs, so that those who choose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who choose to live (by choosing faith) might do so after seeing clear evidence. Verily Allah is All-Hearing, All-Knowing (cf. 8: 42).



﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَالُكُمْ مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ﴾ (سورة الأنعام: ٣٨)

6:38. There is no creature that moves on the earth, and no bird that flies on its two wings, but they are communities like you. We have neglected nothing in the Book [of Our decrees], then to their Lord they will be gathered.

That is, all animals on land and in the air, tame or wild, including birds, are communities like you. We have created them as We have created you, We grant them provision as We grant you, and Our will is done concerning them as it is done concerning you.

«We have neglected nothing in the Book [of Our decrees]» that is, We have not been careless or heedless in omitting anything from *al-Lawḥ al-Maḥfooḍh*. Rather all things, great and small, are written in *al-Lawḥ al-Maḥfooḍh* as they are decreed, and all things will come to pass in accordance with what the Pen wrote.

This verse indicates that written in the first Book (*al-Lawḥ al-Maḥfooḍh*) are all things that will happen. This is the first category

of the divine will and decree, of which there are four categories: the all-encompassing knowledge of Allah; His Book that contains all that exists; His will and decree that is applicable to all things; and His creation of all created things, even people's deeds.

It may be that what is meant by «the Book» here is this Qur'an, in which case the meaning of this verse will be similar to the meaning of the verse in which Allah says:

«...And We have sent down to you the Book, explaining all things...»  
(an-Nahl 16: 89)

«then to their Lord they will be gathered» that is, all nations will be gathered and assembled before Allah in the place of standing on the Day of Resurrection, in that huge and terrifying gathering. Then He will requite them on the basis of His justice and kindness, and His judgement will be passed concerning them, which will be praised by the first and the last, the inhabitants of heaven and the inhabitants of the earth.



﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمُّوْا وَبُكْمٌ فِي الظُّلُمٰتِ مَن يَشَا۟لُ اللّٰهَ يُضِلِّهٖ وَمَن يَشَا۟لْهُ  
عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٣٩﴾﴾ (سورة الأنعام: ٣٩)

- 6:39. Those who reject Our revelations are deaf and dumb, [dwelling] in the depths of darkness. Whomever Allah wills, He leaves astray and whomever He wills, He sets on a straight path.

This is a description of those who disbelieve in the signs of Allah and reject His Messengers. They close to themselves the door of guidance, and open the door of doom. They are «deaf» to the truth and «dumb», unable to speak the truth, so they speak nothing but falsehood.

﴿[dwelling] in the depths of darkness﴾ that is, they are immersed in the darkness of ignorance, disbelief, wrongdoing, stubbornness and sin. That is because Allah has left them astray, for ﴿Whomever Allah wills, He leaves astray and whomever He wills, He sets on a straight path﴾, because He is the only One Who decrees guidance and misguidance, according to what is dictated by His grace and wisdom.



﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَتْكُمُ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾ بَلْ إِلَٰهَةُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ ﴿٤١﴾﴾ (سورة الأنعام: ٤٠-٤١)

- 6:40. Say: What do you think, if the punishment of Allah or the Hour came upon you, would you then call upon anyone other than Allah? [Answer that,] if you are truthful!
- 6:41. No, it is on Him [alone] you would call; then, if He so willed, He would remove that which caused you to call upon Him, and you would forget [the partners] that you ascribe to Him.

Here Allah (ﷻ) says to His Messenger (ﷺ): ﴿Say﴾ to those who ascribe partners to Allah and regard others as equal to Him:

﴿What do you think, if the punishment of Allah or the Hour came upon you, would you then call upon anyone other than Allah? [Answer that,] if you are truthful!﴾ That is, if this hardship and distress occurs, which one would have to try to relieve oneself of, would you call upon your gods and idols, or would you call upon your Lord, the True Sovereign?

﴿No, it is on Him [alone] you would call; then, if He so willed, He would remove that which caused you to call upon Him, and you would forget [the partners] that you ascribe to Him﴾. If this is how



you are with your false gods, and you forget them when you are faced with hardships, because you know that they cannot benefit you or harm you, and they have no power to give life, cause death or bring about resurrection, and you call sincerely upon Allah because you know that He is the only One Who can bring benefit or cause harm, and He is the only One Who can answer the call of the one who is in distress, then how come at times of ease you ascribe partners to Him? Is this based on any rational or textual evidence, or do you have any proof for that? Rather you fabricate lies against Allah.



﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَآخَذْتَهُم بِالْبَاسِ وَالضَّرَّةِ لَعَلَّهُمْ يَضُرَّعُونَ ﴿٤٢﴾ فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِم أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْتَهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾ فَقَطَّعَ دَائِرَ الْقَوْمِ الَّذِينَ ظَلَمُوا ﴿٤٥﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٦﴾﴾ (سورة الأنعام: ٤٢-٤٥)

- 6:42. We sent [Messengers] to nations before you, and We afflicted them with adversity and distress, so that they might humble themselves.
- 6:43. If only they had humbled themselves when Our punishment came upon them! But their hearts were hardened and the Shayṭān made fair-seeming to them what they were doing.
- 6:44. So, when they forgot that of which they had been reminded, We opened unto them the gates of all [good] things until, when they were rejoicing in what they had been given, We seized them suddenly and they were plunged into utter despair.
- 6:45. Thus the transgressors were destroyed to the last man. Praise be to Allah, the Lord of the worlds.

﴿We sent [Messengers] to nations before you﴾ among the previous generations, and they rejected Our Messengers and denied Our signs ﴿and We afflicted them with adversity and distress﴾ that is, with poverty, sickness, calamities and disasters, out of mercy towards them, ﴿so that they might humble themselves﴾ before Us, and turn to Us at times of hardship.

﴿If only they had humbled themselves when Our punishment came upon them! But their hearts were hardened﴾ that is, they became like rock and could not be softened and opened to the truth ﴿and the Shayṭân made fair-seeming to them what they were doing﴾ so they thought that what they were following was the true religion, and they indulged in their falsehood for a while, and the Shayṭân toyed with them and made fools of them.

﴿So, when they forgot that of which they had been reminded, We opened unto them the gates of all [good] things﴾ of the pleasures and distractions of this world ﴿until, when they were rejoicing in what they had been given, We seized them suddenly and they were plunged into utter despair﴾ that is, they despaired of all good. This is the worst of all possible punishments, for to be seized unawares at a time when one is heedless and feeling safe and secure makes the punishment more severe and the calamity greater.

﴿Thus the transgressors were destroyed to the last man﴾ that is, they saw the punishment and all ties between them were severed (*cf.* 2: 166)

﴿Praise be to Allah, the Lord of the worlds﴾ for what He has willed and decreed of destruction for the disbelievers, for this highlights His signs, honours His close friends, humiliates His enemies and confirms the truthfulness of what the Messengers brought.



﴿قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَخَنَّمَ عَلَى قُلُوبِكُمْ مِّنْ إِلَهِ غَيْرِ اللَّهِ يَأْتِيَكُمْ بِهِ أَنْظَرُ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ هُمْ يَصْدِفُونَ ﴿٤٦﴾ قُلْ أَرَأَيْتُمْ إِنْ أَنزَلْنَاهُ عَذَابٌ لَّهِ يَغْتَاةٌ أَوْ جَهْرَةٌ هَلْ يَهْلِكُ إِلَّا الْقَوْمُ الظَّالِمُونَ ﴿٤٧﴾﴾ (سورة الأنعام)

(٤٦-٤٧)

- 6:46. Say: What do you think, if Allah took away your hearing and your sight, and sealed up your hearts, what god other than Allah could restore them to you? See how elaborately We make the revelations clear, yet still they turn away.
- 6:47. Say: What do you think, if the punishment of Allah came upon you, suddenly or predictably, would any be destroyed except the transgressors?

Here Allah (ﷻ) tells us that just as He is the only One Who creates things and controls them, He is also unique in His oneness and divinity.

﴿Say: What do you think, if Allah took away your hearing and your sight, and sealed up your hearts﴾ and you remained unable to hear, see or think

﴿what god other than Allah could restore them to you?﴾ If there is none but Allah Who could do that, then why do you worship alongside Him those who have no power to do anything unless Allah wills it?

This is part of the evidence for the oneness of Allah and proof that the ascription of partners to Him is false. Hence He says: ﴿See how elaborately We make the revelations clear﴾ that is, We explain it in various ways, giving all kinds of examples, to explain the truth and highlight the way of the wrongdoers (so that it can be avoided). ﴿yet still they turn away﴾ that is, despite this perfect explanation, they turn away from the revelations of Allah and ignore them.

﴿Say: What do you think﴾ that is, tell me

﴿if the punishment of Allah came upon you, suddenly or predictably﴾ that is, suddenly or preceded by precursors whereby you would know of its approach

﴿would any be destroyed except the transgressors?﴾ who were the cause of the punishment coming upon them, because of their wrongdoing and stubbornness. So beware of persisting in wrongdoing, for it leads to eternal doom and misery.



﴿وَمَا أَرْسَلْنَا الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ ۖ فَمَنْ ءَامَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يُمْسِكُهُمُ الْعَذَابُ بِمَا كَانُوا يَفْسُقُونَ ﴿٤٩﴾﴾

(سورة الأنعام: ٤٨-٤٩)

6:48. We sent the Messengers only as bearers of good news and as warners. So those who believe and mend their ways will have no fear, nor will they grieve.

6:49. But as for those who reject Our revelations, punishment will strike them for their evil deeds.

Here Allah (ﷻ) mentions the essence of the message brought by the Messengers, which is glad tidings and warning. That requires an explanation of who the bringer of glad tidings is, what the glad tidings are about, and the deeds which, if a person does them, he will attain those glad tidings, and an explanation of who the warner is, what the warning is about and the deeds which, if a person does them, the warning will become applicable to him. People are divided – according to their response to the call or their lack thereof – into two groups:

﴿So those who believe and mend their ways﴾ that is, they believe in Allah, His angels, His Books, His Messengers and the Last Day, and they make sure that their faith, deeds and intentions are also sound

﴿will have no fear﴾ in the future  
 ﴿nor will they grieve﴾ over the past.

﴿But as for those who reject Our revelations, punishment will strike them﴾ that is, punishment will overtake them ﴿for their evil deeds﴾.



﴿قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبِ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ إِن  
 أَتَيْتُ إِلَّا مَا يُوْحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ﴾ (سورة

الأنعام: ٥٠)

6:50. Say [O Muhammad]: I do not tell you that I possess the treasures of Allah, and I do not know the unseen, nor do I tell you that I am an angel; I only follow that which is revealed to me. Say: Is the blind man equal to one who can see? Will you not then reflect?

Here Allah (ﷻ) instructs His Prophet (ﷺ) to address those who demand signs of him or who say to him: You are only calling us to take you as a god besides Allah:

﴿I do not tell you that I possess the treasures of Allah﴾ that is, the keys to His provision and mercy  
 ﴿and I do not know the unseen﴾. Rather all of that belongs to Allah; whatever of mercy Allah grants to people, none can withhold, and whatever He withholds, none can release it thereafter (cf. 35: 2). He alone is the Knower of the unseen and the seen:

﴿...He does not disclose His unseen to anyone, except a Messenger whom He has chosen...﴾ (al-Jinn 72: 26-27)

﴿nor do I tell you that I am an angel﴾ and therefore strong and powerful. I do not claim to be above the station that Allah has allocated to me

﴿I only follow that which is revealed to me﴾ that is, the most that I can claim about myself is that I follow that which is revealed to me, so I act upon it concerning myself and I call all people to do likewise.

Once my status is known, why would anyone argue with me or demand of me something that I do not claim to have? Will a man be obliged to do something of which he does not claim to have the means?

Why – when I call you to that which has been revealed to me – do you try to make me claim for myself something that is beyond me? Can this be anything but unfairness, stubbornness and rebelliousness on your part? So explain to them the difference between the one who accepts my call and submits to what is revealed to me, and the one who is not like that:

﴿Say: Is the blind man equal to one who can see? Will you not then reflect?﴾ so that you will be able to evaluate things as they are and make the right choice?



﴿وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا إِلَىٰ رَبِّهِمْ لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ وَلَا شَفِيعٌ لَّهُمْ يَتَّقُونَ ﴿٥١﴾ وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٢﴾ وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٣﴾ وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهْلَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ ﴿٥٤﴾ وَكَذَلِكَ نَفْصِلُ الْآيَاتِ وَلِتَسْتَبِينَ سَبِيلَ الْمُجْرِمِينَ ﴿٥٥﴾﴾ (سورة الأنعام: ٥١-٥٥)

- 6:51. Warn hereby those who fear being gathered to their Lord, when they will have no protector or intercessor but Him, so that they may become pious.
- 6:52. Do not send away those who call upon their Lord every morning and afternoon, seeking His Countenance. You are not at all accountable for them nor are they accountable for you, and therefore you have no right to send them away; [if you did so] you would be one of the wrongdoers.
- 6:53. Thus We tested some of them by means of others, so that they [the disbelievers] would say: Are these the ones whom Allah has favoured among us? Does not Allah know best those who are grateful?
- 6:54. When those who believe in Our revelations come to you, say: Peace be upon you. Your Lord has taken it upon Himself to be merciful: whoever among you commits a sin out of ignorance, and after that repents and mends his ways, then verily He is Oft-Forgiving, Most Merciful.
- 6:55. Thus We explain the revelations in detail, so that the way of the evildoers may be made known.

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This Qur'an is a warning to all people, but only ﴿those who fear being gathered to their Lord﴾ will benefit from it, for they are certain that they will move from this realm to the eternal realm of the hereafter, and therefore they do that which will benefit them and refrain from that which will harm them.

﴿when they will have no protector or intercessor but Him﴾ that is, except Allah; they will have no one but Him to take care of their affairs so that they may attain what they seek, or to ward off what they fear, or to intercede for them, because all of humankind will have no control over the matter at all.

﴿so that they may become pious﴾ and fear Allah by obeying His commands and complying with His prohibitions, as a result of heeding the warning.

﴿Do not send away those who call upon their Lord every morning and afternoon, seeking His Countenance﴾ that is, do not send away from you and from your gatherings, preferring to sit with others, people who are devoted to sincere worship, those who consistently call upon their Lord by way of worship, remembering Him, praying and so on, and who call upon Him by way of asking, at the beginning and the end of the day, seeking thereby Allah's Countenance, with no other aim or goal.

Such people do not deserve to be sent away or ignored; rather they deserve to be taken as friends and loved, and to be brought close, because they are the best of people even if they are poor, and they are indeed noble and honourable, even if in the eyes of people they are lowly and humble.

﴿You are not at all accountable for them nor are they accountable for you﴾ that is, each one will have his own reckoning, for he has his own good or bad deeds.

﴿and therefore you have no right to send them away; [if you did so] you would be one of the wrongdoers﴾. The Prophet (ﷺ) complied closely with this command. When he sat with the poor believers, he was patient and content with them, treated them kindly and gently, showed a good attitude towards them and brought them close to him. Indeed they formed the majority of the people around him, may Allah be pleased with them.

The reason for the revelation of these verses was that some people among Quraysh or among the rough and harsh Arabs said to the Prophet (ﷺ): If you want us to believe in you and follow you, then send away So-and-so and So-and-so – naming some of the poor Companions – for we feel embarrassed for the Arabs to see us sitting with these poor people.

Because he was so keen for them to become Muslim and follow him, he thought of doing that, but Allah rebuked him in these and similar verses.



«Thus We tested some of them by means of others, so that they [the disbelievers] would say: Are these the ones whom Allah has favoured among us?» That is, this is a way in which Allah tests His slaves, as He has made some of them rich and some of them poor, some of them prominent and some of them of lowly standing. Therefore when Allah blesses a poor or lowly person with faith, that is a test for the one who is rich or of high standing.

If a person is seeking the truth and wants to follow it, he will believe and become Muslim, and he will not be prevented from doing so by the fact that he will be sharing a faith with one who is of lesser standing than him in terms of wealth and prominence. But if he is not sincere in seeking the truth, then this will form an obstacle that will prevent him from following the truth.

But they said, looking down on those who they thought were beneath them: «Are these the ones whom Allah has favoured among us?» Hence this prevented them from following the truth, because the intention in their hearts was not pure. Allah said in response to their implicit objection to His having guided these people and not them: «Does not Allah know best those who are grateful?» that is, those who will acknowledge the blessing and do what it requires of righteous deeds, thus He will bestow His favour and blessings upon them, and not upon those who are ungrateful.

For Allah (ﷻ) is wise, and He does not bestow His favour upon one who is not deserving of it. These people who raise objections are of that type, unlike those among the poor and others whom Allah blessed with faith, for they are the ones who are grateful.

When Allah forbade His Messenger (ﷺ) to send away the pious believers, He instructed him to treat them with honour and respect, as He said: «When those who believe in Our revelations come to you, say: Peace be upon you» that is, when the believers come to you, greet them and welcome them warmly, and say things to raise their morale

and motivate them, telling them of the mercy, bounty and kindness of Allah, and encourage them by all means that may achieve that; and warn them against committing sin and persisting therein, and instruct them to repent from sin, so that they may attain the forgiveness and mercy of their Lord. Hence He says: «Your Lord has taken it upon Himself to be merciful: whoever among you commits a sin out of ignorance, and after that repents and mends his ways» that is, in addition to giving up sin and regretting it, it is also essential to mend one's ways, do what Allah has enjoined, and change one's bad deeds, both outward and inward.

If you do all of that, «then verily He is Oft-Forgiving, Most Merciful» that is, He will bestow upon them forgiveness and mercy commensurate with what they have done of what was enjoined upon them.

«Thus We explain the revelations in detail» that is, we explain them and distinguish between the path of guidance and the path of misguidance, so that people may be guided thereby and so that the truth which should be followed will be made clear.

«so that the way of the evildoers» which incurs the wrath and punishment of Allah «may be made known», for once the way of the evildoers is made clear, it can be avoided, unlike when it remains indistinct and ambiguous, in which case this noble goal (of avoiding it) cannot be attained.



﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَنْتُمْ أَهْوَاءُكُمْ قَدْ ضَلَلْتُمْ إِذَا مَا أَنَا مِنَ الْمُهْتَدِينَ ﴿٥١﴾ قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عِنْدِي مَا اسْتَعِجِلُونَ بِهِ ۚ إِنَّ الْحُكْمَ إِلَّا لِلَّهِ يَقُصُّ الْحَقُّ وَهُوَ خَبِيرٌ﴾

الْفَصْلَيْنِ ﴿٥٧﴾ قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرُ بَيْنِي وَبَيْنَكُمْ  
وَاللَّهُ أَعْلَمُ بِالظَّالِمِينَ ﴿٥٨﴾ (سورة الأنعام: ٥٦-٥٨)

- 6:56. Say: I am forbidden to worship those you call upon besides Allah. Say: I will not follow your vain desires; if I did, I would go astray and I would not be one of the rightly guided.
- 6:57. Say: I am [relying] on clear proof concerning my Lord, while you deny [the truth]. What you seek to hasten is not within my power. The decision rests with Allah alone; He rules on the basis of truth and He is the best of judges.
- 6:58. Say: If what you seek to hasten was within my power, the matter would [already] have been settled between me and you. But Allah knows best who the wrongdoers are.

Allah says to His Prophet (ﷺ): «Say» to these polytheists who claim that there are other gods besides Allah:

«I am forbidden to worship those you call upon besides Allah», namely the rivals and idols who have no power to bring benefit or cause harm, or to cause death, bring life or resurrect, for this is falsehood which you have no proof or argument, except following whims and desires, which is the worst misguidance.

Hence Allah says:

«Say: I will not follow your vain desires; if I did» follow your whims and desires, «I would go astray and I would not be one of the rightly guided» in any way at all. Rather the path I am following, of affirming the oneness of Allah and sincerely devoting my deeds to Him, is the truth for which there is definitive proof and evidence.

«Say: I am [relying] on clear proof concerning my Lord» that is, I am relying on clear certainty that my Lord is the true Lord, and that everything else is false. This is firm testimony from the Messenger (ﷺ) in which there is no wavering or hesitation, and he is the best

witness of all people. The believers accepted this testimony and the clarity of their certainty of its soundness was commensurate with the level of their faith with which Allah blessed them

«while you», O polytheists, «deny [the truth]». He does not deserve such a response from you, for there is no appropriate response except to believe it. Because you persisted in your rejection, you should understand that the punishment will inevitably befall you; it is with Allah and He will send it down upon you whenever He wills, however He wills, and if you seek to hasten it, I will have no control over the situation, for «The decision rests with Allah alone»; just as He is the One Who ordained the rulings of Sharia, commands and prohibitions, it is He Who will issue the decree of requital, and He will reward or punish according to His wisdom. So objecting to His decree in any way is not acceptable. He has made the right path clear and has told His slaves about the truth, thus leaving no room for excuses and no argument against it, so that those who choose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who choose to live (by choosing faith) might do so after seeing clear evidence (*cf.* 8: 42).

«and He is the best of judges» between His slaves in this world and the hereafter. So He judges between them and will be praised for it, even by those against whom judgement is passed and they are found guilty.

«Say» to those who seek to hasten the punishment wrongfully, out of ignorance and stubbornness:

«If what you seek to hasten was within my power, the matter would [already] have been settled between me and you», for I would have brought it upon you and there would be nothing good for you in that.

But the matter is in the Hand of the Most Forbearing, Most Patient, Whom people disobey in the most audacious manner, yet He grants them well-being and provision, and bestows His blessings, both visible and invisible, upon them

«But Allah knows best who the wrongdoers are» – nothing about them is hidden from Him, so He grants them respite but He does not forget about them.



﴿وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلْمَتٍ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (سورة الأنعام: ٥٩)

6:59. With Him are the keys of the unseen; no one knows them but He. He knows all that is in the land and in the sea. Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.

This verse is one of the verses that most clearly highlight His all-encompassing knowledge, which includes all of the unseen, of which He discloses whatever He wills to whomever He wills of His creation, although much of it remains concealed from the angels who are close to Him and the Prophets who were sent, let alone other people. He knows what is in the wilderness of animals, plants, sand, rocks and dust, and what is in the sea of marine creatures, minerals and other things, that may be contained in different parts of it, and what is in the water.

«Not a leaf falls» from plants on land and in the water, in cities and in the wilderness, in this world and in the hereafter, but He knows it. «there is no grain in the darkest bowels of the earth», which includes the seeds of fruits and other crops, seeds that are sown by people and the seeds of wild plants from which different types of vegetation grow.

﴿nor anything fresh or dry﴾ this is general in meaning and comes after specific descriptions

﴿but it is [inscribed] in a clear record﴾ – this refers to al-Lawḥ al-Maḥfoodh, which contains mention of them and listed them all. Some of the things mentioned may dazzle and astound the minds of smart people. This is indicative of the greatness of the Almighty Lord and the all-encompassing nature of all of His attributes.

If all of humankind, from the first to the last of them, were to come together to comprehend some of His attributes, they would never be able to do so. Blessed be the Almighty Lord, the All-Encompassing, All-Knowing, the Praiseworthy and Glorious, the Witness, the Omniscient.

How great is Allah; no one can list all the words of praise for Him. Rather He is as He has praised Himself, and is far above whatever His slaves may say in praise of Him. This verse indicates that His knowledge encompasses all things and His clear record (al-Lawḥ al-Maḥfoodh) includes all that happens.



﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثْكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾ وَهُوَ الْغَايُ فَوْقَ عِبَادِهِ وَيُرْسِلُ عَلَيْكُم حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدُكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفْرِطُونَ ﴿٦١﴾ ثُمَّ رُدُّوْا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۖ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ﴿٦٢﴾﴾ (سورة الأنعام: ٦٠-٦٢)

- 6:60. It is He Who takes your souls [in sleep] by night, and knows what you have done by day. Then He awakens you again [by day] to complete the term appointed [for you]. Then to Him you will all return, then He will inform you about what you used to do.

- 6:61. He is Dominant over His slaves. He sends keepers [to watch] over you, then when death comes to one of you, Our envoys [angels] take his soul, and they never fail in their duty.
- 6:62. Then they are returned to Allah, their true Lord. Verily His is the judgement and He is the swiftest in reckoning.

All of this is an affirmation of His divinity and is proof against those who ascribe partners to Him. It is a statement that He alone is deserving of love, veneration, respect and honour. Here Allah tells us that He is the only One Who is in control of His slaves' affairs, when they are awake and when they are asleep; He takes their souls in sleep during the night, so their movements become still and their bodies rest, then he wakens them from their sleep, so that they can go about their business and tend to their spiritual and worldly affairs.

Allah (ﷻ) knows what they do and what they earn by their deeds. Allah continues to control them like that until the appointed time comes. Thus He decrees a term for them in this world, and another term after that, when they are resurrected after death. Hence He says: ﴿Then to Him you will all return﴾ and not to anyone else. ﴿then He will inform you about what you used to do﴾ of good and evil.

﴿He is Dominant over His slaves﴾ – His all-encompassing will is done concerning them, so they have no control over their affairs at all; they cannot move or stay still except by His leave.

Nevertheless, He has appointed angels who watch over His slaves and record their deeds, as Allah (ﷻ) says:

﴿While indeed there are watchers appointed over you, honourable scribes,<sup>9</sup> who know all that you do.﴾ (*al-Infīţār* 82: 10-12)

<sup>9</sup> These are the recording angels who write down all that people do of both good and bad deeds.

﴿...constantly accompanying him, one on his right, the other on his left. Not a word does he utter but there is with him a watcher, ready to record it.﴾ (Qâf 50: 17-18)

They keep watch over them whilst they are alive.

﴿then when death comes to one of you, Our envoys [angels] take his soul﴾ that is, the angels who are appointed to take people's souls ﴿and they never fail in their duty﴾. They never allow an hour more than what Allah has decreed, nor do they cut short anyone's lifespan, or carry out any instruction except in accordance with the divine decree.

﴿Then﴾, after death and life in *al-barzakh*,<sup>10</sup> with whatever it entails of good or bad, ﴿they are returned to Allah, their true Lord﴾ that is, the One Who took care of them on the basis of what He decreed for them, then He took care of them by means of what He enjoined and forbade; He sent the Messengers to them and revealed Books to them.

Then they will return to Him, so that He can take charge of their requital, rewarding them for what they did of good and punishing them for what they did of evil. Hence Allah says: ﴿Verily His is the judgement﴾ – it is His alone, with no partner or associate ﴿and He is the swiftest in reckoning﴾ because of His perfect knowledge and His recording of their deeds, by means of what is written in *al-Lawḥ al-Maḥfoodh*, then it is written again by the angels in the records that they keep.

As Allah is the only One Who creates and controls, and He has power over His slaves, and takes care of them in all situations, He alone is the One Who decrees what will happen to them, and to Him alone belong the divine decree, the power to ordain what is lawful and what is prohibited, the judgement (on the Day of Resurrection)

<sup>10</sup> An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the trumpet.



and the requital. So how could the polytheists turn away from One Who is like that, and instead worship those who have no power of command, who cannot bring even an atom's weight of benefit, and indeed have no power at all?

By Allah, if they knew how patient Allah is with them, how He grants them well-being and shows compassion towards them even while they are challenging Him by ascribing partners to Him and showing ingratitude towards Him, and disrespecting His greatness by fabricating lies, yet still He grants them well-being and provision, they would become highly motivated to learn about Him and their hearts would be filled with love for Him, and they would hate themselves intensely for having responded to the call of the Shayṭān which leads to disgrace and loss. But they are people who do not understand.



﴿قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَئِنْ أَجَبْنَا مِنْ هَذِهِ لَتَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٦٣﴾ قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ مُشْرِكُونَ ﴿٦٤﴾﴾

(سورة الأنعام: ٦٣-٦٤)

- 6:63. Say: Who is it that delivers you from distress on land and sea, when you call upon Him out loud or privately [saying]: If only He would deliver us from this, we will certainly be among those who are grateful.
- 6:64. Say: It is Allah Who delivers you from this and all other adversity, yet you still ascribe partners to Him.

«Say» to these people who ascribe partners to Allah and call upon other gods besides Him, so as to make it binding upon them, as they accept the oneness of Allah's Lordship, to also accept the oneness of His divinity (and that He is the only one deserving of worship):

﴿Say: Who is it that delivers you from distress on land and sea﴾ that is, from its hardship and difficulties, when you cannot find a way out of your troubles, so you call upon your Lord, beseeching Him with humble hearts and a tongue that never ceases to offer supplication, stating your need of Him, and you say – when you are in that situation: ﴿If only He would deliver us from this﴾ hardship in which we find ourselves ﴿we will certainly be among those who are grateful﴾ to Allah; in other words, we will be among those who acknowledge His blessing and use it to help them obey their Lord, and will protect it lest they use it in acts of disobedience.

﴿Say: It is Allah Who delivers you from this and all other adversity﴾ that is, from this particular hardship and from all hardships in general ﴿yet you still ascribe partners to Him﴾ and you do not fulfil your promise to Allah; you forget the blessings that He has bestowed upon you. What proof can be clearer than this of the falsehood of polytheism and the truth of Allah's oneness?



﴿قُلْ هُوَ الْقَادِرُ عَلَىٰ أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ أَنْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُوْنَ ۚ وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيلٍ ۝٦٦ لِّكُلِّ نَبِيٍّ مَّسْقَرٌ ۚ وَسَوْفَ تَعْلَمُوْنَ ۝٦٧﴾ (سورة الأنعام: ٦٥-٦٧)

- 6:65. Say: He has the power to send punishment upon you from above you or from beneath your feet, and to divide you into discordant factions, causing some to suffer at the hands of others. See how elaborately We make the revelations clear, so that they may understand.
- 6:66. But your people deny this, although it is the truth. Say: I am not your keeper.

6:67. For everything that is foretold there is a time when it will come to pass; and you will come to know.

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Allah (ﷻ) is able to send the punishment upon you from all directions, ﴿from above you or from beneath your feet, and to divide you into discordant factions, causing some to suffer at the hands of others﴾ that is, at times of turmoil and internal fighting.

He is able to do all of that, so beware of persisting in sin, lest there befall you a punishment that would bring about your ruin and destruction. Although He states that He is able to do that, yet by His mercy He has spared this Ummah from the punishment of stones raining down from above and the like, and from the punishment of being swallowed up by the earth beneath their feet.

But He may punish some whom He chooses to punish by causing them to suffer at the hands of one another; so He may give some power over others who then mistreat them, as a punishment in this world, which people may see and learn lessons from, and which people with knowledge will understand.

﴿See how elaborately We make the revelations clear﴾ that is, We make them vary and We have verses which approach the matter from different angles, so as to prove various points, but all of them are indicative of the truth

﴿so that they may understand﴾ that is, so that they may understand the reason for which they were created, and so that they may understand the teachings of Islam and the divine message.

﴿But your people deny this﴾ namely the Qur'an  
 ﴿although it is the truth﴾ concerning which there is no doubt.  
 ﴿Say: I am not your keeper﴾ and it is not my role to record your deeds or requite them; rather my role is to warn you and convey the message.

﴿For everything that is foretold there is a time﴾ which cannot be brought forward or put back

﴿and you will come to know﴾ the punishment of which We have warned you.



﴿وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِيءِ آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾ وَمَا عَلَى الَّذِينَ يَنْقُوتُونَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَلَكِنْ ذَكَرُوا لَعَلَّهُمْ يَنْقُوتُونَ ﴿٦٩﴾﴾ (سورة

الأنعام: ٦٨-٦٩)

- 6:68. If you see people speaking scornfully about Our revelations, withdraw from them until they begin to talk of other things. If the Shayṭan causes you to forget, then as soon as you remember, do not sit with the wrongdoing people.
- 6:69. Those who fear Allah are in no way accountable for them. However, it is [their duty] to admonish them, so that they may desist from their mockery.

What is meant by speaking scornfully about the revelations of Allah is saying that which is contrary to the truth, such as presenting false ideas in an attractive manner and promoting them, praising those who hold those views, turning away from the truth, and casting aspersions on it and on those who believe in it. So Allah instructed His Messenger (ﷺ) first of all, and his Ummah too, if they see anyone speaking scornfully about the revelations of Allah in any of the ways mentioned, to turn away from them and not to attend the gatherings of those who speak scornfully on the basis of falsehood and persist in doing so, until they talk about something else, then when they talk of other matters, the prohibition mentioned no longer applies.

If there is some good purpose or benefit in talk, it is enjoined, but if it is otherwise, then it is not useful and it is not enjoined. As

indulging in falsehood is condemned and criticised, in that prohibition there is implicit encouragement to search, examine and debate in order to reach the truth.

Then Allah says: ﴿If the Shayṭān causes you to forget﴾ that is, if you sit with them by way of forgetting and heedlessness, ﴿then as soon as you remember, do not sit with the wrongdoing people﴾. That includes those who indulge in falsehood and everyone who engages in unlawful talk or unlawful deeds. It is prohibited to sit with them or be present when they are doing or saying unlawful things that one is unable to stop.

This prohibition applies to the one who sits with them and does not act in accordance with Islamic teachings, such as if he joins them in their unlawful actions and deeds, or he keeps quiet and does not denounce the evil-doing. But if he does adhere to Islamic teachings by enjoining them to do good and forbidding them to do evil or to say the evil words that they utter, and that results in putting an end to the evil or reducing it, then there is no blame or sin on him in that case. Hence Allah says: ﴿Those who fear Allah are in no way accountable for them. However, it is [their duty] to admonish them, so that they may desist from their mockery﴾ that is, rather let him remind them and admonish them, so that they may fear Allah (ﷻ) and desist.

This indicates that the one who wants to admonish should use words that are most likely to help them to attain piety. It also indicates that if the reminder or admonition will push the listener further in the way of evil, to the extent that he will refrain from doing what is obligatory, then not admonishing is the better option.



﴿وَدَرِ الذِّبِّ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا وَذَكَّرَ بِهِ  
أَن تَبْسَلَ نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِن دُونِ اللَّهِ وَلِيٌّ وَلَا شَفِيعٌ وَإِن تَعْدِلْ

كُلَّ عَدَلٍ لَا يُؤَخِّذُ مِنْهَا أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ  
وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾ (سورة الأنعام: ٧٠)

- 6:70. Leave alone those who take the religion they were ordained to follow as a mere game and mockery, and are deceived by the life of this world. But admonish [with the Qur'an] lest any soul be doomed because of what it has earned, for [then] it will find no protector or intercessor to deliver it from [the punishment of] Allah, and whatever ransom it offers will not be accepted. Such are the ones who are doomed because of what they themselves have earned. They will have scalding water to drink and a painful punishment, because they disbelieved.

What is required of people is sincere devotion to Allah, by worshipping Him alone, with no partner or associate, and doing their best to earn His love and pleasure. That includes turning with all one's heart to Allah and focusing on Him. All one's efforts should be beneficial, serious and not frivolous, sincerely for the sake of Allah, and not for the purpose of showing off.

This is true devotion that is deserving of the name. As for those who claim to be following the truth and to be people of devotion and piety, whilst treating their religion as a game, whereby their hearts are distracted from loving and knowing Allah, and they turn their attention to that which will harm them and waste their time in the pursuit of falsehood, that is because any effort and striving that is not for the sake of Allah is mere play. Allah has instructed us to shun and caution such a person, and not to be deceived by him. His situation should be examined and people should be warned against his actions, and they should not be deceived by him or distracted by his failure to do that which brings one closer to Allah.

«But admonish [with the Qur'an]» that is, remind with the Qur'an, mentioning that which will benefit people, enjoining and explaining,

and presenting it in an attractive manner by referring to its beauty. And mention that which is harmful to people and warn them against doing it, describing various types and explaining what is bad about it, which will prompt people to refrain from it.

All of that is «lest any soul be doomed». In other words, before a person commits sins and goes against the will of Allah, and persists in that which is to be avoided. So remind and admonish, so that people will be deterred and will refrain from doing those things.

«for [then] it will find no protector or intercessor to deliver it from [the punishment of] Allah» that is, before it is overwhelmed by its sins, for then no one will be able to benefit it, no relative or friend, for no one could help it besides Allah and no one could intercede for it.

«and whatever ransom it offers will not be accepted», not even an earthful of gold. No ransom will be accepted or be of any avail.

«Such» that is, those who are described thus  
«are the ones who are doomed» and will despair of all good  
«because of what they themselves have earned. They will have scalding water to drink» that is, water that has been heated to the ultimate degree, which will scald their faces and break up their bowels  
«and a painful punishment, because they disbelieved».



﴿قُلْ أَدْعُوا مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا وَنُرَدُّ عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ حَيْرَانًا لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أَتَيْنَا قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَأْمَرْنَا لِنُسَلِّمَ لِرَبِّ الْعَالَمِينَ ﴿٧٦﴾ وَأَن أَقِيمُوا الصَّلَاةَ وَآتَوْهُ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٧٧﴾ وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَيَوْمَ يَقُولُ كُن فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ

فِي الصُّورِ عَلَيْهِمُ الْعَذَابُ وَالشَّهَادَةُ وَهُوَ الْحَكِيمُ الْخَبِيرُ ﴿٧٣﴾ (سورة الأنعام:

(٧٣-٧١)

- 6:71. Say: Shall we call on others besides Allah who can neither benefit us nor harm us, and turn on our heels after Allah has guided us, like one whom the devils have caused to be confused and disoriented in the land, although he has companions calling him to guidance, saying: Come to us ? Say: Verily Allah's guidance is the only [true] guidance, and we are commanded to submit to the Lord of the worlds,
- 6:72. and to establish prayer and to fear Him, for it is to Him that you will be gathered.
- 6:73. It is He Who created the heavens and the earth for a true purpose. [Remember] the day when He will say, 'Be!' and it will be; His word is the truth. His will be the dominion on the day the Trumpet will be blown. He knows the unseen and the seen, and He is the Most Wise, the All-Aware.

﴿Say﴾ O Messenger, to those who ascribe partners to Allah and call upon others besides Him, and who call you to follow their religion, and explain to them what their gods really are, for in the case of any rational person, it would be sufficient to tell him what they really are and there would be no need to tell him explicitly not to worship them. Any rational person, if he understood the true nature of the polytheists' belief, would be sure that it is false and there would be no need to establish further proof concerning that, and hence he would say: ﴿Shall we call on others besides Allah who can neither benefit us nor harm us?﴾.

This description includes everyone who is worshipped besides Allah: he cannot bring benefit or cause harm, and he has no power or control over anything, for all power and control belongs only to Allah.



﴿and turn on our heels after Allah has guided us﴾ that is, should we turn back to misguidance after Allah has guided us, and turn back from the path that leads to paradise, and turn back to the ways that lead the one who follows them to the painful punishment?

This is a situation that no wise person would accept, for the one who is in this situation is ﴿like one whom the devils have caused to be confused and disoriented in the land﴾ that is, they have made him lose the way that leads to his goal, so he remains disoriented and confused, ﴿although he has companions calling him to guidance﴾, whilst the devils call him to doom. Thus he remains confused, not knowing which way to go.

This is the situation of all people, except those whom Allah (ﷻ) protects. They find within themselves conflicting inclinations and motives. There is the inclination towards the message of Islam, rational thinking and sound common sense; they call him to guidance and the highest possible status in paradise.

Then there is the inclination towards the Shayṭān, his followers and the self (*nafs*) that prompts evil; they call him to misguidance and to the lowest depths of hell.

Some of the people will follow their inclination towards guidance in all or most of their affairs.

Others will do the opposite of that.

And some will be inclined equally towards both, and will experience inner conflict. Thus you may recognise those who are destined for paradise and those who are destined for hell.

﴿Say: Verily Allah's guidance is the only [true] guidance﴾ that is, there is no guidance except the path which Allah has prescribed on the lips of His Messenger (ﷺ); anything else is misguidance which leads to doom

﴿and we are commanded to submit to the Lord of the worlds﴾ by accepting and affirming His oneness, complying with His commands

and prohibitions and accepting to be His slaves. This is the greatest blessing that Allah has bestowed upon people and the best way to be.

﴿and to establish prayer﴾ that is, and we have been commanded to establish prayer with all its essential parts, conditions, sunnahs and so on.

﴿and to fear Him﴾ by doing that which He has enjoined and avoiding that which He has prohibited

﴿for it is to Him that you will be gathered﴾ that is, you will be gathered on the Day of Resurrection, then He will requite you for your deeds, good and bad.

﴿It is He Who created the heavens and the earth for a true purpose﴾, to ordain commands and prohibitions for His slaves, and to reward or punish them

﴿[Remember] the day when He will say, 'Be!' and it will be; His word is the truth﴾, concerning which there is no doubt and there is no need to repeat it, for He does not say anything in vain.

﴿His will be the dominion on the day the Trumpet will be blown﴾ that is, the Day of Resurrection. It is singled out for mention – even though He is the Sovereign of all things (this world and the hereafter) – because no one will have any sovereignty then, and there will no longer be any dominion except that of Allah, the One, the Subjugator.

﴿He knows the unseen and the seen, and He is the Most Wise, the All-Aware﴾ He is the Bestower of all blessing, Who is possessed of perfect wisdom, great kindness and knowledge that encompasses all that is secret and hidden; there is no god but He and no Lord except He.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَّ أَنْتَ تَخَذُ أَصْنَامًا ۖ إِلَٰهَةٌ ۖ إِنِّي أَنَا رَبُّكَ ۖ وَقَوْمَكَ فِي ضَلَالٍ مُّبِينٍ ۖ﴾ وَكَذَٰلِكَ نُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ وَٱلْأَرْضِ وَلَيْكُونَ مِنَ

الْمُؤْمِنِينَ ﴿٧٥﴾ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى الْكَوْكَبَ قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ  
 الْأَفْلَاقَ ﴿٧٦﴾ فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَيْنَ لَمْ يَهْدِنِي رَبِّي  
 لَأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ ﴿٧٧﴾ فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا  
 أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَنْفَوِّرُ إِنِّي بِرِئْسٍ مُمْتَرِكٍ ﴿٧٨﴾ إِنِّي وَجَّهْتُ وَجْهِيَ  
 لِلدِّينِ فَطَرَ السَّمَوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿٧٩﴾ (سورة

(الأنعام: ٧٤-٧٩)

- 6:74. And [remember] when Ibrâheem said to his father Âzar: Do you take idols as gods? I see that you and your people are clearly misguided.
- 6:75. Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.
- 6:76. When the night overshadowed him, he saw a star. He said: This is my lord. But when it set, he said: I do not like those that set.
- 6:77. When he saw the moon rising he said: This is my lord. But when it set, he said: If my Lord does not guide me, I will certainly be one of those who go astray.
- 6:78. When he saw the sun rising, he said: This is my lord; this is greater. But when it set, he said: O my people, I disavow all [the partners] that you ascribe to Allah.
- 6:79. Verily I have turned my face toward Him Who created the heavens and the earth, having turned away from all that is false, and I am not one of those who ascribe partners to Allah.

Here Allah says: remember the story of Ibrâheem (عليه السلام). This is in the context of praising him and highlighting his virtue in that he called people to affirm the oneness of Allah and he prohibited them to ascribe partners to Allah. He said to his father Âzar:

﴿Do you take idols as gods?﴾ For they cannot benefit or harm, and they have no power at all

﴿I see that you and your people are clearly misguided﴾ for you worship that which is not deserving of worship at all, and you fail to worship your Creator Who provides for you and has control over you.

﴿Thus﴾ when We guided him to affirm Our oneness and call people to do likewise

﴿We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth﴾ that is, so that he would see, with that insight, what those realms contain of definitive evidence and clear proof

﴿so that he might be one of those who have certain faith﴾ because the strength of faith and knowledge of all that is required will be commensurate with the strength of the evidence and proof.

﴿When the night overshadowed him, he saw a star﴾. Perhaps this refers to a heavenly body that shone more brightly than others. Hence some scholars suggested that this refers to Venus – and Allah knows best.

﴿He said: This is my lord﴾. Going along with his opponent's argument, he said: This is my lord, so let us see whether it is deserving of lordship or not, and whether there will be any proof for that, for it is not appropriate for the wise man to take something as his god without proof or evidence.

﴿But when it set﴾ that is, when that star disappeared  
 ﴿he said: I do not like those that set﴾ that is, those that disappear from the one who worships them, for the object of worship should take care of the one who worships it and should manage all his affairs. As for that which disappears for a long time, how can it be deserving of worship? Is taking it as a god anything but the utmost foolishness and the worst falsehood?

﴿When he saw the moon rising﴾ he saw that it was brighter than the star and different from it

«he said: This is my lord» for the sake of argument.

«But when it set, he said: If my Lord does not guide me, I will certainly be one of those who go astray»; thus he expressed his great need for the guidance of his Lord, for he knew that if Allah did not guide him, no one could guide him, and if Allah did not help him to obey Him, no one could help him.

«When he saw the sun rising, he said: This is my lord; this is greater» than the star and the moon.

«But when it set» at that point the path of guidance became clear and the path of doom was defeated.

So «he said: O my people, I disavow all [the partners] that you ascribe to Allah», as clear proof has been established of the falsehood thereof.

«Verily I have turned my face toward Him Who created the heavens and the earth, having turned away from all that is false» that is, I have turned to Allah alone, turning away from all others «and I am not one of those who ascribe partners to Allah». Thus he disavowed polytheism and believed in the oneness of Allah, and he established proof for that. (What we have mentioned concerning the interpretation of these verses is the correct view. The context is one of debate between Ibrâheem and his people, highlighting the falseness of ascribing divinity to these heavenly bodies or anything else. As for those who say that the context is that of looking and wondering in childhood, there is no evidence for that.)



وَحَاجَّهُ قَوْمُهُ قَالَ أَتَمْنَعُونَ فِي اللَّهِ وَقَدْ هَدَانِي وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا  
 أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلَا تَتَذَكَّرُونَ  
 (٨٠) وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُم بِاللَّهِ مَا لَمْ يُنَزَّلْ  
 بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ (٨١) الَّذِينَ

ءَامَنُوا وَلَٰئِنْ يَلِيْسُوا بِإِيْمَانِهِمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاٰمَنُ وَهُمْ مُّهْتَدُوْنَ ﴿٨٢﴾ وَتِلْكَ حُجَّتُنَا ؕ اٰتَيْنٰهَا اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ نَرْفَعُ دَرَجٰتٍ مِّنْ نَّشَآءُ ۚ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿٨٣﴾ (سورة الأنعام: ٨٠-٨٣)

- 6:80. His people argued with him. He said: Are you arguing with me about Allah, when He has guided me? I do not fear any partner you may ascribe to Him, unless my Lord wills [that harm should reach me]. My Lord encompasses all things in His knowledge. Will you not then pay heed?
- 6:81. Why should I fear that which you ascribe as partners [to Him], when you do not fear ascribing partners to Allah for which He has not sent down to you any authority? So which side has a greater right to feel safe, if you know [the answer]?
- 6:82. It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided.
- 6:83. That was Our argument that We inspired Ibrâheem [to use] against his people. We raise in rank whomever We will. Verily your Lord is Most Wise, All-Knowing.

﴿His people argued with him. He said: Are you arguing with me about Allah, when He has guided me?﴾ That is, what benefit is there in arguing with one to whom the path of guidance has not been made clear? As for the one whom Allah has guided and who has reached the highest level of certainty, he himself will call people to what he believes in.

﴿I do not fear any partner you may ascribe to Him﴾ for they can never harm me and they can never keep any benefit from me ﴿unless my Lord wills [that harm should reach me]. My Lord encompasses all things in His knowledge. Will you not then pay heed﴾ and realise that He alone is the only One Who deserves worship?

﴿Why should I fear that which you ascribe as partners [to Him]﴾ when they are so helpless and useless

﴿when you do not fear ascribing partners to Allah for which He has not sent down to you any authority﴾ that is, except that you are merely following your whims and desires

﴿So which side has a greater right to feel safe, if you know [the answer]?﴾

Then Allah (ﷻ) says, judging between the two sides:

﴿It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided﴾, so they will be safe from fear, punishment and misery, and they will be guided to the straight path. If they do not mix their faith with wrongdoing at all, or ascription of partners to Allah, or commit sin, they will be completely safe and perfectly guided.

However, if they only avoid mixing their faith with ascription of partners to Allah, but they do some bad deeds, they will attain guidance and will basically be safe, but not perfectly so.

What this verse means is that those who do not attain both matters will be neither guided nor safe; rather their lot will be misguidance and misery.

As Allah (ﷻ) ruled that Ibrâheem should defeat his people in argument because of the definitive proof he presented, He says: ﴿That was Our argument that We inspired Ibrâheem [to use] against his people﴾ that is, We caused him thereby to prevail over them and silence them.

﴿We raise in rank whomever We will﴾ as We raised Ibrâheem (ﷺ) in rank in this world and in the hereafter. Allah raises the one who has knowledge by virtue thereof above other people, especially the one who has knowledge, and acts upon it and teaches others; Allah makes him a leader for people to follow, according to his situation, whereby his deeds are watched, his footsteps followed, and his light is sought so that people may walk in the light of his knowledge in the darkness of the night.

Allah (ﷻ) says:

«...Allah will raise in status those of you who believe and [especially] those who have been given knowledge...» (al-Mujâdilâh 58: 11)

«Verily your Lord is Most Wise, All-Knowing» so He only grants knowledge and wisdom to the right person, and He knows best who that is and how much he deserves to be granted.



﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا هَدَيْنَا مِنْ قَبْلُ وَمِنْ ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٤﴾ وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِيلَاسَ كُلٌّ مِنَ الصَّالِحِينَ ﴿٨٥﴾ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوشَعَ وَلُوطًا كُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ ﴿٨٦﴾ وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٧﴾ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَلَوْ أَشْرَكُوا لَحِطَ اللَّهُ بِمَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحِكْمَ وَالنُّبُوَّةَ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيَكْفُرُنَّ بِهَا أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْهُمْ أَقْتَدِ ۚ قُلْ لَا أَشْتَكُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٠﴾﴾ (سورة الأنعام: ٨٤-٩٠)

6:84. We gave him Is-hâq and Ya'qoob, both of whom We guided; before him, We guided Nooh, and among his progeny, [We guided] Dâwood, Sulaymân, Ayyoob, Yoosuf, Moosâ and Hâroon. Thus do We reward those who do good.

6:85. And [We guided] Zakariyâ, Yahyâ, 'Eesâ and Ilyâs; each was among the righteous.

6:86. And [We guided] Ismâ'eel, Alyasa', Yoonus and Loot; each of them We favoured above all other people [of their own times].



- 6:87. And [We guided] some of their forefathers, progeny and brothers; We chose them and guided them to a straight path.
- 6:88. This is the guidance of Allah, with which He guides whomever He will among His slaves. If they had ascribed partners to Him, all their deeds would have come to nothing.
- 6:89. These were the men to whom We gave the scripture, wisdom and prophethood. If these people [the Makkans] disbelieve therein, then We have entrusted it to a people who do not disbelieve therein.
- 6:90. Those [Prophets] are the ones whom Allah guided; let their guidance be an example to follow. Say: No reward do I ask of you for this. It is but a reminder to the worlds.

Having mentioned His slave and close friend Ibrâheem, Allah (ﷻ) then mentions what He bestowed upon him of knowledge, the message and patience, and what Allah honoured him with of righteous offspring, for He made the best of creation one of his lineage; how great is this tremendous honour, which has no comparison.

﴿We gave him Is-hâq and Ya'qoob﴾ his son, who is also known as Isrâ'eel (Israel); he was the father of a people whom Allah favoured over all others (of their own time).

﴿both of whom We guided﴾ to the straight path, in terms of both knowledge and action.

﴿before him, We guided Nooh﴾. This was a special kind of guidance which was only bestowed upon a few people, namely the Messengers of strong resolve, of whom he (Nooh) was one.

﴿and among his progeny﴾ it may be that the pronoun refers to Nooh, as he was the last mentioned, because among those whom Allah mentions is Looṭ, who was a descendent of Nooh but not of Ibrâheem, because he was his nephew (brother's son).

Or it may be that the pronoun refers to Ibrâheem, because the context is one of praising him. Even though Looṭ was not one of his

descendants, he was one of those who came to believe at Ibrâheem's hands, and his virtue in guiding Loot is more significant than if he were merely his son.

«[We guided] Dâwood, Sulaymân» the son of Dâwood, «Ayyoob, Yoosuf» the son of Ya'qoob, «Moosâ and Hâroon» the two sons of 'Imrân.

«Thus» that is, just as We made the progeny of Ibrâheem al-Khaleel righteous, because he did well in worshipping his Lord and in benefitting people

«do We reward those who do good» by bestowing upon them generous praise and righteous offspring, commensurate with their good deeds.

«And [We guided] Zakariyâ, Yaḥyâ» his son

«'Eesâ» the son of Maryam

«and Ilyâs; each» of these people «was among the righteous» in their attitude, deeds and knowledge; in fact they were leaders of the righteous and foremost among them.

«And [We guided] Ismâ'eel» the son of Ibrâheem, the father of the people who are the best of peoples, namely the Arab people, and father of the leader of the children of Adam, Muhammad (ﷺ).

«Alyasa', Yoonus» the son of Mattâ

«and Loot» the son of Hârân, the brother of Ibrâheem.

«each of them» that is, each of these Prophets and Messengers «each of them We favoured above all other people [of their own times]» because the degrees of virtue are four, as Allah mentions in the verse:

«Those who obey Allah and the Messenger are the ones who will be with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous...» (*an-Nisâ' 4: 69*)

These are among the highest degrees; in fact they are the best of all the Messengers.

The Messengers whose stories Allah tells in His Book are undoubtedly of higher status than those whose stories He did not tell us.

«And [We guided] some of their forefathers» that is, the forefathers of those mentioned

«progeny and brothers» that is, We guided some of the forefathers, progeny and brothers of those mentioned

«We chose them» that is, selected them

«and guided them to a straight path»

«This» namely the guidance mentioned

«is the guidance of Allah» and there is no guidance except His «with which He guides whomever He will among His slaves». So seek guidance from Him, for if He does not guide you, no one else can guide you. Among those whom He chose to guide were the people mentioned here.

«If they had ascribed partners to Him», hypothetically speaking, «all their deeds would have come to nothing», for ascribing partners to Allah invalidates all good deeds and incurs eternity in hell. If these chosen elite had ascribed partners to Allah – which is unlikely as they are far above doing such a thing – all their good deeds would come to nothing, and this applies even more to others.

«Those [Prophets]» who are mentioned here

«are the ones whom Allah guided; let their guidance be an example to follow» that is, follow – O noble Messenger – in the footsteps of these chosen Prophets, and tread their path.

He complied with this command and followed the guidance of the Messengers who came before him; he acquired all perfect attributes and virtues by means of which he surpassed all people and was the leader of the Messengers, foremost among the pious – may the blessings and peace of Allah be upon him and upon all of them.

Based on the fact that he had the example of all the previous Prophets and he followed their example, some of the Ṣaḥâbah quoted this verse as evidence that the Messenger of Allah (ﷺ) was the best of all the Messengers.

«Say» to these people who turn away from your call

«No reward do I ask of you for this» that is, I do not ask you for any payment or fee in return for conveying the message to you and calling you to it, for that may be a reason for you to refuse to heed the call. Rather my reward is due only from Allah.

«It is but a reminder to the worlds» so that they may be reminded of that which will benefit them so that they may do it, and of that which will harm them so they may avoid it, and so that they may be reminded of their Lord and of His names and attributes, and be reminded of good manners and the ways that lead to them, and of bad manners and the ways that lead to them. This was a reminder to the worlds and was the greatest blessing that Allah bestowed upon them, so they should accept it and give thanks for it.



﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنزَلَ اللَّهُ عَلَىٰ بَشَرٍ مِّن شَيْءٍ قُلْ مَن أَنزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَىٰ نُورًا وَهُدًى لِّلنَّاسِ يَجْعَلُونَهُ قَرَاطِيسَ يُبْدُونَهَا وَتُخْفُونَ كَثِيرًا وَعِلَّمْتُم مَّا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ قُلِ اللَّهُ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ ﴿٩١﴾﴾ (سورة الأنعام:

(٩١)

- 6:91. They did not give due recognition to Allah when they said: Allah has not sent down any revelation to any human being. Say: Who then sent down the scripture that Moosâ brought as a light and guidance to the people, but you made it into separate sheets, showing some but concealing many, although now you have been taught what neither you nor your forefathers knew

before? Say: Allah [sent it down]. Then leave them to amuse themselves with their vain discourse.

This is a denunciation of those who rejected the message (among the Jews and the polytheists), and claimed that Allah never sent anything down to any human being. The one who says such a thing has not given due recognition to Allah and has not venerated Him as He deserves to be venerated, because this is casting aspersions upon His wisdom and claiming that He neglected His slaves and did not issue any commands and prohibitions to them; it is a denial of the greatest blessing that Allah has bestowed upon His slaves, which is the message which His slaves have no way of attaining happiness, dignity and prosperity except by following it. What aspersions towards Allah could be greater than this?

﴿Say﴾ to them – confirming the corrupt nature of their view and asking them what they would confirm –

﴿Say: Who then sent down the scripture that Moosâ brought﴾ namely the Torah

﴿as a light﴾ in the darkness of ignorance

﴿and guidance﴾ away from misguidance and towards the straight path in terms of knowledge and practical application. This is the Book which was widely known and famous, to the extent that they copied it on separate sheets and used it however they wanted; whatever was in accordance with their whims and desires they would show and make it known, and whatever was contrary to their whims and desires, they would hide it and conceal it. That happened a great deal.

﴿although now you have been taught﴾ a great deal of knowledge because of that noble Book

﴿what neither you nor your forefathers knew before﴾ so when they ask you about the one who sent down this great Book, which has those qualities, then respond to this question and ﴿Say: Allah [sent it down]﴾. Then the truth will become clear as day and proof will

be established against them; once this is established and you have proven your point, «Then leave them to amuse themselves with their vain discourse» that is, leave them to indulge in falsehood and amuse themselves with things that are of no benefit, until the day comes of which they were warned.



﴿وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا  
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ وَهُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ﴾ (سورة الأنعام: ٩٢)

(٩٢)

- 6:92. This is a blessed Book that We have sent down, confirming what came before it, so that you may warn the Mother of Cities [Makkah] and all those around it. Those who believe in the hereafter believe in it [this Book] and they are ever mindful of their prayers.

«This» – the Qur'an «is a blessed Book that We have sent down» that is, it is blessed because there is a great deal of good in it and abundant benefits

«confirming what came before it» that is, in accordance with the previous Books, attesting to their truth.

«so that you may warn the Mother of Cities [Makkah] and all those around it» that is, We have sent it down also, so that you may warn the Mother of Cities, namely Makkah al-Mukarramah, and those around it in the regions of Arabia and indeed in all lands. So warn the people of the punishment of Allah and how it came upon previous nations, and alert them to the implications of that.

«Those who believe in the hereafter believe in it [this Book]» because if fear is in the heart, the heart will be filled with faith and the individual will do that which pleases Allah.

﴿and they are ever mindful of their prayers﴾ that is, they persist in doing them regularly, fulfilling the necessary conditions and observing their limits and etiquette, and perfecting them. May Allah make us among them.



﴿وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ  
مِثْلَ مَا أَنْزَلَ اللَّهُ وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُوا  
أَيْدِيهِمْ أَخْرِجُوا أَنْفُسَكُمُ الْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى  
اللَّهِ غَيْرَ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ ﴿٩٣﴾ وَلَقَدْ جِئْتُمُونَا فَرَادَىٰ كَمَا خَلَقْنَاكُمْ  
أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ  
أَنَّهُمْ فِيكُمْ شُرَكَاءُ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ زَعُمُونَ ﴿٩٤﴾﴾ (سورة

الأنعام: ٩٣-٩٤)

- 6:93. Who does greater evil than he who fabricates lies against Allah or says: I have received revelation, when he has received none, or who says: I will bring down the like of what Allah has sent down? If you [O Muhammad] could but see the evildoers when they are in the throes of death and the angels are stretching out their hands [saying]: Give up your souls! Today you will be recompensed with a humiliating punishment, because you used to tell lies against Allah and you arrogantly rejected His revelations.
- 6:94. Now you have come to Us alone, as We created you the first time, and you have left behind all that We had bestowed on you. We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion. Now all ties between you have been severed and that which you presumed is lost from you.

Here Allah says: No one does more wrong or greater evil than the one who tells lies against Allah, by attributing to Him words or rulings that have nothing to do with Him. Indeed this is the worst of characteristics, because it involves lying and changing religious teachings, both fundamental and minor issues, and attributing that to Allah. This is one of the worst of evil deeds.

It also includes making false claims of prophethood and mendaciously claiming that one received revelation. In addition to telling lies against Allah and audaciously challenging Him, such a person also demands that people should follow him and he strives to make them do that, regarding it as permissible to shed the blood and seize the wealth of anyone who goes against him.

This verse refers to all those who falsely claimed to be prophets, such as Musaylimah al-Kadh-dhâb, al-Aswad al-'Ansi, al-Mukhtâr and others of their ilk.

﴿or who says: I will bring down the like of what Allah has sent down﴾ that is, who does greater evil than one who claims that he is able to do what Allah can do, and tries to compete with Allah in His decrees and to prescribe laws as Allah does? This includes everyone who claims that he is able to compete with the Qur'an and produce something similar to it.

What wrongdoing can be greater than the claim of one who is needy and helpless in and of himself, and imperfect in all ways, that he is able to match the One Who is most strong and independent of means, Who is possessed of absolute perfection in all ways, in His essence, names and attributes?

After criticising the wrongdoers, Allah then mentions what He has prepared of punishment at the moment of death and on the Day of Resurrection: ﴿If you [O Muhammad] could but see the evildoers when they are in the throes of death﴾ that is, their great terror and dreadful anguish, you would see something indescribably frightening.



﴿and the angels are stretching out their hands﴾ towards those dying wrongdoers, beating and tormenting them, and saying as they are pulling out their anguished souls that are reluctant to leave their bodies: ﴿Give up your souls! Today you will be recompensed with a humiliating punishment﴾ that is, a severe punishment that will humiliate you, as the recompense fits the nature of the deed.

This punishment is ﴿because you used to tell lies against Allah﴾, because you lied about Him and rejected the truth that was brought by the Messengers

﴿and you arrogantly rejected His revelations﴾ that is, you thought yourselves to be above submitting to His revelations and rulings. This is indicative of punishment or bliss in al-barzakh. These words and the punishment that is aimed at them occur at the time of death, just before and afterwards. This indicates that the soul is a physical being that may enter and exit, and be addressed; it inhabits the body and departs from it. This refers to their condition in al-barzakh.

As for the Day of Resurrection, when they reach it they will arrive bankrupt and alone, with no family, wealth, children, troops or supporters, as Allah created them the first time, bereft of all things.

On that day, the individual will be separated from everything that he had in this world, apart from his righteous deeds and bad deeds, which are the currency of the hereafter. The outcome in the hereafter will be based on these deeds: good and bad, pleasure and pain, torment and bliss, will all be determined on the basis of deeds. It is deeds that will benefit or harm, cause misery or bring happiness. All other things, such as one's spouse, children, wealth and supporters, will be mere accessories and temporary conveniences. Hence Allah (ﷻ) says: ﴿Now you have come to Us alone, as We created you the first time, and you have left behind all that We had bestowed on you﴾ that is, everything We gave you and blessed you with; they cannot help you in any way. ﴿We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion﴾.

The polytheists ascribed partners to Allah, and they worshipped alongside Him the angels, the Prophets, the righteous and others. They are all slaves of Allah, but they gave a share of themselves and of their worship to these created beings, and this claim of theirs was wrongdoing on their part. All creatures are slaves of Allah, and Allah is their Sovereign and the only One Who is deserving of their worship. On the Day of Resurrection, they will be rebuked for joining others in worship with Allah and devoting worship to some of His slaves, ascribing to them the status of the Creator and Sovereign, and these words will be said to them.

«We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion. Now all ties between you have been severed» that is, the connection between you and your so-called partners, in the sense of intercession and otherwise, has been cut off, and is of no help or benefit to you.

«and that which you presumed is lost from you», whether it is gain, security, happiness, or salvation, whatever the Shayṭān made fair-seeming to you, so that you held it dear and uttered it with your tongues. You were deceived by this false claim, which has no basis in reality, and now that the opposite of what you claimed has become clear to you, you can plainly see that you are losers and have lost your selves, your families and your wealth.



﴿إِنَّ اللَّهَ فَالِقُ الْغَيْثِ وَالنَّوَىٰ ۖ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۚ ذَٰلِكُمْ اللَّهُ فَآلَىٰ تَوْفَكُونَ ﴿٩٥﴾ فَآلَى الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٩٧﴾ وَهُوَ الَّذِي أَنشَأَكُم﴾

مِنْ نَفْسٍ وَجِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾ (سورة

الأنعام: ٩٥-٩٨)

- 6:95. Verily Allah is the One Who cleaves the grain and the date stone [and causes them to sprout]. He brings forth the living from the dead, and He is the One Who brings forth the dead from the living. Such is Allah; so how could they be turned away [from the truth]?
- 6:96. He is the One Who cleaves the daybreak [from the dark of night]. He has made the night for rest, and the sun and moon for the reckoning [of time]. That is the decree of the Almighty, All-Knowing.
- 6:97. It is He Who made the stars for you, so that you may navigate by them in darkness [or when you lose your way] on land and sea. Indeed We have explained Our signs in detail for people who have knowledge.
- 6:98. It is He Who has created you from a single soul, then a repository and a depository. Indeed We have explained Our signs in detail for people who have understanding.

Here Allah (ﷻ) tells us of His perfection, the greatness of His authority, the power of His might, the vastness of His mercy, the comprehensive nature of His generosity and His great care for His creation.

«Verily Allah is the One Who cleaves the grain» this includes all seeds that people plant themselves, as well as those that they do not plant themselves, such as the seeds that Allah disperses in the wilderness. He cleaves or splits the seeds of crops and plants of various types which are used for all kinds of purposes.

He cleaves or splits the stones or pits from which trees grow, such as date palms, fruit trees and so on, from which humans, livestock and other animals benefit, feeding on that which grows from the seeds and

stones that Allah splits. They eat from them and benefit from them in all kinds of ways, as ordained by Allah.

Allah shows them examples of His kindness and generosity that dazzle the mind of the most rational people; He shows them the brilliance of His creation and the perfection of His wisdom, by which they may know Him and affirm His oneness, and they may realise that He is the Truth and that worship of anything other than Him is false.

﴿He brings forth the living from the dead﴾ as He brings forth sperm from the semen, the chick from the egg, and plants and trees from seeds and stones (of dates and the like).

﴿and He is the One Who brings forth the dead﴾ – this refers to that which does not grow or that which does not have a soul

﴿from the living﴾, as He brings forth stones (of dates and the like) and seeds from trees and plants, and he brings forth eggs from birds, and so on.

﴿Such﴾ that is, the One Who does that is unique in His creation and control of these things

﴿is Allah﴾ your Lord; that is, He is the only One Who is divine and worthy of worship from all of His creation, and He is the One Who bestows His blessings upon all of creation and nourishes them by His bounty

﴿so how could they be turned away [from the truth]?﴾ That is, how could they be diverted and turn away from worship of the One Who is like that, and worship instead that which has no power over itself to bring benefit or cause harm, and no control over its own life, death or resurrection?

Having referred to the blessing of creating provision, Allah (ﷻ) then mentions the blessing of providing shelter and creating everything that His slaves need of light and darkness, and the benefits and interests that results from that, as He says:

﴿He is the One Who cleaves the daybreak [from the dark of night]﴾ that is, just as He cleaves the seed and date stone, He also cleaves the

depths of darkness of the night, which envelops everything on the face of the earth, with the light of dawn which He cleaves gradually, until the darkness of night disappears entirely and is followed by the brightness of daylight, in which people go about their business and earn their livelihood, and tend to their interests, both spiritual and worldly.

Because people need peace, calm and rest, which cannot be attained in the light of day, Allah ﴿has made the night for rest﴾, during which humans go back to their homes and sleep, animals go back to their pens and barns, and birds go back to their nests and roosts, and they all have their share of rest. Then Allah takes away the night by bringing the daylight, and so it will continue until the Day of Resurrection.

﴿and﴾ Allah has made ﴿the sun and moon for the reckoning [of time]﴾, so as to organise the times for acts of worship and the terms of transactions, and so that one may know how much time has passed. Were it not for the existence of the sun and moon, and their alternation and changes, most people would not know these things and they would not be common knowledge; rather these matters would be known only to a few individuals after a great deal of effort, and people would miss out on these essential benefits.

﴿That﴾ namely what has been mentioned above ﴿is the decree of the Almighty, All-Knowing﴾ to Whom – by His might – these mighty creations submit, and so they move in submission to His command in such a way that they do not go beyond the course that Allah has set for them, and they do not go ahead or fall behind.

﴿All-Knowing﴾ – His knowledge encompasses all things, seen and unseen, first and last.

One of the rational proofs of the all-encompassing nature of His knowledge is the fact that these mighty creations are subjugated to His control and He makes them run according to a brilliant and precise system that is dazzling in its beauty and perfection, and the way in which it serves people's interests in accordance with divine wisdom.

﴿It is He Who made the stars for you, so that you may navigate by them in darkness [or when you lose your way] on land and sea﴾. If you lose your way or the traveller is not sure which direction to take, Allah has made the stars means by which humans may find their way when travelling for their interests or for the purpose of trade. For example, there are stars which are always seen and their position does not change, and there are other stars whose position always changes, but people of knowledge are aware of that and can work out directions and times from that.

This verse and similar verses indicate that it is prescribed to learn about the movement and positions of the stars, a science that is called astronomy, for navigation is not possible without it.

﴿Indeed We have explained Our signs in detail﴾ that is, We have clarified them and distinguished each type from another, so that the signs of Allah are clear and obvious

﴿for people who have knowledge﴾ that is, for people of knowledge, for they are the ones who are addressed here and from whom a response is required, unlike the ignorant and harsh people who turn away from the signs of Allah and from the knowledge brought by the Messengers, for the explanation will be of no benefit to them and will not dispel their confusion or clarify anything that they do not understand.

﴿It is He Who has created you from a single soul﴾, namely Adam (ﷺ). Allah created this human race from him, that has filled the earth and is still increasing and growing, and that varies so greatly in character and physical characteristics that it can scarcely be controlled or described.

Allah created for them a repository; that is a place where they end up and to which they are driven, which is the abode of settlement after which there is nothing. That is the realm which they were created to inhabit and they were placed in this world to strive for it

and to do all sorts of activities that will lead to its development and enhancement.

Allah deposited them in the loins of their fathers and the wombs of their mothers, then in this world, then in al-barzakh, and all of these are temporary abodes, which will not last forever. Rather the individual will move on from them until he reaches the permanent realm. As for this world, it is only transient.

«Indeed We have explained Our signs in detail for people who have understanding» of the signs of Allah, and are able to infer proof and evidence from them.



﴿وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَبِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٩٩﴾﴾ (سورة الأنعام: ٩٩)

- 6:99. It is He Who sends down water from the sky, with which We bring forth all kinds of vegetation. From it We bring forth green shoots, from which We produce grain in close-packed rows. From the spathes of the date palm [come] low-hanging clusters of dates. [With the water We also bring forth] gardens of grapevines, and olive and pomegranate trees, similar [in some ways] yet dissimilar [in others]. Watch their fruits as they grow and ripen. Surely in that there are signs for people who believe.

This is one of the greatest blessings that all creatures are in need of, both humans and others. Allah repeatedly sends down water from the sky at times when people need it, and He causes to grow thereby everything that people and animals eat, so they are nourished by

the bounty of Allah and they enjoy His provision and rejoice in His kindness, and He relieves them of drought, despair and famine. So their hearts rejoice and their faces become cheerful, and people attain the mercy of the Most Gracious, Most Merciful, through which they find joy and are abundantly nourished. In return they are required to do their utmost to give thanks to the One Who has bestowed these blessings upon them, to worship Him alone, to turn to Him and to love Him.

Having mentioned in general terms what grows by means of this rain, namely all kinds of trees and plants, Allah then mentions in particular grains and dates, because of their many benefits and because they are staple foods for the majority of humankind.

«From it We bring forth green shoots, from which We produce» that is, from those green plants, «grain in close-packed rows» that is, one row above another, such as wheat, barley, corn, rice and other kinds of grains.

«From the spathes of the date palm» this refers to the vessel before the bunch of dates appears from it. From that vessel Allah brings forth «low-hanging clusters of dates» that is, they are close at hand and easy to pick for the one who wants to do so. It is not difficult to pick them from the palm tree even if it is tall, because it has something like steps on its trunk and is easy to climb.

«[With the water We also bring forth] gardens of grapevines, and olive and pomegranate trees». These trees provide many benefits, hence Allah singles them out for mention after having mentioned trees and plants in general terms.

«similar [in some ways] yet dissimilar [in others]» it may be that this refers to pomegranates and olives; that is, they are similar in terms of the tree and its leaves, but not in terms of the fruit. Or it may be that it refers to all kinds of trees and their fruits, and that some of them resemble one another and are similar in some ways, and others are



not similar to one another. But all of them are beneficial to people, as they enjoy their fruits, find nourishment in them and also learn lessons from them, which Allah enjoins them to do: ﴿Watch﴾ that is, observe, contemplate and reflect on ﴿their fruits﴾ that is, observe all trees, especially the date palm, when they begin to bear fruit.

﴿as they grow and ripen﴾ that is, observe it at the time when the fruit appears and the time when it ripens, for in that there are lessons and signs which are indicative of the mercy of Allah, the vastness of His kindness and generosity, and the perfect nature of His power and His care for His slaves.

But not everyone ponders and reflects, and not everyone thinks and understands the intended meaning. Hence Allah (ﷻ) stated that only the believers benefit from His signs: ﴿Surely in that there are signs for people who believe﴾.

The faith of the believers makes them strive in accordance with the dictates of faith, part of which is to contemplate the signs of Allah and learn from them the lessons to which they point, and what is indicated by sound reason, common sense and Islamic teaching.



﴿وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَخَرَقُوا لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ سُبْحَانَكَ وَتَعَالَى عَمَّا يُصِفُونَ﴾ (١٠٠) بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ أَنَّى يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٠١﴾ ذَلِكَ كُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ فَقَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٢﴾ لَا تَدْرِكُهُ الْآبْصَارُ وَهُوَ يُدْرِكُ الْآبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ ﴿١٠٣﴾ قَدْ جَاءَكُمْ بِصَافِرٍ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِظٍ ﴿١٠٤﴾﴾ (سورة الأنعام)

(١٠٠-١٠٤)

- 6:100. They regard the jinn as partners of Allah, although He created them, and they falsely attribute to Him sons and daughters without any knowledge. Glory be to Him, and exalted be He far above what they ascribe [to Him].
- 6:101. [He is] the Originator of the heavens and the earth; how could He have a son when He has no wife? He created all things, and He has full knowledge of all things.
- 6:102. Such is Allah your Lord. There is no god but He, the Creator of all things. So worship Him, for He is in charge of all things.
- 6:103. No vision can encompass Him, whereas He encompasses all vision. He is the Knower of subtleties, the All-Aware.
- 6:104. Clear proofs have come to you from your Lord. Whoever sees [the truth], it will be for [the good of] his own soul; whoever is blind [to the truth], it will be to his own detriment. I am not your keeper.

Here Allah tells us that despite His kindness to His slaves, and His showing them His clear signs and proof, the polytheists, such as the Quraysh and others, ascribe to Him so-called partners whom they worship, including some of the jinn and angels who were themselves created by Allah and who possess no characteristics of lordship or divinity at all. They described them as partners to the One Who alone possesses the power of creation and command, and is the Bestower of all kinds of blessings, and Who has the power to ward off all calamities. Thus the polytheists fabricated and invented of their own accord sons and daughters that they falsely ascribed to Allah, with no knowledge whatsoever.

Who does more wrong than one who speaks of Allah without knowledge and falsely attributes to Him the worst of shortcomings, which he should declare Allah to be far above?

Therefore He declared Himself to be far above the fabrications of the polytheists, as He said: ﴿Glory be to Him, and exalted be He far

above what they ascribe [to Him]]. For He possesses all attributes of perfection and is far above all shortcomings, faults and defects.

«[He is] the Originator of the heavens and the earth» that is, their Creator, the One Who created them in a precise manner with no precedent, in the most precise and beautiful manner such as not even the people of the greatest reason could invent, and He has no partner in the creation thereof.

«how could He have a son when He has no wife?» That is, how could Allah have a son when He is the Almighty God, who has no wife and has no need of anything that He has created, whilst they are all in need of Him in all situations?

A son must inevitably be of the same nature as his father, but Allah is the Creator of all things and nothing that He has created is like Allah in any way whatsoever.

Having mentioned His creation of things in general, Allah then states that His knowledge encompasses all of them, as He says: «He created all things, and He has full knowledge of all things». Mention of knowledge after creation hints at rational evidence for His definitive knowledge of all things, and that evidence is the perfect design and brilliance of these created things. This points to the vastness of the Creator's knowledge and the perfect nature of His wisdom, as Allah (ﷻ) says elsewhere:

«How could He Who created not know His own creation, when He is the Knower of subtleties, the All-Aware?» (*al-Mulk* 67: 14)

– and:

«Is not He Who created the heavens and the earth able to create the like of them?»<sup>11</sup> Yes indeed, for He is the Creator of all, the All-Knowing.» (*Yâ Seen* 36: 81)

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<sup>11</sup> That is, He is able to recreate them (on the Day of Resurrection) exactly as they were in the first creation. (as-Sa'di)

﴿Such﴾ that is, the One Who created all of this and ordained it ﴿is Allah your Lord﴾ that is, He is the only one to be worshipped, the only One Who is deserving of the utmost humility and love, the Lord Who is in charge of all His creation and He bestows all kinds of blessings and wards off all kinds of calamities.

﴿There is no god but He, the Creator of all things. So worship Him﴾ that is, as it is proven and established that it is Allah besides Whom there is no other god, devote all kinds of worship to Him alone and make it sincerely for Allah alone, seeking thereby His Countenance, for this is the purpose for which they were created:

﴿I have not created the jinn and humans except to worship Me.﴾  
(*adh-Dhāriyāt* 51: 56)

﴿for He is in charge of all things﴾ that is, all things are under the control of Allah, for He creates and controls them, and they are all at His disposal.

It is well known that the soundness, perfection and proper function of anything that is put under someone's control is dependent upon how good the one in charge of it is, but this applies to people and is not applicable when speaking of Allah (ﷻ) being in charge of things, because their being in charge is on behalf of someone else, and the proxy receives instructions from the one who put him in charge.

But when we speak of Allah (ﷻ) being in charge, He is in charge by and for Himself, which is indicative of His perfect knowledge, proper running of affairs, excellence and justice. It is not possible for anyone to check on Him or find flaws or problems in His creation or find any faults or shortcomings in the way in which He manages things.

One aspect of His being in charge is that He undertook to explain His religion and protect it from anything that may undermine or alter it. He also undertook to protect the believers from that which may undermine or be detrimental to their faith and religious commitment.

﴿No vision can encompass Him﴾ because of His greatness, majesty and perfection. Yet people will be able to see Him and have the joy of gazing upon His Countenance (in the hereafter). Saying that no vision can encompass Him does not mean that people will not see Him; rather it implicitly confirms that. As the verse denies that vision will be able to encompass Him – although encompassing is one of the main characteristics of vision – this indicates that they will see Him, but not encompass Him with their vision.

If He had wanted to say that they will not see Him, He would have said “No vision can see Him” and the like. Thus it is known that there is nothing in this verse to support the view of those who deny the divine attributes and say that they will not see their Lord in the hereafter; rather it is indicative of the opposite of what they say.

﴿whereas He encompasses all vision﴾ that is, He is the One Whose knowledge encompasses all things, visible and hidden; His hearing encompasses all sounds, audible and inaudible; His sight encompasses all that may be seen, small and great. Hence He says: ﴿He is the Knower of subtleties, the All-Aware﴾, Whose knowledge and awareness are so subtle and precise that they encompass everything that is hidden in people’s hearts and innermost selves.

By His subtle knowledge He drives His slave to that which leads him to carry out his religious duties and brings him to that point in ways of which he is not aware and did not plan for. And He leads him to eternal happiness and success in ways that he never anticipated. He may even decree things that a person dislikes and finds hard, so he calls upon Allah to grant him relief, because He knows what is best for the person’s religious commitment and that his reaching perfection is connected to that thing. Glory be to the One who is the Knower of subtleties and is Most Merciful towards the believers.

﴿Clear proofs have come to you from your Lord. Whoever sees [the truth], it will be for [the good of] his own soul; whoever is blind [to the truth], it will be to his own detriment. I am not your keeper﴾.

Having mentioned clear signs and proofs, which point to the truth, Allah then draws attention to them and states that guidance and its opposite are for their own sake.

«Clear proofs have come to you from your Lord» that is, verses that point to the truth and make it as clear as day, because of what they contain of eloquence and clarity, and what they discuss of sublime meanings and beautiful facts, because they come from the Lord Who bestows all kinds of blessings, visible and invisible, upon His creation, the best of which is the sending of clear revelations that explain different issues.

«Whoever sees [the truth]» Through the lessons he learned from those revelations and acts upon it,  
 «it will be for [the good of] his own soul» for Allah is independent of means, Most Praiseworthy  
 «whoever is blind [to the truth]» in that he was shown but failed to see, and he was warned but failed to pay heed, and the truth was shown to him but he did not submit to it or humble himself, his blindness will only harm him.

«I» – this refers to the Messenger (ﷺ)  
 «am not your keeper» that is, I do not watch over your deeds constantly; rather all I have to do is convey the message clearly, and I have fulfilled my duty and conveyed that which Allah revealed to me. That is my task, and anything apart from that is not up to me.



﴿وَكَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ دَرَسَتْ وَلِيُنَبِّئَنَّهُ لِقَوْمٍ يَعْلَمُونَ ﴿١٥﴾ أُنَبِّئُكَ أَنَّكَ لَا إِلَهَ إِلَّا هُوَ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٦﴾ وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِظًا وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿١٧﴾ وَلَا تَسُبُّوا الَّذِينَ

يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّلْنَا لِكُلِّ أُمَّةٍ عَمَلَهُمْ ثُمَّ إِلَى رَبِّهِمْ تَرْجِعُهُمْ فَيُنْشِئُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٠٨﴾ (سورة الأنعام: ١٠٥-١٠٨)

- 6:105. Thus We make the revelations elaborately clear, so that they may say: You have learned this [from somebody else], and so that We may make them clear for people who have knowledge.
- 6:106. Follow that which has been revealed to you from your Lord – there is no god but He – and turn away from those who ascribe partners to Him.
- 6:107. If Allah had willed, they would not have ascribed partners to Him. But We have not made you their keeper, nor are you in charge of them.<sup>12</sup>
- 6:108. Do not revile those on whom they call besides Allah, lest they revile Allah out of spite and lack of knowledge. Thus We have made fair-seeming to every nation its actions. In the end they will return to their Lord and He will inform them of what they used to do.

Here Allah forbids the believers to do something that had originally been permissible and even prescribed, which is reviling the gods of the polytheists, which they took as idols and gods besides Allah, as scorning and reviling them was a means of drawing closer to Allah.

But because this was something that may be a cause of the polytheists reviling the Lord of the worlds, Who should be declared to be exalted far above any faults, defects, reviling or defamation, Allah forbade reviling the gods of the polytheists, because they would spring to defend their religion and rally around their gods. That is because Allah has made fair-seeming to every nation its deeds, so they think that their ways are good and if the Muslims revile their gods, they will defend them by all means, even if that means reviling

<sup>12</sup> Shaykh as-Sa'di did not discuss the meaning of vv 105-107 in his *Tafseer*. (Translator)

Allah, the Lord of the worlds, reverence for Whom is instilled in the hearts of righteous and immoral alike.

But all people will return to Allah on the Day of Resurrection, and they and their deeds will be presented before Him, and He will inform them of what they used to do, both good and bad.

This verse points to an important shar'ī principle, which is that means are to be judged by ends, and means that may lead to something prohibited – even if those means are permissible – are to be deemed prohibited also, if they will lead to evil.



﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَتْهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾ وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَوْ يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾ وَلَوْ أَنَّا زَلَّلْنَا إِلَىٰ نَبِيِّهِمُ الْمَلَكِ مِنكُم وَلَكَنَّا لَكُنَّا لَهُم مَّنشَأَ ۖ وَلَكِنَّا أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾﴾ (سورة الأنعام: ١٠٩-١١١)

- 6:109. They swear their most solemn oaths by Allah that if a sign came to them, they would believe in it. Say: Signs are in the power of Allah alone. How do you [O Muslims] know that even if such a sign were to come, they would believe?
- 6:110. We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.
- 6:111. Even if We did send angels down to them, and the dead spoke to them, and We gathered together all things before them to testify to the truth, they still would not believe, unless Allah willed it. But most of them are ignorant [of this fact].<sup>13</sup>

<sup>13</sup> Juz' 7 actually ends with v. 110, but as the author treated vv. 109-111 as a single passage, we have included v. 111 here. (Translator)



That is, the polytheists who reject the Messenger Muhammad (ﷺ) swear «their most solemn oaths by Allah» that is, most emphatically, in order to confirm

«that if a sign came to them», indicating that Muhammad (ﷺ) was indeed speaking the truth

«they would believe in it». Their words were not for the purpose of sincerely seeking guidance; rather their aim was to give an answer that would ward off people's objections and to definitively reject what the Messenger (ﷺ) had already brought. For Allah had supported His Messenger (ﷺ) with clear evidence and proof which, if anyone paid attention to it, he would not have the slightest doubt about the soundness of the message he brought.

Hence their demand for signs – after that – was a kind of stubbornness that did not deserve a response; in fact not responding was more appropriate.

Allah's way of dealing with His slaves, in the case of those who demand signs from their Messenger – but if they came to them, they would not believe in them – is to hasten the punishment for them. Hence He said here: «Say: Signs are in the power of Allah alone» that is, He is the One Who sends them if He will, and He withholds them if He will, and I have no control over the matter at all. Therefore your demanding signs from me is a kind of wrongdoing and a demand for something that I have no power to deliver. Rather you may ask me to explain what I have brought to you and to confirm it, and that has already happened, but there is no guarantee that if the signs came to them they would accept them and believe; usually people with such an attitude do not believe. Hence Allah says: «How do you [O Muslims] know that even if such a sign were to come, they would believe?»

«We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance».

That is, We will punish them – if they do not believe when the Messenger first comes to them and establishes proof against them – by turning their hearts away and preventing them from believing, and by not guiding them to follow the straight path.

This is by Allah's justice and wisdom concerning His slaves, for they are the ones who have brought it upon themselves. He opened the gate for them, but they did not enter; He showed them the way but they did not follow it. So after that, if they are deprived of guidance, that is appropriate for their situation.

Moreover, connecting the issue of having faith to their will only, and not relying on Allah, is one of the most grievous errors. If great signs came to them, such as the angels coming down to them and testifying to the truth of the Messenger, or the dead speaking, or their resurrection after death and the gathering of all things ﴿before them﴾ to speak to them, and they were to see that with their own eyes and touch it with their own hands, to confirm that what the Messenger (ﷺ) brought is the truth, they still would not believe, if Allah did not will that they should do so. But most of them are ignorant, hence they connected the issue of their faith to merely seeing the signs.

Rather what reason and knowledge dictate is that the individual should aim to follow the truth and to seek truth by means of that which Allah has explained, and act upon it, seeking the help of his Lord. He should not rely on himself or his own strength, or demand signs in which there is no benefit.



﴿وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَاطِئِينَ الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١١٢﴾ وَلَيَصْنَعَنَّ إِلَهُهُ أَفْعَدَةً الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرْضَوْهُ وَلَيَقْتَرِفُوا مَا هُمْ مُقْتَرِفُونَ﴾

﴿١١٣﴾ (سورة الأنعام: ١١٢-١١٣)

- 6:112. And similarly We appointed for every Prophet enemies, devils from among humankind and jinn, whispering to one another fancy words in order to deceive. If your Lord had so willed, they would not have done that. So leave them to their fabrications.<sup>14</sup>
- 6:113. And this is so that the hearts of those who do not believe in the hereafter may incline to it [that deceit] and be well pleased with it, and so commit whatever sins they want.

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Here Allah (ﷻ) says, consoling His Messenger Muhammad (ﷺ): Just as We made for you enemies who reject your message, oppose you and envy you, this is Our way; for each Prophet whom we send to humankind, we make enemies among the devils of humankind and the jinn, who do the opposite of what the Messengers do.

﴿whispering to one another fancy words in order to deceive﴾ that is, they make fair-seeming to one another the falsehood to which they call people, and they come up with flowery words and depict it in the best image, so as to deceive the foolish who do not understand the reality of things.

Thus the foolish are deceived by these fancy words and flowery phrases, so they believe truth to be falsehood and falsehood to be true. Hence Allah (ﷻ) says: ﴿And this is so that the hearts of those who do not believe in the hereafter may incline to it [that deceit]﴾ that is, they may be inclined towards those fancy words, because their lack of belief in the Last Day and their lack of sound reasoning cause them to do that

﴿and be well pleased with it﴾ after inclining towards it. So first of all they incline towards it, then when they have inclined towards it and heard those fancy words, they are pleased with it and it becomes fair-seeming to their minds and becomes a firmly-rooted belief in their hearts.

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<sup>14</sup> Juz' 8 actually begins with v. 111, but as the author treated vv. 109-111 as a single passage, we included those verses in Juz' 7. (Translator)

Then as a result of that they do what they do, namely telling lies in word and deed, which inevitably leads to abhorrent beliefs.

This is the state of those who are deceived by the devils among humankind and the jinn, and respond to their call.

As for those who believe in the hereafter, people of sound reasoning and mature thinking, they are not deceived or dazzled by those fancy words; rather their focus is on learning facts and looking at the meaning of that to which those people call them. If it is true, they accept it and submit to it, even if the phrases are not eloquent, but if it is false, they reject it, no matter who its proponent is, even if he uses the most eloquent and flowery of language.

In His wisdom, Allah (ﷻ) has created enemies of the Prophets, and supporters of falsehood who promote it, so as to test His slaves and distinguish between the sincere and the insincere, the wise and the ignorant, the one who has insight and the one who is blind.

By His wisdom, He thereby demonstrates and highlights the truth, for the truth is always bright and clear; when falsehood tries to wrestle with it and resist it, at that point evidence that points to the reality of the truth becomes clear and distinct, and the signs of the corrupt nature of falsehood become apparent. This is one of the greatest goals that may be sought.



﴿ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا ۚ وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ ۚ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ۚ وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا ۚ لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴾

(سورة الأنعام: ١١٤-١١٥)

6:114. [Say:] Should I seek a judge other than Allah when it is He Who has sent down to you the Book, explained in detail? Those to

whom We gave the scripture know full well that it has been sent down from your Lord in truth, so do not be among those who doubt.

6:115. The word of your Lord is perfect in truth and justice. None can change His words, and He is the All-Hearing, All-Knowing.

That is, say, O Messenger: «Should I seek a judge other than Allah» to refer to for judgement and comply with his commands and prohibitions? For anyone other than Allah is subject to judgement, and is not to be the judge. Any edict and ruling issued by any created being is inevitably prone to shortcomings, faults and injustice.

The only One Who is to be taken as a judge is Allah, with no partner or associate, to Whom belongs the power of creation and command.

«when it is He Who has sent down to you the Book, explained in detail» that is, in which are explained what is lawful and what is prohibited, the rulings of Sharia, fundamental and minor issues, and no explanation can supersede His, no argument can be clearer than His, and no one can be better in judgement or more sound in statement than Him, because His rulings are endued with wisdom and mercy.

The people of the previous scriptures, the Jews and Christians, acknowledged that, and they «know full well that it has been sent down from your Lord in truth». Therefore the reports of earlier nations all confirm that

«so do not be among those who doubt» this fact.

Then Allah describes it in detail: «The word of your Lord is perfect in truth and justice» that is, it is true in the stories of past nations, and it is just in commands and prohibitions. There is nothing more true than the stories of past nations which Allah mentions in this great Book, and there is nothing more just than His commands and prohibitions.

«None can change His words», as He has preserved them and has given them the highest level of precision and accuracy, so no one could change it and nothing could be better than it.

«and He is the All-Hearing» – He hears all voices in all languages, expressing different needs to Him

«All-Knowing» – His knowledge encompasses all things, visible and invisible, past and future.



﴿وَأَن تَطِيعَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ  
وَأَن هُمْ إِلَّا يَخُوضُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَن يَضِلُّ عَنْ سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ  
بِالْمُهْتَدِينَ ﴿١١٧﴾﴾ (سورة الأنعام: ١١٦-١١٧)

6:116. If you were to obey most of those who are on earth, they would lead you astray from the path of Allah. They follow nothing but conjecture and they do nothing but lie.

6:117. Verily your Lord knows best who goes astray from His path, and He knows best who is rightly guided.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), warning him against obeying the majority of people: «If you were to obey most of those who are on earth, they would lead you astray from the path of Allah», for most of them have gone astray in their religions, deeds and knowledge. Hence their religions are corrupt, their deeds follow their whims and desires, and their knowledge is not based on facts and does not guide to the straight path. Rather the most that can be said is that they follow nothing but mere conjecture, but conjecture is no substitute for certain truth (cf. 10: 36), and they say things about Allah on the basis of speculation, things of which they have no knowledge. It is appropriate that Allah should warn His slaves against one who is like that, and describe them as they are. Although this is addressed to

the Prophet (ﷺ), it is intended for his Ummah, because they – like him – are subject to all rulings that are not specifically for him alone.

Allah (ﷻ) is the truest in speech, and He ﷻ knows best who goes astray from His path, and He knows best who is guided and guides others. So you – O believers – must follow His instructions, commands and prohibitions, because He knows best what is in your best interests, and is more merciful to you than you are to yourselves.

This verse indicates that the number of followers is no indicator of truth, and that scarcity of followers does not signal that something is not truth. Rather reality is something other than that, for the people of truth are the fewest in number, but are the greatest in esteem and reward before Allah. Rather we must determine what is true and what is false on the basis of proof and evidence.



﴿فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ۖ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لِّيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ﴾ (سورة الأنعام: ١١٨-١١٩)

(١١٩-١١٨)

- 6:118. So eat of that over which the name of Allah has been pronounced, if you [truly] believe in His revelations.
- 6:119. Why should you not eat of that over which the name of Allah has been pronounced, when He has explained to you in detail what is forbidden to you, except if you are forced by necessity? Indeed, many mislead people by their desires, without any knowledge. Verily your Lord knows best who are the transgressors.

Here Allah instructs His believing slaves, as is expected of them as believers, that if they are truly believers, then they should eat of

that over which the name of Allah has been pronounced, of livestock and other permissible animals, and they should believe that it is permissible; they should not do what the ignorant do of prohibiting many things that are permissible, following innovations based on their own ideas and the misguidance of their devils.

Allah tells us that the sign of the believer is that he differs from the people of ignorance with regard to this blameworthy custom which involved changing the laws of Allah. What could prevent them from eating that over which the name of Allah has been pronounced, when Allah has explained to His slaves what is prohibited, and has made the rulings perfectly clear? So there is no room left for confusion or doubt that would prevent them from eating some of that which is permissible for fear of falling into that which is prohibited.

This verse indicates that the basic principle with regard to things and food is that they are permissible, and that if there is no shar'i text to indicate that a thing is prohibited, then it remains permissible. Whatever Allah has remained silent about is permissible, because Allah has clearly explained what is prohibited. If He has not clearly declared it to be prohibited, then it is not prohibited.

However, with regard to that which Allah has explained and clearly stated is prohibited, He has permitted it if one is forced by (severe) hunger, as He (ﷻ) says:

﴿Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine... But if any is forced by [severe] hunger [to eat that which is forbidden], with no intention of sinning, Allah is indeed Oft-Forgiving, Most Merciful.﴾ (al-Mā'idah 5: 3)

Then Allah issues a warning concerning many people: ﴿Indeed, many mislead people by their desires﴾ that is, on the basis of mere whims and desires ﴿without any knowledge﴾ or proof. So people should beware of such people; their sign – as Allah describes them to His slaves – is that their call is not based on proof and they have



no legitimate evidence. Rather all they have as a basis for what they want to do is specious arguments and flawed views, according to their corrupt whims and desires.

These people are transgressing against the laws of Allah and against the slaves of Allah, and Allah does not love the transgressors.

This is in contrast to those who are guided and who guide others; they call people to truth and guidance, and they support their call with rational and textual evidence, seeking nothing thereby but to please their Lord and draw close to Him.



﴿وَذَرُوا ظَهْرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ﴾ (سورة الأنعام: ١٢٠)

6:120. Avoid committing sin, whether openly or in secret; verily those who commit sin will get due recompense for what they earn.

What is meant by sin here is all acts of disobedience that cause trouble for the individual with regard to the rights of Allah and the rights of other people. Allah forbids His slaves to commit sin openly or in secret, whether those sins have to do with physical actions or have to do with thoughts, beliefs and attitudes in the heart.

The individual has not fully given up sin, either outward or hidden, until he learns what it is and finds out about it. Finding out about it and learning what constitutes sin, both outward or hidden, so that one is aware of it, is an individual obligation for everyone who is accountable.

Many people are unaware of many sins, especially the sins of the heart such as arrogance, self-admiration, showing off and so on, to such an extent that a person may commit many of these sins

without being aware of it, because of lack of knowledge and lack of understanding.

Then Allah (ﷻ) tells us that those who incur a burden of sin, whether openly or in secret, will be requited according to what they earn and according to the extent of their sins, small or great. This recompense will come in the hereafter, and it may come in this world, whereby a person will be punished, thus reducing his burden of sin.



﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يَذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ لِجْعَدِ لَكُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ﴾ (سورة الأنعام: ١٢١)

6:121. Therefore do not eat of that over which the name of Allah has not been pronounced, for verily that is an abomination. But the devils whisper to their friends [among humankind] to argue with you; if you were to obey them, you would indeed become [like] those who ascribe partners to Allah.

This prohibition includes everything over which a name other than that of Allah has been pronounced, such as that which is sacrificed to the idols and their gods, which comes under the heading of that which is profane, over which (a name) other than that of Allah has been invoked (at the time of slaughter) (*cf.* 6: 145), which is specifically prohibited in the text.

It also includes that over which the name of Allah is not pronounced at the time of slaughter, such as sacrifices or ordinary meat, if the one who slaughtered it deliberately omitted to mention the name of Allah. This is the view of many of the scholars.

Excluded from this general meaning is the one who forgets, according to other texts, which indicates that there is no blame on him. This verse also applies to that which dies without being slaughtered in

the prescribed manner, because it comes under the heading of that over which the name of Allah was not pronounced at the time of slaughter.

Allah specifically mentioned it (meat of animals that were not slaughtered in the prescribed manner) in the verse:

﴿Forbidden to you [for food] are: the meat of animals found dead...﴾  
(*al-Mâ'idah* 5: 3)

– and perhaps this was the reason for the revelation of the verse, because Allah says: ﴿But the devils whisper to their friends [among humankind] to argue with you﴾ without knowledge.

When the polytheists heard that Allah and His Messenger (ﷺ) prohibited the meat of animals found dead, but they permitted the meat of those which were slaughtered in the prescribed manner – as they regarded the meat of animals found dead as permissible – they said, out of stubbornness towards Allah and His Messenger (ﷺ), and arguing without proof or evidence: Do you eat what you kill, but you do not eat what Allah kills? – referring to that which died of natural causes.

This was a flawed argument that was not based on any proof or evidence; rather it was based on their corrupt opinions by which, if the truth had been in accordance with their desires, verily, the heavens and the earth, and everyone therein would have been corrupted (*cf.* 23: 71).

May he perish, the one who gives precedence to such arguments over the laws and rulings of Allah, which are in accordance with people's best interests on both the societal and individual level. But this view of theirs should come as no surprise, because this and similar views stem from the whisperings of the devils to their friends (among humankind), who seek to misguide people from their religion and call them to be among the inhabitants of hell.

﴿if you were to obey them﴾ and go along with their ascribing of partners to Allah, making permissible that which is prohibited, and vice versa,

«you would indeed become [like] those who ascribe partners to Allah», because then you would have taken them as allies instead of Allah, and you would have agreed with them in parting from the way of the Muslims, therefore your path would have been the same as theirs.

This verse indicates that whatever some people experience of inspiration and spiritual experiences, which happens a great deal with the Sufis and their ilk, is not to be regarded as truth on its own, and should not be accepted until it has been checked against the Book of Allah and the Sunnah of His Messenger (ﷺ).

If the Qur'an and Sunnah testify in its favour, then it may be accepted, but if it is contrary to them, then it is to be rejected. If nothing is known about that, then judgement is to be reserved and it is to be neither accepted nor rejected, because revelation and inspiration may come from the Most Merciful, or it may come from the Shayṭān, so it is essential to distinguish between the two and to see the difference between them. Failing to see the difference between them leads to errors and misguidance the extent of which is known only to Allah.



﴿أَوَمَنْ كَانَ مِثْلًا فَلَاحِيَنَهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مِثْلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْثَرَ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا ۚ وَمَا يَمْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾﴾ (سورة الأنعام)

- 6:122. Can the one who was dead then We brought him to life and gave him a light with which to walk among the people be like one who is in the depths of darkness from which he cannot emerge? Thus have their own deeds been made fair-seeming to the disbelievers.
- 6:123. Thus We have placed in every city leaders from among its evildoers, so that they may plot [against the believers] therein. But they only plot against their own selves, although they do not realise.
- 6:124. And when a sign comes to them, they say: We will not believe until we are given the like of what Allah's Messengers were given. Allah knows best where to place His message. Humiliation from Allah and a severe punishment will befall the evildoers for all their plots.
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«Can the one who was», before Allah guided him  
«dead» and lost in the darkness of disbelief, ignorance and sin  
«then We brought him to life» with the light of knowledge, faith and obedience, so he began to walk among people aware of what he is doing and where he is going, knowing what is good and giving precedence to it, striving to implement it with regard to himself and others, and aware of evil and hating it, striving to avoid it and remove it from himself and others – is such one equal to one who is lost in the darkness of ignorance, misguidance, disbelief and sin?

«in the depths of darkness from which he cannot emerge» because he is confused and does not know which way to go, so he is overcome with worry, distress, grief and misery. Here Allah points out what rational people already know and understand, which is that these two cannot be equal, just as night and day, light and darkness, living and dead, cannot be equal.

It is as if it is being asked: how can anyone with the least reasoning prefer to be in that situation and remain confused in the depths of darkness? The answer is as follows:

﴿Thus have their own deeds been made fair-seeming to the disbelievers﴾ – the Shayṭān keeps making their deeds fair-seeming to them until they think of them as something good and regard them as true, and that belief becomes deeply entrenched in their hearts. Therefore they accept the way they are, complete with evil and sins.

Those who are wandering blindly in darkness and confused in their falsehood are not all the same. Some of them are leaders and others are followers. Some of the leaders will be among the worst off, hence Allah says: ﴿Thus We have placed in every city leaders from among its evildoers﴾ that is, leaders whose sin is greater and who are worse in wrongdoing  
 ﴿so that they may plot [against the believers] therein﴾ by means of their treachery and calls to the path of the Shayṭān, opposing the Messengers and their followers in word and deed.

But their plots and schemes will backfire on them, because they plot and plan, and Allah also plans; but Allah is the best of planners (*cf.* 8: 30).

Thus Allah causes the leading figures of guidance and the best of them to strive against these evildoers, refute their arguments and engage in struggle against them for the sake of Allah, taking appropriate measures to achieve that. Allah helps them, guides them and makes them steadfast, and He causes their fortunes to fluctuate, until the matter is ultimately settled with their victory and prevailing over their enemies, and the best outcome is for those who fear Allah (*cf.* 7: 128).

But the leading figures among the evildoers persisted in their falsehood and rejected the truth which was brought by the Messengers, out of envy and resentment on their part, so they said:  
 ﴿We will not believe until we are given the like of what Allah's Messengers were given﴾ namely prophethood and messengership. This is an objection on their part towards Allah, which indicates that they were filled with self-admiration and were too arrogant to accept

the truth that He sent down at the hands of His Messengers, and they were trying to restrict the bounty and grace of Allah.

But Allah refuted their objections that were based on flawed arguments, and He stated that they were not fit for any good, and there was nothing in them that would dictate that they should be among the righteous slaves of Allah, let alone be among the Prophets and Messengers. Hence He said: ﴿Allah knows best where to place His message﴾. Therefore whoever He knows is fit for that, and is able to carry out this tremendous mission, has all good characteristics and is free of all bad characteristics, Allah will give him in accordance with His wisdom, and whoever is not like that, Allah will not give the best of His gifts to one who is not qualified or pure.

This verse is indicative of the perfect nature of Allah's wisdom because, even though He is most merciful, abundantly generous and most kind, He is also Most Wise and only bestows His abundance upon one who is deserving of it.

Then He warns the evildoers and says:

﴿Humiliation from Allah﴾ that is, shame and disgrace; because they were too arrogant to accept the truth, Allah will humiliate them ﴿and a severe punishment will befall the evildoers for all their plots﴾ that is, because of their plots, not due to any injustice on the part of Allah (ﷻ).



﴿فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّا بِصَعْدِهِ فِي السَّمَاءِ ۚ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ﴾ (سورة الأنعام: ١٢٥)

6:125. Whoever Allah wills to guide, He opens his heart to Islam, and whomever He wills to leave astray, He closes and constricts

liked what he got of achieving his goals and attaining – according to the degree of the jinni's service – some of his desires. The human worshipped the jinni, so the jinni served the human and gave him some of his worldly needs. In other words, the human will admit: we committed some sins and it is not possible to change that.

﴿but now we have reached the appointed term that You decreed for us﴾ that is, we have reached the point at which You will requite for all deeds, so do to us whatever You will and pass judgement upon us however You will, for we have no argument and no excuse. The matter is in Your Hands and the decision is Yours. It is as if these words of theirs are a kind of plea for mercy and compassion, but it will come at the wrong time. Hence He will judge concerning them on the basis of justice, and no injustice will be done to them, and He will say: ﴿The fire will be your abode, to dwell therein forever﴾

Because this ruling is based on His wisdom and knowledge, the verse ends with the words: ﴿for your Lord is Most Wise, All-Knowing﴾. That is, just as His knowledge encompasses all things, His ultimate wisdom also encompasses all things.

﴿Thus We cause the wrongdoers to take one another as friends and allies, because of what they earn﴾ that is, just as We caused the *mârid* jinn to be allies of some humans, and We gave them the power to misguide their human allies, and We caused the bond of alliance and friendship to be established between them because of their striving to attain that, it is Our way to create an alliance between every wrongdoer and his counterpart (among the jinn), to entice him and urge him to do evil, and to turn him away and divert him from goodness. This is a severe punishment from Allah, with terrible consequences and a serious impact.

It is the wrongdoer's fault, because he is the one who brought it upon himself.

﴿...And your Lord is never unjust to His slaves.﴾ (Fussilat 41: 46)



If people do a great deal of wrong and evil, and they withhold what is due from them, Allah will put evildoers in charge of them, who will oppress them, mistreat them and make them suffer, and will take from them unjustly and by force many times more than what they withheld of what is due to Allah and to His slaves, without them getting any reward for giving it.

By the same token, if people do good and are upright, Allah will make those in charge of them righteous, and He will make them rulers who rule on the basis of justice and fairness, not on the basis of wrongdoing and oppression.

Then Allah will rebuke everyone who turned away from the truth and rejected it, jinn or human, and will highlight their error, and they will acknowledge that:

«O jinn and humans, did there not come to you Messengers from among you, reciting My revelations to you» that is, My clear revelations which contained details of commands and prohibitions, good and evil, promises and warnings, «and warning you of the meeting of this day of yours», teaching you that salvation and triumph may only be attained by obeying the commands of Allah and avoiding that which He prohibited, and that doom and loss will result from failing to do that? They will acknowledge that, and say: «[Yes], we testify against ourselves. They were deceived by the life of this world» and its adornments and delights, so they were at ease with it and were content with it, and that distracted them from the hereafter.

«They will testify against themselves that they were disbelievers», thus proof will be established against them. At that point, everyone – even they themselves – will realise that Allah is being just with them. Then He will say to them, issuing the verdict that theirs will be a painful punishment:

«...Enter the fire with the nations who passed away before you, of both jinn and humans...» (*al-A'raf* 7: 38)

his heart, as if he were ascending to heaven. Thus Allah places blight on those who do not believe.

Here Allah describes to His slaves the sign of a person's being blessed and guided, and the sign of his being doomed and misguided. If Allah opens a person's heart to Islam, and it is filled with the light of faith and certainty, so that he feels at ease with it, loves good deeds and finds joy in doing them, and does not find them burdensome, then this is a sign that Allah has guided him and has blessed him with faith and guided him to the straight path.

The sign that Allah has willed to send someone astray is that He makes his heart constricted and unwilling to accept faith, knowledge and certainty. So he becomes overwhelmed with doubts and desires, and nothing good reaches his heart; it is not open to any good deeds because it is constricted as if he is having to climb up to heaven when he has no means of doing so.

Because of this lack of faith, he is the reason why Allah places blight upon him, because he has closed the door of mercy and divine kindness to himself.

This is a measure that never alters. The one who gives in charity and fears Allah, and believes in goodness, Allah will make easy for him the path to ease, but whoever is miserly and thinks that he is self-sufficient, and rejects goodness, Allah will make easy for him the path to hardship.



﴿وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۖ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾﴾ هُمْ دَارُ  
السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾﴾ (سورة الأنعام: ١٢٦-١٢٧)

6:126. This is the path of your Lord, a straight path. Verily We have explained Our signs in detail for people who pay heed.

- 6:127. For them will be an abode of peace with their Lord; He will be their Protector, because of their good deeds.

It is a moderate path that leads to Allah and to the place of His honour, the rulings and laws of which have been clearly explained, and good has become distinct from evil. But these details and this explanation are not for everyone; rather they are only «for people who pay heed», for they are the ones who have knowledge, so they benefit from their knowledge and Allah has prepared for them a great reward. Hence He says:

«For them will be an abode of peace with their Lord». Paradise is called an abode of peace because it is free of all faults, troubles, stress, grief and worry, and anything else that could spoil its joy.

This means that its delights will be of the utmost perfection and completeness, to an indescribable degree, and no one could wish for anything better of both spiritual and physical delights. They will have whatever their hearts desire and they will abide therein forever.

«He will be their Protector» Who will take care of them, look after them and protect them in all their affairs; He will help them to obey Him and make it easy for them to attain His love. He only protects them because of their righteous deeds by which they seek to please their Lord, unlike the one who turns away from his Lord and follows his whims and desires; the Shayṭān will gain power over him and will take care of him, thus corrupting his religious commitment and worldly affairs.



﴿وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَنْمَعُشَرُ الْجِنَّ قَدْ اسْتَكْبَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مُتَوَكِّمٌ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ نُفَوِّي بَعْضَ الظَّالِمِينَ﴾

بَعْضًا يَمَا كَانُوا يَكْسِبُونَ ﴿١٢٨﴾ يَمَعَشِرَ الْجِنَّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا شَهِدْنَا عَلَىٰ أَنْفُسِنَا وَغَرَّبْنَاهُمْ لِحَيَوٰةِ الدُّنْيَا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٢٩﴾ ذَٰلِكَ أَن لَّمْ يَكُن رَّبُّكَ مُهْلِكَ الْفَرَىٰ يُظَلِّمُ أَهْلَهَا وَغَافِلُونَ ﴿١٣٠﴾ وَلِكُلِّ دَرَجَةٍ مِّمَّا عَمِلُوا وَمَا رَّبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣١﴾ وَرَبُّكَ الْغَفِيُّ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَأْ كَمَا أَنشَأَكُم مِّن ذُرِّيَةِ قَوْمٍ ءَاخِرِينَ ﴿١٣٢﴾ إِنَّ مَا تُوعَدُونَ لَآتٍ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَذَابُهُ الدَّارُ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٤﴾ (سورة الأنعام: ١٢٨-١٣٥)

- 6:128. On the day when He gathers them all together [He will say]: O jinn, you enticed many of humankind. Their friends among humankind will say: Our Lord, we used one other, but now we have reached the appointed term that You decreed for us. He will say: The fire will be your abode, to dwell therein forever, unless Allah wills otherwise, for your Lord is Most Wise, All-Knowing.
- 6:129. Thus We cause the wrongdoers to take one another as friends and allies, because of what they earn.
- 6:130. O jinn and humans, did there not come to you Messengers from among you, reciting My revelations to you and warning you of the meeting of this day of yours? They will say: [Yes,] we testify against ourselves. They were deceived by the life of this world. They will testify against themselves that they were disbelievers.
- 6:131. That is because your Lord would never destroy a city for its wrongdoing while its people were still unaware.
- 6:132. For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.

- 6:133. Your Lord is Self-Sufficient, full of mercy. If He so willed, He could destroy you and cause whomever He will to replace you, as He created you to replace other people who came before you.
- 6:134. Verily, that which you are warned of will surely come to pass; you cannot escape it.
- 6:135. Say: O my people, carry on as you are, and so will I; you will come to know who it is whose end will be [best] in the hereafter. Verily the wrongdoers will never prosper.

﴿On the day when He gathers them all together﴾ that is, all of the two races, humanity and jinn, those who went astray and those who led others astray, and He says, refuting the jinn who misled humans and made evil fair-seeming to them and enticed them to commit sin: ﴿O jinn, you enticed many of humankind﴾ that is, by misguiding them and barring them from the path of Allah; how could you transgress My sacred limits and stubbornly reject My Messengers? You persisted in fighting against Allah, striving your utmost to bar the slaves of Allah from His path and divert them to hell. Therefore today My curse is inevitably upon you and My vengeance against you is assured; We shall increase your punishment according to the degree of your disbelief and the extent to which you led others astray. You have no excuse to offer and no refuge to turn to, no intercessor to intercede for you and no plea that could be heard.

So do not ask about what will befall them on that day of punishment, disgrace and doom. Hence Allah did not mention any excuse that they may offer.

As for their allies among humankind, they will offer excuses that will not be accepted and will say: ﴿Our Lord, we used one other﴾ that is, both the jinni and the human used one another and benefited thereby.

The jinni liked the human's obedience to him, and his worship and veneration of him, and his seeking protection from him. The human

«you will come to know who it is whose end will be [best] in the hereafter» – me or you.

This is the attitude of the fair-minded person in a serious debate: he points out the two types of deeds and doers, and leaves it to Allah to requite each of them, without stating bluntly or clearly what he really means. But it is already known that the best end in this world and in the hereafter will be for those who fear Allah, and that the believers will have the best end, whilst everyone who turns away from what the Messengers brought will have the worst end. Hence He says: «Verily the wrongdoers will never prosper», for every evildoer, no matter what he enjoys in this world, his end in the hereafter will be doom and ruin.

«Verily Allah gives respite to the wrongdoer until, when He seizes him, He will not let him off.» (Muslim, at-Tirmidhi, and Ibn Mâjah)



﴿وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرِزْقِهِمْ وَهَذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٢٨﴾ وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ شُرَكَائِهِمْ لِيُرْدُوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٢٩﴾ وَقَالُوا هَذِهِ أَنْعَامٌ وَحَرْثٌ حِجْرٌ لَا يَطْعُمُهَا إِلَّا مَنْ نَشَاءَ بِرِزْقِهِمْ وَأَنْعُمٌ حُرِّمَتْ طَهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ أَسْمَاءَ اللَّهِ عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٠﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُن مِّمَّةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصَفَهُمْ ۖ إِنَّهُ حَكِيمٌ عَلِيمٌ ﴿١٣١﴾ قَدْ

خَيْرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾ (سورة الأنعام: ١٣٦-١٤٠)

- 6:136. They allocated to Allah a portion of that which He created of crops and livestock. They say: This is for Allah – or so they claim – and this is for our partners [that we ascribe to Him]. Then, that which is allocated for their ‘partners’ never reaches Allah, while that which is allocated for Allah does reach their ‘partners’. How despicable is their judgement!
- 6:137. Similarly, their ‘partners’ [the devils] made it fair-seeming to many of the polytheists to kill their own children, in order to destroy them and cause confusion to them in their religion. If Allah had so willed, they would not have done that. So leave them to their fabrications.
- 6:138. They say: These livestock and crops are taboo, and no one may eat thereof except those whom we wish – or so they claim – and other livestock which it is forbidden to ride. And there are livestock over which they do not pronounce the name of Allah [at the time of slaughter], fabricating lies against Him. He will surely requite them for what they fabricate.
- 6:139. They say: What is in the wombs of these animals is reserved exclusively for our males and is forbidden to our females, but if it is stillborn, they all partake of it. He will surely requite them for what they attribute [to Allah, falsely]. Verily He is Most Wise, All-Knowing.
- 6:140. Losers indeed are those who, in their ignorance, have foolishly slain their children, and have made unlawful [food] that Allah has provided to them, fabricating lies against Allah. They have indeed gone astray and have not heeded any guidance.

Here Allah (ﷻ) speaks of the foolishness and grave ignorance of the polytheists who reject the Prophet (ﷺ) and mentions some of their myths, in order to highlight some of their misguidance and warn

against them. The objection of such foolish people to the truth brought by the Messenger (ﷺ) does not undermine it at all, for they are not qualified to stand up to the truth. Thus Allah (ﷻ) says as an example of that: ﴿They allocated to Allah a portion of that which He created of crops and livestock﴾, and they also allocated to their so-called partners a portion, when in fact Allah (ﷻ) is the One Who created it for His slaves, as provision. Thus they combined two questionable and prohibited matters. In fact they combined three: thinking that they were doing Allah a favour by allocating a portion to Him, as they believed that this was a donation on their part; allocating a share to the so-called partners who never gave them any provision; and their unjust way of sharing out, as they did not care about or pay attention to that which they allocated to Allah, even though it ended up being for the so-called partners, whilst they did pay attention to and look after that which was allocated to the so-called partners, and none of that would reach Allah. That is because when they gained something – of the crops, fruits and livestock that Allah had created for them – they divided it into two parts: one part which they said was for Allah, or so they claimed, for Allah does not accept anything but that which is done sincerely for His sake, and He does not accept any good deed from anyone who ascribes partners to Him; and another part that they allocated to the so-called partners, namely the idols. If any of that which they had allocated to Allah got mixed with that which they had allocated to others, they would say: Allah has no need of it, and they would not put it back, but if any of that which they had allocated to their gods got mixed with that which they had allocated to Allah, they would put it back and would say: They (the false gods) are in need of it, so it must be put back with their share.

Is there any ruling worse and more unfair than this? For they paid more attention to that which was allocated to the created being, and took more care of it than that which was done for the sake of Allah.



The meaning of this verse may be that which is proven in a ṣaḥeeḥ report from the Prophet (ﷺ), in which he told us that Allah (ﷻ) says: «I am the least in need of a partner. Whoever does any deed in which he associates someone else with Me, I will reject him and his deed.» (Muslim and Ibn Mājah)

According to this interpretation, what the verse means is that what they allocated as a means of drawing closer to the idols is completely devoted to something other than Allah, and Allah has no share in it, and whatever they devoted to Allah – or so they claimed – none of it reaches Him because it is *shirk* (ascription of partners to Allah). In fact it is also part of the share allocated to the so-called partners and idols, because Allah has no need of it and He does not accept any deed in which any of His creation is associated with Him.

As a result of the foolishness and misguidance of the polytheists, the so-called partners – namely the leaders and the devils – made it fair-seeming to many of them to kill their children by burying them alive. They would kill their male children for fear of poverty and the female children for fear of shame.

All of that resulted from the tricks of the devils who wanted to destroy them and cause confusion to them in their religion, so that they would do acts that are extremely repugnant.

The partners kept making it fair-seeming to them until, in their view, these became good things and desirable conduct. If Allah had so willed, He would have prevented them from doing these things and protected their children from being killed by the parents, and they would not have done it. But His wisdom dictated that they should be left alone to do what they wanted to do, so that they would get carried away. Thus He gave them respite and overlooked what they were doing. Hence He says: «So leave them to their fabrications» that is, leave them to their lies and falsehood, and do not grieve over them, for they can never harm Allah.

Another example of their foolishness has to do with the livestock which Allah made permissible for them in general, and bestowed it as provision and mercy for them to enjoy and benefit from. But they fabricated and introduced innovations based on their own ideas.

They had a special terminology for some types of livestock and crops, concerning which they said: «These livestock and crops are taboo» that is, prohibited «and no one may eat thereof» that is, it is not permissible for anyone to eat them, except those who we want to eat them, or who meet a description that we give – based on their own ideas.

All of that was based on their own claims for which there was no basis or proof except their whims and desires and corrupt notions.

They also had livestock that was not prohibited in all ways; rather it was prohibited to ride it or carry loads on it. They called this *ḥām*.

There were other kinds of livestock on which they did not invoke the name of Allah; rather they invoked the names of the idols and that which they worshipped instead of Allah, but they attributed these actions to Allah; they were lying when they spoke these evil words.

«He will surely requite them for what they fabricate» that is, when they claimed that it was permissible to ascribe partners to Allah and that it was prohibited to eat or benefit from livestock in ways that He had permitted.

Another of their foolish notions was the idea that what was in the wombs of certain types of livestock – which they specified – was prohibited to females but not to males, so they said: «What is in the wombs of these animals is reserved exclusively for our males» that is, it is permissible for them, and women have no share in it «and is forbidden to our females» that is, our womenfolk. This applied if the offspring was born alive. But if what was in its womb was stillborn, then they all had a share of it – in other words, it was permissible for both males and females.

«He will surely requite them for what they attribute [to Allah, falsely]» that is, when they described what Allah had permitted as being prohibited, and they described what was prohibited as being permissible. Thus they went against the laws of Allah and attributed that to Him.

«Verily He is Most Wise» as He gives them respite and enables them to pursue the misguidance they are following  
 «All-Knowing» –nothing is concealed from Him; He knows what they do, what they say against Him and what they fabricate, yet He grants them well-being and bestows provision upon them.

Then He describes their loss and foolishness:

«Losers indeed are those who, in their ignorance, have foolishly slain their children» that is, they have lost their religion, their children and their minds and – after having been blessed with rational thinking – they are now described in terms of foolishness that causes destruction and misguidance.

«and have made unlawful [food] that Allah has provided to them» that is, what He had given as a mercy to them and granted as provision for them. They rejected the blessing of the Lord, but they did not stop there; rather they described it as unlawful when it was of the utmost permissibility.

All of that is «fabricating lies against Allah» that is, it comes under the heading of lies told by every stubborn disbeliever.

«They have indeed gone astray and have not heeded any guidance» that is, they have gone far astray and they have not been guided in any of their affairs.



﴿وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا  
 أَكْلُهُمُ وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا

﴿أَتَمَرًا وَأَنَاثًا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُشْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ﴾

(سورة الأنعام: ١٤١)

6:141. It is He Who produces gardens, trellised and untrellised, and date palms and all manner of crops, and olives and pomegranates, similar [in some ways] yet dissimilar [in others]. Eat of their fruit when they bear fruit and give what is due on the day of harvest. But do not be extravagant, for Allah does not love those who are extravagant.

Having mentioned what the polytheists did with much of the crops and livestock that Allah had made permissible for them, Allah (ﷻ) then describes the blessings that He had bestowed upon them, and their obligations with regard to crops and livestock:

﴿It is He Who produces gardens﴾ that contain various types of trees and plants

﴿trellised and untrellised﴾ that is, in some of those gardens there are trellises on which the plant grows, and it helps it rise up from the ground; in other gardens there are no trellises, and the plant grows on its stem or trunk, or spreads along the ground.

This highlights the many benefits of those gardens, and tells us that Allah (ﷻ) taught man how to make trellises and grow things.

﴿and﴾ He produces ﴿date palms and all manner of crops﴾ that is, all in one place, and all irrigated by the same water, yet Allah causes some of them to excel others in taste (cf. 13: 4).

Allah singles out for mention the date palm and all manner of crops because of their many benefits, and because they are the staple food for most people.

Allah also produces ﴿olives and pomegranates, similar﴾ in trees ﴿yet dissimilar﴾ in their fruits and taste. It is as if it is saying: for what purpose did Allah create these gardens and what they produce?

Then He tells us that He produced them for people's benefit; thus He says:

﴿Eat of their fruit﴾ that is, the fruit of the date palms and crops ﴿when they bear fruit and give what is due on the day of harvest﴾ that is, give what is due of those crops. This refers to zakâh of those crops for which Sharia sets a minimum threshold (*niṣâb*). Allah instructed them to give it on the day of harvest, because the harvest of crops is equivalent to the one-year deadline that applies to other kinds of wealth. That is the time when the poor would expect it, and at that time it is easy for the growers to give it. Thus the one who gives it will be known, and will stand out from the one who does not give it.

﴿But do not be extravagant﴾ this prohibition on extravagance applies to food, with regard to eating more than is normal. The one who owns the crops should not eat in such a way that it impacts zakâh. It also refers to giving zakâh on the crops; the owner should not give more than is required of him and thus harm himself, his family or his creditors. All of that comes under the heading of extravagance which Allah has prohibited and which He does not love; rather He hates it and disapproves of it.

This verse indicates that it is obligatory to give zakâh on fruits, and that there is no requirement to wait for one (Hijri) year to pass; rather it becomes due when it is harvested in the fields and when collected from the date palms.

Zakâh is not repeated in this case, even if the harvest remains with a person for many years, so long as it is not intended for trade, because Allah has only commanded that zakâh be paid on it at the time of harvest. But if the crop is affected by blight before that, without any negligence on the part of the owner, then he is not liable for it. It is also permissible to eat from the date palms and crops before giving zakâh on them, and whatever is eaten is not to be counted for the purpose of zakâh; rather zakâh is to be given on what remains after that.

The Prophet (ﷺ) used to send someone to estimate the people's harvest and he would instruct him to leave one third or one fourth of it for the owner, depending on how much had already been eaten by the owners or others.



﴿وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِن مَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٤٢﴾ ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالَّذِينَ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ نَحْنُ بِغَيْرِ عِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾ وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالَّذِينَ حَرَّمَ أَمِ الْأُنثِيَيْنِ أَمَّا اشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأُنثِيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْكُمُ اللَّهُ بِهِذَا فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾﴾ (سورة

الأنعام: ١٤٢-١٤٤)

- 6:142. Among livestock, [He creates for you] some that carry loads and others that are too young or too small to do so [such as sheep]. Eat of that which Allah has provided for you, and do not follow the footsteps of the Shayṭān, for he is to you an avowed enemy.
- 6:143. Of livestock you have eight in [four] pairs: a pair of sheep and a pair of goats. Say: Has He forbidden the two males, or the two females, or that which the wombs of the two females may contain? Tell me on the basis of knowledge, if you are speaking the truth.
- 6:144. [And likewise] a pair of camels and a pair of cattle. Say: Has He forbidden the two males, or the two females, or that which the wombs of the two females may contain? Were you present when Allah ordained such a thing for you? Who does greater evil than

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he who fabricates lies against Allah in order to misguide people without knowledge? Verily Allah does not guide the evildoers.

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﴿Among livestock, [He creates for you] some that carry loads and others that are too young or too small to do so﴾ that is, some you use to carry loads and ride, and others are not fit to carry loads or be ridden, because they are too small, such as infant animals and the like. With regard to carrying loads and being ridden, livestock are divided into these two categories.

But with regard to eating them or other benefits, they may all be eaten and put to other uses. Hence Allah says: ﴿Eat of that which Allah has provided for you, and do not follow the footsteps of the Shayṭān﴾ that is, his ways and deeds, which includes prohibiting some of that which Allah has granted to you as provision.

﴿for he is to you an avowed enemy﴾ and he only enjoins you to do that which will harm you and lead to your eternal doom.

These are the livestock with which Allah has blessed His slaves, and He has made all of them permissible and wholesome, and He has explained them as follows:

﴿eight in [four] pairs: a pair of sheep﴾ male and female ﴿and a pair of goats﴾ likewise. This makes four, all of which are included in that which Allah has permitted, with no differentiation between them.

So say to these people who go to extremes and prohibit some things and not others, or they prohibit some of them to females but not to males, proving to them that there is no difference between what they permit and what they prohibit:

﴿Has He forbidden﴾ of sheep and goats ﴿the two males﴾? For you do not say that; rather you reject that idea

﴿or the two females?﴾ For you do not say that either; you do not prohibit the males only or the females only of either type.

So what remains is the idea that if the womb contains both a male and a female, or it is not clear what it contains, then do you prohibit ﴿that which the wombs of the two females may contain?﴾ that is, the female sheep or the female goat, without differentiating between male or female? But you do not say this either.

So you do not say any of these three options, which list all the possible categories, then what do you say?

﴿Tell me on the basis of knowledge, if you are speaking the truth﴾ in your claim.

It is well known that they could not say anything acceptable on a rational basis, except one of these three things, but they did not say any of them; rather they said that some livestock, which they decided about themselves, was prohibited to females but not males, or it was prohibited at certain times, and other such notions that were undoubtedly based on deep ignorance and could only be produced through deviant thinking and corrupt ideas. Allah had not sent down any authority for what they said, and they had no proof or evidence for it.

Then Allah says something similar concerning camels and cattle. Having highlighted the falseness and corrupt nature of what they said, He then said to them something the consequences of which could not be escaped except by following the laws of Allah: ﴿Were you present when Allah ordained such a thing for you?﴾. That is, you have only one claim left, and you have no way of proving it, which is for you to say, “Allah ordained this for us and He revealed it to us as He revealed to His Messengers; indeed He revealed to us something contrary to what the Messengers claimed and what was mentioned in the Books that were sent down.” That is a fabrication, as anyone would realise, hence Allah says: ﴿Who does greater evil than he who fabricates lies against Allah in order to misguide people without knowledge?﴾ That is, in addition to his lies and fabrications against Allah, his aim is to



mislead the slaves of Allah from the path of Allah, with no clear proof or evidence, and no rational or textual evidence.

﴿Verily Allah does not guide the evildoers﴾, those who have no aim but to do wrong and commit injustice, and to invent fabrications against Allah.



﴿قُلْ لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ ۚ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ﴾ (١٤٥) وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوْ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۚ ذَٰلِكَ جَزَيْنَهُمْ بِغَيْرِهِمْ وَإِنَّا لَصَادِقُونَ﴾ (سورة الأنعام: ١٤٥-١٤٦)

- 6:145. Say: I do not find in that which is revealed to me anything to be forbidden for people to eat unless it be the meat of animals found dead, blood poured forth or the flesh of swine, for that is an abomination, or that which is profane, over which [a name] other than that of Allah has been invoked [at the time of slaughter]. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then your Lord is Oft-Forgiving, Most Merciful.
- 6:146. To the Jews We forbade every [animal] with undivided hoof, and We forbade to them the fat of cattle and sheep, except that which adheres to their backs or entrails, or is attached to their bones. Thus We requited them for their wilful disobedience; verily We state the truth.

When Allah criticised the polytheists for what they prohibited of permissible things and attributed that to Allah, and declared their

words to be false, He instructed His Messenger (ﷺ) to explain to the people what Allah has prohibited to them, so that they might know that everything else is permissible; whoever suggests that any of that is prohibited by Allah is lying and fabricating, because a prohibition can only come from Allah on the lips of His Messenger (ﷺ), and Allah said to His Messenger (ﷺ):

«Say: I do not find in that which is revealed to me anything to be forbidden for people to eat» that is, regardless of whether the prohibition applies to using it for other purposes or not

«unless it be the meat of animals found dead» this refers to animals that died without being slaughtered in the prescribed manner; that is not permissible, as Allah (ﷻ) says elsewhere:

«Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine...» (*al-Mâ'idah* 5: 3)

«blood poured forth» this refers to blood that comes out of the animal at the time of slaughter, for it is blood that would be harmful if it was retained in the body; when the blood is expelled from the body, the harm that may result from eating the meat is removed.

What this phrase implies is that the blood that remains in the flesh and veins after slaughter is permissible and pure.

«or the flesh of swine, for that is an abomination» that is, these three things are an abomination, which means that they are unclean, impure and harmful. Allah has prohibited them out of kindness towards you, and so that you will keep a distance from filth.

«or that which is profane, over which [a name] other than that of Allah has been invoked [at the time of slaughter]» such as the idols or false gods worshipped by the polytheists. This comes under the heading of profanity, which refers to disobedience towards Allah.

«But if one is forced by necessity» that is, despite the fact that these are prohibited things, if a person is forced by necessity or need

to eat any of these things, because he has nothing else and fears that he may die,

﴿without wilful disobedience, nor transgressing due limits﴾ that is, without wanting to eat it if it was not a matter of necessity, or eating more than he needs to,

﴿then your Lord is Oft-Forgiving, Most Merciful﴾ that is, Allah has pardoned everyone who finds himself in this situation.

The scholars (may Allah have mercy on them) differed concerning this exclusive list mentioned in this verse, even though there are other prohibited things that are not mentioned here, such as wild carnivorous animals, birds of prey that have talons, and so on. Some of the scholars stated that this verse was revealed before the prohibition on other things that are not mentioned here, so there is no contradiction between the list mentioned here and the prohibition that was revealed subsequently, because at that time there was nothing revealed to prohibit what came afterwards.

Other scholars said that this verse includes everything that is prohibited; some of it is mentioned explicitly and other things may be inferred from the context and the general reason for prohibition.

The reason given for the prohibition on the meat of animals found dead, blood and the flesh of swine – or at least the latter – is ﴿for that is an abomination﴾. This is a general description that applies to everything that is prohibited, for all prohibited things are abominable and unclean, and they are filthy and off-putting things that Allah has forbidden to His slaves, so as to protect and honour them, and to keep them away from directly handling filthy and unclean things.

The details of that which is an abomination and prohibited are to be found in the Sunnah, which explains the Qur'an and its goals. If Allah (ﷻ) has not prohibited any food except what is mentioned here, and the prohibition has no source except the laws of Allah, this indicates that the polytheists who prohibited that which Allah had

provided to them were fabricating lies against Allah and attributing to Him something that He did not say.

The verse also points to a strong possibility: Allah mentioned swine (pigs) in this verse, in which the context is one of criticising and refuting the views of the polytheists mentioned above, having to do with prohibition of that which Allah has made permissible, and mentioning their arguments concerning that on the basis of their own whims and desires, which had to do only with livestock animals (*an'âm*: camels, cattle, sheep and goats), none of which are prohibited except that which is mentioned in this verse, namely those found dead and those over which a name other than that of Allah is invoked at the time of slaughter; all others are permissible.

Perhaps the reason why swine or pigs are mentioned here, according to this idea, is that some ignorant readers may include them with livestock animals, assuming them to be akin to sheep, as the ignorant among the Christians and others of their ilk do, so they raise them as they raise other livestock, and they regard them as permissible, not differentiating between them and an'âm livestock. So this list of prohibited things is aimed at protecting this Ummah from such impure things. With regard to that which was prohibited to the People of the Book, some of these things are good and permissible, but they were prohibited to them by way of punishment. Hence Allah says: ﴿To the Jews We forbade every [animal] with undivided hoof﴾, such as camels and the like.

Also prohibited to them were certain parts of cattle and sheep: ﴿and We forbade to them the fat of cattle and sheep﴾.

Not all the fat was prohibited; rather it was the fat of the buttocks. Hence permissible fat was excluded from that: ﴿except that which adheres to their backs or entrails﴾, which is the fat that is mixed with them, ﴿or is attached to their bones﴾.

﴿Thus﴾ that is, by means of these prohibitions ordained for the Jews

«We requited them for their wilful disobedience» that is, the wrongdoing and transgression against the rights of Allah and the rights of His slaves. Hence Allah forbade these things to them, as a punishment to them

«verily We state the truth» in all that We say, do and rule. Who is truer than Allah in speech, and who could be better in judgement than Allah, for a people who are certain in faith?



﴿فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ  
الْمُجْرِمِينَ﴾ (سورة الأنعام: ١٤٧)

6:147. If they accuse you [O Muhammad] of lying, then say: Your Lord is full of mercy all-embracing, but His punishment cannot be averted from the evildoers.

That is, if these polytheists accuse you of lying, then carry on calling them with promises of reward and warnings of punishment, and tell them that Allah «is full of mercy all-embracing» that is, His mercy encompasses all of His creation, so hasten to seek His mercy by appropriate means, first and foremost among which, and the most essential of which, is believing in Muhammad (ﷺ) and the message he brought.

«but His punishment cannot be averted from the evildoers» that is, those who do a lot of wrong actions and commit a lot of sins. So beware of sin that incurs the punishment of Allah, the gravest of which is disbelieving in Muhammad (ﷺ).



﴿سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ  
كَذَلِكَ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى دَافُوا بِأَسْنَانِهِمْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ

فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ فَلِلَّهِ الْحُجَّةُ  
الْبَاطِلَةُ فَلَوْ شَاءَ لَهَدَّيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ (سورة الأنعام: ١٤٨-١٤٩)

- 6:148. Those who ascribe partners to Allah will say: If Allah had so willed, we would not have ascribed partners to Him, and neither would our forefathers, and we would not have introduced any taboos. In like manner did those who came before them reject [their Prophets], until they tasted Our punishment. Say: Do you have any [certain] knowledge? If so, present it to us. You follow nothing but conjecture and you do nothing but lie.
- 6:149. Say: Allah alone has the ultimate proof. If He had so willed, He could have guided you all.

Here Allah states that the polytheists will present arguments to justify the ascription of partners to Allah and the prohibition of that which Allah had permitted, on the grounds of it being the divine will and decree; they will take the will of Allah, which encompasses all things, good and bad, as an argument to ward off any blame from themselves.

And they did indeed say what Allah said they would say, as He tells us elsewhere:

﴿Those who ascribe partners to Allah say: If Allah had so willed, we would not have worshipped anything besides Him...﴾ (an-Nahl 16: 35)

Here Allah (ﷻ) tells us that the disbelieving nations kept using this argument as justification for rejecting the call of the Messengers, and they took it as an excuse, but that did not benefit them in any way at all. They persisted in this attitude until Allah destroyed them and made them taste the punishment.

If it had been a valid argument, it would have averted the punishment from them, and Allah would not have sent the punishment

upon them, because He only sends His punishment upon those who deserve it. Thus it is known that this is an invalid and flawed argument, and it is specious and unconvincing on a number of counts, the most significant of which are as follows:

- Allah states that if this argument had been valid, the punishment would not have befallen them.
- An argument should be based on knowledge and proof. If it is based on mere speculation and conjecture that is no substitute for certain truth, then it is invalid. Hence Allah says: ﴿Say: Do you have any [certain] knowledge? If so, present it to us﴾. If they did have any knowledge – at a time when they were avowed enemies of the Prophet (ﷺ) – they would have produced it. Because they did not produce it, it is known that they had no knowledge.

﴿You follow nothing but conjecture and you do nothing but lie﴾. The one who bases his argument on speculation and conjecture is following falsehood and is a loser, so how about if he bases it on transgression, stubbornness, evil and corruption?

- Allah alone has the ultimate proof which leaves no excuse for anyone, on which the Prophets and Messengers, the divinely revealed Books, the prophetic reports, sound reasoning, upright human nature and righteous attitudes are all agreed. Thus it is known that everything that is contrary to this definitive evidence is false, because whatever is contrary to the truth can only be falsehood.
- Allah (ﷻ) has given each person ability and willpower by means of which he is able to do what he is obliged to do. Allah does not enjoin upon anyone that which he is unable to do, and He does not prohibit to anyone that which he is unable to give up. Therefore using the argument of the divine will and decree is nothing but pure wrongdoing and stubbornness.

- Allah (ﷻ) does not compel people to do anything; rather He has made their actions the matter of their own choice. If they want, they may do it, and if they want they may refrain. This is something that is well known and well established, and no one denies it except one who stubbornly rejects tangible and visible evidence. Everyone differentiates between voluntary and involuntary movements; however all of that comes under and is subject to the will of Allah.
- Those who use the concept of the divine will and decree as justification for their sins are contradicting themselves, for they cannot be consistent in argument. Rather if someone mistreats them by beating them, taking their wealth and the like, then gives the argument that this happened by the will and decree of Allah, they will not accept this argument, and they will become very angry with him.

So how strange it is when they use this argument to justify their disobedience towards Allah and their doing that which incurs His wrath, but they do not accept for anyone to use this argument for doing anything that upsets them.

- They do not use the argument of the divine will and decree to express belief in these concepts, for they know that this is not a valid argument. Rather their intention is to ward off the truth, for they think of the truth in terms of defending themselves against it, so they try to avert it by means of whatever argument crosses their minds, even if they think it is wrong.



﴿قُلْ هَلَمْ شَهِدَآءُكُمْ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ حَرَّمَ هَٰذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ﴾ (سورة الأنعام: ١٥٠)



6:150. Say [O Muhammad]: Bring your witnesses who can testify that Allah has forbidden all this. Then if they testify, do not testify with them. Do not follow the desires of those who reject Our revelations, and those who do not believe in the hereafter, and they ascribe equals to their Lord.

That is, say to those who prohibit that which Allah has made permissible and they attribute that ruling to Allah: Bring your witnesses who can testify that Allah has indeed prohibited this. If these words are said to them, they have two options: either they will not bring anyone to testify to that effect, thus their claim is demonstrated to be false and not based on any testimony or proof; or, if they do bring someone to testify to that effect for them, no one could testify to that effect except a sinful fabricator whose testimony is not acceptable, for this is not a matter concerning which people of good character may be found to testify. Hence Allah (ﷻ) says, forbidding His Prophet (ﷺ) and his followers to give such testimony: ﴿Then if they testify, do not testify with them. Do not follow the desires of those who reject Our revelations, and those who do not believe in the hereafter, and they ascribe equals to their Lord﴾ that is, they regard others, such as the idols, as equal to Him.

As they disbelieved in the Last Day, and did not affirm the oneness of Allah, their whims and desires were in accordance with their beliefs, which leaned towards ascribing partners to Allah and rejecting the truth. Hence it was more appropriate, with regard to someone with such inclinations, for Allah to forbid the best of His creation to follow such a man or to testify with such people. Thus it is known that their prohibition of that which Allah had made permissible stemmed from those misguided whims and desires.



﴿ قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِنَّهُمْ لَوَالِدُكُمْ لَا تَقْرُبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالْيَقِينِ لَا تَكُفُّ نَفْسًا حَتَّى يَبْلُغَ أَشُدَّهُ وَأَوْفُوا بِالْعَيْلِ وَالْيَتِيمِ بِالْقِسْطِ لَا تَكُفُّ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِمَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكَُمْ وَصْنَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

﴿ ١٥٢ ﴾ (سورة الأنعام: ١٥١-١٥٣)

- 6:151. Say: Come, I will recite to you what your Lord has made binding on you: that you should not ascribe any partner to Him; that you should show kindness to parents; that you should not kill your children because of poverty, for We will provide for you and for them; that you should not approach shameful deeds, whether openly or in secret; that you should not kill, for that is forbidden by Allah, except in the course of justice. Thus He instructs you, so that you may understand.
- 6:152. Do not touch the orphan's property, before he comes of age, except to improve it; give full measure and weight, with equity. We do not place on any soul a burden greater than it can bear. And when you speak, be fair, even if it concerns a close relative. And fulfil the covenant of Allah. Thus He instructs you, so that you may pay heed.
- 6:153. Verily, this is My path, leading straight; follow it, and do not follow [other] paths, lest they cause you to deviate from His path. Thus He instructs you, so that you may protect yourselves [from misguidance].

Here Allah (ﷻ) says to His Prophet (ﷺ): «Say» to these people who prohibited that which Allah had made permissible: «Come, I will recite to you what your Lord has made binding on you», the rulings that are binding upon everyone and which include what is prohibited in terms of food, drink, words and actions.

«that you should not ascribe any partner to Him» that is, neither few nor many.

The real nature of ascribing partners to Allah is that a created being is worshipped as Allah is to be worshipped, or is venerated as Allah is to be venerated, or is described in terms of any attribute that is unique to Allah in terms of Lordship or divinity. If a person refrains from ascribing partners to Allah in any way, then he becomes a monotheist (one who affirms the oneness of Allah), sincere towards Him in all his affairs. It is Allah's right over His slaves that they should worship Him alone, and not associate anything with Him.

Then He lists the most important rights after His own:

«that you should show kindness to parents» by speaking respectfully and kindly, and doing good deeds. Showing kindness includes any word or deed that benefits one's parents and makes them happy, and if the individual shows kindness to his parents, then there is no disobedience towards them.

«that you should not kill your children» male or female «because of poverty» that is, because you are worried about how to provide for them, as happened during the *jāhiliyah* when hard-heartedness and injustice prevailed. If they are prohibited to kill their own children in this situation, then killing their children for no reason, or killing the children of others, is even more emphatically prohibited.

«for We will provide for you and for them» that is, We have guaranteed the provision of all. You are not the ones who provide for your children or even for yourselves, so there is no need to worry about them.

«that you should not approach shameful deeds» – this refers to major sins that are regarded as obscene or repugnant

﴿whether openly or in secret﴾ – this refers to actions that are visible and those that have to do with thoughts and intentions.

The prohibition on approaching shameful deeds is more effective than a prohibition on merely doing them, because it includes a prohibition on their precursors and the means that lead to them.

﴿that you should not kill, for that is forbidden by Allah﴾ this refers to killing any Muslim, male or female, young or old, righteous or evildoer, or killing a non-Muslim who is protected by a covenant with the Muslims

﴿except in the course of justice﴾ such as the previously-married adulterer, cases of murder, or one who leaves his religion and splits from the main body of Muslims.

﴿Thus He instructs you﴾ and enjoins what is mentioned above ﴿so that you may understand﴾ His instructions, then pay attention to them and adhere to them.

This verse indicates that the individual's compliance with the commands of Allah will be commensurate with his level of understanding.

﴿Do not touch the orphan's property﴾ by consuming it or replacing it with your wealth in an unfair manner, or taking it for no reason ﴿before he﴾ that is, the orphan ﴿comes of age﴾ that is, reaches maturity and knows how to handle it. When he reaches maturity, he may be given his wealth at that point and he may dispose of it as he sees fit.

﴿except to improve it﴾ that is, except in the event that you are trying to improve their wealth, so that they may benefit from it. This indicates that it is not permissible to touch the orphan's property or dispose of it in a manner that is detrimental to the orphan, or in a manner that, although it is not detrimental to him, is not in his best interests either.

This indicates that the orphan – before he comes of age – is not allowed to dispose of his wealth and that his guardian may dispose

of his wealth in the manner that is best, and this ruling comes to an end when the orphan comes of age.

«give full measure and weight, with equity» that is, on the basis of fairness and honesty. If you strive hard in that, then «We do not place on any soul a burden greater than it can bear» that is, as much as it is able to bear, and not too much. So if anyone strives hard to be honest in terms of measures and weights, then falls short without realising, and without being negligent, then Allah is Oft-Pardoning, Oft-Forgiving.

The scholars of *uṣool* quoted this and similar verses as evidence that Allah does not burden anyone with more than he can bear, and that if a person fears Allah with regard to His commands, and does whatever he can, then there is no blame on him for anything beyond that.

«And when you speak» in the event of judging between people and putting an end to their disputes, or you comment on their views or their situations, then «be fair» in what you say, by paying attention to being truthful both regarding those whom you like and those whom you dislike, and by being fair and not concealing that which needs to be disclosed, for being biased against someone because you dislike him or some of his views constitutes wrongdoing, which is prohibited.

In fact when a scholar discusses the views of the innovators, what he is required to do is give credit where it is due, and to explain what there is of truth or falsehood in their statements and to take into consideration how close to or far from the truth it is.

The *fuqahā'* (jurists) have stated that the *qâḍi* (judge) must be fair and equitable towards both disputants in the way he speaks to them and looks at them.

«And fulfil the covenant of Allah» that includes the covenant which He has made with His slaves, according to which they must fulfil His rights, as well as the covenants that people make with one

another. All covenants must be fulfilled and it is prohibited to break any covenant or fail to fulfil it properly.

«Thus» that is, the rulings mentioned above  
 «He instructs you, so that you may pay heed» to what He has explained to you of rulings, and so that you may carry out His instructions properly and learn the wisdom behind them and the rulings concerning them.

Having explained many of the major rulings and important laws, Allah then refers to them and to that which is more comprehensive and general than them, as He says: «Verily, this is My path, leading straight» that is, these and similar rulings, which Allah has explained in His Book and made clear to His slaves, are the path of Allah that leads to Him and to paradise; it is a moderate, easy and straightforward path.

«follow it» in order to attain success and prosperity, and to fulfil your hopes

«and do not follow [other] paths» that is, paths that are contrary to this path

«lest they cause you to deviate from His path» that is, lead you astray and cause you to deviate right and left. For if you go astray from the straight path, there is nothing else but paths that lead to hell.

«Thus He instructs you, so that you may protect yourselves [from misguidance]»; if you do what Allah has explained to you, by learning it and acting upon it, you will be among the pious and successful slaves of Allah. The path is described in the singular and as being His because there is only one path that leads to Him, and Allah is the One Who helps those who follow it to adhere to it.



﴿ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ  
 وَهُدًى وَرَحْمَةً لَّعَالَمِهِمْ يُلَاقَوْنَ رَبَّهُمْ يُؤْمِنُونَ ﴿١٥١﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ

وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا  
وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا  
أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ فَمَنْ أَظْلَمُ مِمَّنْ  
كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ  
بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ (سورة الأنعام: ١٥٤-١٥٧)

- 6:154. Moreover, We gave Moosâ the scripture, completing [Our favour] for those who did good, and explaining all things in detail, and as a guidance and a mercy, so that they might believe in the meeting with their Lord.
- 6:155. And this [Qur'an] is a blessed Book that We have sent down, so follow it and fear Allah, so that you may attain mercy.
- 6:156. Lest you should say: The scripture was sent down to two groups [the Jews and Christians] before us, and we were unaware of their teachings.
- 6:157. Or lest you should say: If the scripture had been sent down to us, we would have been better guided than they. Now there has come to you a clear sign from your Lord, and a guidance and a mercy. Who does greater evil than he who rejects Allah's revelations and turns away from them? We will requite those who turn away from Our revelations with the worst kind of punishment, for their turning away.

Here Allah tells us that He «gave Moosâ the scripture», namely the Torah

«completing» His favour and kindness

«for those who did good» among the Ummah of Moosâ, for Allah bestowed upon the doers of good among them unlimited blessings, the most perfect of which was the Torah which was sent down to them. Thus the blessing of Allah to them was completed, and it was obligatory for them to give thanks for it.

﴿and explaining all things in detail﴾ for which they needed explanation, such as what was lawful and what was prohibited, commands and prohibitions, beliefs and so on

﴿and as a guidance﴾ that is, to guide them to that which was good and to inform them of what was evil with regard to both fundamental and minor issues

﴿and a mercy﴾ so that by means of it they might attain happiness, mercy and a great deal of goodness

﴿so that﴾ by means of Our sending down to them the Book and clear proofs ﴿they might believe in the meeting with their Lord﴾, for it included definitive evidence of the Resurrection and recompense for deeds, which required them to believe in the meeting with their Lord and to prepare for it.

﴿And this﴾ namely the Holy Qur'an and wise reminder ﴿is a blessed Book that We have sent down﴾ that is, it contains much good and abundant knowledge, and all other branches of knowledge are taken from it and all blessings are derived from it. There is nothing good but the Qur'an calls to it and encourages it. It mentions wisdom and interests that encourage one to pursue good. And there is nothing evil but it forbids it and warns against it, and it mentions reasons that put one off doing such things, and the bad consequences thereof.

﴿so follow it﴾ and comply with its commands and prohibitions, and base your understanding of your religion, both fundamental and minor issues, on it.

﴿and fear Allah﴾ lest you go against His command and ﴿so that﴾, if you follow it (the Qur'an)

﴿you may attain mercy﴾, for the greatest means of attaining Allah's mercy is following this Book, learning it and acting upon it.

﴿Lest you should say: The scripture was sent down to two groups [the Jews and Christians] before us, and we were unaware of their teachings﴾ that is, We have sent down this blessed Book to you so that you will have no excuse, and lest you should say: The Book was



only sent down to two groups who came before us, namely the Jews and Christians.

﴿and we were unaware of their teachings﴾ that is, lest you say: No Book came down to us, and of the Books that were revealed to the two earlier groups we have no knowledge. Therefore We sent down a Book to you, and no other Book that came down from heaven is more comprehensive or clearer than it.

﴿Or lest you should say: If the scripture had been sent down to us, we would have been better guided than they﴾. That is, either you will give the excuse that no guidance reached you in the first place, or you will give the excuse that what you had of guidance was incomplete and imperfect. But by means of this Book you have received the basics of guidance and more, to the point of perfect guidance. Hence Allah says: ﴿Now there has come to you a clear sign from your Lord﴾ which includes everything that can highlight and explain the truth in a perfect manner

﴿a guidance﴾ away from error

﴿and a mercy﴾ that is, blessing for you in your spiritual and worldly affairs. This requires you to comply with its rulings and to believe in its stories, and implies that the one who does not pay attention to it and rejects it is the worst of wrongdoers. Hence Allah says: ﴿Who does greater evil than he who rejects Allah's revelations and turns away from them?﴾ That is, he shuns them and turns away from them.

﴿We will requite those who turn away from Our revelations with the worst kind of punishment﴾ that is, the punishment that causes pain and distress

﴿for their turning away﴾ themselves and turning others away from it; this will be a requital for their bad deeds.

﴿...And your Lord is never unjust to His slaves.﴾ (Fussilat 41: 46)

This verse indicates that knowledge of the Qur'an is the noblest and most blessed of knowledge, by means of which one attains

guidance to the straight path, which is perfect guidance, with which there is no need for the speculations and ideas of the philosophers or any other branches of knowledge of the earlier and later generations. It is well known that earlier scripture was not revealed to any except the two groups, namely the Jews and Christians. They are the People of the Book unless otherwise specified; no other group is included with them, neither the Magians nor anyone else.

This passage highlights how the people of the jāhiliyah (pre-Islamic period) were before the Qur'an was revealed: they were completely ignorant and had no knowledge of what the People of the Book had, who had some knowledge, and they were unaware of their teachings.



﴿هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْتِنَاهَا تَكُنَّ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْظُرُوا إِنَّا مُنْظِرُونَ﴾ (سورة الأنعام: ١٥٨)

6:158. Are they waiting for the angels to come to them, or for your Lord to come, or for some of the signs of your Lord to come? On the day when some of the signs of your Lord come, no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith. Say: Wait then; we too are waiting.

Here Allah (ﷻ) says: are these people, who are persisting in their wrongdoing and stubbornness, waiting for the precursors of punishment and the precursors of the hereafter? Are they waiting ﴿for the angels﴾ to come and take their souls? For if they reach that point, neither faith nor righteous deeds will benefit them.

Or are they waiting ﴿for your Lord to come﴾ and judge all people, requiting the doers of good and the doers of evil?

Or are they waiting ﴿for some of the signs of your Lord to come﴾ which will signal the approach of the Hour?

﴿On the day when some of the signs of your Lord come﴾, extraordinary signs, from which it will be known that the Hour is at hand and that the Resurrection is nigh, ﴿no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith﴾ that is, when some of the signs of Allah appear, it will not benefit the disbeliever to believe, or the believer who is falling short, to mend his ways after that. The only thing that will benefit him is the faith that he had before that, and the good deeds, for which he hoped for reward, that he did before these signs came.

The wisdom behind that is obvious. Faith is only of benefit if it is faith in the unseen and is voluntary on the part of the individual. Once the signs appear, then it becomes a matter of that which is seen and faith will no longer be of benefit because it is more akin to faith when one has no other choice, like the faith of one who is drowning or burning to death and the like, those who, when they see death, they give up what they were doing. This is like what Allah (ﷻ) says elsewhere:

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 84-85)

Many ṣaḥeeḥ hadiths from the Prophet (ﷺ) indicate that what is meant by “some of the signs of Allah” here is the rising of the sun from its place of setting; when the people see that, they will believe, but their faith will be of no benefit and at that time the gate of repentance will be closed.

As this is a warning to those who rejected the Messenger of Allah (ﷺ), who were expecting calamities and disasters to befall the Prophet (ﷺ) and his followers, Allah says:

﴿Say: Wait then; we too are waiting﴾ and you will come to know which of us is more deserving of protection and safety.

This verse offers proof for the view of *ahl as-Sunnah wal-jamâ'ah* who affirm the actions of Allah (ﷻ), such as His rising above the Throne (in a manner that befits His Majesty), descending and coming, without likening it to or thinking of it in terms of human attributes.

There is a great deal of evidence to this effect in the Qur'an and Sunnah.

It also indicates that one of the portents of the Hour will be the rising of the sun from its place of setting, and that Allah (ﷻ) is Most Wise; by His decree, faith is only of benefit if it is by choice and not under compulsion, as mentioned above.

We also learn from this verse that man may attain good by means of his faith. Acts of obedience, righteousness and piety are only of benefit and can only develop if the individual has faith. If his heart is devoid of faith, then none of these deeds will be of any benefit to him.



﴿إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾﴾  
 ﴿فَلَا يَجْزِي إِيَّاهُ مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾﴾ (سورة الأنعام: ١٥٩-١٦٠)

6:159. As for those who differed concerning their religion and divided into sects, you [O Muhammad] have nothing whatsoever to do with them. Their case rests with Allah; in the end He will inform them of what they used to do.

6:160. Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold, but whoever comes with an evil deed will be recompensed only with the like thereof; and no one will be wronged.

Here Allah warns those who differed concerning their religion, those who divided and split into factions, each of them taking a share and calling themselves by a name that is of no benefit with regard to religious commitment, such as the Jews, Christians and Magians. Something similar may be said concerning those who call themselves by names that do not help to perfect their faith, such as those who take something of Islamic teachings and make that the core of their religious commitment, abandoning other matters that are of equal or greater importance, as is the case with various sects and followers of innovation and misguidance who divided the Ummah.

This verse indicates that Islam calls for unity and harmony, and it forbids division and dissent among its followers with regard to all matters, both fundamental and minor.

Allah enjoined him (the Prophet ﷺ) to disavow those who divide their religion, as He says: ﴿you [O Muhammad] have nothing whatsoever to do with them﴾ that is, you have nothing to do with them and they have nothing to do with you, because they have differed with you and opposed you  
 ﴿Their case rests with Allah﴾, for they will return to Him and He will requite them for their deeds  
 ﴿in the end He will inform them of what they used to do﴾.

Then He describes the nature of the requital:  
 ﴿Whoever comes [on the Day of Resurrection] with a good deed﴾ – this includes both words and deeds, outward or inward, having to do with the rights of Allah or the rights of His creation  
 ﴿will be repaid tenfold﴾. This is the minimum degree of reward

﴿but whoever comes with an evil deed will be recompensed only with the like thereof﴾ this is by the perfect justice and kindness of Allah (ﷻ), for He will never wrong them in the slightest. Hence He says: ﴿and no one will be wronged﴾.



﴿قُلْ إِنِّي هَدَىٰ رَبِّي إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَهُ بِرِهْمٍ خَفِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ﴾ (١٦١) قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾ قُلْ أَغْنَىٰ اللَّهُ عَنِّي رَبِّيَ وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِرُ وَأَرْزُ وَزَرُ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنتُمْ فِيهِ تَخْلِفُونَ ﴿١٦٤﴾ وَهُوَ الَّذِي جَعَلَ لَكُمُ الْخَلْقَ الْأَرْضَ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾ (سورة الأنعام: ١٦١-١٦٥)

- 6:161. Say: Verily, my Lord has guided me to a straight path, an upright religion, the religion of Ibrâheem the monotheist, and he was not one of those who ascribe partners to Allah.
- 6:162. Say: Verily my prayer, my sacrifice, my living and my dying are all for Allah, the Lord of the worlds;
- 6:163. No partner has He. Thus I am commanded, and I am the first of those who submit to Allah [in Islam].
- 6:164. Say: Should I seek a lord other than Allah, when He is the Lord of all things? No soul earns [evil] but it is to its own detriment; no bearer of burdens can bear the burden of another. Then to your Lord you will [all] return, then He will inform you about the matters concerning which you differed.
- 6:165. And it is He Who has made you the successors of others on the earth, and has caused some of you to excel others [in worldly advantages], so that He may test you by means of that which He

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has bestowed upon you. Verily your Lord is swift in punishment, yet He is indeed Oft-Forgiving, Most Merciful.

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Here Allah (ﷻ) instructs His Prophet (ﷺ) to say and proclaim that what he is following of guidance to the straight path is the moderate religion which promotes sound beliefs and righteous deeds, and it enjoins all that is good and forbids all that is abhorrent. This is the religion of the Prophets and Messengers, especially the leader of the monotheists and the father of those Prophets who were sent after his death, namely the close friend of the Most Merciful, Ibrâheem (عليه السلام). He is the monotheist whose path stands out from all crooked paths and all other deviant religions such as those of the Jews, Christians and polytheists.

This is in general terms; then Allah singles out for mention the noblest acts of worship, as He says:

«Say: Verily my prayer, my sacrifice» – this is because of the virtue of these two acts of worship and what they imply of loving Allah, devoting worship sincerely to Him alone and drawing closer to Him in one's heart and by means of one's words and actions. Sacrifice means giving up what one loves of wealth or property for that which is dearer to one, namely Allah (ﷻ).

If a person is sincere in his prayer and sacrifice, he will inevitably be sincere towards Allah in all his deeds.

«my living and my dying» that is, whatever I do in my life and whatever Allah decrees should happen to me, and what He decrees for me at the time of my death, all of that is «for Allah, the Lord of the worlds; No partner has He» in worship, just as He has no partner in sovereignty and control.

This sincerity towards Allah is not something that I have made up by myself; rather «Thus I am commanded» – it is enjoined upon me and I have no choice but to comply

﴿and I am the first of those who submit to Allah [in Islam]﴾ of this Ummah.

﴿Say: Should I seek a lord other than Allah﴾ among His creation; would that be right or would it be appropriate for me to take someone other than Him as a lord and submit my affairs to him, when Allah is the Lord of all things? All creatures are subject to His Lordship and must submit to His commands.

Therefore I and others have no choice but to take Allah as our Lord and be content with Him, and not be attached to any of those who are subject to His control and are helpless in themselves.

This is followed by encouragement and warning, which takes the form of mentioning the recompense:

﴿No soul earns [evil] but it is to its own detriment﴾ that is, whatever a person does, good or evil, the consequences thereof will reach him. This is like the verse in which Allah says:

﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...﴾ (Fussilat 41: 46)

﴿no bearer of burdens can bear the burden of another﴾ rather each one will carry his own burden; if anyone causes someone else to be misguided and to incur a burden of sin, then he will also bear a burden of sin for what he caused, without that detracting from the burden of the one who actually did it.

﴿Then to your Lord you will [all] return﴾ on the Day of Resurrection ﴿then He will inform you about the matters concerning which you differed﴾ of good and evil, and He will requite you for that abundantly.

﴿And it is He Who has made you the successors of others on the earth﴾ that is, He has caused you to succeed one another, generation after generation, and to succeed other people on earth; He has subjugated to you all that is on earth and has tested you, to see what you will do.



﴿and has caused some of you to excel others [in worldly advantages]﴾ in terms of strength, well-being, provision, physical appearance and character

﴿so that He may test you by means of that which He has bestowed upon you﴾ as your deeds vary.

﴿Verily your Lord is swift in punishment﴾ for those who disobey Him and reject His revelations

﴿yet He is indeed Oft-Forgiving, Most Merciful﴾ to those who believe in Him and do righteous deeds, and repent from that which could incur doom.

This is the end of the commentary on Soorat al-An'ām.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



07.

## Soorat al-A'râf

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْعَص﴾ ١ كَتَبْنَا أَنْزِلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِئُنْذِرَ بِهِ وَذِكْرَى  
لِلْمُؤْمِنِينَ ٢ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا  
تَذَكَّرُونَ ٣ وَكَمْ مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ٤ فَمَا  
كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَن قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٥ فَلَنَسْأَلَنَّ الَّذِينَ  
أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ٦ فَلَنَقْصُصَنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ  
﴿سورة الأعراف: ١-٧﴾

7:1. Alif. Lâ. Meem. Sâd.<sup>15</sup>

<sup>15</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 7:2. This is a Book that has been sent down to you [O Muhammad], so do not let your heart be troubled by it; [it has been sent down] so that you may warn thereby and remind the believers.
- 7:3. Follow [O humankind] that which has been sent down to you from your Lord, and do not follow any close associates besides Him. Little is it that you pay heed!
- 7:4. How many a city did We destroy [for their sins]; Our punishment came upon them [suddenly] by night or whilst they rested at midday.
- 7:5. Their only cry, when Our punishment came upon them, was: We were indeed wrongdoers.
- 7:6. We will certainly question those to whom the Messengers were sent, and We will certainly question the Messengers themselves.
- 7:7. Then verily We will recount to them what they did, on the basis of knowledge, for We were never absent.

Here Allah (ﷻ) says to His Prophet (ﷺ), highlighting to him the greatness of the Qur'an: ﴿This is a Book that has been sent down to you﴾ that is, a great Book that contains all that people need, all divine injunctions and all aims and goals of Sharia, in a precise and detailed manner.

﴿so do not let your heart be troubled by it﴾ that is, do not let there be any anxiety, doubt or confusion in your heart; rather you should understand that it has been sent down by One Who is Most Wise, Worthy of all praise.

﴿No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.﴾ (Fussilat 41: 42)

– and He is indeed the most truthful in speech. So let your heart be open to it and let your mind be at rest; convey its commands and prohibitions, and do not fear any blame or opposition.

﴿so that you may warn﴾ the people ﴿thereby﴾ and admonish and remind them; thus proof will be established against the stubborn.

﴿and remind the believers﴾, as Allah (ﷻ) says elsewhere:

﴿But continue to exhort them, for exhortation benefits the believers.﴾

*(adh-Dhâriyât 51: 55)*

Thus they will remember the straight path and righteous deeds, both outward and inward, and be alert to that which prevents a person from following that path.

Then Allah addresses people in general and draws their attention to the Book:

﴿Follow [O humankind] that which has been sent down to you from your Lord﴾ that is, the Book that was sent down for your sake, for it is ﴿from your Lord﴾, Who wants to perfect you, so He has sent down to you this Book which, if you follow it, will perfect you and complete His favour upon you, and you will be guided to the best and most sublime of deeds and attitudes.

﴿and do not follow any close associates besides Him﴾ that is, do not take them as friends and follow their whims and desires, and forsake following the truth because of them.

﴿Little is it that you pay heed!﴾ If you paid heed and realised what is in your best interests, you would not have given precedence to that which is harmful over that which is beneficial, or to an enemy over a friend.

Then Allah warns of His punishment to the nations who rejected the message brought to them by their Messengers, lest those who are addressed here do likewise:

﴿How many a city did We destroy [for their sins]; Our punishment﴾ that is, Our severe penalty ﴿came upon them [suddenly] by night or whilst they rested at midday﴾ that is, at a time when they were heedless and unaware, and it never crossed their minds that they might perish. When the punishment came to them they could not ward it

off and their false gods in which they had placed their hopes could not help them.

They did not deny what they used to do of wrongdoing and sin: ﴿Their only cry, when Our punishment came upon them, was: We were indeed wrongdoers﴾. This is like the verses in which Allah (ﷻ) says:

﴿How many cities that were given to wrongdoing have We utterly destroyed, and raised up other people in their stead. When they sensed Our punishment [approaching], they began to flee from it. [It was said to them:] Do not flee. Go back to your comforts and your dwellings, so that you may be sought out [to give help and advice to others]. They said: Woe to us! We were indeed wrongdoers. And that cry of theirs did not cease until We mowed them down and left them lifeless.﴾  
(*al-Anbiyā'* 21: 11-15)

﴿We will certainly question those to whom the Messengers were sent﴾ that is, We shall question the nations to whom Allah sent the Messengers as to their response to their Messengers.

﴿On that day, Allah will call to them, saying: What was your response to the Messengers?﴾ (*al-Qaṣaṣ* 28: 65)

﴿and We will certainly question the Messengers themselves﴾ about their conveying of their Lord's message, and the response of their nations.

﴿Then verily We will recount to them﴾ that is, to all people, telling them of their deeds ﴿on the basis of knowledge﴾ for Allah knows all that they do.

﴿for We were never absent﴾ at any time whatsoever. This is like the verse in which Allah (ﷻ) says:

﴿...Allah has kept account of it whilst they have forgotten it...﴾  
(*al-Mujādilah* 58: 6)

Then Allah mentions the recompense for deeds:



﴿وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿٩﴾﴾ (سورة

(الأعراف: ٨-٩)

- 7:8. The weighing [of deeds] on that day will be true and just. Those whose good deeds weigh heavy in the balance will be the successful ones.
- 7:9. And those whose good deeds weigh lightly in the balance are the ones who will lose their own souls, because they wrongfully rejected Our revelations.

That is, the weighing of deeds on the Day of Resurrection will be done with justice and fairness, and there will be no injustice or unfairness at all.

«Those whose good deeds weigh heavy in the balance» and outweigh their bad deeds

«will be the successful ones» that is, those who will be saved from that which they fear, and will attain that which they hope for. They are the ones who will attain the greatest goal and eternal happiness.

«And those whose good deeds weigh lightly in the balance» and are outweighed by their bad deeds

«are the ones who will lose their own souls» because they will miss out on eternal bliss and be subjected to the painful punishment

«because they wrongfully rejected Our revelations», so they did not comply with them as they were required to do.



﴿وَلَقَدْ مَكَنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ ۚ فَلَيْلًا مَا تَشْكُرُونَ ﴿١٠﴾﴾ (سورة الأعراف: ١٠)

(سورة الأعراف: ١٠)

- 7:10. We established you firmly on earth and appointed for you means of livelihood therein; little it is that you give thanks.

Here Allah (ﷻ) reminds His slaves of His blessings, by mentioning shelter and livelihood:

﴿We established you firmly on earth﴾ that is, We prepared it for you so that you would be able to build on it, cultivate it and benefit from it in different ways

﴿and appointed for you means of livelihood therein﴾ by means of what it produces of trees, plants, metals and minerals, as well as all kinds of crafts and trades that you practice. He is the One Who prepared that and made available the means thereof.

﴿little it is that you give thanks﴾ to Allah, Who has bestowed upon you all kinds of blessings and diverted from you all kinds of suffering.



﴿وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾﴾

(سورة الأعراف: ١١-١٥)

- 7:11. We created you, then We shaped you, then We said to the angels: Prostrate to Adam. So they prostrated, except for Iblees; he was not one of those who prostrated.
- 7:12. [Allah] said: What prevented you from prostrating when I commanded you? He said: I am better than he; You created me from fire and You created him from clay.
- 7:13. [Allah] said: Get down from here [paradise]! It is not proper for you to be arrogant here. Get out, for you are one of the despised.

7:14. [Iblees] said: Grant me respite until the day they are resurrected.

7:15. [Allah] said: You are among those who are granted respite.

Here Allah (ﷻ) says, addressing the children of Adam: ﴿We created you﴾ in that We created the origin and source from which you emerged, namely your father Adam (ﷺ)

﴿then We shaped you﴾ and gave you the best shape and form, and Allah taught him what he needed to perfect his character, the names of all things.

Then Allah commanded the noble angels to prostrate to Adam, by way of honour and respect, and in affirmation of his virtue. They all complied with the command of their Lord and ﴿prostrated﴾, all except for Iblees. He refused to prostrate to him out of disdain for him and his own self-admiration. Hence Allah rebuked him for that and said:

﴿What prevented you from prostrating﴾ to the one whom I created directly with My own Hands, that is, I honoured him and favoured him in this way, which was not given to anyone else, but you disobeyed My command and showed no respect to Me?

﴿He﴾ namely Iblees ﴿said﴾ justifying his objection to his Lord: ﴿I am better than he﴾, then he tried to prove this false claim by saying ﴿You created me from fire and You created him from clay﴾, which implies that the one who was created from fire is superior to the one who was created from clay, because fire is able to rise above clay. But this is one of the most corrupt of analogies, and is invalid on a number of counts, including the following:

- It is used in the context of opposing the command of Allah to prostrate. If an analogy (*qiyās*) is contrary to a text then the conclusion of the analogy is false, because the purpose of making analogies is to find a ruling in matters concerning which there is no clear text. The issue should be similar to another issue for which there is a text, and should be connected to the one for



which there is a text. But to make an analogy that is contrary to the text, and leads to overlooking the text altogether, is the worst kind of analogy.

- The words «I am better than he» on their own are sufficient to highlight the evil character of Iblees, because this shows that he demonstrated his evil nature by means of his self-admiration, arrogance and speaking about Allah without knowledge. What evil could be greater than that?
- He lied by regarding the substance of fire as being superior to the substance of clay or mud, for clay has the characteristics of humility, tranquillity and dignity, and from it emerge the blessings of the earth, such as trees and all kinds of plants. As for fire, it has the characteristics of fickleness and capriciousness, and it burns.

Hence when Iblees did what he did, he fell from his former lofty status and became the lowest of the low. Therefore Allah said to him: «Get down from here» that is, from paradise «It is not proper for you to be arrogant here», because it is the abode of the good and pure, so it is not befitting for the most iniquitous and evil of Allah's creation.

«Get out, for you are one of the despised» that is, those who are scorned and humiliated; as a punishment for his arrogance and self-admiration, he was disgraced and brought low.

When the enemy of Allah proclaimed his enmity towards Allah and towards Adam and his progeny, he asked Allah for respite until the Day of Resurrection, so that he would be able to mislead whomever he could of the children of Adam.

Because Allah's wisdom dictated that His slaves were to be tried and tested, in order to distinguish the truthful from the liars, those who would obey Him from those who would obey His enemy, He granted this request and said: «You are among those who are granted respite».



﴿ قَالَ فِيمَا أُغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَا يَتَّبِعُهُمُ بَيْنَ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ ﴾ (سورة الأعراف: ١٦-١٧)

(17)

- 7:16. [Iblees] said: Because You have caused me to be misguided, I will certainly lie in wait for them on Your straight path.
- 7:17. Then I will certainly come at them from before them and from behind them, from their right and from their left. And You will find most of them ungrateful.

When Iblees despaired of the mercy of Allah, he said: «Because You have caused me to be misguided, I will certainly lie in wait for them» that is, people «on Your straight path» that is, I will surely stay close to the path and do my utmost to bar people from it, and cause them not to follow it.

«Then I will certainly come at them from before them and from behind them, from their right and from their left» that is, from all directions and angles, in every way he can, to achieve some of his intentions concerning them.

Because the evil one knew that they were weak and that many of them may be overcome with heedlessness, and because he had resolved to do his utmost to mislead them, he thought – and he was right in his thinking – that most of them would be ungrateful.

«And You will find most of them ungrateful» for giving thanks is part of following the straight path, which he wants to bar them from and prevent them from being grateful. Hence Allah (ﷻ) says elsewhere:

«...He only calls his followers so that they may become inhabitants of the raging fire.» (Fâfir 35: 6)

The only reason Allah warned us of what he said and resolved to do is so that we may take precautions against him and prepare ourselves to face our enemy, and protect ourselves by being aware of the ways in which he tries to get at us through our weak points. Praise be to Allah, for He has bestowed a great blessing upon us.



﴿قَالَ أَخْرِجْ مِنْهَا مَذْمُومًا مَذْحُورًا لَّمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ﴾ (١٨)

(سورة الأعراف: ١٨)

- 7:18. [Allah] said: Get out of here [paradise], disgraced and outcast. Whoever among them follows you, I will surely fill hell with you all.

When said Iblees what he said, Allah said to him: ﴿Get out of here﴾ in the manner of one who is despised and scorned, not by way of honour; rather he was ﴿disgraced﴾ that is, rejected, and ﴿outcast﴾ far away from Allah and His mercy, and all that is good.

﴿I will surely fill hell with you all﴾ with you and all those among them who follow you. This is an oath from Allah (ﷻ), that hell is the abode of those who disobey Him, and He will inevitably fill it with Iblees and his followers among the jinn and humankind.

Then Allah warned Adam of his evil and temptation:



﴿وَيَقَادِمُ أَتَى وَوَجَّكَ الْجَنَّةَ فَكَلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ﴾ (١٩) فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءِ نِيَّتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا

إِنِّي لَكُمْ لَيْنَ النَّاصِيكِ ﴿١٩﴾ فَذَلَّهُمَا يَفْرُورٌ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْآتُهُمَا  
 وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ  
 وَأَقُلَّ لَكُمْ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٠﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا  
 وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢١﴾ (سورة الأعراف: ١٩-٢٣)

- 7:19. O Adam! Dwell, you and your wife, in paradise; and eat from it wherever you may wish; but do not approach this tree, or else you will both become transgressors.
- 7:20. Then Shayṭān whispered to them so that that which had been hidden from them of their private parts would be disclosed to them. He said: Your Lord only forbade this tree to you, lest you become angels or become immortal.
- 7:21. And he swore to them both [saying]: I am to you a sincere adviser.
- 7:22. So he led them on by deceit. Then when they had tasted [the fruit] of the tree, their private parts became visible to them, so they began to put together leaves from the garden to cover themselves. Their Lord called unto them: Did I not forbid that tree to you and tell you that Shayṭān was an avowed enemy unto you?
- 7:23. They said: Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers.

Allah (ﷻ) instructed Adam and his wife Ḥawwâ', with whom Allah had blessed him and made her a source of comfort for him, to eat from wherever they wished in paradise, and to enjoy whatever they wanted, but He singled out for them one tree and told them not to eat from it. Allah knows best what it was, and there is no benefit for us in knowing what it was. He forbade them to eat from it, based on the words ﴿or else you will both become transgressors﴾. They

continued to comply with the instructions of Allah until the enemy Iblees came to them with his plot; he whispered to them, deceived them and confused them.

﴿He said: Your Lord only forbade this tree to you, lest you become angels or become immortal﴾. Elsewhere, Allah tells us that he said: ﴿...O Adam, shall I show you the tree of immortality and a dominion that will never decay?﴾ (Tā Hā 20: 120)

In addition to that, he swore to them by Allah: ﴿I am to you a sincere adviser﴾; as I have told you this.

They were deceived by that, and desire overwhelmed reason at that point.

﴿So he led them on by deceit﴾ that is, he brought them down from their high status of being far away from sin and disobedience, and they became contaminated with the filth of sin, and they ate from that tree.

﴿Then when they had tasted [the fruit] of the tree, their private parts became visible to them﴾ that is, the 'awrah of each of them appeared after it had been covered, and their spiritual nakedness that resulted from loss of piety had an impact on their outward dress, which was removed as a result, causing their 'awrahs to appear. When their 'awrahs appeared, they felt shy, so they began to put together leaves from the garden to cover themselves (7: 22).

﴿Their Lord called unto them﴾ when they were in that state, rebuking them: ﴿Did I not forbid that tree to you and tell you that Shayṭān was an avowed enemy unto you?﴾ So why did you do that which was forbidden and why did you pay heed to your enemy?

Then Allah blessed them by enabling them to repent and by accepting their repentance, so they acknowledged their sin and asked Allah for forgiveness, saying: ﴿Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers﴾ that is, we have committed the sin that You told us not to, and we have harmed ourselves by committing sin. We have

done that which will incur loss, unless You forgive us by erasing the sin and cancelling the punishment, have mercy on us by accepting our repentance and pardon us for such errors. So Allah forgave them for that:

﴿...Adam disobeyed his Lord, and fell into error. Then his Lord brought him close, accepted his repentance, and guided him.﴾ (Tā Hā 20: 121-122)

However, Iblees continued his transgression and did not give up his disobedience.

Whoever follows the example of Adam by admitting his sin, asking for forgiveness, regretting it and giving it up – if he commits a sin – his Lord will draw him near and guide him.

But whoever follows the example of Iblees by carrying on – if he commits a sin – and continuing to increase it, will only go further away from Allah.



﴿قَالَ اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتْنَعٌ إِلَىٰ حِينٍ ٢٤﴾  
 ﴿قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ٢٥﴾ يَبْنِي ءَادَمَ فَذَٰلِكَ لَنَا عَلَيْكُمْ  
 لِبَاسًا يُّوزَىٰ سَوَاءٌ بَيْنَكُمْ وَرِدْشًا وَلِبَاسُ النَّفَقَىٰ ذَٰلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ لَعَلَّهُمْ  
 يَذَّكَّرُونَ ﴿٢٦﴾﴾ (سورة الأعراف: ٢٤-٢٦)

- 7:24. [Allah] said: Go down from here [all of you] as enemies to each other. On earth you will have an abode and your means of livelihood for a while.
- 7:25. He said: There you will live, there you will die and from it you will be brought forth.
- 7:26. O children of Adam, We have bestowed upon you garments to cover your private parts and as an adornment. But the garment

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of piety is best. That is one of the signs of Allah, so that they may pay heed.

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When Allah sent Adam, his wife and their progeny down to the earth, He told them how their stay on earth would be, and that He had ordained that they should live a life there that was to be followed by death, a life that would be filled with trials and tests; they would stay there, and Messengers would be sent to them and Books would be revealed, until death came to them, whereupon they would be buried in the earth. Then after that would come the resurrection, when Allah would raise them up and bring them forth from the earth to the real, eternal realm.

Then He reminded them of what He had made available to them of clothing that is essential and clothing that is worn for the purpose of beautification. The same applies to all things, such as food, drink, mounts, spouses and so on. Allah has made available to His slaves that which is essential and more. He explains that this is not to be pursued for its own sake; rather Allah has sent it down to help them to worship and obey Him. Hence He says: ﴿But the garment of piety is best﴾. That is, better than physical clothing, for the garment of piety lasts and does not wear out or vanish; it is the beauty of the heart and soul.

As for outward clothing, its purpose is to cover the 'awrah sometimes, or to be an adornment for the wearer, and it has no other benefit beyond that.

Moreover, if a person cannot obtain this clothing, all that results from that is the uncovering of his 'awrah, which does not harm him if he cannot help it. But if there is no garment of piety, then his inner 'awrah becomes uncovered, which results in disgrace and shame.

﴿That is one of the signs of Allah, so that they may pay heed﴾ that is, what is mentioned concerning clothing is so that you may be reminded of that which benefits you or harms you, by way of an analogy between outward garments and the inner garment of piety.



﴿يَبْنَىٰٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكُم مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَتَهُمَا ۚ اِنَّهُ يَرٰنَكُمْ هُوَ وَقَبِيلُهُ مِّنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ اِنَّا جَعَلْنَا الشَّيَاطِيْنَ اَوْلِيَآءَ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ ۚ﴾ (سورة الاعراف: ٢٧)

- 7:27. O children of Adam, do not let Shayṭān deceive you, as he caused your parents to be expelled from the garden, stripping them of their garments and making their private parts visible to them. For he and his offspring see you from where you cannot see them. We have made the devils friends and allies of those who do not believe.

Here Allah (ﷻ) warns the children of Adam that the Shayṭān will do to them what he did to their father:

﴿O children of Adam, do not let Shayṭān deceive you﴾ by making sin fair-seeming to you and calling you to it and encouraging you to commit it, lest you give in to him

﴿as he caused your parents to be expelled from the garden﴾ and brought them down from a high status to a lower one. He wants to do the same to you, and he will spare no effort to tempt you if he can. So you must be mindful and take precautions, equip yourselves so that you will be ready to combat him, and do not be heedless of situations where he may ambush you.

﴿For he and his offspring﴾ namely the devils among the jinn ﴿see you﴾ and are constantly watching you ﴿from where you cannot see them. We have made the devils friends and allies of those who do not believe﴾ for lack of faith inevitably leads to the formation of alliances between man and the Shayṭān.

﴿Verily, he has no power over those who believe and put their trust in their Lord; he has power only over those who take him as an ally and, under his influence, ascribe partners to Allah.﴾ (an-Nahl 16: 99-100)





﴿وَإِذَا فَعَلُوا فَحْشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَنْقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾ قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾﴾ (سورة الأعراف: ٢٨-٣٠)

- 7:28. When they do something shameful, they say: We found our fathers doing this and Allah has enjoined it upon us. Say: Verily Allah does not enjoin that which is shameful. Would you attribute to Allah something of which you have no knowledge?
- 7:29. Say [O Muhammad]: My Lord has enjoined the doing of what is right; direct your worship only to Him whenever you pray, and strive sincerely [in worship] for the sake of your Lord alone. As He created you in the beginning, so you will be brought back [to life].
- 7:30. Some [of you] He will have guided, whereas others will inevitably have gone astray, because they will have taken the devils as friends and allies instead of Allah, thinking that they are guided.

Here Allah highlights the abhorrent state of the polytheists who commit sin and claim that Allah commanded them to do that.

«When they do something shameful» – this refers to everything that is regarded as obscene and repugnant, including their circumambulation of the Kaaba whilst naked.

«they say: We found our fathers doing this» and they were telling the truth concerning that

«and Allah has enjoined it upon us». This was a lie, hence Allah rejected this claim and said:

﴿Say: Verily Allah does not enjoin that which is shameful﴾ that is, it is not befitting to the perfect nature and wisdom of Allah to instruct His slaves to commit shameful deeds, whether it be this that the polytheists used to do or any other such deed.

﴿Would you attribute to Allah something of which you have no knowledge?﴾ What fabrication could be worse than this?

Then He mentions what He did enjoin: ﴿Say [O Muhammad]: My Lord has enjoined the doing of what is right﴾ that is, doing what is sound and just, in terms of both acts of worship and dealing with others. He did not enjoin wrongdoing and injustice.

﴿direct your worship only to Him whenever you pray﴾ that is, be devoted to Allah alone and strive hard to perfect your acts of worship, especially the prayer, which you should establish properly in terms of physical actions and inwardly in the sense of focus and contemplation, and purify it of everything that may distract from it or spoil it.

﴿and strive sincerely [in worship] for the sake of your Lord alone﴾ that is, seek thereby His Countenance alone, not ascribing any partner to Him, and do not show off and do not have any ulterior motive in your worship except devotion and servitude to Allah and the pursuit of His pleasure.

﴿As He created you in the beginning﴾ that is the first time ﴿so you will be brought back [to life]﴾ when you are resurrected, for the One Who is able to create you in the first place is able to recreate you; indeed, recreation is easier than the initial creation.

﴿Some [of you] He will have guided﴾ that is, Allah will have made the means of guidance easy for them and diverted from them all obstacles and impediments

﴿whereas others will inevitably have gone astray﴾ – misguidance will have become their due because of what they brought upon themselves by taking measures that lead to misguidance.

﴿because they will have taken the devils as friends and allies instead of Allah﴾ –

﴿...Whoever takes the Shayṭān as a protector [and helper] instead of Allah has indeed suffered a manifest loss.﴾ (an-Nisā' 4: 119)

When they rejected friendship and alliance with the Most Merciful, and they preferred friendship and alliance with the Shayṭān, that resulted in the likelihood of abandonment by Allah and being left to their own devices. Thus they incurred the greatest loss even though they thought that they were guided, because facts had been turned upside down in their minds, so that they thought that falsehood was truth and truth falsehood.

These verses indicate that commands and prohibitions are in accordance with divine wisdom and people's best interests, as Allah (ﷻ) states that it cannot be possible that He would enjoin something that is shameful or irrational, for He only enjoins that which is fair and right.

This indicates that guidance is by the grace and blessing of Allah, and that misguidance results from His forsaking a person if that person, because of his ignorance and wrongdoing, takes the Shayṭān as an ally, thus becoming the cause of his own misguidance.

The one who thinks that he is guided when in fact he is misguided has no excuse, because it is within his means to be guided; his misjudgement in thinking that he is guided when he is not is due to his wrongdoing when he abandoned the path that could lead to guidance.



﴿يَبْنَى مَادَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ

الْمُسْرِفِينَ﴾ (سورة الأعراف: ٣١)

- 7:31. O children of Adam, dress well every time you offer prayer [or perform *tawâf*]. Eat and drink, but do not exceed the bounds, for He does not love those who exceed the bounds.

Having stated that He bestowed upon the sons of Adam garments to cover their private parts and as an adornment (7: 26), Allah says here: ﴿O children of Adam, dress well every time you offer prayer [or perform ṭawâf]﴾ that is, cover your 'awrah completely in all prayers, both obligatory and supererogatory, for covering them is an adornment to the body just as uncovering them is unsightly and displeasing.

It may be that what is meant by dressing well here is more than just covering the 'awrah; rather what is meant is wearing clean and nice clothes. This is a command to cover the 'awrah when praying and also to aim to look nice and keep one's garment clean and free of dirt.

Then Allah says: ﴿Eat and drink﴾ that is, of that which Allah has provided to you of good and wholesome things

﴿but do not exceed the bounds﴾ in doing so. Exceeding the bounds means either consuming more than what is sufficient and eating too much of foods that are harmful to the body, or going to extremes in choosing the most luxurious and fanciest of foods, drinks and clothing, or going beyond that which is permissible to that which is unlawful.

﴿for He does not love those who exceed the bounds﴾, for exceeding the bounds angers Allah and is detrimental to man's physical well-being and livelihood. It may even lead to being unable to spend on what is necessary. This verse instructs us to eat and drink, and forbids us to refrain from doing so, and it also forbids us to exceed the bounds in doing so.



﴿قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُزَلِّ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٤﴾﴾ (سورة الأعراف: ٣٢-٣٣)

- 7:32. Say: Who has forbidden the decent apparel and goodly provision that Allah has bestowed upon His slaves? Say: They are, in the life of this world, for those who believe [although shared by others], and will be exclusively theirs on the Day of Resurrection. Thus We explain the revelations in detail for people who have knowledge.
- 7:33. Say: My Lord has only forbidden shameful deeds, whether [committed] openly or in secret, sin, unjustified aggression, ascribing partners to Allah for which He has not sent down any authority, and saying concerning Allah that of which you have no knowledge.

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Here Allah criticises those who go to extremes and cause themselves hardship by prohibiting that which Allah has made permissible of good and wholesome things.

﴿Say: Who has forbidden the decent apparel and goodly provision that Allah has bestowed upon His slaves﴾ of different types of clothing and good and wholesome provision, such as food and drink of all types? In other words: who is it that dares to prohibit that with which Allah has blessed His slaves, and who is it that seeks to impose restrictions on that which Allah has made easy?

Allah has bestowed this abundance of good things upon His slaves to help them to worship Him, so He did not make it permissible to any but His believing slaves. Hence He said: ﴿Say: They are, in the life of this world, for those who believe [although shared by others], and will be exclusively theirs on the Day of Resurrection﴾.

﴿Thus We explain the revelations in detail﴾ that is, We clarify them and make them clear  
 ﴿for people who have knowledge﴾, because they are the ones who will benefit from what Allah explains in detail of His revelations; they know that they are from Allah, so they appreciate them and understand them.

Then Allah mentions the things that He has prohibited, which are prohibited in all divinely revealed laws:

«Say: My Lord has only forbidden shameful deeds» that is, major sins which people find shameful and repugnant because they are so horrible, such as fornication, adultery, homosexuality and so on.

«whether [committed] openly or in secret» that is, shameful deeds that have to do with physical actions and those that have to do with beliefs, ideas and attitudes in the heart, such as arrogance, self-admiration, showing off, hypocrisy and the like.

«sin, unjustified aggression» that is, actions that incur a burden of sin and punishment with regard to violation of the limits set by Allah, and transgression against people with regard to their lives, wealth and honour. Thus this includes sins having to do with the rights of Allah and those having to do with the rights of other people.

«ascribing partners to Allah for which He has not sent down any authority» that is proof; rather He has sent down proof and evidence in support of His oneness.

Ascribing partners to Allah means associating with Allah in worship any of His creation. That may include minor manifestations of this practice, such as showing off, swearing by anything other than Allah, and the like.

«and saying concerning Allah that of which you have no knowledge» with regard to His names, attributes, deeds or laws. All of that is prohibited by Allah, as He has forbidden His slaves to commit any such acts, because of the negative consequences to which they lead for the individual and for society as a whole. That is because they involve wrongdoing and constitute a challenge to Allah, as well as looking down on the slaves of Allah and changing the religion and laws that He has ordained.



﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (سورة

الأعراف: ٣٤)

- 7:34. For every nation there is an appointed time; when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

That is, Allah expelled the children of Adam to the earth and caused them to dwell therein, and He ordained for them an appointed time which no nation can bring forward or put back, either in conjunction with other nations or on its own.



﴿يَبْنِيْٓءَآدَمَ إِمَّا يَأْتِيَنَّكُمْ رُّسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي ۖ فَمَنِ اتَّقَنِيَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٦﴾﴾ (سورة الأعراف: ٣٥-٣٦)

- 7:35. O children of Adam, when there come to you Messengers from among you, reciting My revelations to you, then whoever fears Allah and mends his ways will have no fear nor will they grieve.
- 7:36. But as for those who reject Our revelations and turn away from them with arrogance, they will be inhabitants of the fire; they will abide therein forever.

When Allah expelled the children of Adam from paradise, He tested them by sending the Messengers and revealing the Books to them, telling them of the signs of Allah and explaining His rulings to them. Here He mentions the virtue of those who respond to the

Messengers and the loss of those who do not respond to them, as He says:

«then whoever fears Allah» and avoids that which Allah has prohibited, namely ascribing partners to Him and major and minor sins «and mends his ways» with regard to his outward deeds and his private acts

«will have no fear» of evil that others fear

«nor will they grieve» over the past. Once there is no fear or grief, there will be perfect security, happiness and eternal success.

«But as for those who reject Our revelations and turn away from them with arrogance» that is, they do not believe in them in their hearts, and they do not submit outwardly to them

«they will be inhabitants of the fire; they will abide therein forever», as they took the revelations lightly and persisted in rejecting them, so they will be humiliated with an eternal punishment.



﴿فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۖ أُولَٰئِكَ يَنَالُهُمُ نَصِيبُهُم مِّنَ الْكِتَابِ ۚ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوهُمْ قَالُوا إِنَّا مَا كُنْتُمْ تَدْعُونَ مِن دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَافِرِينَ ﴿٣٧﴾﴾ (سورة الأعراف: ٣٧)

- 7:37. Who does greater evil than he who fabricates lies against Allah or rejects His revelations? Such people will receive the share that is decreed for them<sup>16</sup> until, when Our envoys come to take their souls, they will say: Where are those whom you used to call upon besides Allah? They will say: They are lost from us. And they will testify against themselves that they were disbelievers.

<sup>16</sup> This refers to the share of provision and temporary joy that may be decreed for them in this world; that will not avail them at all in the hereafter.



That is, no one does greater evil *«than he who fabricates lies against Allah»* by ascribing partners to Him, or attributing shortcomings to Him, or attributing words to Him that He did not say *«or rejects His revelations»* that clearly point to the obvious truth and guide to the straight path. These people, even if they enjoy ease in this world and get their share of that which has been decreed for them in al-Lawḥ al-Mahfūdh, still nothing will avail them; they enjoy ease for a little while, then they will be punished for a long time.

*«until, when Our envoys come to take their souls»* that is, when the angels who are appointed to take their souls at the appointed time (of death) come to them

*«they will say»* to them at that point, by way of rebuke:

*«Where are those whom you used to call upon besides Allah?»* namely the idols and statues; for now the time of need has come, if they can be of any benefit to you or ward off any harm from you.

*«They will say: They are lost from us»* that is, they have diminished and proven false, and they cannot avail us anything against the punishment of Allah.

*«And they will testify against themselves that they were disbelievers»* and that they deserve the eternal, humiliating punishment.



﴿قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا آذَرَكُوا فِيهَا جَمِيعًا قَالَتْ أُخْرَيْنَاهُمْ لِأَوْلَئِهِمْ رَبَّنَا هَؤُلَاءِ أَصْلَحُوا فَغَايَاهُمْ عَذَابٌ أَلِيمٌ﴾ (سورة الأعراف: ٣٨)

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- 7:38. [Allah] will say: Enter the fire with the nations who passed away before you, of both jinn and humans. Every time another nation enters it, it will curse its fellow-nation until, when they have

all caught up with one another, the last of them will say about the first: Our Lord, these people led us astray, so give them a double punishment of fire. He will say: [It will be] doubled for all, but you do not know.

«Enter the fire with the nations who passed away before you, of both jinn and humans», for they followed the same path as you followed of disbelief and arrogance, thus they will all deserve disgrace and loss.

Every time one of the transgressing nations enters the fire, «it will curse its fellow-nation». This is like the verse in which Allah says:

«...but on the Day of Resurrection you will disavow one another and curse one another...» (al-'Ankaboot 29: 25)

«until, when they have all caught up with one another» that is, when all its people are gathered together in hell, the first and the last, the leaders and followers

«the last of them» that is those who come last, the followers of the leaders

«will say about the first» that is, about their leaders, complaining to Allah that they misguided them:

«Our Lord, these people led us astray, so give them a double punishment of fire» that is, give them an extra punishment because they led others astray and they made evil deeds fair-seeming to us.



﴿وَقَالَتْ أُولَئِهِمْ لِأَخْرَجْنَاهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ

تَكْسِبُونَ ﴿٣٩﴾ (سورة الأعراف: ٣٩)

7:39. The first of them will say to the last: You were no better than us, so taste the punishment for what you used to earn.

That is, the leaders will say to their followers: «You were no better than us» that is, we all played a part in misguidance and in doing deeds that incur punishment, so what advantage do you have over us?

«He» namely Allah (ﷻ)

«will say» to each of them

«[It will be] doubled for all» and each will have his own share of the punishment.

«so taste the punishment for what you used to earn». But it is known that the punishment for the leaders of misguidance will be greater and more severe than that of the followers, just as the bliss of the leaders of guidance will be greater than the reward of the followers.

Allah (ﷻ) says:

«For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.» (an-Nahl 16: 88)

These and similar verses indicate that all types of those who rejected the revelations of Allah will abide forever in torment and will basically all share the punishment, although they will vary in degree according to the level of their deeds, stubbornness, wrongdoing and lies; the friendships that existed among them in this world will, on the Day of Resurrection, turn into enmity and mutual cursing.



﴿إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ۚ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤١﴾﴾ هُم مِّنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤٢﴾﴾ (سورة الأعراف: ٤٠-٤١)

7:40. But as for those who reject Our revelations and turn away from them with arrogance, the gates of heaven will not be opened

for them, nor will they enter paradise, until a camel can pass through the eye of a needle. Thus We requite the evildoers.

7:41. They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.

Here Allah tells us of the punishment of those who reject His revelations and do not believe in them, even though there are clear signs, and are too arrogant to believe or comply with the rulings; rather they disbelieved and turned away. They will despair of all good, for the gates of heaven are not opened to their souls when they die and are taken up, wanting to ascend to Allah. They ask permission, but permission is not given to them, as they did not ascend in this world to the level of faith in Allah and knowing and loving Him. By the same token, they will not ascend after death, because the recompense fits the nature of the deed.

What is meant in this verse is that the gates of heaven are opened for the souls of the believers who complied with the commands of Allah and believed in His revelations, so that they may ascend to Allah and reach wherever Allah wills they should reach of the higher realm. They will have the joy of being close to their Lord and of earning His good pleasure.

Allah (ﷻ) says concerning the people of hell: ﴿nor will they enter paradise, until a camel can pass through the eye of a needle﴾ that is, until a camel, which is one of the largest animals, can enter the eye of a needle, which is one of the smallest and narrowest of spaces. This is a metaphor of impossibility.

What is meant is that just as it is impossible for a camel to pass through the eye of a needle, it is impossible for those who reject the revelations of Allah to enter paradise. Allah (ﷻ) says elsewhere:

﴿...Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (al-Mā'idah 5: 72)

– and here He says: ﴿Thus We requite the evildoers﴾ that is, those whose sins are many and their transgression and arrogance were great.

﴿They will have a bed of hellfire﴾ that is, beneath them  
﴿and over them will be coverings [of fire]﴾ that is, they will be overshadowed and covered by the punishment

﴿Thus We requite the wrongdoers﴾ who wronged themselves, as a recompense and deserved punishment, for your Lord never wrongs His slaves.



﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ تَجْرَىٰ مِنْ تَحْتِهِمْ لَا يَأْتُهُمُ الْهَمُّ وَلَا الْحُزْنُ وَنُفِخَ فِي السُّرُورِ الَّذِي هَدَيْنَا لَهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَيْنَا اللَّهَ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تُلْكُمُ الْجَنَّةُ أُورِشْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾﴾ (سورة

(الأعراف: ٤٢-٤٣)

- 7:42. But as for those who believe and do righteous deeds – We do not place on any soul a burden greater than it can bear – they will be the inhabitants of paradise; they will abide therein forever.
- 7:43. We will remove all ill feelings from their hearts and make rivers flow at their feet. They will say: Praise be to Allah Who has guided us to this, for we would never have been guided if Allah had not guided us. The Messengers of our Lord surely brought the truth to us. It will be proclaimed to them: This is paradise, which you are made to inherit as a reward for your deeds.

Having mentioned the punishment of the sinners and wrongdoers, Allah (ﷻ) then mentions the reward of those who obey Him:

﴿But as for those who believe﴾ in their hearts

﴿and do righteous deeds﴾ with their physical faculties, thus combining faith and action, outward deeds and inward deeds, doing what is obligatory and refraining from what is prohibited. As the phrase ﴿and do righteous deeds﴾ is general in meaning and includes all righteous deeds, both obligatory and supererogatory, some of which may be beyond a person's capability, Allah then says:

﴿We do not place on any soul a burden greater than it can bear﴾ that is, He places on it only as much as it is able to bear, and does not expect of it that which is beyond its means. As this is the case, the individual must fear Allah as much as he can, and if he is unable to do some duties that others are able to do, they will be waived in his case, as Allah (ﷻ) says elsewhere:

﴿Allah does not place on any soul a burden greater than it can bear...﴾  
(*al-Baqarah* 2: 286)

﴿...and [He] has not imposed any hardship on you in religion...﴾  
(*al-Hajj* 22: 78)

﴿So fear Allah as best you can...﴾ (*at-Taghâbun* 64: 16)

Nothing is obligatory if one is unable to do it, and nothing is prohibited in the case of necessity.

﴿they﴾ that is, the ones who have faith and do righteous deeds ﴿will be the inhabitants of paradise; they will abide therein forever﴾ that is, they will never leave it or desire anything else in its stead, because they will see therein all kinds of delight, all desirable things, the ultimate in pleasure, and no one could aspire to anything greater.

﴿We will remove all ill feelings from their hearts﴾ – by His kindness and generosity towards the people of paradise, Allah will remove the ill feeling that existed in their hearts, and the attitude of competition that existed among them, so that they will become brothers who love one another and close friends who are reconciled.

Allah (ﷻ) says elsewhere:

﴿We will remove all ill feelings from their hearts; they will be like brethren seated on couches facing one another.﴾ (al-Hijr 15: 47)

Allah will grant them honour because of which each one of them will attain a great deal of joy and happiness, and will think that there is no bliss greater than that which he enjoys. Thus they will be safe from envy and resentment, because the reasons for such feelings are no longer present.

﴿and make rivers flow at their feet﴾ that is, they will cause the rivers to spring out whenever and wherever they want. If they want them to flow through their palaces or those lofty chambers, or through the gardens of paradise, through the orchards and flowers, they will flow without any ditch or channel, and they will enjoy good things without limits.

When they see what Allah has blessed and honoured them with, ﴿They will say: Praise be to Allah Who has guided us to this﴾ because He blessed us and inspired us to believe in Him and to adhere to the deeds that led to this abode, and Allah preserved our faith and our deeds until we reached this abode thereby, so blessed be the Most Generous Lord Who has bestowed all these blessings upon us and has granted us favours both visible and invisible, that cannot be listed or counted.

﴿for we would never have been guided if Allah had not guided us﴾ that is, we could not have found guidance if He had not blessed us with His guidance and enabled us to follow His Messengers

﴿The Messengers of our Lord surely brought the truth to us﴾ that is, when they enjoy all the blessings of which the Messengers had foretold and they become certain of their reality by seeing them, after it had been certain knowledge, they will say: It has come to pass and we have seen all that the Messenger promised us, and all that they brought to us has been shown to be true, with no doubt or confusion.

﴿It will be proclaimed﴾ by way of congratulation, honour, greeting and respect: ﴿This is paradise, which you are made to inherit﴾ that

is, you are its heirs and it has become your lot, as the lot of the disbelievers is hell. You are made to inherit it ﴿as a reward for your deeds﴾.

Some of the earlier generations said that the people of paradise will be saved from hell by the forgiveness of Allah, and will be admitted to paradise by the mercy of Allah, and they will be allocated abodes and will inherit them by virtue of their righteous deeds, which are part of His mercy and indeed are one of the highest degrees of His mercy.



﴿وَنَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَن لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَفُورُونَ ﴿٤٥﴾﴾ (سورة الأعراف: ٤٤-٤٥)

- 7:44. The inhabitants of paradise will call out to the inhabitants of hell: We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true? They will say: Yes. Then a caller will proclaim among them: The curse of Allah is upon the wrongdoers,
- 7:45. Those who barred [people] from the path of Allah and sought to make it appear crooked, and who disbelieved in the hereafter.

Having mentioned how the two groups will settle into the two abodes, and will find that of which the Messengers told them and that the Books mentioned of reward and punishment, Allah then tells us that the people of paradise will call out to the inhabitants of hell: ﴿We have indeed found what our Lord promised us to be true﴾ when He promised us paradise in return for believing and doing righteous deeds, and He has admitted us to it and shown us that which He described to us



«Have you found what your Lord promised» in return for that disbelief and disobedience «to be true?»

«They will say: Yes,» we have found it to be true. Then it will become clear to all creatures, beyond any shadow of a doubt, that the promise of Allah is true, and who is truer in speech than Allah? All doubts and confusion will be dispelled and the matter will become certain reality. The believers will rejoice greatly in the promise of Allah, and the disbelievers will despair of all good and will acknowledge that they deserve the punishment.

«Then a caller will proclaim among them» that is, among the people of hell and the people of paradise

«The curse of Allah» that is, being cast far away from all that is good «is upon the wrongdoers», because Allah opened to them the gates of His mercy, but they turned away wrongfully, and they turned away from the path of Allah themselves and barred others from it, thus they went astray and caused others to go astray.

Allah (ﷻ) wants His path to be straight and He wants those who follow it to adhere to it, but these people «sought to make it appear crooked», so as to divert people from following the straight path, and they «disbelieved in the hereafter».

This is what caused them to deviate from the straight path and to focus on their own unlawful whims and desires, and not to believe in the resurrection or fear the punishment or hope for reward. What this proclamation means is that the mercy of Allah is upon the believers, and His kindness always encompasses them.



﴿وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَنْ سَلِّمُوا عَلَيْهِمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٦٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا﴾

لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى الْأَعْرَافُ رِجَالًا لَا يَعْرفُونَهم بِسِمَنَهم قَالُوا مَا أَغْنَى عَنْكُم جَعْمُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾ ﴿سورة الأعراف: ٤٦-٤٩﴾

(٤٩)

- 7:46. Between them there will be a barrier, and on its heights there will be men who will recognise each group by their marks. They will call out to the inhabitants of paradise: Peace be upon you. They will not have entered it but they will hope [to do so].
- 7:47. And when their eyes are turned towards the inhabitants of hell, they will say: Our Lord, do not put us with the wrongdoers.
- 7:48. The people on the heights will call out to men whom they will recognise by their marks: Of what benefit to you were your great numbers and wealth and your scornful pride?
- 7:49. Are these the ones concerning whom you swore that Allah would never bestow His mercy upon them? [Now] enter paradise; you will have no fear nor will you grieve.

Between the people of paradise and the people of hell there will be a barrier called *al-a'raf* (the heights), which is not part of paradise or of hell, but it overlooks both, and it is possible to look down from it and see both groups. On top of this barrier will be men who will recognise both the people of paradise and of hell

«by their marks» that is, signs in them from which they may be recognised and distinguished. When they look at the people of paradise, they will call out to them, saying: «Peace be upon you». In other words, they will greet them even though – up to this point – they will not have entered paradise, but they will hope to enter it, and Allah will not put hope in their hearts except for the reason that He will want to bestow honour upon them.

«And when their eyes are turned towards the inhabitants of hell» and they see the scene of great horror «they will say: Our Lord, do not put us with the wrongdoers». When the people of the heights see the people of paradise, they will hope to be with them in paradise, and they will greet them. But when their gaze turns involuntarily towards the people of hell, they will seek the protection of Allah from that fate. This is in general terms.

Then Allah mentions some specific exchanges after having spoken of the matter in general terms:

«The people on the heights will call out to men whom they will recognise by their marks». This refers to some of the people of hell, who were men of high status and wealth in this world, and had many children. The men on the heights will say to them, when they see them alone in their punishment, with no supporters or helpers:

«Of what benefit to you were your great numbers» in the former world, which you used to rely on to ward off harm and seek what you needed in the former world, yet today they have vanished and are of no avail to you. Of what benefit to you was your arrogance towards the truth and towards those who brought it and those who followed it?

Then they will point out to them some people among the inhabitants of paradise who in this world were poor and weak, and the people of hell used to ridicule them. And they will say to the people of hell: «Are these» whom Allah has admitted to paradise «the ones concerning whom you swore that Allah would never bestow His mercy upon them», thinking little of them, looking down on them and admiring yourselves? Now you have broken your oath and Allah has shown you something you never reckoned with.

«[Now] enter paradise» because of your deeds; in other words, it will be said to these weak ones by way of honour and respect: Enter paradise by virtue of your righteous deeds

«you will have no fear» with regard to hardship in the future

﴿nor will you grieve﴾ for the past; rather you are safe and secure, rejoicing in all good.

This is like the passage in which Allah (ﷻ) says:

﴿Verily, the evildoers used to laugh at those who believed; when they passed by them, they would wink at one another [in mockery]... But on that day those who believed will laugh at the disbelievers, while sitting on couches, observing [the wretched fate of the disbelievers].﴾

(*al-Mutaffifeen* 83: 29-30; 34-35)

The scholars and commentators differed as to who the people on the heights are and what their deeds will be.

The correct view is that they are people whose good deeds and bad deeds are equal. Their bad deeds will not be greater than their good deeds, such that they would enter hell, and their good deeds are not greater than their bad deeds, such that they would enter paradise. So they will remain on the heights for as long as Allah wills, then Allah (ﷻ) will admit them – by His mercy – to paradise, for His mercy precedes and prevails over his wrath, and His mercy encompasses all things.



﴿وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ٥١﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتُهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنسِفُهُمْ كَمَا نَسَفْنَا قَوْمَهُمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ٥٢﴾ وَلَقَدْ جَنَّاتُهُمْ يُكْتَبُ فِيهَا أَسْمَاءُ عَلَىٰ عُلَمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ٥٣﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسَوْهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

(سورة الأعراف: ٥٠-٥٣)

- 7:50. The inhabitants of hell will call out to the inhabitants of paradise, [saying]: Send down to us some of the water or other things that Allah has provided for you. They will say: Verily Allah has forbidden them both to the disbelievers,
- 7:51. Those who took the religion they were ordained to follow as a mockery and a mere game, and were deceived by the life of this world. Today We will forget them as they forgot that they would ever meet this day and because they used to reject Our revelations.
- 7:52. We have indeed brought to them a Book which We have explained in detail, on the basis of knowledge, as guidance and mercy to people who believe.
- 7:53. What are they waiting for but the fulfilment of its [warning]? On the day when it is finally fulfilled, those who neglected it before will say: The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back [to the previous world], so that we might act differently from the way we used to act. In fact they will have lost their souls and that which they invented will be lost from them.

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The inhabitants of hell will call out to the inhabitants of paradise when the punishment reaches an unbearable degree and their hunger and thirst become intense, seeking their help. They will say: ﴿Send down to us some of the water or other things that Allah has provided for you﴾ of food. The people of paradise will respond to them by saying: ﴿Verily Allah has forbidden them both﴾ that is, the water and food of paradise ﴿to the disbelievers﴾. That will be the requital for their disbelief in the revelations of Allah and their taking of the religion that they were instructed to follow, in return for which they were promised a great reward, ﴿as a mockery and a mere game﴾ that is, they were distracted and turned away from it, and they took it as a game and mockery; instead of following their religion, they were

distracted by idle pursuits and were content with that rather than adhering to the true religion.

﴿and were deceived by the life of this world﴾ with all its adornments and many callers, so they were content with it and rejoiced in it, and they turned away from the hereafter and forgot about it.

﴿Today We will forget them﴾ that is, we will leave them in torment ﴿as they forgot that they would ever meet this day﴾, so it was as if they were only created for this world, with no punishment or recompense ahead of them

﴿and because they used to reject Our revelations﴾. In fact they did not reject them because the revelations of Allah were short and unclear; rather Allah tells us: ﴿We have indeed brought to them a Book which We have explained in detail﴾ that is, We clarified in it all that people need to know ﴿on the basis of knowledge﴾ from Allah, Who knows the situation of people at all times and in all places, and He knows what is and is not good for them. Hence His explanation is not the explanation of one who is unaware of human affairs or ignorant of some of them, as a result of which he may issue an inappropriate ruling; rather it is an explanation by One Whose knowledge encompasses all things and His mercy encompasses all things.

﴿as guidance and mercy to people who believe﴾ that is, by means of this Book the believers attain guidance and are saved from misguidance; truth and falsehood, guidance and error, are highlighted. They also attain thereby mercy and goodness, and are blessed in this world and the hereafter. Thus they are protected from misguidance and doom.

As for the ones who deserve punishment, they did not believe in this great Book or comply with its commands and prohibitions; hence nothing remains to be said except that they deserve to have happen to them what the Qur'an foretold.

Hence Allah says: ﴿What are they waiting for but the fulfilment of its [warning]?﴾ That is, the occurrence of what it foretold. This is like the words of Yoosuf (عليه السلام) when his dream came to pass:

﴿...this is the fulfilment of my dream of old...﴾ (Yoosuf 12: 100)

﴿On the day when it is finally fulfilled, those who neglected it before will say﴾, regretting what they did, seeking intercession for forgiveness of their sins, and affirming what the Messengers had said: ﴿The Messengers of our Lord indeed brought the truth. Have we, then, any intercessors who could intercede on our behalf? Or could we be sent back [to the previous world], so that we might act differently from the way we used to act?﴾ But the time for returning to this world will be over:

﴿So the intercession of the intercessors will not benefit them.﴾ (al-Muddath-thir 74: 48)

Their request to return to this world so that they might do good deeds will be a false promise, the intent of which is to ward off what has befallen them. Allah (جل جلاله) says:

﴿...And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.﴾ (al-An'âm 6: 28)

﴿In fact they will have lost their souls﴾ when they caused them to miss out on gains and to follow the path of doom. This is not like losing one's wealth or furniture or children; rather this is a loss that cannot be made up.

﴿and that which they invented will be lost from them﴾ in this world, namely the false hopes that they entertained and the promises that the Shayṭân made to them. They will come to something they never reckoned with; their falsehood and misguidance will become obvious to them and they will realise that what the Messengers brought was true.



﴿إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَيْثُهَا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ بَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ﴾ (سورة الأعراف: ٥٤)

- 7:54. Verily your Lord is Allah, Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty]. He covers the day with the night in swift pursuit. [And He created] the sun, the moon and the stars, all subservient to His command. Verily, His is the creation and the command. Blessed be Allah, the Lord of the worlds.

Here Allah (ﷻ) tells us that He is the only Lord Who is deserving of worship, with no partner or associate.

﴿Verily your Lord is Allah, Who created the heavens and the earth﴾ and all that is in them, despite their greatness and vastness, and the precision, care and beauty with which they are created.

﴿in six days﴾, the first of which was Sunday and the last of which was Friday. When He finished their creation, He ﴿rose over the Throne [in a manner that befits His Majesty]﴾ that is, the mighty Throne that encompasses seven heavens and the earth, and all that is in them and between them, in a manner that is befitting to His majesty, greatness and power. So He rose above the Throne and everything is under His control and subjected to His universal laws and religious decrees. Hence He says:

﴿He covers the day﴾ which is bright ﴿with the night﴾ which is dark, thus everything on the face of the earth becomes dark, humans rest, and all creatures go back to their dwellings and rest from their striving and comings and goings that occupy them during the day.

﴿in swift pursuit﴾. Every time night comes, the day goes, and every time the day comes, the night goes, and this is ongoing and will continue until Allah rolls up this earth and people are moved to another realm.



«[And He created] the sun, the moon and the stars, all subservient to His command» that is, His control and domination, which are indicative of His attributes of perfection. The creation of these entities and their great size is indicative of His perfect power; their precision, order and proficiency are indicative of His perfect wisdom; what they contain of benefits that meet basic necessities and other, non-essential benefits are indicative of the vastness of His mercy. All of that is indicative of His vast knowledge and that none should be worshipped but He.

«Verily, His is the creation and the command» that is, He is the Creator Who originated all of creation, both the upper and lower realms, and their essence, qualities, and actions; His command includes laws and prophethoods.

His creation includes His universal laws and decrees, and His command includes religious rulings, then there will be rules and decrees of requital in the hereafter.

«Blessed be Allah» that is, how great and exalted is He, and how generous and kind. So He is blessed for what He is, for His greatness and perfect attributes. And He blesses others by bestowing a great deal of good by His generosity and kindness. All blessings in the universe stem from His mercy, hence He says: «Blessed be Allah, the Lord of the worlds».

Having mentioned His greatness and majesty, which highlights to people of understanding that He is One and the only One Who is to be worshipped and Whose help is to be sought for all one's needs, He then enjoins what one should do in response to that:



﴿ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾﴾ (سورة الأعراف: ٥٥-٥٦)

- 7:55. Call upon your Lord with humility and in private, for indeed Allah does not love those who overstep the limits.
- 7:56. Do not spread mischief in the land after it has been put in order, but call upon Him with fear and hope, for the mercy of Allah is always near to those who do good.

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Calling or supplication includes the supplication of asking and the supplication of worship. Allah enjoins us to call upon Him «with humility» that is, beseeching Him when asking and persisting in worship «and in private» that is, not out loud or openly, for fear of showing off; rather it should be done in private and with sincerity towards Allah.

«for indeed Allah does not love those who overstep the limits» that is, those who transgress the bounds in all matters. Overstepping the limits also includes asking Allah for things that are not good for one, or being unreasonable in asking, or going to extremes in raising the voice in supplication. All of that comes under the heading of overstepping the limits.

«Do not spread mischief in the land» by committing acts of sin and disobedience

«after it has been put in order» by doing acts of obedience, for acts of disobedience lead to corruption of people's character, deeds and provision, as Allah (ﷻ) says elsewhere:

«Corruption and disorder have appeared on land and sea<sup>17</sup> because of what people's hands have earned...» (*ar-Room 30: 41*)

By the same token, acts of obedience refine and set straight people's character, deeds and provision, and all their affairs in this world and the hereafter.

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<sup>17</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

﴿but call upon Him with fear and hope﴾ that is, fear of His punishment and hope of His reward, hoping that one's deeds will be accepted and fearing that they will be rejected, not offering supplication in the manner of one who thinks that he is entitled to a response from his Lord, filled with self-admiration and raising himself above his station, or in the manner of one who is heedless and not focusing.

To sum up, the etiquette of supplication as mentioned in this verse is that one should be sincere in calling upon Allah alone, which is indicated by offering supplication in private, concealing and hiding it. There should be both fear and hope, with no heedlessness, complacency or not caring about the response. This is part of offering supplication in the proper manner, because doing every act of worship properly means striving one's best and doing it in a perfect manner with no shortcomings in any way. Hence Allah says: ﴿for the mercy of Allah is always near to those who do good﴾ in worshipping Allah, and do kindness to the slaves of Allah. The more a person strives to worship Allah properly, the closer he is to the mercy of his Lord, and his Lord is closer to him by His mercy. This is obviously encouragement to strive to do well.



﴿وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا أَقْلَتِ سَحَابًا  
ثَقُلَا سَفَّنتَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ ۚ كَذَٰلِكَ نُخْرِجُ  
الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ ۖ وَيَاذْنِ رَبِّهِ ۖ وَالَّذِي  
حَبَّتْ لَا يَخْرِجُ إِلَّا نَكِدًا ۚ كَذَٰلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾﴾ (سورة

(الأعراف: ٥٧-٥٨)

- 7:57. It is He Who sends forth the winds as harbingers of His mercy.  
Then, when they have gathered up heavy clouds, We drive them

to a dead land where We cause the rain to fall upon it, bringing forth all kinds of crops thereby. In like manner will We bring forth the dead [on the Day of Resurrection], so that you may pay heed.

- 7:58. The good land brings forth its vegetation abundantly, by its Lord's leave, but bad land brings forth only poor and scant vegetation. Thus do We make the revelations elaborately clear for people who give thanks.

Here Allah (ﷻ) highlights one of the signs of His power and one of the signs of His mercy:

﴿It is He Who sends forth the winds as harbingers of His mercy﴾ that is, the winds are harbingers of rain, which the wind drives by His leave, and people feel happy with the sign of Allah's mercy, and their hearts feel at rest before it comes.

﴿Then, when they﴾ the winds ﴿have gathered up heavy clouds﴾ that some of the winds drove up and other winds accumulated them, and yet other winds fecundated them

﴿We drive them to a dead land﴾ where almost all of the animals have died and the people have almost despaired of the mercy of Allah.

﴿where We cause the rain to fall upon it﴾ that is, the dead land. So abundant rain falls from that cloud, and Allah causes a wind to scatter it by His leave.

﴿bringing forth all kinds of crops thereby﴾, so that people feel happy with the mercy of Allah and enjoy His bounty.

﴿In like manner will We bring forth the dead [on the Day of Resurrection], so that you may pay heed﴾ that is, just as We revived the earth with vegetation after it was dead, in like manner We will bring the dead forth from their graves, after they had become scattered dust. This is clear proof (of the resurrection), and there is no difference between the two matters. The one who denies the resurrection because he thinks it is not possible – even though he sees something similar

to it – is doing that out of stubbornness and is denying something tangible.

This encourages us to contemplate and reflect upon the signs of Allah, and to think of them in order to learn a lesson and find proof, not in a negligent and careless manner.

Then Allah tells us how the lands that receive rain vary.

«The good land» is that which has good soil. If rain falls upon it, it «brings forth its vegetation abundantly», for which it has the potential «by its Lord's leave» that is, by the will of Allah, for the means do not lead to the ends unless Allah permits it by His leave.

«but bad land brings forth only poor and scant vegetation» that is, poor quality vegetation that is of no benefit and in which there is no blessing.

«Thus do We make the revelations elaborately clear for people who give thanks» that is, We explain in different ways, giving different likenesses, and We make it available to people who show gratitude to Allah by acknowledging His blessings and using them to seek His pleasure. They are the ones who benefit from what Allah has discussed in His Book of rulings and obligations, because they see it as one of the greatest blessings that could lead them to their Lord. Hence they receive it by joyfully expressing their need for it, and they ponder it and contemplate its meanings, so they understand it according to their ability to understand.

This is a likeness of hearts when revelation, which is the substance of life, just as rain is the substance of life, comes to them. When revelation comes to good hearts, they accept it and understand it, and the result is in accordance with their good origin and good nature.

As for evil hearts in which there is no good, when revelation comes to them it finds no acceptance; rather it finds these hearts negligent and heedless, or opposed to it. Hence it is like rain that falls on a salty marsh, sand or rocks, and has no impact on them. This is like the verse in which Allah (ﷻ) says:

«He sends down water from the sky and the watercourses flow, each according to its measure, and the torrent carries with it a rising foam...» (ar-Ra'd 13: 17)



﴿لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا لِعِبَادَةِ اللَّهِ مَا لَكُمْ مِنَ الْإِلَهِ غَيْرُهُ ۚ إِلَىٰ  
 أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ۝٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي ضَلَالٍ  
 مُّبِينٍ ۝٦٠ قَالَ يَتَقَوَّمُوا لَيْسَ بِي ضَلَالٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ  
 ۝٦١ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ  
 ۝٦٢ أَوْعَجِبْتُمْ أَن جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ  
 تُرْحَمُونَ ۝٦٣ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا  
 بِرِيسَالِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ۝٦٤﴾ (سورة الأعراف: ٥٩-٦٤)

- 7:59. Indeed We sent Nooh to his people. He said: O my people, worship Allah; you have no god but He. I fear for you the punishment of a momentous day.
- 7:60. The chieftains of his people said: Verily we see that you are clearly misguided.
- 7:61. He said: O my people, I am not misguided; rather I am a Messenger from the Lord of the worlds.
- 7:62. I convey unto you the messages of my Lord and give you sincere advice, for I know from Allah that which you do not know.
- 7:63. Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you, and you may fear [Allah], and so that you may attain mercy.
- 7:64. But they rejected him, and We saved him and those who were with him, in the Ark, and We drowned those who rejected Our signs. Verily, they were people who were blind [to the truth].

Having mentioned sound evidence of His oneness, Allah (ﷻ) then supports that by mentioning what happened to the Prophets who called their people to affirm His oneness, but they rejected that; how He supported those who affirmed His oneness and destroyed those who opposed them and refused to accept their messages; and how the call of all the Messengers was to the same religion and the same belief. Here He tells us about Nooh, who was the first of the Messengers:

«Indeed We sent Nooh to his people» to call them to worship Allah alone, at a time when they were worshipping idols.

«He said» to them: «O my people, worship Allah» alone «you have no god but He» for He is the Creator, Provider and Controller of all things, and all others are created, subject to His control, and have no power at all. Then he warned them, if they did not obey him, of the punishment of Allah:

«I fear for you the punishment of a momentous day». This was indicative of his sincerity towards them and his compassion for them, as he feared for them the eternal punishment and everlasting misery, like his fellow Messengers who cared for people more than their own fathers and mothers did. But when he said that to them, they responded in the worst manner.

«The chieftains of his people» that is, the leaders and influential wealthy individuals who are usually arrogant towards the truth and do not follow the Messengers

«said: Verily we see that you are clearly misguided» and it was not enough for them – may Allah curse them – not to follow him; rather they also displayed arrogance and criticised him in the worst manner, describing him as misguided. And they did not just describe him as misguided; they described him as clearly misguided, as if it were something that was obvious to everyone.

This is one of the worst kinds of stubbornness that cannot even deceive the least rational of people. This description (of being «clearly misguided») was in fact applicable to the people of Nooh, who would

come to the idols that they had shaped with their own hands from inanimate material that could not hear or see, and could not avail them anything, and elevate them to the status of the Creator of the heavens, and they would devote to them whatever they could of all kinds of acts of worship.

Were it not for the fact that they had minds and reason by means of which the proof of Allah was established against them, they would be deemed insane. In fact one might say that the insane would be more rational than they were. Nooh responded to them in a kind and gentle manner, in the hope that they might follow him.

﴿He said: O my people, I am not misguided﴾ that is, I am not misguided in any way; rather I am myself guided and I seek to guide others. His guidance was akin to that of his fellow Prophets, the Messengers of strong resolve; it was the best and most perfect kind of guidance, the guidance of the perfect and complete message. Hence he said: ﴿rather I am a Messenger from the Lord of the worlds﴾ that is, my Lord and your Lord, the Lord of all creation Who takes care of His creation in all aspects, one of the most important of which is that He sent Messengers to His slaves, to enjoin them to do righteous deeds, attain good characteristics and adopt sound beliefs, and to forbid them to do the opposite of that.

Hence he said: ﴿I convey unto you the messages of my Lord and give you sincere advice﴾ that is, my role is to convey the message to you, to explain His oneness, and His commands and prohibitions, by way of sincerity and compassion towards you.

﴿for I know from Allah that which you do not know﴾; therefore what you must do is obey me and comply with my instructions, if you understand.

﴿Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves﴾ that is, how can you be amazed by something you should not be amazed by, which



is that there has come to you a reminder, admonition and advice at the hands of a man from among you whose character, honesty and background you know well?

That is because Allah cares for you, and His kindness should be met with acceptance and gratitude.

﴿so that he may warn you, and you may fear [Allah], and so that you may attain mercy﴾ that is, to warn you of the painful punishment, and so that you may take measures to save yourselves, such as fearing Allah outwardly and inwardly. Thus you may attain the abundant mercy of Allah.

But his efforts were to no avail and he did not succeed: ﴿But they rejected him, and We saved him and those who were with him, in the Ark﴾ that is, the ship which Allah instructed Nooh (ؑ) to build, and He revealed to him that he should take on board a pair of every type of animal, along with his family and those who believed with him. So he took them all on board and Allah saved them thereby.

﴿and We drowned those who rejected Our signs. Verily, they were people who were blind﴾ to guidance. They saw the truth and Allah showed them – at the hands of Nooh – clear signs that could cause people of understanding to believe, but they mocked him and ridiculed him, and they disbelieved.



﴿وَالَّذِينَ كَفَرُوا مِنْ قَوْمِ نُوحٍ﴾ قَالَ يَنْفِقُونَ أَفَلَا تَتَّقُونَ ﴿٦٦﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرُّكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظَنُّكَ مِنَ الْكَذِبِينَ ﴿٦٧﴾ قَالَ يَنْفِقُونَ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٦٨﴾ أُولَئِكَ كُفَرُوا مِنْ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٩﴾ أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ

بَعْدَ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَضْطَةً ۖ فَادْكُرُوا ءَالَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ  
 ﴿٦٦﴾ قَالُوا أَجِئْنَا لِنُعْبُدَ اللَّهَ وَنُنْكَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأِنَّا بِمَا  
 نَعْبُدُونَ إِن كُنتَ مِنَ الصّٰدِقِينَ ﴿٦٧﴾ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ  
 وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءِ سَمَّيْتُمُوهَا أَتَنْتَهِوْنَ مَا نَزَلَ اللَّهُ بِهَِا  
 مِنْ سُلْطٰنٍ ۚ فَانظُرُوا إِلَيَّ مَعََكُمْ مِنَ الْمُنْظِرِينَ ﴿٦٨﴾ فَأَنجَيْنَاهُ وَالَّذِينَ  
 مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ وَمَا كَانُوا مُؤْمِنِينَ ﴿٦٩﴾

(سورة الأعراف: ٦٥-٧٢)

- 7:65. To 'Ād We sent their brother Hood. He said: O my people, worship Allah; you have no god but He. Will you not then fear Him?
- 7:66. The chieftains of his people who disbelieved said: Indeed we regard you as foolish, and indeed we think you are a liar.
- 7:67. He said: O my people, there is nothing foolish about me; on the contrary, I am a Messenger from the Lord of the worlds.
- 7:68. I convey unto you the messages of my Lord and I am your sincere and honest adviser.
- 7:69. Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you? Remember when He made you successors to the people of Nooh and increased you in stature. Remember the favours of Allah, so that you may prosper.
- 7:70. They said: Have you come to tell us to worship Allah alone, and to give up that which our forefathers used to worship? Bring us that with which you are threatening us, if you are telling the truth.
- 7:71. He said: Punishment and wrath have already become due to you from your Lord. Are you arguing with me about names that you have invented, you and your forefathers, for which Allah has not sent down any authority? Wait then; I too am waiting.

7:72. Then We saved him and those who were with him, by Our mercy, and we destroyed to the last man those who rejected Our signs, for they would not believe.

﴿To 'Ād﴾ – This refers to the first 'Ād, who were in Yemen ﴿We sent their brother﴾ in lineage ﴿Hood﴾ (﴿هٓوٓء﴾), to call them to affirm the oneness of Allah and forbid them to ascribe partners to Him or transgress in the land.

﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He. Will you not then fear Him﴾ and fear His wrath and punishment, if you continue as you are? But they did not respond and they did not follow him.

﴿The chieftains of his people who disbelieved said﴾, rejecting his call and criticising his message:

﴿Indeed we regard you as foolish, and indeed we think you are a liar﴾ that is, we think you are nothing but a fool and immature, and we think it most likely that you are one of the liars.

Things had turned completely upside down in their minds and they became utterly blind to the truth, as they accused their Prophet (﴿ص﴾) of what they were guilty of, when he was the furthest of all people from that, for they were the real fools and liars.

What foolishness can be greater than that of one who responds to the utmost truth with rejection and is too arrogant to follow those who wish to guide him and show him the way with all sincerity, and instead submits both physically and emotionally to every rebellious devil and directs his worship inappropriately, worshipping trees and rocks that can avail him nothing?

What lie could be worse than the lie which attributes all these falsehoods to Allah (﴿ل﴾)?

﴿He said: O my people, there is nothing foolish about me﴾ in any way whatsoever. Rather he was a Messenger who was guided and sought to guide others.

﴿on the contrary, I am a Messenger from the Lord of the worlds. I convey unto you the messages of my Lord and I am your sincere and honest adviser﴾, so what you must do is respond by accepting, submitting and obeying the Lord of humankind.

﴿Do you wonder that there has come to you an admonition from your Lord through a man from among yourselves, so that he may warn you?﴾ That is, how can you wonder at something that is not surprising at all? Namely, Allah has sent to you a man from among you who you know, to guide you to that which is in your best interests and encourage you to do that which is beneficial for you. Your amazement is that of people who reject it.

﴿Remember when He made you successors to the people of Nooh﴾ that is, and praise your Lord and give thanks to Him, for He established you in the land and made you successors to the doomed nations who

– for they did as you have done, and they enjoyed their share of worldly pleasures as you have done, and they indulged in falsehood as you have done. Verily they were losers; that is, the first and the last of them, and what loss could be greater than losing out on the gardens of bliss and being deprived of closeness to the Most Generous? But even though they will share the loss, they will vary greatly in the extent of their loss.

﴿For all﴾ of them ﴿there will be ranks according to their deeds﴾; the one who did less evil will not be like the one who did a great deal of evil, and the follower will not be like the leader.

Similarly, although those who attain reward and paradise will share the success, triumph and admission to paradise, there will be differences (in status) between them such as is known only to Allah. But they will all be pleased with what the Lord gives them, and they

«They said» in amazement at his call, telling him that it was impossible for them to obey him:

«Have you come to tell us to worship Allah alone, and to give up that which our forefathers used to worship?» May Allah curse them, for they regarded the beliefs and practices of their forefathers as the most important of obligations and the most perfect of matters, and something that no one should object to. They gave precedence to the misguidance of their forefathers, polytheism and idol worship, over that which the Messengers called to, namely affirming the oneness of Allah alone, with no partner or associate. They rejected their Prophet and said: «Bring us that with which you are threatening us, if you are telling the truth». Thus they prayed against themselves.

Hood (عليه السلام) said to them: «Punishment and wrath have already become due to you from your Lord» that is, they will inevitably befall you, for all the causes thereof are present and the time for doom has come.

«Are you arguing with me about names that you have invented, you and your forefathers» that is, how can you argue about matters that are not real, and about idols that you call gods, when there is nothing divine in them at all, not even an atom's weight «for which Allah has not sent down any authority?» For if that were true, Allah would have sent down authority for it; the fact that He did not do so indicates that it is false. There is nothing expected or made obligatory – especially with regard to major fundamental issues – but Allah has provided evidence to support it and unambiguous authority.

«Wait then» for what will befall you of the punishment that I have promised you

«I too am waiting». There is a difference between the two types of waiting: the waiting of one who fears the coming of the punishment, and that of the one who hopes for victory and reward from Allah. Hence Allah followed that by saying:

«Then We saved him» namely Hood

﴿and those﴾ believers ﴿who were with him, by Our mercy﴾. Allah was the One Who guided them to faith and made their faith a means of their attaining His mercy, so He saved them by His mercy.

﴿and we destroyed to the last man those who rejected Our signs﴾ that is, We eradicated them by means of the severe punishment that left none of them alive. Allah sent against them the devastating wind that left nothing it came upon, but made it as stuff decayed (cf. 51: 41-42). Thus they were destroyed and thereafter nothing was left to be seen except their dwellings (cf. 46: 25). So see what was the fate of those who were warned and against whom proof was established. But they did not pay heed; they were commanded to believe but they did not believe, so the outcome for them was destruction, disgrace and shame.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection. Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hood!﴾ (Hood 11: 60)

And Allah says here: ﴿and we destroyed to the last man those who rejected Our signs, for they would not believe﴾ by any means; rather He described them as disbelievers and stubborn.



﴿وإِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَنْفَوِرَ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۖ  
فَدَجَاءَ نَكْمٌ مِّنْ رَبِّكَم هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ ۖ فَذَرُوهَا  
تَأْكُلْ فِي أََرْضِ اللَّهِ وَلَا تَمْسُوهَا يُسَوِّوْا فَيَأْخُذْكُمْ عَذَابٌ أَلِيمٌ ﴿٦٥﴾ وَاذْكُرُوا إِذْ  
جَعَلَكُمْ خُلَفَاءَ مِنۢ بَعْدِ عَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ شُهُولِهَا  
قُصُورًا وَتَنْجُونَ الْجِبَالَ يَبُوتًا ۖ فَاذْكُرُوا ءَالَآءَ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ  
مُفْسِدِينَ ﴿٦٦﴾ قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتَضَعُّوهُ  
لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُّرْسَلٌ مِّنْ رَبِّهِ ۚ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ

مُؤْمِنُونَ ﴿٧٥﴾ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي آمَنْتُمْ بِهِ كَافِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَقْنَانَا إِنَّمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٧٨﴾ فَتَوَلَّى عَنْهُمْ وَقَالَ يَنْقُورُ لَقَدْ أَتَلَفْتُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ التَّصْحِيحَ ﴿٧٩﴾ (سورة الأعراف: ٧٣-٧٩)

- 7:73. And to Thamood We sent their brother Şâliḥ. He said: O my people, worship Allah; you have no god but He. There has come to you a clear sign from your Lord: this is the she-camel of Allah, a sign unto you. So leave her to graze in the land of Allah, and do not harm her in any way, or else a painful punishment will overtake you.
- 7:74. Remember when He made you successors to the people of 'Ād and settled you in the land; you build for yourselves palaces in the plains and carve out dwellings in the mountains. So remember the favours of Allah, and do not strive to spread mischief in the land.
- 7:75. The chieftains of his people who were arrogant said to those who were regarded as weak, to those among them who believed: Do you really know that Şâliḥ has been sent by his Lord? They said: We do indeed believe in the message with which he has been sent.
- 7:76. Those who were arrogant said: As for us, we disbelieve in that in which you believe.
- 7:77. Then they hamstrung the she-camel, and insolently transgressed the command of their Lord, saying: O Şâliḥ, bring us that with which you are threatening us, if you are indeed one of the Messengers [of Allah]!
- 7:78. So an earthquake overtook them, and morning found them lying lifeless in their homes.

7:79. So he left them, saying: O my people, I did indeed convey to you the message of my Lord. I gave you sincere advice, but you do not like sincere advisers.

﴿And to Thamood﴾ – they were a well-known tribe who lived in al-Hijr (the Rocky Tract) and its environs, in the Hejaz region of Arabia.

Allah sent to them ﴿their brother Şâlih﴾ as a Prophet, calling them to believe and affirm His oneness, and to forbid them to ascribe partners to Allah or set up rivals to Him.

﴿He said: O my people, worship Allah; you have no god but He﴾. His call was the same as the call of his fellow Messengers: the command to worship Allah alone, explaining that people have no god other than Allah.

﴿There has come to you a clear sign from your Lord﴾ that is, an extraordinary sign that could only be a sign from heaven, for people could not produce it. Then he explained further by saying:

﴿this is the she-camel of Allah, a sign unto you﴾ that is, this is a special and noble she-camel, because it is attributed to Allah (ﷻ) by way of honour, and in it there is a great sign for you.

The nature of that sign is mentioned elsewhere:

﴿Şâlih said: Here is a she-camel; she will have her share of water and you will have your share, each on an appointed day.﴾ (*ash-Shu'arâ'* 26: 155)

They had a large well which was known as *Bi'r an-Nâqah* (the Well of the She-Camel), where they and the she-camel took turns. The she-camel had a day when she would drink, and the people would drink the milk from her udder, and the people had a day when they would come to drink, and the she-camel would stay away.

Their Prophet Şâlih (ﷺ) said to them: ﴿So leave her to graze in the land of Allah﴾; you do not have to take care of her in any way



﴿and do not harm her in any way﴾ by hamstringing or otherwise, ﴿or else a painful punishment will overtake you﴾.

﴿Remember when He made you successors﴾ in the land, enjoying it and achieving what you aspired to

﴿successors to the people of 'Ād﴾ whom Allah destroyed, and He caused you to succeed them

﴿and settled you in the land﴾ that is, He caused you to become established in the land, and He made available to you the means that lead to what you want to achieve

﴿you build for yourselves palaces in the plains﴾ that is, in the flat land where there are no mountains; you build tall palaces and fortified buildings there

﴿and carve out dwellings in the mountains﴾ as can be seen until the present, their dwellings and other buildings in the mountains, which will remain as long as the mountains remain.

﴿So remember the favours of Allah﴾ that is, His blessings and what He has bestowed upon you of bounty, provision and strength

﴿and do not strive to spread mischief in the land﴾ that is, do not cause ruin to the earth with evildoing and sin, for sin leads to the ruin of civilisation, and now their land is devoid of them and their dwellings are empty.

﴿The chieftains of his people who were arrogant﴾ that is, the leaders and nobles who were too arrogant to believe

﴿said to those who were regarded as weak﴾ although not all the weak were believers

﴿to those among them who believed: Do you really know that Ṣāliḥ has been sent by his Lord?﴾ That is, is he telling you the truth or is he lying?

Those who were regarded as weak said: ﴿We do indeed believe in the message with which he has been sent﴾ that is, the oneness of Allah, and what he tells us about Him and His commands and prohibitions.

«Those who were arrogant said: As for us, we disbelieve in that in which you believe.» Their arrogance made them not submit to the truth to which those who were regarded as weak had submitted.

«Then they hamstrung the she-camel» that he had warned them about, saying that if they harmed her, a painful punishment would befall them.

«and insolently transgressed the command of their Lord» that is, their hearts grew hard and they arrogantly refused to comply with the command of their Lord, insolent transgression of which causes one to taste the severe punishment. So it is no wonder that Allah sent upon them a punishment which He did not send upon anyone else.

In addition to these actions, they began challenging Allah, not caring what they did; rather they boasted of it by saying: «O Şâlih, bring us that with which you are threatening us» if you are telling us the truth, of the punishment. He said:

«...Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied.» (Hood 11: 65)

«So an earthquake overtook them, and morning found them lying lifeless in their homes» on their knees, for Allah had destroyed them to the last man.

«So he» that is, Şâlih (ﷺ) «left them» when Allah sent the punishment upon them

«saying» that is, addressing them by way of rebuke after Allah had destroyed them: «O my people, I did indeed convey to you the message of my Lord. I gave you sincere advice» that is, everything with which Allah sent me to you, I conveyed to you and I was keen for you to be guided, and I strove hard to make you follow the straight path and the true religion

«but you do not like sincere advisers»; rather you rejected the words of the sincere advisers, and you obeyed the words of every accursed devil.

It should be noted that many commentators mention with regard to this story that the she-camel came out of a solid rock that they suggested to Şâlih, and that the rock went into labour in the manner of a pregnant woman, and the she-camel emerged as they were looking on; she had a calf with her when they hamstrung her, which bleated three times, then the mountain opened up and the calf entered into it; Şâlih (عليه السلام) told them: The sign of the punishment coming upon you is that on the first of three days your faces will be yellow, on the second day they will be red, and on the third day they will be black, and it came to pass as he foretold.

All of these stories come from the Isrâ'eeliyât (stories narrated from Jewish sources), which should not be transmitted in commentaries on the Book of Allah. There is nothing in the Qur'an to indicate such events at all. Rather, if they were true Allah (سبحانه) would have mentioned them, because they contain signs and wonders and lessons that He could not have overlooked or omitted to mention until they came via those whose narrations are not trustworthy. In fact the Qur'an proves false some of the things mentioned. Şâlih said to them:

﴿...Enjoy life in your worldly abodes for [another] three days...﴾  
(Hood 11: 65)

– that is, enjoy this very short time, for you will have no other pleasure after that. What pleasure could there be for people whose Prophet (according to the story mentioned above) had warned them of the punishment and told them of its precursors, which were to happen day by day in a manner that included all of them, by their faces becoming yellow, red and black, because of the punishment?

This can only be contrary to the Qur'an and opposite to what it says. The Qur'an provides sufficient information and guidance and there is no need for anything else.

Yes, if there is a soundly narrated report from the Messenger of Allah (ﷺ) that does not contradict the Book of Allah, then we accept

it, for it is included among that which the Qur'an has instructed us to follow:

«... Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it...» (al-Hashr 59: 7)

We have seen above that it is not permissible to interpret the Book of Allah on the basis of Isrâ'eeliyât reports, even if it is the case that it is permissible to narrate reports from them that cannot be certain. That is because the meanings of the Book of Allah are certain, but these reports cannot be confirmed as true or false. Hence there is no way that they can be used to interpret the Qur'an.



﴿وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ الْنِسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنَاسٌ يَبْطِهُرُونَ ﴿٨٢﴾ فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَذَابُ الْمُجْرِمِينَ ﴿٨٤﴾﴾

(سورة الأعراف: ٨٠-٨٤)

- 7:80. And We also sent Loot. He said to his people: Do you commit this shameful deed that no one in the world has ever committed before you?
- 7:81. For you approach men with lust instead of women; you are indeed a people transgressing beyond all bounds.
- 7:82. But the only response his people gave was to say: Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!

7:83. So we saved him and his family, except his wife; she was one of those who stayed behind.

7:84. And We let loose upon them a shower [of stones]. So see what was the fate of the evildoers.

﴿And We also sent Loot﴾ (لُوطٌ). That is, We sent him to his people to instruct them to worship Allah alone and to forbid to them the shameful deed that no one in the world had ever done before them.

﴿He said to his people: Do you commit this shameful deed﴾ that is, the deed which surpasses, in its severity and abhorrent nature, all other shameful deeds

﴿that no one in the world has ever committed before you﴾. It was one of the most repulsive of deeds, and their invention of it, thus setting the precedent for those who came after them, was also one of the most abhorrent of deeds.

Then he explained further: ﴿For you approach men with lust instead of women﴾ that is, you ignore women, whom Allah has created for you, when you could find in them pleasure to fulfil your desire in a manner that is in accordance with sound human nature, and instead you prefer anal intercourse with men, which is something utterly filthy and abhorrent, for the anus is the place from which filth emerges, that one feels embarrassed to mention, let alone touch and be close to it.

﴿you are indeed a people transgressing beyond all bounds﴾ that is, people who overstep the limits set by Allah in the most audacious manner.

﴿But the only response his people gave was to say: Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!﴾ That is, they want to keep away from committing shameful deeds.

﴿Their only grievance against them was that they believed in Allah, the Almighty, the Praiseworthy.﴾ (al-Burooj 85: 8)

«So we saved him and his family, except his wife; she was one of those who stayed behind» that is, those who remained behind and were punished. Allah instructed him to take his family and leave at night, for the punishment would come upon his people in the morning, so he took his family, except his wife, who met the same fate as they did.

«And We let loose upon them a shower [of stones]» that is, a shower of hot stones of baked clay, and Allah turned the city upside down.

«So see what was the fate of the evildoers», namely destruction and eternal disgrace.



﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوِّمُوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَاذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَذَّبْتُمْ وَأَنْظَرُوا كَيْفَ كَانَ عِقَابُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِنْكُمْ ءَامَنُوا بِالَّذِى أُرْسِلْتُ بِهِ وَطَائِفَةٌ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾﴾

(سورة الأعراف: ٨٥-٨٧)

- 7:85. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah; you have no god but He. There has come to you a clear sign from your Lord. Give full measure and weight, and do not undermine people's rights and dues, and do not spread

mischief in the land after it has been put in order. That will be best for you, if you are [truly] believers.

7:86. Do not lie in wait on every path, making threats and barring from the path of Allah those who believe in Him, and seeking to make it appear crooked. Remember how you were few and He made you many, and see what was the fate of those who spread mischief.

7:87. And if there are some among you who believe in the message with which I have been sent, and others who do not believe, then be patient until Allah judges between us, for He is the best of judges.

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«To Madyan», who were a well-known tribe  
 «We sent their brother» in lineage «Shu'ayb», to call them to worship Allah alone, with no partner or associate, and to instruct them to give full measure and weight, and not to undermine people's rights and dues, or strive to spread mischief in the land (*cf. 11: 85*) by committing a lot of sins. Hence he said: «and do not spread mischief in the land after it has been put in order. That will be best for you, if you are [truly] believers». For giving up sin in obedience to the command of Allah and seeking to draw close to Him is better and more beneficial for a person than committing sin that incurs the wrath of the Almighty and the punishment of hell.

«Do not lie in wait» for people «on every path» that is, on any road where there is a great deal of traffic, warning people off,  
 «making threats» to those who travel that road,  
 «and barring from the path of Allah» those who want to follow it and be guided,  
 «and seeking to make it appear crooked» that is, wanting the path of Allah to be crooked, so you twist it in accordance with your whims and desires, when what you and others should have done was to respect and venerate the path that Allah ordained for His slaves to

follow in order to earn His pleasure and paradise, thereby destroying the greatest mercy upon them; you should have taken on the task of supporting it, calling people to it and defending it, not barring people from it and turning people away from it. This is ingratitude for the blessing of Allah and a challenge to Allah, for you are making the straightest and fairest path twisted and crooked, and you denounce anyone who follows it.

«Remember» the blessings that Allah has bestowed upon you and «how you were few and He made you many» that is, He caused you to grow in number by blessing you with wives, offspring and good health, and He did not test you with epidemics or fatal diseases that would reduce your numbers, or cause your enemies to gain power over you and eradicate you, or cause you to be scattered in the land; rather He blessed you by causing you to be together, bestowing abundant provision on you and granting you numerous offspring.

«and see what was the fate of those who spread mischief», for you will not find any among them but they are scattered, and in their land you will find nothing but desolation and sparse population. No one speaks well of them, rather they are overtaken by curses in this world and on the Day of Resurrection they will be exposed to disgrace and shame.

«And if there are some among you who believe in the message with which I have been sent, and others who do not believe» who are the majority of them, «then be patient until Allah judges between us, for He is the best of judges»; He will support the one who is in the right and will send punishment upon the one who is in the wrong.



﴿قَالَ أَلَمْأَلَّا الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَنُخْرِجَنَّكَ يَشْعِيبُ وَالَّذِينَ ءَامَنُوا مَعَكَ مِنْ قَرْيَتِنَا أَوْ لَنَعُودَنَّ فِي مِلَّتِنَا قَالَ أُولَئِكَ كَافِرِينَ ﴿٨٥﴾ قَدْ أَفْرَيْنَا عَلَى اللَّهِ كَذِبًا إِنْ عُدْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ بَعَثْنَا اللَّهَ مِنْهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسِعَ



رَبَّنَا كُلُّ شَيْءٍ عَلِيمًا عَلَى اللَّهِ تَوَكَّلْنَا رَبَّنَا أَفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَأَنْتَ خَيْرُ  
 الْفَاضِلِينَ ﴿٨٩﴾ وَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمْ شُعَيْبًا إِتَّكُرَ إِذَا لَخِيسِرُونَ  
 ﴿٩٠﴾ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ ﴿٩١﴾ الَّذِينَ كَذَبُوا شُعَيْبًا  
 كَأَن لَّمْ يَغْنَوْا فِيهَا الَّذِينَ كَذَبُوا شُعَيْبًا كَانُوا هُمُ الْخَاسِرِينَ ﴿٩٢﴾ فَنَوَلَّى عَنْهُمْ  
 وَقَالَ يَأْقُومُوا لَقَدْ أَتَيْتُكُمْ بِرِسَالَةٍ مِنِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ  
 كَافِرِينَ ﴿٩٣﴾ (سورة الأعراف: ٨٨-٩٣)

- 7:88. The chieftains of his people who were arrogant said: O Shu'ayb, we will certainly drive you and those who believe with you out of our city, unless you all return to our religion. He said: What, even if we detest it?
- 7:89. We would be guilty of fabricating lies against Allah if we were to return to your religion after Allah has saved us from it. There is no way we could return to it unless Allah our Lord so willed. Our Lord encompasses all things in His knowledge. In Allah we put our trust. Our Lord, judge between us and our people in truth, for You are the best of judges.
- 7:90. The chieftains of his people who disbelieved said: If you follow Shu'ayb, then indeed you will be losers.
- 7:91. So an earthquake overtook them, and morning found them lying lifeless in their homes.
- 7:92. Those who rejected Shu'ayb became as if they had never lived there; those who rejected Shu'ayb became themselves the losers.
- 7:93. So Shu'ayb left them, saying: O my people, I did indeed convey to you the messages of my Lord. I gave you sincere advice, but why should I grieve over a disbelieving people?

«The chieftains of his people who were arrogant» that is, the nobles and prominent figures among them, who followed their whims and desires and were preoccupied with their pleasures. When the

truth came to them and they saw that it was not in accordance with their evil whims and desires, they rejected it and were too arrogant to follow it. They said to their Prophet Shu'ayb and the oppressed believers who were with him:

«O Shu'ayb, we will certainly drive you and those who believe with you out of our city, unless you all return to our religion». They used their physical strength to oppose the truth and they did not pay attention to any religion, covenant or human rights; all they cared about was following their whims and desires and their foolish way of thinking that led to this corrupt idea, as they said: Either you and those who are with you should come back to our religion or we will surely expel you from our city.

Shu'ayb (ﷺ) was calling them in the hope that they would believe, but now he was not safe from their evil, to such an extent that they threatened him, saying that if he did not follow them, they would banish him from his homeland, to which he had more right than they did.

Shu'ayb (ﷺ) said to them in amazement at what they said: «What, even if we detest it?» That is, should we follow you in your false religion, even if we detest it because we know that it is false? Rather you should call someone to it who shows an interest in it, but in the case of someone who openly forbids it and denounces anyone who follows it, how could he be called to it?

«We would be guilty of fabricating lies against Allah if we were to return to your religion after Allah has saved us from it» that is, bear witness against us that if we were to return to it after Allah has saved us from it and from its evil, then we would be liars fabricating lies against Allah, because we know that there is no fabrication worse than that of one who ascribes partners to Allah when He is the One and Only God, Who has no son or spouse, and no partner in His sovereignty.

«There is no way we could return to it» that is, it is not possible for people like us to go back to it, for this is impossible. Shu'ayb (ﷺ)

made them despair of him ever going along with them in many ways, by pointing out a number of things, such as the following:

- The believers hated and detested their religion because of what it involved of ascribing partners to Allah.
- He described what they were following as fabrications and called them to bear witness that if he and the people with him were to follow it, they would be liars and fabricators.
- They acknowledged that Allah had blessed them because He had saved them from it.
- It was impossible for them to return to it after Allah had guided them, because of their current state and what they had in their hearts of veneration for Allah and acknowledgement of their servitude to Him, and their belief that He alone is God and none should be worshipped but Him alone, with no partner or associate, and that the gods of the polytheists were the falsest of falsehoods and the most impossible to be true.

As Allah had blessed them with reason, they were able by means of it to recognise what was true and what was false, what constituted guidance what constituted misguidance.

However, within the context of the divine will and Allah's decree that inevitably comes to pass for His creation, and no one can escape it, even if means were made available and all forces got together to achieve that, they cannot decide concerning themselves that they will be able to do something or give up something for certain. Therefore, Shu'ayb made an exception here, as he said: «There is no way we could return to it unless Allah our Lord so willed» that is, neither we nor anyone else can act independently or rebel against His will that is connected to His knowledge and wisdom.

«Our Lord encompasses all things in His knowledge» that is, He knows what is good for His slaves and in what direction He will steer them

«In Allah we put our trust» that is, we trust that He will keep us steadfast on the straight path and protect us from all paths that lead to hell. Whoever puts his trust in Allah, He will suffice him and make things easy for him in both his spiritual and worldly affairs.

«Our Lord, judge between us and our people in truth» that is, support and help the one who is wronged and the one who is in the right against the stubborn wrongdoer who rejects the truth  
«for You are the best of judges».

So they asked Allah to judge between them and their people on the basis of truth and justice, and to show them His signs that would decide the matter between the two parties.

«The chieftains of his people who disbelieved said», warning against following Shu'ayb

«If you follow Shu'ayb, then indeed you will be losers». This is what their evil souls told them, that loss and doom would result from following true guidance. They did not realise that real loss would result from persisting in what they were following of misguidance and misguiding others, but they realised that when the punishment befell them.

«So an earthquake overtook them»; it was a severe tremor  
«and morning found them lying lifeless in their homes» that is, lying dead on the ground.

Allah says, describing them after their death: «Those who rejected Shu'ayb became as if they had never lived there» that is, it was as if they had never resided in their homeland, and as if they had never enjoyed wandering about in its streets or resting in its shade or enjoyed the flow of its rivers, or never eaten the fruits of its trees. When the punishment overtook them, they moved from a state of amusement, pleasure and fun to a realm of grief, misery, punishment and hell. Hence Allah says: «those who rejected Shu'ayb became themselves the losers» that is, the only ones who were losers, because on the

Day of Resurrection they will lose their religion, their own selves and their families; indeed that is the true loss, not what others said to them: ﴿If you follow Shu'ayb, then indeed you will be losers﴾ (7: 90).

When they were destroyed, their Prophet Shu'ayb turned away from them, ﴿saying﴾ by way of rebuke, addressing them after they had died: ﴿O my people, I did indeed convey to you the messages of my Lord﴾ that is, I brought them to you and explained them so that you got the message in the best way and it could not have been any clearer.

﴿I gave you sincere advice﴾ but you did not accept my advice and you did not follow my instructions; rather you disbelieved and transgressed ﴿but why should I grieve over a disbelieving people?﴾ That is, how can I grieve for people in whom there is nothing good? Goodness came to them and they rejected it and failed to accept it, so they deserve nothing but evil. These people do not deserve to be grieved over; rather one should rejoice at their destruction and eradication. We seek refuge in You, O Allah, from disgrace and shame. What doom and punishment could be worse than reaching the point where the most sincere of people towards them disavow them?



﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّن نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَضُرَّعُونَ ﴿٩٤﴾ ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا وَقَالُوا قَدْ مَسَّ آبَاءَنَا  
الضَّرَّاءُ وَالسَّرَّاءُ فَأَخَذْنَاهُمْ بَغْنَةً وَهُمْ لَا يُشْعُرُونَ ﴿٩٥﴾﴾ (سورة الأعراف: ٩٤-٩٥)

- 7:94. Whenever We sent a Prophet to a city, We afflicted its people with adversity and distress, so that they might humble themselves.
- 7:95. Then We changed their suffering into prosperity, until they thrived and began to say: Our fathers also underwent both hardship and ease. Then We seized them suddenly, unawares.

Here Allah (ﷻ) says: «Whenever We sent a Prophet to a city», to call its people to worship Allah and forbid them to continue with whatever they were following of evil, and they did not submit to him, Allah tested them «with adversity and distress» that is, poverty, sickness and different types of calamity «so that», if that befell them, it might humble them, so they would beseech Allah and submit to the truth.

«Then» if that did not succeed, and they continued in their arrogance and increased in their transgression

«We changed their suffering into prosperity», so provision was granted abundantly to them, their bodies were healed and they were relieved of distress

«until they thrived» that is, they increased in number, their provision increased, and they enjoyed a life of ease because of the blessings and favours of Allah, and they forgot what they had gone through of hardship.

«and began to say: Our fathers also underwent both hardship and ease» that is, this is something normal that has been happening since the earliest generations and is still happening among the later generations: sometimes they are in a state of ease and sometimes they are faced with hardships; sometimes there is joy and sometimes there is sorrow, according to the vicissitudes of time. They think that there is no lesson or reminder to pay heed to, and that this is not happening in order to let them get carried away in sin until, when they are rejoicing in what they have been given and this world is the most important thing in their minds, the punishment overtakes them «suddenly» and catches them «unawares». In other words, it never occurs to them that they may be faced with destruction, and they think that they have full control over what Allah has granted to them and that they will never die or move on and leave it behind.



﴿وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا فَأَخَذْنَاهُم بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾ أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ نَائِمُونَ ﴿٩٧﴾ أَوَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا ضُحًى وَهُمْ يُلْعَبُونَ ﴿٩٨﴾ أَفَأَمِنُوا مَكْرَ اللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾﴾ (سورة الأعراف: ٩٦-٩٩)

- 7:96. If only the people of the cities had believed and feared Allah, We would indeed have opened up for them blessings from heaven and earth. But they rejected the truth, so We punished them because of what they earned.
- 7:97. Do the people of the cities feel secure that Our punishment will not come upon them at night whilst they are sleeping?
- 7:98. Or do the people of the cities feel secure that Our punishment will not come upon them during the day whilst they are engaged in frivolous pursuits?
- 7:99. Or do they feel secure from the plan of Allah? No one feels secure from the plan of Allah except the people who are losers.

Having stated that those who rejected the Messengers will be tested with hardship by way of admonition and warning, and they will be tested with ease by way of letting them get carried away, Allah (ﷻ) then tells us that if the people of the cities had believed sincerely in their hearts, had faith that was confirmed by righteous deeds, and they had actually feared Allah both outwardly and inwardly, by giving up that which Allah had prohibited, He would have bestowed upon them the blessings of heaven and earth, and He would have sent rain from the heaven in abundance, and caused to grow for them from the earth that which would sustain them and their livestock and cause them to

live a life of prosperity and plenty, without any exhaustion or tiredness on their part. But they did not believe and they did not fear Him ﴿so We punished them because of what they earned﴾ by sending upon them the penalty and calamity, and by removing blessings, and sending troubles and problems. This was partial recompense for their deeds; otherwise if He were to punish them for all that they had earned, He would not have left a single living being on the face of the earth. ﴿Corruption and disorder have appeared on land and sea<sup>18</sup> because of what people's hands have earned. Thus Allah causes them to taste the consequences of some of what they have done, so that they may turn in repentance.﴾ (*ar-Room 30: 41*)

﴿Do the people of the cities feel secure﴾ that is, do the people of the disbelieving cities feel secure, as is indicated by the context ﴿that Our punishment﴾ that is, Our severe punishment ﴿will not come upon them at night whilst they are sleeping?﴾ that is, when they are unaware and resting.

﴿Or do the people of the cities feel secure that Our punishment will not come upon them during the day whilst they are engaged in frivolous pursuits?﴾ that is, what makes them feel secure from that, when they have done that which may lead to punishment, and they have committed grave sins, some of which are enough to cause their doom?

﴿Or do they feel secure from the plan of Allah?﴾ As He may let them get carried away in order to seize them; He will give them respite, for His stratagem is sure (*cf. 7: 183*).

﴿No one feels secure from the plan of Allah except the people who are losers﴾. For if anyone feels secure from the punishment of

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<sup>18</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.



Allah, then in reality he does not believe in requital for deeds and he does not believe in the Messengers in any true sense.

This verse is intended to instil a great deal of fear, so that the individual should never feel safe (from divine punishment) in spite of what he has of faith in his heart. Rather he should always be worried and anxious lest he go through trials that deprive him of what he has of faith, and he should always call upon Allah, saying: "O Controller of the hearts, make my heart adhere firmly to Your religion", and he should strive hard to take all measures that could protect him from evil and at times of turmoil. No matter what his level of faith is, the individual should never feel secure and certain of spiritual well-being.



﴿أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِنْ بَعْدِ أَهْلِهَا أَنْ لَوْ نَشَاءُ أَصَبْنَاهُمْ بِذُنُوبِهِمْ  
وَنَطْبَعُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾ تِلْكَ الْقُرَى نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِهَا  
وَلَقَدْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا مِنْ قَبْلُ  
كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الْكَافِرِينَ ﴿١٠١﴾ وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ  
وَجَدْنَا أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾﴾ (سورة الأعراف: ١٠٠-١٠٢)

- 7:100. Is it not clear to those who inherit the earth in succession to its former inhabitants that, if We so willed, We could punish them too for their sins? But We seal up their hearts so that they cannot hear.
- 7:101. These are the cities, some of the stories of which We have told to you. Their Messengers indeed came to them with clear signs, but they would not believe what they had rejected before. Thus does Allah seal the hearts of the disbelievers.
- 7:102. And most of them We found not true to their covenant; rather We found most of them are indeed rebellious.

Here Allah draws our attention to current nations after the destruction of those nations that have passed away.

﴿Is it not clear to those who inherit the earth in succession to its former inhabitants that, if We so willed, We could punish them too for their sins?﴾ That is, is it not clear to those nations who have inherited the earth after the destruction of those who came before them for their sins, then they did the same deeds as those who were doomed?

Or do they not realise that if Allah so willed, He could punish them for their sins? For this is His way with the earlier and later generations.

﴿But We seal up their hearts so that they cannot hear﴾ that is, if Allah alerts them and they do not respond, and if He reminds them and they pay no heed, and if He shows them signs and they are not guided, then Allah will punish them and place a seal on their hearts, so that they will be covered with dirt and impurities until they are sealed. Then no truth or goodness can reach them and they cannot hear that which benefits them; rather they hear that which establishes proof against them.

﴿These are the cities﴾ that are mentioned above  
﴿some of the stories of which We have told to you﴾, about what happened to them, as a lesson for those who reflect, a warning for those who do wrong and an exhortation for those who fear Allah.

﴿Their Messengers indeed came to them with clear signs﴾ that is, their Messengers came to these disbelievers and called them to that which could lead to their happiness, and Allah supported them with miracles and clear signs to explain the truth completely, but they did not benefit from that, and it did not avail them anything.

﴿but they would not believe what they had rejected before﴾ that is, because of their disbelief and their initial rejection of the truth, Allah would not guide them to faith, as a recompense for their rejection of the truth, as He says elsewhere:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.﴾ (al-An'ām 6: 110)

﴿Thus does Allah seal the hearts of the disbelievers﴾, as a punishment. And Allah does not wrong them; rather they wrong their own selves.

﴿And most of them We found not true to their covenant﴾ that is, We did not find most of the nations to whom Allah sent the Messengers to be true to the covenant; in other words, they did not adhere to it and they were not bound by the instructions that Allah enjoined upon all people, and they did not comply with the commands that He sent to them on the lips of His Messengers.

﴿rather We found most of them are indeed rebellious﴾ that is, disobedient towards Allah and following their whims and desires without any guidance from Allah. Allah (ﷻ) tested His slaves by sending the Messengers and sending down the Books, and He commanded them to follow His covenant and guidance, but no one obeyed His command except a few, those who He had already decreed would be blessed.

Most people, however, turned away from guidance and were too arrogant to follow that which the Messengers brought. Hence Allah sent upon them various punishments.



﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا فَأَنظَرْنَاهُ كَيْفَ  
كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٢٣﴾ وَقَالَ مُوسَىٰ يُعْرِعُونَ لِي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ  
﴿١٢٤﴾ حَقِيقٌ عَلَىٰ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقُّ قَدْ جِئْتُكُمْ بِبَيِّنَاتٍ مِنْ رَبِّكُمْ  
فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٢٥﴾ قَالَ إِنْ كُنْتَ جِئْتَ بِآيَةٍ فَأْتِ بِهَا إِنْ كُنْتَ مِنَ

الْصَّادِقِينَ ﴿١٠٦﴾ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾ ﴿سورة الأعراف: ١٠٣-١٠٧﴾

(١٠٧)

- 7:103. Then after them We sent Moosâ with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them. So see what was the fate of those who spread mischief.
- 7:104. Moosâ said: O Pharaoh, verily I am a Messenger from the Lord of the worlds,
- 7:105. duty-bound to say nothing about Allah except the truth. I have come to you with a clear sign from your Lord, so let the Children of Israel go with me.
- 7:106. Pharaoh said: If you have indeed come with a clear sign, then show it to us, if you are telling the truth.
- 7:107. So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see.

Then, after those Messengers, We sent Moosâ al-Kaleem (the one to whom Allah spoke directly), the great leader and noble Messenger, to a people who were harsh and arrogant tyrants, namely Pharaoh and his chiefs from among their nobles and prominent figures. He showed them mighty signs of Allah, the like of which had never been seen, ﴿but they wrongfully rejected them﴾ and disbelieved; the one who disbelieves in such a sign is a wrongdoer, and in fact they arrogantly rejected those signs.

﴿So see what was the fate of those who spread mischief﴾, how Allah destroyed them.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection; how wretched is the gift to be given!﴾ (Hood 11: 99)

This is a brief outline; then Allah explains further:

﴿Moosâ said﴾ when he came to Pharaoh to call him to faith

﴿O Pharaoh, verily I am a Messenger from the Lord of the worlds﴾ that is, I am a Messenger sent by One Who is great; He is the Lord of the worlds, which includes both the upper and lower realms. He is in charge of His creation of all types, and He is taking care of them, which means that He does not leave them without guidance; rather He sends to them Messengers as bringers of glad tidings and as warners. He is the One Whom no one may challenge or claim to be sent by Him when that is not the case.

If this is how He is, and He has chosen me and selected me to convey His message, then it is incumbent upon me not to lie about Him or to say anything about Him except the truth, for if I were to say anything other than that, then He would hasten the punishment for me and seize me with all His might and power.

This should have made them follow Moosâ and submit to him, especially as he brought to them a clear sign from Allah to prove the soundness of the message of truth that he brought, that they should have complied with the goals of his message, the two main goals of which were that they should believe in him and follow him, and release the Children of Israel, the people whom Allah had favoured above all others (at that time), the children of the Prophets and the descendants of Ya'qoob (ﷺ), of whom Moosâ was one.

But Pharaoh said to him: ﴿If you have indeed come with a clear sign, then show it to us, if you are telling the truth. So Moosâ threw down his staff﴾ onto the ground ﴿and suddenly it was a serpent, plain for all to see﴾ that is, a moving snake, as they were looking on.



﴿وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظَرِ ۚ﴾ (١٨) قَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ﴿يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ فَأَصْبَحَ تَائِبُونَ﴾ (١٩) قَالُوا أَزِجُّهُ وَأَخَاهُ

وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١٠﴾ يَأْتُوكَ يَكْلٍ سَحِيرٍ عَلِيمٍ ﴿١١١﴾ (سورة الأعراف:

(١١٢-١٠٨)

- 7:108. And he drew forth his hand, and it appeared shining white to all beholders.
- 7:109. The chiefs among Pharaoh's people said: Verily this is a learned magician!
- 7:110. He wants to drive you out of your land. [Pharaoh said:] What do you advise then?
- 7:111. They said: Let him and his brother wait a while, and send heralds to the cities to gather
- 7:112. and bring to you all the learned magicians.

«And he drew forth his hand» from his collar «and it appeared shining white to all beholders», although unharmed. These were two great signs that highlighted the truth of the message that Moosâ brought, and proved that he was the Messenger of the Lord of the worlds. But those who do not believe, even if all signs come to them, they will not believe until they see the painful punishment.

Hence «The chiefs among Pharaoh's people», when they were astounded by what they saw of signs, but they did not believe and they tried to find some wrong interpretation for them, «said: Verily this is a learned magician!» That is, one who is skilled in magic.

Then they tried to scare the weak in mind and foolish by saying: «He» namely Moosâ, by doing this, «wants to drive you out of your land» that is, he wants to banish you from your homeland «[Pharaoh said:] What do you advise then?» The magicians consulted one another as to what they should do with Moosâ and how they should ward off his harm, as they saw it, because if what he brought was not confronted with something to refute and defeat it, most people would be convinced by it. So they decided to say to Pharaoh:

﴿Let him and his brother wait a while﴾ that is, detain them and gave them respite, and send people to the cities to gather your subjects; let them bring every learned magician. In other words, let them bring the skilled magicians to confront what Moosâ has brought. They said: Fix a time between us and you which neither we nor you will fail to keep, at a mutually agreeable place.

﴿Moosâ said: Your appointment will be on the day of the festival; let the people assemble in the forenoon. So Pharaoh withdrew and gathered his resources, then he came [for the appointment].﴾ (Tâ Hâ 20: 59-60)



﴿وَجَاءَ السَّحَرَةُ فِرْعَوْنَ قَالُوا إِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ۝١١٣﴾ قَالَ نَعَمْ وَإِنَّكُمْ لَمِنَ الْمُقَرَّبِينَ ۝١١٤ قَالُوا يَمُوسَى إِمَّا أَنْ تُلْقِيَ وَإِمَّا أَنْ نَكُونَ نَحْنُ الْمُلْقِينَ ۝١١٥ قَالَ أَلْقُوا فَلَمَّا أَلْقَوْا سَحَرُوا أَعْيُنَ النَّاسِ وَاسْتَرْهَبُوهُمْ وَجَاءُوا بِسِحْرٍ عَظِيمٍ ۝١١٦ وَأَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝١١٧ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ۝١١٨ فَغُلِبُوا هُنَاكَ وَانْقَلَبُوا صَافِرِينَ ۝١١٩﴾ (سورة الأعراف: ١١٣-١١٩)

- 7:113. The magicians came to Pharaoh and said: Will we have a reward if we are the victors?
- 7:114. He said: Yes, and you will surely be among those who are close to me.
- 7:115. They said: O Moosâ, either you throw first or we will be the first to throw!
- 7:116. Moosâ said: You throw first. So when they threw, they bewitched the eyes of the people and stuck fear into them, producing powerful magic.

- 7:117. We inspired Moosâ: Throw your staff, and thereupon it swallowed up all their deceptions.
- 7:118. Thus the truth was established, and all they did was proven to be false.
- 7:119. Thus they were defeated there and then, and were utterly humiliated.

«The magicians came to Pharaoh» seeking from him a reward if they were victorious. They said: «Will we have a reward if we are the victors?»

«He» namely Pharaoh, «said: Yes» you will have a reward «and you will surely be among those who are close to me». He promised them the reward and that they would be close to him and held in high esteem by him, so that they would try hard and do their utmost to defeat Moosâ. When they met with Moosâ, in the presence of a great crowd, «They said» by way of showing confidence and giving the impression that they were not worried about what Moosâ had brought: «O Moosâ, either you throw first» whatever you have with you, «or we will be the first to throw».

«Moosâ said: You throw first» so that the people would see what they had with them, and what Moosâ had with him.

«So when they threw» their ropes and sticks, which by their magic became like moving snakes, «they bewitched the eyes of the people and stuck fear into them, producing powerful magic» such as had never been produced before.

«We inspired Moosâ: Throw your staff» and he threw it, «and thereupon it» turned into a moving snake, which «swallowed up all their deceptions» that is, their fabrications and illusions.

«Thus the truth was established» and became clear and visible before that gathering



﴿and all they did was proven to be false. Thus they were defeated there and then﴾ in that place

﴿and were utterly humiliated﴾ that is, defeated; their falsehood had vanished and their magic was diminished, and they did not attain the goal they thought they could reach.

The people for whom truth becomes clearest are the people of magic who know all types of magic and the details thereof, which other people do not know. Hence they realised that this was a great sign, one of the signs of Allah that no human could produce.



﴿وَأَلْقَى السَّحَرَةُ سِحْرَ بَنِي إِسْرَءِيلَ ۖ قَالُوا ءَامَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾ رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾﴾ (سورة الأعراف: ١٢٠-١٢٢)

7:120. The magicians fell down in prostration

7:121. and said: We believe in the Lord of the worlds,

7:122. The Lord of Moosâ and Hâroon.

That is, we believe in the clear signs with which Moosâ was sent.



﴿قَالَ فِرْعَوْنُ ءَامَنْتُمْ بِهِ قَبْلَ أَنْ مَأْذَنَ لَكُمْ ۚ إِنَّ هَذَا لَمَكْرٌ مَكْرُومُهُ فِي الْعَمِيدِ ۚ لِيُخْرِجُوا مِنْهَا أَهْلَهَا ۚ فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ لَأَقْطَعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلْفٍ ثُمَّ لَأُسَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾﴾ (سورة الأعراف: ١٢٣-١٢٤)

7:123. Pharaoh said: How dare you believe in Him before I give you permission! Surely this is a plot that you hatched in this city in order to drive out its people. But you will soon know the consequences.

7:124. I will certainly cut off your hands and feet on opposite sides, then I will certainly crucify you all.

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﴿Pharaoh said﴾ to them, threatening them for believing ﴿How dare you believe in Him before I give you permission!﴾ The evil one was a tyrannical ruler who wanted to control people's actions and words; it was well established in his view and theirs that he was to be obeyed and his instructions were to be carried out; no one could go against his word or his rule.

When people reach that degree of obedience, nations begin to decline; they lose their reason and they lose power, and become unable to defend their rights. Hence Allah says elsewhere concerning Pharaoh:

﴿Thus he made fools of his people and they obeyed him...﴾ (az-Zukhruf 43: 54)

And Allah tells us here that he said: ﴿How dare you believe in Him before I give you permission!﴾ That is, this is bad manners on your part and is a challenge to me. Then he tried to deceive his people and said: ﴿Surely this is a plot that you hatched in this city in order to drive out its people﴾ that is, Moosâ, who is your leader, is the one who taught you magic, so you hatched a plot together, you and him, that you would be defeated by him and he would prevail, so you would follow him, then the people, or the majority of them, would follow you and thus you would drive the people out of the city.

But this was a lie. He and anyone who understood the situation was well aware that Moosâ had never met any one of them; they were summoned and selected by Pharaoh and his envoys; what Moosâ brought was a sign from Allah; and the magicians did their utmost to defeat Moosâ, but they failed. Thus the truth became clear to them, and they followed it.

Then Pharaoh threatened them by saying: «But you will soon know the consequences» and what will happen to you by way of punishment.

«I will certainly cut off your hands and feet on opposite sides». The evil one claimed that they were spreading mischief in the land, so he was going to do to them what is usually done to those who spread mischief, which is cutting off hands and feet on opposite sides, that is, the right hand and the left foot.

«then I will certainly crucify you» on the trunks of palm trees so as to disgrace you – according to his claim  
«all» that is, I will not do this to some of you and not others; rather all of you will taste this punishment.



﴿قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾ وَمَا نُنْقِمُ مِنْهَا إِلَّا أَتَاءَ مَا نَحْنُ بِرَبِّنَا لَمَّا جَاءَنَا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٦﴾﴾ (سورة الأعراف: ١٢٥-١٢٦)

7:125. They said: It is to our Lord that we will surely return.

7:126. The only grievance you have against us is that we believed in the signs of our Lord when they came to us. Our Lord, grant us abundance of patience and cause us to die as Muslims, submitting to You.

The magicians who believed said to Pharaoh, when he threatened them: «It is to our Lord that we will surely return» that is, we do not care about your punishment, for Allah is better and more lasting, so do whatever you want.

«The only grievance you have against us» that is, what fault do you find in us, for which you are denouncing and warning us? We have done no wrong, except «that we believed in the signs of our

Lord when they came to us». If this is a fault for which we are to be rebuked and deserve punishment, then so be it.

Then they called upon Allah, asking Him to make them steadfast and patient, as they said: «Our Lord, grant us» that is, bestow upon us «abundance of patience» that is, great patience, as is indicated by use of the indefinite form in the original Arabic. This was a great trial that would lead to loss of life, for which a great deal of patience is required to remain steadfast and confident in faith, and to dispel panic. «and cause us to die as Muslims, submitting to You» that is, complying with Your command and following Your Messenger. It seems that he carried out his threat to them, and Allah made them steadfast in faith.



﴿ وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَنْذَرُ مُوسَى وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ وَيَذَرَكِ  
وَالْهَيْكَلُ ۚ قَالَ سَنُنْقِلُ أَبْنَاءَهُمْ وَنَسْتَحْيِي نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ قَاهِرُونَ  
﴿١٢٧﴾ قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَأَصْبِرُوا إِنَّا الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ  
يَشَاءُ مِنْ عِبَادِهِ ۗ وَالْعَاقِبَةُ لِلْمُتَّقِينَ ﴿١٢٨﴾ قَالُوا أَوْذَيْنَا مِنْ قَبْلُ أَنْ تَأْتِيَنَا وَمِنْ  
بَعْدِ مَا جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عُدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِي  
الْأَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٢٩﴾ ﴾ (سورة الأعراف: ١٢٧-١٢٩)

- 7:127. The chiefs among Pharaoh's people said: Are you going to let Moosâ and his people spread mischief in the land, and abandon you and your gods? He said: We will slaughter their sons and spare their women, for we have absolute power over them!
- 7:128. Moosâ said to his people: Seek help from Allah and be patient and steadfast, for verily the land belongs to Allah and He grants it as an inheritance to whomever He will among His slaves; and the best outcome is for those who fear Allah.

7:129. They said: We were oppressed both before you came to us and since you came to us. He said: It may well be that your Lord will destroy your enemy and make you successors in the land, so that He may see how you will do.

Moreover, Pharaoh and his chiefs, and the common folk who followed the chiefs, were too arrogant to accept the signs of Allah and rejected them by way of transgression and arrogance. They said to Pharaoh, inciting him to punish Moosâ, and claiming that what he brought was false and corrupt:

﴿Are you going to let Moosâ and his people spread mischief in the land﴾ by calling people to Allah and to noble characteristics and good deeds, which was spreading righteousness in the land, at the time when what they were following was mischief and corruption, but the wrongdoers do not care what they say.

﴿and abandon you and your gods﴾ that is, he is forsaking you and your gods, forbidding people to follow you and barring people from doing so.

﴿He﴾ namely Pharaoh ﴿said﴾ in response to them that he would leave the Children of Israel with Moosâ in such a state that they could not grow in numbers, thus Pharaoh and his people would be safer – or so he claimed – from their harm:

﴿We will slaughter their sons and spare their women﴾ that is, we will let the women live and not kill them, and if we do that we will be safe from their increasing in numbers, and we will be able to use those who are still alive and force them to do whatever we want.

﴿for we have absolute power over them﴾ and they have no way and no means to escape our rule over them. This was the utmost tyranny, arrogance and hardheartedness on the part of Pharaoh.

﴿Moosâ said to his people﴾, advising them in this situation – in which they were unable to do anything or offer any resistance – to seek divine help and aid:

﴿Seek help from Allah﴾ that is, rely on Him to bring that which will benefit you and ward off that which will harm you; put your trust in Allah and have faith that He will help you to reach your goals  
 ﴿and be patient and steadfast﴾ that is, adhere to patience in bearing that which has befallen you, and wait for relief.

﴿for verily the land belongs to Allah﴾ and not to Pharaoh or his people, such that they can control it as they want  
 ﴿and He grants it as an inheritance to whomever He will among His slaves﴾ that is, He alternates it among people according to His will and wisdom, but the best outcome is for the pious, for even if they are tested for a while, by Allah's wisdom, victory will ultimately be theirs  
 ﴿and the best outcome is for those who fear Allah﴾.

This is what the individual should do: when he is able to take measures towards warding off the harm of others, he should do as much as he can; but if he is not able to do so, then he must be patient, seek the help of Allah and wait for relief.

﴿They said﴾ to Moosâ, complaining about the persecution and harm they had endured at the hands of Pharaoh  
 ﴿We were oppressed both before you came to us﴾, for they subjected us to grievous torment, slaughtering our sons and letting our womenfolk live, ﴿and since you came to us﴾ it has continued in like manner.

Moosâ said to them, giving them hope of relief and deliverance from their calamity: ﴿It may well be that your Lord will destroy your enemy and make you successors in the land﴾ that is, give you power therein and put you in control of it  
 ﴿so that He may see how you will do﴾ – will you be grateful or ungrateful? This is a promise that Allah fulfilled when the time came as He willed.



﴿وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقَصْنَا مِنَ الشَّجَرِ لَعَلَّهُمْ يَذَّكَّرُونَ﴾  
(سورة الأعراف: ١٣٠)

7:130. Verily We afflicted the people of Pharaoh with years of drought and scarcity of crops, so that they might pay heed.

Here Allah (ﷻ) explains how He dealt with the people of Pharaoh during this final period; it was in accordance with His usual way of dealing with the nations: by afflicting its people with adversity and distress, so that they might humble themselves, and so on (see 7: 94 and onwards).

﴿Verily We afflicted the people of Pharaoh with years of drought﴾ that is, drought and famine  
﴿and scarcity of crops, so that they might pay heed﴾ that is, so that they might understand that what has befallen them is a rebuke from Allah, so that they might give up their disbelief. But that was to no avail; rather they persisted in wrongdoing and mischief.



﴿فَإِذَا جَاءَتْهُمْ الْحَسَنَةُ قَالُوا لَنَا هَذِهِ وَإِنْ تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا بِمُوسَى وَمَنْ مَعَهُ ۚ أَلَا إِنَّمَا طَّيَّرَهُمْ عِنْدَ اللَّهِ وَلَكِنْ أَكْثَرَهُمْ لَا يَعْلَمُونَ﴾ (١٣١) وَقَالُوا مَهْمَا تَأْتِينَا بِهِ مِنْ آيَةٍ لِّنَسْحَرَنَّ بِهَا فَمَا يَخُنُّ لَكَ يَٰمُؤْمِنِينَ ﴿١٣٢﴾ فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالْدَّمَ ۚ آيَاتٍ مُّفَصَّلَاتٍ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿١٣٣﴾ وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوا يَٰمُوسَىٰ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ لِيَن كَشَفَ عَنَّا الرِّجْزَ لَنُؤْمِنَ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٤﴾ فَلَمَّا

كَشَفْنَا عَنْهُمْ الرِّجْزَ إِلَىٰ أَجَلٍ هُمْ بَلَّغُوهُ إِذَا هُمْ يَنْكُثُونَ ﴿١٣٥﴾ (سورة الأعراف: ١٣١-١٣٥)

- 7:131. Whenever good fortune came their way, they said: This is our due. But when bad fortune befell them, they ascribed it to the evil auspices of Moosâ and those who were with him. Surely, whatever befalls them has been decreed only by Allah, but most of them do not understand.
- 7:132. They said: Whatever signs you bring us, to bewitch us therewith, we will never believe in you.
- 7:133. So We sent against them floods, locusts, lice, frogs and blood, distinct signs, but they showed arrogance and were wicked people.
- 7:134. When the punishment befell them, they said: O Moosâ, call upon your Lord for us, on the strength of the covenant He has made with you; if you remove the punishment from us, we will surely believe in you and we will let the Children of Israel go with you.
- 7:135. But when We removed the punishment from them until an appointed term which they were bound to reach, they immediately broke their promise.

«Whenever good fortune» that is, fertility and abundance of provision  
 «came their way, they said: This is our due» that is, we deserve it, but they did not give thanks to Allah for it  
 «But when bad fortune» that is, famine and drought  
 «befell them, they ascribed it to the evil auspices of Moosâ and those who were with him» that is, they said: This has only happened to us because of Moosâ's coming and because of the Children of Israel following him.



But Allah (ﷻ) said: ﴿Surely, whatever befalls them has been decreed only by Allah﴾ that is, by His will and decree. It is not as they said; rather it is their sins and disbelief that are the cause of that. ﴿but most of them do not understand﴾, hence they said what they said.

﴿They said﴾, explaining to Moosâ that they would persist in their falsehood and never give it up

﴿Whatever signs you bring us, to bewitch us therewith, we will never believe in you﴾ that is, it is established in our minds that you are a magician, so whatever sign you bring, we are certain that it is magic, therefore we do not believe in you and we do not believe what you say. This was the utmost stubbornness, when the disbelievers reached such a point that whatever happened was all the same to them, regardless of whether signs came down to them or not.

﴿So We sent against them floods﴾ that is, huge volumes of water that swamped their trees and crops, and caused them a great deal of harm

﴿locusts﴾ that ate their fruits, crops and plants

﴿lice﴾ it was suggested that these were small locusts, but the apparent meaning is that they were ordinary lice

﴿frogs﴾ that filled their vessels and caused them annoyance and a great deal of harm

﴿and blood﴾ this was either nosebleeds or, as many of the commentators said, the water that they drank turned into blood, so they had nothing to drink except blood and nothing to cook with except blood.

﴿distinct signs﴾ that is, evidence and proof that they were lying and doing wrong, and that what Moosâ had brought was the truth.

﴿but they showed arrogance﴾ when they saw the signs

﴿and were﴾ and had been, before they saw the signs, ﴿wicked people﴾. Hence Allah (ﷻ) punished them by causing them to remain misguided and astray.

﴿When the punishment befell them﴾ – it may be that what is meant by the punishment is the plague, as many of the commentators

suggested, or it may be that what is meant is the signs mentioned above, namely the flood, locusts, lice, frogs and blood, which came as punishments. Every time one of them befell the people, ﴿they said: O Moosâ, call upon your Lord for us, on the strength of the covenant He has made with you﴾ that is, they sought the intercession of Moosâ on the strength of the covenant that Allah had made with him ﴿if you remove the punishment from us, we will surely believe in you and we will let the Children of Israel go with you﴾ but they were lying when they said that, because their only intention was to get relief from the punishment that had befallen them; they thought that if it was lifted, no other punishment would befall them.

﴿But when We removed the punishment from them until an appointed term which they were bound to reach﴾ that is, until a time until which Allah had decreed that they should remain. It was not permanent relief; rather it was only temporary ﴿they immediately broke their promise﴾ that they had made to Moosâ, when they pledged to believe in him and let the Children of Israel go. So they did not believe in him and they did not let the Children of Israel go with him; rather they persisted in their disbelief, wandering blindly, and they persisted in persecuting the Children of Israel.



﴿فَأَنقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ فِي الْيَمِّ بِأَنَّهُمْ كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٣٦﴾ وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَدَرَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَىٰ عَلَىٰ بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا وَدَمَرْنَا مَا كَانُوا يَصْنَعُونَ فِرْعَوْنَ وَقَوْمَهُ وَمَا كَانُوا يَعْرِشُونَ ﴿١٣٧﴾﴾ (سورة الأعراف:

(١٣٧-١٣٦)

7:136. So We exacted retribution upon them: We drowned them in the sea, because they rejected Our signs and paid them no heed.

7:137. And We caused the people who had been oppressed to inherit the eastern and western parts of the land that We had blessed. The good word of your Lord was fulfilled for the Children of Israel because of their patience and steadfastness, and We destroyed what Pharaoh and his people had wrought, and what they had built.

﴿So We exacted retribution upon them﴾ that is, when the time came for their destruction, Allah instructed Moosâ to take the Children of Israel and leave by night, and He informed him that Pharaoh and his troops would pursue them.

﴿So Pharaoh sent heralds to the cities [to mobilize troops].﴾ (*ash-Shu'arâ' 26: 53*)

– to rally the people to pursue the Israelites. They said to them:

﴿...These are but a small band, and they have enraged us, but we are all well-prepared. Thus did We cause them to leave their gardens and springs, and their treasures and fine dwellings. And so it was; and We caused the Children of Israel to inherit such things. Then [the Egyptians] caught up with them at sunrise. When the two groups came within sight of one another, the companions of Moosâ said: We are sure to be overtaken. Moosâ said: No indeed! Verily, my Lord is with me and He will guide me. Then We inspired Moosâ: Strike the sea with your staff. So it parted, and every part became like a huge mountain.<sup>19</sup> We brought the other group closer to that place. We saved Moosâ and all those who were with him, then We drowned the others.﴾ (*ash-Shu'arâ' 26: 54-66*)

Here (7: 136) Allah (ﷻ) says: ﴿We drowned them in the sea, because they rejected Our signs and paid them no heed﴾ that is,

<sup>19</sup> The waters parted, opening up twelve dry passages by which the Israelites could cross, and where the parting waters gathered, in each part the water was drawn up and became like a huge mountain.

because of their rejection of the signs of Allah and their turning away from the truth to which they pointed.

﴿And We caused the people who had been oppressed﴾ in the land, namely the Children of Israel who had been servants to the people of Pharaoh, who had subjected them to grievous torment. Allah caused them ﴿to inherit the eastern and western parts of the land﴾. What is meant by the land here is the land of Egypt in which they had been oppressed and humiliated. Allah give them power over all of it ﴿that We had blessed. The good word of your Lord was fulfilled for the Children of Israel because of their patience and steadfastness﴾ when Moosâ said to them: ﴿Seek help from Allah and be patient and steadfast, for verily the land belongs to Allah and He grants it as an inheritance to whomever He will among His slaves; and the best outcome is for those who fear Allah﴾ (7: 128).

﴿and We destroyed what Pharaoh and his people had wrought﴾ of huge buildings and beautiful dwellings ﴿and what they had built﴾. ﴿Now their houses lie desolate, because of their wrongdoing. Verily, in that is a sign for people who have knowledge.﴾ (an-Naml 27: 52)



﴿وَجَوَّزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ يَعْكُفُونَ عَلَى أَصْنَامٍ لَهُمْ قَالُوا  
يَمُوسَى اجْعَلْ لَنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ ﴿١٣٨﴾ إِنَّ هَؤُلَاءِ مُتَّبِعُونَ  
مَا هُمْ فِيهِ وَنَظِيلٌ مَّا كَانُوا يَعْمَلُونَ ﴿١٣٩﴾ قَالَ أَغَيْرَ اللَّهِ أَبْغِيكُمْ إِلَهًا وَهُوَ  
فَضَّلَكُمْ عَلَى الْعَالَمِينَ ﴿١٤٠﴾﴾ (سورة الأعراف: ١٣٨-١٤٠)

7:138. We brought the Children of Israel across the sea, then they came upon a people who were devoted to some idols of theirs. They said: O Moosâ, make for us a god like the gods they have. He said: Verily you are ignorant people.

7:139. The way these people follow is bound to lead to destruction, and what they do is in vain.

7:140. He said: Shall I seek for you a god other than Allah, when He has favoured you above all other nations?

﴿We brought the Children of Israel across the sea﴾ after Allah had saved them from their enemy, Pharaoh and his people, and He destroyed them whilst the Children of Israel were looking on.

﴿then they came upon﴾ that is, passed by  
 ﴿a people who were devoted to some idols of theirs﴾ that is, they stayed near them, seeking blessing from them and worshipping them.  
 ﴿They said﴾ in their ignorance and folly, to their Prophet Moosâ, after Allah had shown them His signs: ﴿O Moosâ, make for us a god like the gods they have﴾ that is, prescribe for us to take idols as gods, as these people have done  
 ﴿He﴾ that is, Moosâ (ﷺ) ﴿said: Verily you are ignorant people﴾. What ignorance could be greater than the ignorance of one who is ignorant of his Lord and Creator, and wants to make others equal with Him that do not possess any power to bring benefit or cause harm, or to cause death or bring life or bring about resurrection?

Hence Moosâ said to them: ﴿The way these people follow is bound to lead to destruction, and what they do is in vain﴾ because their calling upon them (their false gods) was in vain, and they are false in and of themselves. So the deed was in vain and the aim was in vain.

﴿He said: Shall I seek for you a god other than Allah?﴾ That is, should I seek for you a god other than Allah, the only One Who is rightfully worshipped, perfect in His essence, His attributes and His actions?

﴿when He has favoured you above all other nations﴾, for this requires you to respond to His blessing and favouring of you with gratitude, which means worshipping Him alone and disbelieving in all those other than Him who are called upon.



﴿وَإِذْ أَنْجَيْنَاكَ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكَ سُوءَ الْعَذَابِ يُقْتُلُونَ  
أَبْنَاءَكَ وَيَسْتَحْيُونَ نِسَاءَكَ ۚ وَفِي ذَلِكَ لَبَاءٌ لِمَنْ رَزَقْنَاهُ عَظِيمٌ﴾

(سورة الأعراف: ١٤١)

7:141. And [remember] when We delivered you from the people of Pharaoh, who were subjecting you to grievous torment, slaughtering your sons and letting your womenfolk live; in that was a great trial from your Lord.

Then Allah reminds them of the blessings that He bestowed upon them:

﴿And [remember] when We delivered you from the people of Pharaoh﴾ that is, from Pharaoh and his people  
﴿who were subjecting you to grievous torment﴾ that is, they were subjecting you to the worst torment, which was that they were  
﴿slaughtering your sons and letting your womenfolk live; in that﴾ that is, in deliverance from their torment  
﴿was a great trial from your Lord﴾ – the word *balâ'*, translated here as  
﴿trial﴾, may also mean blessing, hence what is meant here is a great blessing from your Lord. Or it may be that what is meant is a great trial, namely the torment to which Pharaoh and his people subjected them. When Moosâ reminded and admonished them, they stopped their outrageous request.



﴿وَوَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَأَتَمَمْنَاهَا بِعَشْرِ فِتْنٍ مِمَّا مَنَعَتْ رَبَّهُ أَزْجَعِ  
لَيْلَةً ۚ وَقَالَ مُوسَى لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ  
الْمُفْسِدِينَ﴾ (١٤٢) وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي إِلَيْكَ

قَالَ لَنْ تَرِنِي وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرِنِي فَلَمَّا  
 تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ  
 ثَبَّتْ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٢﴾ قَالَ يَمْوَسَّىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ  
 بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُن مِنَ الشَّاكِرِينَ ﴿١٤٣﴾ وَكَتَبْنَا لَهُ فِي  
 الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخَذَهَا بِقُوَّةٍ وَأَمَرَ قَوْمَهُ  
 بِأَخْذِهَا بِحَسَنِهَا سَأُزِيكُمُ الدَّافِسِينَ ﴿١٤٤﴾ سَأَصْرِفُ عَنْ آيَتِيَ الَّذِينَ يَتَكَبَّرُونَ  
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كَلَّآيَةً لَا يُؤْمِنُوا بِهَا وَإِنْ يَرَُوا سَيْلَ  
 الرَّشَدِ لَا يُخْذُوهُ سَيْلًا وَإِنْ يَرَُوا سَيْلَ الْغَيِّ يَتَّخِذُوهُ سَيْلًا ذَلِكَ بِأَنَّهُمْ  
 كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ ﴿١٤٥﴾ وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ  
 حَبِطَتْ أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٦﴾ ﴿سورة الأعراف:

(١٤٦-١٤٧)

- 7:142. We appointed for Moosâ thirty nights, and completed [the period] with ten [more]; thus the term of forty nights set by His Lord was completed. Moosâ said to his brother Hâroon: Take my place amongst my people in my absence, do what is right, and do not follow the way of those who spread mischief.
- 7:143. When Moosâ came at the time appointed by Us, and his Lord spoke to him, he said: O my Lord, show Yourself to me, so that I may look upon You. Allah said: You cannot see Me. But look at the mountain; if it remains firm in its place, then you will see Me. But when his Lord appeared to the mountain, He caused it to crumble, and Moosâ fell down unconscious. When he recovered, he said: Glory be to You! I repent to You and I am the first to believe.
- 7:144. Allah said: O Moosâ, I have chosen you above others, by giving you My messages and speaking to you. Hold fast to what I have given you, and be among those who are grateful.

- 7:145. And We inscribed for him in the Tablets all manner of admonition and an explanation of all things. [We said:] Hold fast to them and enjoin your people to follow the best thereof, and I will show you the fate of the evildoers.
- 7:146. I will turn away from My signs those who behave arrogantly on earth without justification. Even if they see all the signs, they will not believe in them; if they see the path of guidance, they will not follow it, but if they see the path of error, they will take it as their way, for they have rejected Our signs and paid them no heed.
- 7:147. As for those who reject Our signs and disbelieve in the meeting of the hereafter, their deeds will come to nothing. Should they be requited for anything other than what they used to do?

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When Allah completed His blessing upon them by delivering them from their enemy and establishing them in the land, He wanted to perfect His blessings upon them by sending down the Book containing religious rulings and sound beliefs. So He set an appointed time for Moosâ of thirty nights, and completed it by adding ten, so the total number was forty nights. That was so that Moosâ might prepare himself and get ready for this appointment with Allah, and so that when the Book came down, it would have a great impact on them and they would be longing for it to come down.

When Moosâ went to the place appointed by his Lord, at the time appointed, he said to Hâroon, leaving him in charge of the Israelites because of his concern and kindness towards them:

﴿Take my place amongst my people in my absence﴾ that is, be my deputy among them and deal with them as I have been dealing with them

﴿do what is right﴾ that is, follow the path that maintains order and peace

﴿and do not follow the way of those who spread mischief﴾ namely, those who commit sin.



«When Moosâ came at the time appointed by Us», which was the time appointed for the sending down of the Book  
 «and his Lord spoke to him», with the words of His revelations, commands and prohibitions, Moosâ longed to see Allah, a longing that was born out of love for his Lord and a desire to see Him.

«he said: O my Lord, show Yourself to me, so that I may look upon You. Allah said: You cannot see Me» that is, you are not able now to see Me. For Allah (ﷻ) has created people in this realm in such a way that they cannot do that; they are not able to withstand seeing Allah. But that does not mean that they will not see Him in paradise.

The Qur'anic texts and prophetic hadiths indicate that the people of paradise will see their Lord (ﷻ) and will have the joy of gazing upon His noble Countenance, and that He will create them in a perfect form, in which they will be able to see Allah (ﷻ).

Hence Allah stipulated a condition in this verse connected to seeing Him: that would only happen if the mountain remained in place. He said, explaining to Moosâ why He would not answer his request to see Him: «But look at the mountain; if it remains firm in its place» when Allah manifested Himself to it, «then you will see Me».

«But when his Lord appeared to the mountain» which was solid rock

«He caused it to crumble» that is, it collapsed like dust, unable to bear seeing Allah and unable to stand firm

«and Moosâ fell down unconscious» when he saw what he saw.

Thus it became clear to him that if the mountain could not withstand seeing Allah, then he would be even less able to withstand it, so he asked his Lord to forgive him for his request, which had not been appropriate. Hence he said:

«Glory be to You» that is, I declare You to be above all shortcomings, and reject anything that is not befitting to Your Majesty,

«I repent to You» from all sins and from my poor etiquette towards You,

﴿and I am the first to believe﴾ that is, he renewed his faith because Allah perfected his faith for him by making him aware of that which he had not known before. When Allah did not allow him to see Him – after he had longed for that – He bestowed much good upon him, and said:

﴿O Moosâ, I have chosen you above others﴾ that is, I have chosen you, selected you and favoured you, and I have singled you out for great blessings and virtues

﴿by giving you My messages﴾ which I bestow upon, and single out for, none but the best of people.

﴿and speaking to you﴾ without any intermediary. These are the virtues for which Moosâ al-Kaleem (the one to whom Allah spoke directly) was singled out and for which he is known among his fellow Messengers.

﴿Hold fast to what I have given you﴾ of blessings, and take what I have given you of commands and prohibitions with an open heart; accept it and submit to it

﴿and be among those who are grateful﴾ to Allah for His having singled you out and blessed you.

﴿And We inscribed for him in the Tablets all manner of admonition﴾ that people need, encouraging them to do good deeds and warning them against evil deeds

﴿and an explanation of all things﴾ namely rulings, beliefs, morals and etiquette.

﴿Hold fast to them﴾ that is, strive hard to establish them  
﴿and enjoin your people to follow the best thereof﴾. These instructions include matters that are both obligatory and encouraged, for they are the best of them. This indicates that the commands of Allah – in all laws – are perfect, just and good.

﴿and I will show you the fate of the evildoers﴾ after Allah destroyed them and left their houses as a lesson to those who came after them, so that the believers who are guided and humble may learn from them.

As for others, Allah says concerning them: ﴿I will turn away from My signs﴾ that is, I will turn away from learning from the signs in the universe and in their own selves, and from understanding the verses of the Book

﴿those who behave arrogantly on earth without justification﴾ that is, those who show arrogance toward the slaves of Allah, towards the truth and towards the one who brought it. Whoever is like this, Allah will deprive him of a great deal of good; He will forsake him and he will not understand from the signs of Allah that which may benefit him. Rather he will be confused about the facts and will see evil as good.

﴿Even if they see all the signs, they will not believe in them﴾ because they turn away from them and object to them, and they oppose Allah and His Messenger

﴿if they see the path of guidance﴾ that is the path of righteousness, which is the path that leads to Allah and to His paradise

﴿they will not follow it﴾ and will show no interest in it;

﴿but if they see the path of error﴾ that is, misguidance which leads to hell

﴿they will take it as their way﴾. The reason why they deviate to such an extent is because ﴿they have rejected Our signs and paid them no heed﴾. It is their rejection of the signs of Allah, paying no heed to the message, and their scorning thereof, that cause them to choose the path of error and to forsake the path of guidance.

﴿As for those who reject Our signs﴾ that is, Our great signs that point to the truth of that with which We sent Our Messengers

﴿and disbelieve in the meeting of the hereafter, their deeds will come to nothing﴾ because they have no basis and they have failed to meet the conditions of acceptance, namely belief in the signs of Allah and in the recompense.

﴿Should they be required﴾ as a result of the rejection of their deeds and their getting the opposite of what they sought

﴿for anything other than what they used to do?﴾ For the deeds of one who does not believe in the Last Day there is no hope of reward, and they have no purpose; therefore they are diminished and rendered invalid.



﴿وَاتَّخَذَ قَوْمُ مُوسَىٰ مِنْ بَعْدِهِ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهُ خُوَارٌ أَلَمْ يَرَوْا أَنَّهُ لَا يُكَلِّمُهُمْ وَلَا يَهْدِيهِمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا ظَالِمِينَ ﴿١٤٨﴾ وَلَمَّا سَقَطَ فِي أَيْدِيهِمْ وَرَأَوْا أَنَّهُمْ قَدْ ضَلُّوا قَالُوا لَئِنْ لَمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿١٤٩﴾﴾ (سورة الأعراف: ١٤٨-١٤٩)

- 7:148. In his absence, the people of Moosâ took for worship a calf made from their jewellery, an effigy that made a lowing sound. Did they not see that it could not speak to them or guide them in any way? They took it for worship and thus became transgressors.
- 7:149. When they became remorseful and realised that they had gone astray, they said: If our Lord does not have mercy on us and forgive us, we will surely be among the losers.

﴿In his absence, the people of Moosâ took for worship a calf made from their jewellery, an effigy﴾ that was made by as-Sâmiri, who threw into it a handful [of dust] from the hoof print of the messenger Jibreel's horse (cf. 20: 96) and it ﴿made a lowing sound﴾. They worshipped it and took it as a god.

He (as-Sâmiri) said:

﴿...This is your god, and the god of Moosâ, but he has forgotten.﴾  
(Tâ Hâ 20: 88)

– and he has gone to look for it. This was due to their foolishness and lack of understanding; how could they have confused the Lord of the earth and the heavens with a calf, which is one of the lowest of creatures?

Hence Allah says, explaining that the calf had none of the characteristics or actions that might imply divinity: ﴿Did they not see that it could not speak to them﴾ that is, lack of speech is a major shortcoming; they are better off than this animal or inanimate object that could not speak

﴿or guide them in any way﴾ that is, it cannot show them any religious path or bring them any worldly benefit. It is well established, according to reason and common sense, that taking as a god something that cannot speak or bring any benefit or do any harm is the falsest of falsehoods and the silliest of foolishness. Hence Allah said: ﴿They took it for worship and thus became transgressors﴾, as they directed their worship inappropriately, and they ascribed partners to Allah for which He sent down no authority. This indicates that whoever denies that Allah speaks, has denied one of the divine characteristics of Allah, because Allah stated that not speaking indicates that the one who does not speak is not fit to be regarded as divine.

﴿When﴾ Moosâ returned to his people and found them in this state, and he told them that they had been misguided, they regretted it and ﴿became remorseful﴾ that is, they were filled with grief and sorrow for what they had done, and they ﴿realised that they had gone astray﴾. So they turned to Allah, humbly beseeching Him, and ﴿they said: If our Lord does not have mercy on us﴾ and guide us to Himself, enable us to worship Him and help us to do righteous deeds, ﴿and forgive us﴾ for what we did of worshipping the calf, ﴿we will surely be among the losers﴾ who lose out in this world and the hereafter.



﴿وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِنْ بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۚ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ

اسْتَخَفُّونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُخْسِتْ لِي الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ  
 الظَّالِمِينَ ﴿١٥٠﴾ قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ أَرْحَمُ  
 الرَّاحِمِينَ ﴿١٥١﴾ إِنَّ الَّذِينَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِنْ رَبِّهِمْ وَذِلَّةٌ فِي  
 الْحَيَاةِ الدُّنْيَا وَكَذَلِكَ نَجْزِي الْمُفْتَرِينَ ﴿١٥٢﴾ وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْ  
 بَعْدِهَا وَآمَنُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٥٣﴾ وَلَمَّا سَكَتَ عَنْ مُوسَى  
 الْغَضَبُ أَخَذَ الْأَلْوَابَ ﴿١٥٤﴾ وَفِي نُشْخَتِهَا هُدًى وَرَحْمَةٌ لِلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٥﴾

(سورة الأعراف: ١٥٠-١٥٤)

- 7:150. When Moosâ returned to his people, angry and grieved, he said: What an evil thing you have done in my absence! Could you not patiently wait for the promise of your Lord? He threw down the Tablets, seized his brother by his hair and pulled him towards him. Hâroon said: O son of my mother, the people overpowered me and almost killed me. Do not give my enemies cause to rejoice in my misfortune or count me among the evildoers.
- 7:151. Moosâ said: O my Lord, forgive me and my brother and admit us to Your mercy, for You are the Most Merciful of those who show mercy.
- 7:152. As for those who took the calf for worship, wrath from their Lord and disgrace will indeed overtake them in this world; thus do We requite those who invent falsehood.
- 7:153. As for those who do bad deeds, then repent after that and believe, verily your Lord is thereafter Oft-Forgiving, Most Merciful.
- 7:154. When Moosâ's anger had subsided, he picked up the Tablets; in their inscription there was guidance and mercy for all those who fear their Lord.

«When Moosâ returned to his people, angry and grieved» that is, he was filled with anger and rage towards them, because he cared so much for them and was sincere and compassionate towards them

﴿he said: What an evil thing you have done in my absence!﴾ That is, what a terrible thing you have done after I left you, for it is something that leads to eternal doom and everlasting misery.

﴿Could you not patiently wait for the promise of your Lord?﴾ For He promised you that He would send down the Book, but you hastened – on the basis of your corrupt argument – to commit this abhorrent deed.

﴿He threw down the Tablets﴾ in anger, ﴿seized his brother﴾ Hâroon ﴿by his hair﴾ and beard, ﴿and pulled him towards him﴾. He said to him:

﴿...what prevented you, when you saw that they had gone astray from following me? Did you then disobey my command?﴾ (Tâ Hâ 20: 92-93)

– when I had told you: ﴿Take my place amongst my people in my absence, do what is right, and do not follow the way of those who spread mischief﴾ (7: 142).

﴿Hâroon said: O son of my mother, do not seize me by my beard, or by my head! Verily, I was afraid that you would say: You have caused division among the Children of Israel, and you did not pay heed to my words.﴾ (Tâ Hâ 20: 94)

And here Allah tells us that he said: ﴿O son of my mother﴾ – he said this to soften his brother's heart, by mentioning their mother on her own; in fact they were full brothers, with the same mother and father

﴿the people overpowered me﴾ that is, they scorned me when I said to them:

﴿...O my people, you are being tested with it. Verily, your Lord is the Most Gracious, so follow me and obey my command.﴾ (Tâ Hâ 20: 90)

﴿and almost killed me﴾ that is, so do not think that I fell short.

«Do not give my enemies cause to rejoice in my misfortune» by rebuking me or hurting me, for my enemies are very keen to find any reason to pick on me or to see me make a mistake  
«or count me among the evildoers» and treat me like them.

Then Moosâ (ﷺ) regretted his hasty actions towards his brother, before finding out his point of view, and thinking that he had fallen short. He said:

«O my Lord, forgive me and my brother» Hâroon «and admit us to Your mercy» that is, encompass us with it on all sides, for it is a strong fortress that protects against all evils, and it is all blessings and good  
«for You are the Most Merciful of those who show mercy» that is, You are more merciful towards us than any other; You are more merciful towards us than our fathers, our mothers, our children and our own selves.

Allah says explaining the state of the people who worshipped the calf: «As for those who took the calf for worship» that is, they took it as a god,

«wrath from their Lord and disgrace will indeed overtake them in this world» as they angered their Lord and took His command lightly.

«thus do We requite those who invent falsehood». Every inventor of falsehood against Allah, who tells lies about His religion, attributing words to Him that He did not say, is subject to a share of the divine wrath and humiliation in the life of this world. They incurred the wrath of Allah, when Moosâ ordered them to kill (the guilty ones) among them (cf. 2: 54),<sup>20</sup> and told them that Allah would not accept anything other than that.

So some of them killed others (the guilty ones among them) and that resulted in a large number of slain. Then Allah accepted their repentance after that. Hence He mentions here a general ruling that is applicable to them and others, as He says:

<sup>20</sup> This was a punishment for having taken the calf for worship.



«As for those who do bad deeds» and commit sins both major and minor,  
 «then repent after that» by regretting what they have done, giving it  
 up and resolving not to go back to it  
 «and believe» in Allah and in what Allah has enjoined them to believe  
 in, for faith is not complete without both belief in the heart and sound  
 intention, and outward actions that stem from faith  
 «verily your Lord is thereafter» that is, after repentance from bad  
 deeds and coming back to acts of obedience  
 «Oft-Forgiving» He forgives bad deeds and erases them, even if they  
 were so many as to fill the earth  
 «Most Merciful», as He accepts repentance, enables one to do good  
 deeds and accepts them.

«When Moosâ's anger had subsided» that is, when he had calmed  
 down and began to think of the situation he was in and to focus on  
 what was most important  
 «he picked up the Tablets» that he had thrown down; these Tablets  
 were of great value and importance  
 «in their inscription» that is, contained in them  
 «there was guidance and mercy» that is, they contained guidance  
 away from error and explanation of truth as distinct from falsehood,  
 good deeds as distinct from evil deeds, guidance to the best of deeds,  
 morals and etiquette, and mercy and blessings for those who acted  
 upon them and understood their rulings and meanings. But not  
 everyone accepts the guidance and mercy of Allah; rather those who  
 accept it and comply with it are those who «fear their Lord».

But as for those who do not fear Allah or the standing before Him,  
 it only increases them in arrogance and aversion, and the proof of  
 Allah is thereby established against them.



﴿وَاخْتَارَ مُوسَىٰ قَوْمَهُ سَبْعِينَ رَجُلًا لِّمِيقَاتِنَا فَلَمَّا أَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ  
 شِئْتَ أَهْلَكْتَهُم مِّن قَبْلُ وَإِنِّي أَهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا إِن هِيَ إِلَّا فِتْنَتُكَ تُضِلُّ

بِهَا مِنْ نَشَاءٍ وَتَهْدِي مَنْ نَشَاءُ أَنْتَ وَلِيْنَا فَاعْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ ﴿١٥٥﴾  
 وَاسْتَبْنَا لَنَا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ إِنَّا هُنَا وَإِلَيْكَ عَذَابِي  
 أُصِيبُ بِهِ مَنْ أَشَاءُ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ  
 وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ بِآيَاتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ  
 الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ  
 بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ  
 الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ آمَنُوا  
 بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۚ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٥٧﴾

(سورة الأعراف: ١٥٥-١٥٧)

- 7:155. Moosâ chose seventy men from among his people to come at the time appointed by Us. Then when the earthquake overtook them, he said: O my Lord, if it had been Your will, You could have destroyed them before, and me too; will You destroy us because of what the foolish among us have done?<sup>21</sup> That was nothing but a trial from You, by which You caused to go astray whomever You willed and You guided whomever You willed. You are our Protector, so forgive us and have mercy on us, for You are the best of those who forgive.
- 7:156. Ordain good for us in this world and in the hereafter, for we have indeed turned to You in repentance. Allah said: I afflict with My punishment whomever I will, but My mercy encompasses all things; I shall ordain it for those who fear Me, and give zakâh, and those who believe in Our revelations,
- 7:157. those who follow the Messenger, the unlettered Prophet, whom they find mentioned in their own [scriptures], in the Torah and the Gospel. He enjoins them to do that which is right and forbids

<sup>21</sup> That action was their taking the calf for worship, or their audacious demand to see Allah with their own eyes. (*an-Nisâ* 4: 153)

them to do that which is wrong; he makes good things lawful to them and bad things unlawful; he relieves them of their burden, and of the shackles that were upon them. So those who believe in him, honour him, help him, and follow the light which is sent down with him – it is they who will prosper.

When the Children of Israel repented and came back to their senses, ﴿Moosâ chose seventy men﴾ from among the best of them, to offer their apology on behalf of their people before their Lord. Allah appointed a time and place for them to attend, but when they attended, they said: O Moosâ,

﴿...Let us see Allah with our own eyes...﴾ (an-Nisâ' 4: 153)

Thus they showed great audacity and poor etiquette towards Allah, therefore ﴿the earthquake overtook them﴾ and they fell down and were destroyed.

Moosâ (ﷺ) kept beseeching Allah and praying, saying: ﴿O my Lord, if it had been Your will, You could have destroyed them before﴾ that is, before they came here to offer an apology on behalf of their people, then they themselves became transgressors.

﴿will You destroy us because of what the foolish﴾ that is, the weak-minded and silly ones ﴿among us have done?﴾ So he beseeched Allah, giving an apology on the basis that those who had made this audacious request of Allah were immature in thinking and lacked the reasoning that could have prevented them from what they had said and done, for they had been subjected to a trial in which there was a risk of losing one's faith. Hence he said:

﴿That was nothing but a trial from You, by which You caused to go astray whomever You willed and You guided whomever You willed. You are our Protector, so forgive us and have mercy on us, for You are the best of those who forgive﴾ that is, You are the best to forgive and most deserving to show mercy, the most generous of those who give. It is as if Moosâ (ﷺ) was saying: The main aim of all of us,

O Lord, is to adhere to obedience and faith in You. Whoever is wise and mature, and guided by You, still adheres to the straight path; as for those who are weak-minded and foolish, and were influenced by the trial, they did what they did. Nevertheless, You are the most merciful of those who show mercy and the best to forgive, so forgive us and have mercy on us.

So Allah answered his request and brought them back to life, and He forgave them their sins. Moosâ said at the end of his supplication: «Ordain good for us in this world» namely beneficial knowledge, abundant provision and righteous deeds

«and in the hereafter» also ordain good for us, which is what Allah has prepared for His righteous close friends of reward.

«for we have indeed turned to You in repentance» that is, we acknowledge our shortcomings and we turn to You in all our affairs

«Allah said: I afflict with My punishment whomever I will» of those who are doomed and follow the path that leads to that

«but My mercy encompasses all things» of the upper and lower realms, righteous and evildoer, believer and disbeliever. There is no created being who is not touched by the mercy of Allah or encompassed by His bounty and kindness. But the special mercy that leads to blessing in this world and the hereafter is not for everyone. Hence Allah says concerning it:

«I shall ordain it for those who fear Me» and avoid sin, both minor and major.

«and give zakâh», which is obligatory, to those who are entitled to it «and those who believe in Our revelations». Part of perfect faith and belief in the revelations of Allah is to understand their meanings and act accordingly. That includes following the Prophet (ﷺ) both outwardly and inwardly, in both fundamental and minor issues of religion.

«those who follow the Messenger, the unlettered Prophet», as distinct from all the other Prophets. The one referred to here is Muhammad ibn 'Abdullâh ibn 'Abdul-Muṭṭalib (ﷺ).

The context here has to do with the Children of Israel; believing in the Prophet Muhammad (ﷺ) is a condition of their becoming believers, and those who believe in him and follow him are the people of mercy, which Allah has ordained for them. He is described as unlettered because he was one of the Arabs, the unlettered nation who did not read or write, and before the Qur'an they had no scripture.

﴿whom they find mentioned in their own [scriptures], in the Torah and the Gospel﴾ by name, with a description of his characteristics, the most significant of which is what he promotes and forbids, for he ﴿enjoins them to do that which is right﴾, which is everything that is known to be good, sound and beneficial

﴿and forbids them to do that which is wrong﴾, which is everything that is known to be abhorrent on the basis of rational thinking and common sense. So he enjoins them to pray, give zakâh, fast, go on pilgrimage (Hajj), uphold ties of kinship, honour their parents, treat neighbours and slaves kindly, be kind to all creatures, be honest, chaste, righteous and sincere, and so on. And he forbids them to ascribe partners to Allah, kill any soul unlawfully, commit fornication or adultery, drink or consume intoxicants, mistreat any creature, tell lies, commit immoral actions, and so on.

The greatest evidence that proves that he is the Messenger of Allah (ﷺ) is what he calls people to, what he enjoins and forbids, and what he permits and prohibits, for he ﴿makes good things lawful to them﴾ with regard to food, drink, and sexual matters

﴿and [he makes] bad things unlawful﴾ with regard to food, drink, sexual matters, words and deeds.

﴿he relieves them of their burden, and of the shackles that were upon them﴾ that is, one of his characteristics is that his religion is easy and tolerant; it is not burdensome and there is no hardship in it or any heavy and strict rules and regulations.

﴿So those who believe in him, honour him﴾ that is, they respect and venerate him

﴿help him, and follow the light which is sent down with him﴾, which is the Qur'an; it illuminates the darkness of doubt and ignorance and is to be followed if there are conflicting views.

﴿it is they who will prosper﴾ and will attain good in this world and the hereafter, and be saved from the evil of both realms, because they took the greatest measures that lead to prosperity.

As for those who do not believe in this unlettered Prophet (ﷺ), and do not venerate him or support him, or follow the light that was sent down with him, it is they who will be the losers.

As the preceding verse calls the people of the Torah, the Israelites, to follow the Prophet (ﷺ), and one may think that believing in him was enjoined only upon them, the subsequent verse indicates that following him is enjoined upon everyone:



﴿قُلْ يَتَّبِعْهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَاتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ﴾

(سورة الأعراف: ١٥٨)

- 7:158. Say [O Muhammad]: O people, I am the Messenger of Allah to you all, of Him to Whom belongs the dominion of the heavens and the earth; there is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the unlettered Prophet, who believes in Allah and in His words, and follow him so that you may be rightly guided.

﴿Say [O Muhammad]: O people, I am the Messenger of Allah to you all﴾ that is, to the Arabs among you and the non-Arabs, to the People of the Book among you, and others.

﴿of Him to Whom belongs the dominion of the heavens and the earth﴾  
 – He controls them by means of His universal laws and His religious laws, part of which is that He has sent to you a great Messenger (ﷺ), to call you to Allah and to His paradise, and to warn you against everything that distances you from Him and from His paradise.

﴿there is no god but He﴾ that is, none is rightfully worshipped except Allah alone, with no partner or associate, and the way to worship Him is known only through His Messengers

﴿He gives life and causes death﴾ that is, part of His control of the universe is the giving of life and the causing of death, in which no one has a share with Him. He has made death a bridge and a crossing point to the eternal realm; whoever believes in it has definitely believed in the message of Muhammad (ﷺ).

﴿So believe in Allah and His Messenger, the unlettered Prophet﴾, with faith in the heart that requires sound beliefs and physical actions.

﴿who believes in Allah and in His words﴾ that is, they believe in this Messenger (ﷺ) who is sound in his beliefs and actions.

﴿and follow him so that you may be rightly guided﴾ to the best way with regard to both religious and worldly affairs, for if you do not follow him you will go far astray.



﴿وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾ (١٥٩) وَقَطَعْنَاهُمْ اثْنَتَيْ عَشْرَةَ أَسْبَاطًا أُمَمًا وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ إِذِ اسْتَسْقَاهُ قَوْمُهُ، أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْبَجَسَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ وَظَلَّلْنَا عَلَيْهِمُ الْغَمَمَ وَأَنزَلْنَا عَلَيْهِمُ الْمَرُّ وَالسَّلَوى كُلُوا مِنْ طَلِيَّتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ﴾ (سورة

الأعراف: ١٥٩-١٦٠)

- 7:159. Among the people of Moosâ there are some who guide others in the way of truth and establish justice therewith.
- 7:160. We divided them into twelve tribes, distinct clans, and We inspired Moosâ, when his people asked him for water: Strike the rock with your staff. There gushed forth from it twelve springs, and each group knew its own drinking place. We shaded them with clouds and sent down to them manna and quails, [saying]: Eat of the good things We have provided for you. Yet they could do Us no wrong, but they certainly wronged themselves.

﴿Among the people of Moosâ there are some who guide others in the way of truth and establish justice therewith﴾ that is, they guide people in the way of truth by teaching it to them, issuing edicts to them and establishing justice among them when judging between them with regard to their affairs. This is like the verse in which Allah (ﷻ) says: ﴿We made some of them leaders, guiding people by Our command, because they were patient and steadfast, and they believed with certainty in Our revelations.﴾ (*as-Sajdah* 32: 24)

This points to the virtue of the nation of Moosâ (ﷺ), and tells us that Allah created among them people who were guided and guided others by His command.

It is as if this verse is aimed at avoiding a wrong impression that may arise from the previous verses, in which Allah (ﷻ) had mentioned a number of the faults of the Israelites, that were contrary to perfection and guidance. Some may think that this referred to all of them, therefore Allah (ﷻ) stated that among them was a group of upright people who were guided and who guided others.

﴿We divided them into twelve tribes, distinct clans﴾ that is, twelve tribes who were in harmony with one another; the descendants of each of the sons of Ya'qoob formed a tribe.

﴿and We inspired Moosâ, when his people asked him for water﴾ that is, they asked him to pray to Allah (ﷻ) to give them water from



which they could drink and from which their flocks could drink, because they – and Allah knows best – were in a place where there was little water.

So Allah inspired Moosâ, in response to their request: «Strike the rock with your staff». It may be that this was a specific rock, or it may be that this is a generic word which refers to any rock. So he struck it, and «There gushed forth from it» that is, there flowed from that rock «twelve springs», flowing on the surface.

«and each group knew its own drinking place» that had been allocated to each of those twelve tribes. Each of them was given a spring, which they knew. Thus they felt reassured and were given a break from pushing, shoving and arguing. This was a perfect blessing from Allah to them.

«We shaded them with clouds» that sheltered them from the heat of the sun

«and sent down to them manna» which is sweet

«and quails» which are a kind of bird; they are one of the best types of birds, with the most delicious meat. So Allah bestowed upon them shade, drink, and good food composed of something sweet and meat, by way of comfort and reassurance.

It was said to them: «Eat of the good things We have provided for you. Yet they could do Us no wrong» when they did not give thanks to Allah or do that which Allah had made obligatory for them «but they certainly wronged themselves» when they caused themselves to miss out on much good and exposed themselves to evil and divine wrath. This was the case throughout their sojourn in the wilderness.



﴿وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةٌ وَادْخُلُوا الْبَابَ سُجَّدًا نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ ۚ سَازِيدٌ

الْمُحْسِنِينَ ﴿١٦١﴾ فَبَدَّلَ الَّذِينَ ظَلَمُوا مِنْهُمْ قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ  
فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِنْ السَّمَاءِ بِمَا كَانُوا يَظْلِمُونَ ﴿١٦٢﴾ (سورة  
الأعراف: ١٦١-١٦٢)

- 7:161. And [remember] when it was said to them: Dwell in this town and eat freely from it wherever you may wish, and say: Relieve us [from the burden of our sins], and enter the gate bowing down [with humility]. We will forgive you your sins and increase [the reward] of those who do good.
- 7:162. But the wrongdoers among them changed the word to something other than what they had been told; so We sent down upon the wrongdoers a plague from heaven, because of their wrongdoing.

﴿And [remember] when it was said to them: Dwell in this town﴾ enter it so that it may become a homeland and place of dwelling for you. That town was Aelia (Jerusalem)

﴿and eat freely from it wherever you may wish﴾. It was a city where there were many trees, abundant fruit and a life of ease and prosperity. Hence Allah instructed them to eat from it wherever they may wish ﴿and say﴾ when you enter the gate: ﴿Relieve us [from the burden of our sins]﴾ that is, forgive us our sins and pardon us.

﴿and enter the gate bowing down [with humility]﴾ that is, showing humility towards your Lord, submitting to His might and showing gratitude for His blessing. Thus He instructed them to humble themselves and ask for forgiveness, and He promised them in return for that forgiveness of their sins and reward in this world and the hereafter, so He said: ﴿We will forgive you your sins and increase [the reward] of those who do good﴾ in this world and the hereafter.

But they did not comply with this divine command; rather ﴿the wrongdoers among them changed the word﴾ that is, they disobeyed Allah and took His command lightly.

«changed the word to something other than what they had been told» so – instead of asking for forgiveness and saying *hittatun* (translated here as «Relieve us [from the burden of our sins]») – they said *habbah fee sha'eerah* (a grain of barley). If they changed the word, even though it was easy to say, then they were even more likely to change their actions. Hence they entered the gate shuffling on their rear ends.

«so We sent down upon the wrongdoers», when they went against the command of Allah and disobeyed Him

«a plague from heaven» that is, a severe punishment, either the plague or some other kind of divine punishment.

Allah did not wrong them by sending His punishment upon them; rather that was «because of their wrongdoing» that is, they failed to obey Allah and chose to disobey Him, without there being anything to compel them or motivate them to do that, except for the evil that was hidden in their hearts.



﴿وَسَأَلْنَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَاضِرَةَ الْبَحْرِ إِذْ يَعْدُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ جِثَاتُهُمْ يَوْمَ سَبْتِهِمْ شُرَعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَلِكَ نَبْلُوهُمْ بِمَا كَانُوا يَفْسُقُونَ﴾ (سورة الأعراف: ١٦٣)

7:163. Ask them about the town which was by the sea and how they broke the Sabbath. Their fish would come to them on their Sabbath, appearing on the surface of the water, but when it was not their Sabbath, they did not appear. Thus We tried them, because of their defiant disobedience.

«Ask them» that is, ask the Children of Israel  
«about the town which was by the sea» that is, on the coast, when they transgressed and how Allah punished them.

«and how they broke the Sabbath». Allah (ﷻ) had commanded them to venerate and respect the Sabbath and not to fish on that day. Then He tried and tested them. Their fish used to come to them «on their Sabbath, appearing on the surface of the water» that is, appearing in great numbers on the surface of the sea  
 «but when it was not their Sabbath» that is, on other days  
 «they did not appear» that is, the fish disappeared into the sea and the people did not see any of them.

«Thus We tried them, because of their defiant disobedience» so it was their defiant disobedience that made it inevitable that Allah would test them, and that they would face this trial. If they had not been defiantly disobedient, Allah would have spared them and would not have exposed them to this trial and evil. So they tried to use tricks to get around this ruling. They would dig ditches for the fish, and set up nets, and on the Sabbath the fish would come and fall into those ditches and nets, but the people would not take the nets on that day, but on Sunday they would take them. This was a common occurrence among them, and the people were divided into three groups with regard to this matter.



﴿وَإِذْ قَالَتْ أُمَّةٌ مِنْهُمْ لِمَ تَعِظُونَ قَوْمًا اللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُوا مَعذِرَةٌ إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَنْقُوتُونَ ﴿١٦٤﴾ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَیِّنٍ بِمَا كَانُوا يَفْسُقُونَ ﴿١٦٥﴾ فَلَمَّا عَتَوْا عَنْ مَا نُهُوا عَنْهُ قُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿١٦٦﴾﴾ (سورة الأعراف: ١٦٤ -

(١٦٦)

- 7:164. When some of them said: Why are you admonishing people whom Allah will destroy or punish severely? they said: To discharge our duty before your Lord, and in the hope that they may [pay heed and] fear Allah.

- 7:165. When they ignored the admonishment they had been given, We saved those who forbade evil, and We afflicted the wrongdoers with a dreadful punishment, because of their defiant disobedience.
- 7:166. When they insolently persisted in doing what they had been forbidden to do, We said to them: Be apes, despised and rejected.

Most of them transgressed in a blatant and audacious manner. Some of them openly tried to stop them and denounced them for that. And (a third group) thought that the objections of the other people were sufficient, and they said to them:

﴿Why are you admonishing people whom Allah will destroy or punish severely?﴾. It is as if they were saying to them: There is no point in admonishing those who have transgressed the sacred limits of Allah and never listened to any sincere adviser, and rather persist in their transgression, for Allah will inevitably requite them, either by destroying them or sending a severe punishment upon them.

But the admonishing group said: We admonish them and tell them not to do that, ﴿To discharge our duty before your Lord﴾, so that we will not be blamed

﴿and in the hope that they may [pay heed and] fear Allah﴾ that is, perhaps they will give up the sin that they are committing. So we will not despair of their being guided; perhaps our admonition may be effective and our censure may have some impact on them.

The main aim behind objecting to and denouncing evil is so as to discharge one's duty and establish proof against the one to whom it is addressed, in the hope that Allah may guide him, so that he will then comply with what is enjoined or forbidden.

﴿When they ignored the admonishment they had been given﴾ that is, when they failed to do what they were reminded of, and they persisted in their misguidance and transgression,

«We saved» from the punishment «those who forbade evil». This is the way of Allah in dealing with His slaves: when the punishment comes down, He saves from it those who enjoined what is right and forbade what is wrong.

«and We afflicted the wrongdoers» namely those who broke the Sabbath

«with a dreadful» that is, severe «punishment, because of their defiant disobedience».

As for the other group, who had said to those who told them not to commit that sin: «Why are you admonishing people whom Allah will destroy or punish severely?» (7: 164), the commentators differed as to whether they were saved or not. It seems that they were among those who were saved, because Allah mentioned doom only for the wrongdoers, and He did not say that these people were wrongdoers.

This indicates that the punishment was only for the Sabbath-breakers. Moreover, enjoining what is right and forbidding what is wrong is a communal duty; if some people undertake it, then it is waived for the others. So they were content with the actions of the others (who did speak out against them), and they also (implicitly) denounced them by saying: «Why are you admonishing people whom Allah will destroy or punish severely?». Thus they expressed their disapproval of them, which implies that they hated them because of their deeds, and believed that Allah would punish them severely.

«When they insolently persisted in doing what they had been forbidden to do» that is, they grew hard-hearted and did not pay heed or learn a lesson

«We said to them» by way of decree

«Be apes, despised and rejected», so they turned into apes, by Allah's leave, and Allah cast them far away from His mercy. Then He tells us how those who were left were humiliated and brought low:



﴿وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَمَةِ مَنْ يَسُومُهُمْ سُوءَ الْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٧﴾ وَقَطَعْنَاهُمْ فِي الْأَرْضِ أُمَمًا مِّنْهُمْ الصَّالِحِينَ وَمِنْهُمْ دُونَ ذَلِكَ وَبَلَوْنَاهُمْ بِالْحَسَنَاتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾ فَخَلَفَ مِنْ بَعدِهِمْ خَلْفٌ وَرثُوا الْكِتَابَ يَأْخُذُونَ عَرَضَ هَذَا الْأَدْنَى وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِنْ يَأْتِهِمْ عَرَضٌ مِّثْلَهُ يَأْخُذُوهُ أَلَمْ يُؤْخَذْ عَلَيْهِمْ مِيثَاقُ الْكِتَابِ أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالِدَارُ الْأُخْرَىٰ خَيْرٌ لِلَّذِينَ يُتَّقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾ وَالَّذِينَ يُمْسِكُونَ بِالْكِتَابِ وَأَقَامُوا الصَّلَاةَ إِنَّا لَا نَضِيعُ أَجْرَ الْمُصْلِحِينَ ﴿١٧٠﴾﴾ (سورة الأعراف: ١٦٧-١٧٠)

- 7:167. And [remember] when your Lord declared that He would certainly send against them, until the Day of Resurrection, people who would subject them to grievous torment. Your Lord is indeed swift in punishment, but He is also Oft-Forgiving, Most Merciful.
- 7:168. So We scattered them in communities throughout the earth. Among them are some who are righteous and some who are otherwise. And We tested them with both prosperity and adversity, so that they might turn in repentance.
- 7:169. Then they were succeeded by an evil generation who inherited the scripture, but they seized the fleeting gains of this world, saying: We will be forgiven. Yet if similar fleeting gains came their way again, they would again seize them. Are they not bound by the covenant mentioned in the scripture, that they would not say of Allah anything but the truth? And they have studied its contents well. But the life of the hereafter is better for those who fear Allah. Will you not then understand?
- 7:170. As for those who hold fast to the scripture and establish prayer, We will not cause the reward of those who do righteous deeds to be lost.

﴿And [remember] when your Lord declared﴾ that is, announced and proclaimed

﴿that He would certainly send against them, until the Day of Resurrection, people who would subject them to grievous torment﴾ that is, humiliate them and bring them low.

﴿Your Lord is indeed swift in punishment﴾ for the one who disobeys Him, so that He hastens the punishment for him in this world

﴿but He is also Oft-Forgiving, Most Merciful﴾ to the one who repents to Him and turns to Him; He forgives him his sins and conceals his faults, and He shows mercy to him by accepting his acts of worship and rewarding him for them in various ways. Allah did to them what He threatened them with; they are still humiliated and subjected to the rule of others, and they will never rise or be victorious.

﴿So We scattered them in communities throughout the earth﴾ that is, divided and dispersed throughout the earth, after they had been together.

﴿Among them are some who are righteous﴾, carrying out their duties towards Allah and towards His slaves

﴿and some who are otherwise﴾ that is, not righteous, either because they are half-hearted or they are wrongdoers.

﴿And We tested them﴾ as is Our way

﴿with both prosperity and adversity﴾ that is, hardship and ease

﴿so that they might turn in repentance﴾ and give up their bad ways, and adhere to the guidance for which they were created. But they continued in this manner, some of them righteous, some evil, and some in between, until there came a generation whose evil increased and they ﴿inherited the scripture﴾ after them. They became the reference point for people with regard to the scripture, but they started to interpret it according to their whims and desires. Money was given to them to issue unlawful rulings, and bribery became widespread among them.



﴿but they seized the fleeting gains of this world, saying﴾ and admitting that it was a sin and that they were wrongdoers:

﴿We will be forgiven﴾. These words meant nothing, because they were not seeking forgiveness in any true sense. If that had been the case, they would have regretted what they were doing and they would have resolved not to go back to it, but – if any other fleeting gain or bribe came their way – they would seize it.

They sold the revelations of Allah for a small price (9: 9) and exchanged that which is better for that which is inferior (2: 61).

Allah (ﷻ) said, denouncing them and highlighting their audacity: ﴿Are they not bound by the covenant mentioned in the scripture, that they would not say of Allah anything but the truth?﴾ Why do they say about Allah something that is not true, following their whims and desires?

﴿And﴾ in fact ﴿they have studied its contents well﴾, so they have no problem in understanding it. But they did what they did deliberately, aware of what they were doing, and this is a greater sin and more blameworthy, and deserves a more severe punishment. This was due to their lack of reasoning and foolishness, because they preferred the life of this world to the hereafter. Hence Allah says: ﴿But the life of the hereafter is better for those who fear Allah﴾ and avoid that which Allah has prohibited to them, of meals to which they are invited and they eat by way of a bribe for issuing a ruling contrary to that which Allah revealed, and other types of prohibited things.

﴿Will you not then understand?﴾ That is, do you not have reason with which to know what should be your first priority and what should be secondary to that, or what you should give precedence to and what should be of lesser concern, because one of the main benefits of reason is to understand consequences. As for the one who looks at what is immediate, insignificant and temporary at the expense of missing out on great and lasting blessings, how could such a one be rational and wise?

Those who are truly rational and wise are those whom Allah describes as «those who hold fast to the scripture and establish prayer». That is, they adhere to it in terms of knowledge and practice; they know what it contains of rulings and stories, knowledge of which is the noblest of knowledge.

They also know what it contains of commands which lead to joy and happiness, and well-being in this world and the hereafter.

One of the most important commands which must be adhered to is establishing prayer, both outwardly and inwardly. Hence Allah singles it out for mention, because of its virtue, and because it is the measure of faith and establishing it leads to establishing other acts of worship.

As their deeds are all righteous, Allah (ﷻ) says: «We will not cause the reward of those who do righteous deeds to be lost» that is, their words and deeds, and their efforts to adhere to righteousness themselves and call others to do likewise.

This and similar verses indicate that Allah sent His Messengers to establish righteousness and well-being, not to spread mischief, and to promote benefit and not harm. They were sent to promote well-being in this world and the hereafter, so the more righteous a person is, the closer he is to following them.



﴿وَإِذْ نَفَخْنَا الْبَرْقَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ وَظَنُوا أَنَّهُ وَاقِعٌ بِهِمْ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ  
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ﴾ (سورة الأعراف: ١٧١)

7:171. And [remember] when We raised the Mount above them, as if it were a canopy, and they thought that it was going to fall on them. [We said:] Hold fast to what We have given you and bear in mind what is in it, so that you may fear Allah.

﴿And [remember] when We raised the Mount above them﴾ when they refused to accept what was in the Torah.

Allah obliged them to accept it and act upon it, and He raised the mountain above their heads so that it towered above them

﴿as if it were a canopy, and they thought that it was going to fall on them﴾. And it was said to them ﴿Hold fast to what We have given you﴾ that is, and adhere firmly to it.

﴿and bear in mind what is in it﴾ by studying it, discussing it and applying it

﴿so that you may fear Allah﴾ if you do that.



﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَمَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾ أَوْ نَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ ﴿١٧٣﴾ وَكَذَٰلِكَ نَفْصِلُ الْآيَاتِ وَلَعَلَّهُمْ يَرْجِعُونَ ﴿١٧٤﴾﴾ (سورة الأعراف: ١٧٢-١٧٤)

7:172. And [remember] when your Lord brought forth from the children of Adam – from their loins – their offspring, and made them testify concerning themselves, [saying]: Am I not your Lord? They said: Yes indeed; we testify. That was lest you should say on the Day of Resurrection: Verily, we were unaware of this.

7:173. Or lest you should say: It was our forefathers before us who ascribed partners to Allah, and we are only the offspring who came after them. Will You then destroy us because of the deeds of those who invented falsehood?

7:174. Thus We explain the revelations in detail, so that they may turn in repentance.

﴿And [remember] when your Lord brought forth from the children of Adam – from their loins – their offspring﴾ and made them reproduce, generation after generation.

When He brought them forth from the wombs of their mothers and the loins of their fathers, He ﴿made them testify concerning themselves, [saying]: Am I not your Lord?﴾ That is, He asked them to affirm that He was their Lord, on the basis of what He instilled in their innate nature, that He is their Lord, Creator and Sovereign. ﴿They said: Yes indeed﴾, we affirm that, because Allah (ﷻ) created His slaves with a natural inclination towards the right way of monotheism.

Therefore everyone has this natural inclination, but that inclination may change and be altered because of corrupt beliefs by which it may be influenced. Hence ﴿They said: Yes indeed; we testify. That was lest you should say on the Day of Resurrection: Verily, we were unaware of this﴾.

That is, We tested you by asking you this question, in order to make you affirm that which was instilled in your innate nature, that Allah (ﷻ) is your Lord, lest you deny that on the Day of Resurrection and therefore you do not affirm any of it, and you claim that the proof of Allah was not established against you and you have no knowledge of it; rather you were heedless and distracted from it.

But today you have no excuses left, and the ultimate proof of Allah is established against you.

Or lest you offer another excuse and say: ﴿It was our forefathers before us who ascribed partners to Allah, and we are only the offspring who came after them﴾, so we followed in their footsteps and followed them in their falsehood. ﴿Will You then destroy us because of the deeds of those who invented falsehood?﴾.

Allah has instilled in your nature that which could tell you that what your forefathers followed was falsehood, and that the truth is

what was brought by the Messengers, and that truth should stand up to the ways you found your forefathers following and prevail over it.

Yes, a person may grow up learning the views and corrupt ways of his misguided forefathers, which he thinks are true, but that is only because he is turning away from the proof and evidence of Allah, and His signs in the universe and in himself, so he is turning away from the truth and focusing on what those who invented falsehood say may be the reason why he ended up on a path where he prefers falsehood to truth. This is the correct interpretation of this verse.

According to another view, this refers to the day on which Allah made a covenant with the progeny of Adam, when He brought them forth from his loins and made them testify concerning themselves, and they gave that testimony. Thus He used the testimony that they gave at that time to prove that they have no excuse for their disbelief and stubbornness in this world and the hereafter. But there is nothing in the verse to indicate this, and it is not appropriate or in accordance with the wisdom of Allah (ﷻ), and reality proves that.

This covenant that they mentioned, and said that it occurred when Allah brought forth the progeny of Adam from his loins, in the realm of our prior existence, is something that no one mentioned and it never crossed anyone's mind. How could Allah use as evidence against them something of which they have no recollection and that left no trace or impact?

Hence, because this is something that is very clear, Allah (ﷻ) says: ﴿Thus We explain the revelations in detail﴾ and make them expressly clear ﴿so that they may turn in repentance﴾ and turn back to that which Allah has instilled in their innate nature and to that which they pledged to Allah, so that they may refrain from evil.



﴿وَأَنذِرْ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَٱنشَلَحَ مِنْهَا فٱتَّبَعَهُ الشَّيْطَٰنُ فَكَانَ مِنَ  
ٱلْغَٰوِبِينَ﴾ ١٧٥ وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِهَا وَلَكِنَّهُ أَخْلَدَ إِلَى ٱلْأَرْضِ وَٱتَّبَعَ هَوَاهُ  
فَمَثَلُهُ كَمَثَلِ ٱلْكَلْبِ إِنْ تَحَمَّلَ عَلَيْهِ يَلْهَثْ أَوْ تَتْرُكْهُ يَلْهَثْ ذَٰلِكَ مَثَلُ  
ٱلْقَوْمِ ٱلَّذِينَ كَذَبُواْ بِآيَاتِنَا فَٱقْصُصِ ٱلْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿١٧٦﴾ (سورة

الأعراف: ١٧٥-١٧٦)

- 7:175. Recount to them the story of the man to whom We gave knowledge of Our revelations, but he discarded it, then Shayṭān caught up with him and he became one of the misguided.
- 7:176. If it had been Our will, We would have honoured him thereby, but he clung to this earthly life and followed his desires. His likeness is that of a dog: if you chase him away, he pants with his tongue lolling, and if you leave him alone, he still pants with his tongue lolling. Such is the likeness of those who reject Our revelations. Therefore tell them the stories, so that they may reflect.

Here Allah (ﷻ) says to His Prophet (ﷺ):

﴿Recount to them the story of the man to whom We gave knowledge of Our revelations﴾ that is, We taught him knowledge of the Book of Allah, so he became a great and prominent scholar.

﴿but he discarded it, then Shayṭān caught up with him﴾ that is, he shunned the attributes that are expected of one who has knowledge of the revelations of Allah, because knowledge thereof should make a person acquire the noblest of characteristics, do the best of deeds and be elevated to the highest of levels and most sublime of statuses. But this man threw the Book of Allah behind his back and cast aside

the manners and conduct enjoined by the Book, like one would shed his clothes; when he discarded it, the Shayṭān caught up with him and gained power over him when he departed from that strong fortress, and enticed him to sin. Thus he became the lowest of the low ﴿and he became one of the misguided﴾, after he had been one of those who were guided and guided others. That is because Allah (ﷻ) forsook him and left him to his own devices.

Hence Allah (ﷻ) says: ﴿If it had been Our will, We would have honoured him thereby﴾, by enabling him to act upon it and rise in status in this world and the hereafter, thus he would be protected from his enemies.

﴿but﴾ he did that which led to him being deprived of divine help, so he clung to the earth, that is, to base desires and worldly aims

﴿and followed his desires﴾, and he stopped obeying his Lord.

﴿His likeness﴾ in terms of his eagerness for worldly gain and his total devotion to it

﴿is that of a dog: if you chase him away, he pants with his tongue lolling, and if you leave him alone, he still pants with his tongue lolling﴾ that is, he remains with his tongue lolling out in all situations, and this person remains at all times eager for worldly gain, and no gains he makes can satisfy his desire.

﴿Such is the likeness of those who reject Our revelations﴾ after Allah made them available to them. They did not submit; rather they disbelieved in them and rejected them because of their insignificance before Allah, and because of their following of their whims and desires without guidance from Allah.

﴿Therefore tell them the stories, so that they may reflect﴾ on these likenesses and these lessons and signs, for if they think they will learn, and if they learn they will act.



﴿سَاءَ مَثَلًا الْقَوْمَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَأَنْفُسَهُمْ كَانُوا يَظْلِمُونَ﴾ (سورة

الأعراف: ١٧٧)

7:177. How vile is the likeness of people who rejected Our revelations; rather it is themselves they have wronged.

That is, how vile is the likeness of those who disbelieve in the revelations of Allah and wrong themselves by committing all kinds of sins, for their likeness is truly vile. This may refer to a specific individual to whom Allah made available His revelations and he rejected them, then what Allah mentions happened to him, so Allah tells his story as a warning to others; or it may be that this is a generic case and includes everyone to whom Allah makes available His revelations and he rejects them.

In these verses we find encouragement to act upon knowledge, for that raises one in status before Allah and protects him against the Shayṭān. At the same time, there is a warning against not acting upon knowledge, for that will take one to the lowest of levels and will give the Shayṭān power over him. This also shows us that following whims and desires and being preoccupied with such matters will lead to Allah forsaking him.



﴿مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدَىٰ وَمَنْ يُضِلِلْ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ﴾ (سورة

الأعراف: ١٧٨)

7:178. Whomever Allah guides is truly guided; whomever He causes to go astray, it is they who are the losers.



Then Allah explains that He alone has control over guidance and misguidance.

«Whomever Allah guides» by enabling him to do good deeds and protecting him from error, and teaching him that which he did not know

«is truly guided», because he gives precedence to Allah's guidance. «whomever He causes to go astray» by forsaking him and not enabling him to do good

«it is they who are the losers», for they will lose themselves and their families on the Day of Resurrection, and that is, indeed, a loss beyond compare (22: 11).



﴿وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَلَهُمْ أُذُنٌ لَا يَسْمَعُونَ بِهَا أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَٰئِكَ هُمُ الْغَافِلُونَ﴾ (سورة الأعراف: ١٧٩)

7:179. We have surely created for hell many of the jinn and humankind. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like cattle; nay, they are even more astray, for it is they who are heedless.

Here Allah explains why so many people go astray and follow the accursed Iblees.

«We have surely created for hell many of the jinn and humankind», so the animals are better off than them.

«They have hearts with which they do not understand» that is, no understanding or knowledge reaches them, except for the purpose of establishing proof against them.

﴿eyes with which they do not see﴾ that which may benefit them; rather they miss out on any benefit their eyes may bring them  
 ﴿and ears with which they do not hear﴾ anything in such a way that the meaning could reach their hearts.

﴿They﴾ namely those who have these negative characteristics  
 ﴿are like cattle﴾ that is, animals that have no reason, for these people give precedence to that which is transient over that which is eternal, therefore they are devoid of reason.

﴿nay, they are even more astray﴾ than animals, for cattle function in accordance with the purpose for which they were created, and they have instincts, by which they know what is harmful or good for them; hence they are better off than these people.

﴿for it is they who are heedless﴾ and unaware of the most beneficial things. They are heedless of faith in Allah, and obedience to Him and remembrance of Him.

Their hearts, hearing and sight were created to help them to obey the commands of Allah and fulfil their duties towards Him, but they use them for the opposite purpose.

Therefore these people deserve to be among those whom Allah created for hell and its fire, so they do the deeds of its people.

As for those who use these faculties in order to worship Allah, and whose hearts are filled with faith in Allah and love for him, and they are not heedless of Allah, these are the people of paradise and they do the deeds of its people.



﴿وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ سَيُجْزَوْنَ مَا  
 كَانُوا يَعْمَلُونَ ﴿١٨٠﴾﴾ (سورة الأعراف: ١٨٠)

7:180. To Allah belong the most beautiful names, so call on Him by them, and keep away from those who profane His names. They will be required for what they do.

This is indicative of the greatness of His glory and attributes, for to Him belong the most beautiful names. In other words, all good names are His. What this refers to is every name that is indicative of an attribute of perfection and greatness. This is why they are called beautiful, because if they did not refer to an attribute, and were merely information, they would not be beautiful. Similarly, if they referred to attributes of imperfection or attributes that may be praiseworthy or otherwise, then they would not be beautiful. Each of His names points to the meaning of that attribute in the most complete and comprehensive manner, and includes all its shades of meaning.

For example, the name *al-'Aleem* (the All-Knowing) indicates that He has all-encompassing knowledge of all things, so nothing, not even the weight of an atom on earth or in heaven, is beyond His knowledge.

The name *ar-Raheem* (the Most Merciful) indicates that He is possessed of great mercy that encompasses all things.

The name *al-Qadeer* (the Omnipotent, All-Powerful) indicates that He is possessed of all-encompassing power and nothing is beyond His power, and so on.

Another aspect of the beauty of these names is that He cannot be called except by these names. Hence He says: ﴿so call on Him by them﴾. This includes the supplication of worship and the supplication of asking. So He is to be called upon for everything that is needed, in a manner that is appropriate to the need in question. So the one who calls upon Him may say, for example: O Allah, forgive me and have mercy on me, for You are the Oft-Forgiving, the Most Merciful. Accept my repentance, O Acceptor of repentance. Grant me provision, O Provider. Show me kindness, O Most Kind – and so on.

«and keep away from those who profane His names. They will be requited for what they do» that is, as a penalty and punishment for profaning His names. What that means is misusing the name and calling by these names those who do not deserve them, as the polytheists do when naming their false gods; or denying their meanings and distorting them, giving meanings that were not intended by Allah or His Messenger (ﷺ); or likening the divine attributes to the attributes of some created being. What one must do is beware of profaning these names and beware of those who profane them. It is proven in *aṣ-Ṣaḥeeḥ* that the Prophet (ﷺ) said:

«Allah has ninety-nine names; whoever learns them by heart will enter paradise.» (Bukhari, Muslim, at-Tirmidhi, and Ibn Mājah)



﴿وَمِمَّنْ خَلَقْنَا أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ﴾ (سورة الأعراف: ١٨١)

7:181. Among those whom We have created there is a group who guide others in the way of truth and establish justice therewith.

That is, among those whom We have created there is a virtuous nation, perfect in and of itself, striving to perfect others, guiding themselves and others on the basis of truth. Hence they learn the truth, act upon it, teach it, call others to it and call them to act upon it. «and establish justice therewith» among people in their rulings, if they rule concerning matters of property, killing, people's rights over one another, the views and ideas of others, and so on. These people are the leaders of guidance and lights in the darkness. They are the ones whom Allah has blessed with faith, righteous deeds, mutual enjoining of truth and mutual enjoining of steadfastness; they are the strong and true in faith, whose status is second only to that of the Messengers. Among themselves they are of varying status, each according to his situation.

Glory be to the One Who singles out for His mercy whomever He will, and Allah is the Possessor of abundant grace.



﴿وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿١٨٣﴾ أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ مِنْ حِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ مُبِينٌ ﴿١٨٤﴾ أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَى أَنْ يَكُونَ قَدِ اقْتَرَبَ إِلَهُهُمْ فَيَأْتِي حَدِيثٌ بَعْدَهُ يُؤْمِنُونَ ﴿١٨٥﴾ مَنْ يَضِلِّ اللَّهُ فَكَلا هَادِيَ لَهُ وَيَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٨٦﴾﴾ (سورة الأعراف: ١٨٢-١٨٦)

- 7:182. As for those who reject Our signs, We will lead them step by step to their ruin, without their even realising it.
- 7:183. I will give them respite, for My stratagem is sure.
- 7:184. Have they not reflected? There is no madness in their companion; he is but a clear warner.
- 7:185. Have they not considered [Allah's] mighty dominion over the heavens and the earth, and all that Allah has created, and [realised] that their own appointed time may be near? In what message after this will they then believe?
- 7:186. Whoever Allah causes to go astray, none can guide him; He will leave them to wander blindly in their misguidance.

This refers to those who disbelieved in the signs of Allah that highlight the truth of the message of guidance brought by Muhammad (ﷺ), so they rejected it and did not accept it.

﴿We will lead them step by step to their ruin, without their even realising it﴾, by sending them abundant provision.

﴿I will give them respite﴾ that is, I will give them respite so that they will think that they will never be taken to task or be punished;

hence they will increase in disbelief and transgression, and will add evil to their evil. Thus their punishment will increase and be multiplied, and they will harm themselves without realising it. Hence Allah says: ﴿for My stratagem is sure﴾ that is, strong and effective.

﴿Have they not reflected? There is no madness in their companion﴾, namely Muhammad (ﷺ). In other words, did they not think or wonder whether their companion – who they know well, and nothing of his character is hidden from them – was in fact insane? Let them look at his character, attitude, behaviour and attributes; let them look at that to which he is calling them. They will find nothing in it but the most perfect of characteristics, and he surpassed all others in reason and wisdom. He does not call to anything but that which is good, and he does not prohibit anything but that which is evil.

Do you think, O people of reason, that such a man would have any madness in him? Is he not the great leader and sincerest adviser, honourable and noble, compassionate and kind?

Hence Allah says: ﴿he is but a clear warner﴾ that is, he calls people to that which will save them from punishment and cause them to attain reward.

﴿Have they not considered [Allah's] mighty dominion over the heavens and the earth﴾ for if they look at them, they will find clear evidence of the oneness of their Lord, and of His perfect attributes ﴿and﴾, likewise, let them look at ﴿all that Allah has created﴾, for all parts of the universe offer the greatest evidence of Allah's knowledge, power, wisdom, abundant mercy and kindness, and demonstrate that His will is always done, and point to other great divine attributes. It highlights that He alone is the Creator and Controller, which means that He is the only One Who is deserving of worship, praise, glorification, love and affirmation of His oneness.

﴿and [realised] that their own appointed time may be near﴾ that is, let them look at their own situation and look at their own selves

before their time comes and death takes them unawares whilst they are in a state of heedlessness, for at that time they will not be able to make up for their negligence.

﴿In what message after this will they then believe?﴾ That is, if they do not believe in this great Book, then in what message will they believe? Will they believe in books of lies and misguidance, or in the message of every fabricator and charlatan?

Nothing will succeed in bringing this misguided one to true guidance. Hence Allah (ﷻ) says: ﴿Whoever Allah causes to go astray, none can guide him; He will leave them to wander blindly in their misguidance﴾ that is, confused and hesitant, and never emerging from it; they will never be guided to the truth.



﴿يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي لَا يُجِيبُهَا لَوْفِيهَا إِلَّا هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَغْثَةٌ يَسْأَلُونَكَ كَأَنَّكَ حَفِيٌّ عَنْهَا قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْفَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾﴾ (سورة الأعراف: ١٨٧-١٨٨)

7:187. They ask you about the Hour: When will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly. They ask you as if you were well-informed of it. Say: The knowledge thereof is with Allah [alone], but most people do not realise.

7:188. Say: I have no power either to benefit or harm myself, except as Allah wills. If I had knowledge of the unseen, I would have acquired much good, and no harm would have touched me. I

am but a warner and a bringer of glad tidings to people who believe.

Here Allah (ﷻ) says to His Messenger Muhammad (ﷺ): ﴿They﴾ that is, those who stubbornly disbelieve in you ﴿ask you about the Hour: when will it come to pass?﴾ That is, when will it come and when will it befall people? ﴿Say: The knowledge thereof is with my Lord [alone]﴾ that is, He alone has knowledge of it ﴿None but He can disclose when its time will come﴾ that is, no one can disclose its time when He has decreed it will begin, except He.

﴿It will weigh heavily on the heavens and the earth﴾ that is, the knowledge thereof is concealed from the inhabitants of the heavens and the earth, and they feel very worried concerning it; they are concerned about the Hour.

﴿it will not come upon you but suddenly﴾ that is, when you do not realise, and you have not prepared for it and are not ready for it to begin.

﴿They ask you as if you were well-informed of it﴾ that is, they are keen to ask you about the Hour, as if you have knowledge of it. They do not realise that you – because of your perfect knowledge of your Lord and because you know that there is no benefit in asking about it, are not concerned about this question and you are not very keen to find out about it, so why do they not follow your example and refrain from thinking too much about this matter that serves no purpose and is difficult to find out about? For no Prophet who was sent, and no angel who is close to Allah, knows about it; it is one of the matters that Allah has concealed from His creation in accordance with His perfect wisdom and abundant knowledge.

﴿Say: The knowledge thereof is with Allah [alone], but most people do not realise﴾ hence they are keen to find out about something they should not be so keen to know, especially people such as these,



who fail to ask about what is more important and ignore that which they should learn, then they focus on something which no one could ever find out and that they are not required to know about.

﴿Say: I have no power either to benefit or harm myself﴾ for I am helpless and under His control; nothing good comes to me except from Allah, nothing bad is ward off from me except by Him, and I have no knowledge except what Allah (ﷻ) has taught me.

﴿If I had knowledge of the unseen, I would have acquired much good, and no harm would have touched me﴾ that is, I would have taken the measures that I knew would serve my interests and bring me benefits, and I would have avoided everything that could lead to negative consequences and harm, because I would have known things before they happened and what they would lead to. But – because I have no knowledge – bad things may befall me and I may miss out on worldly benefits and interests. This is the clearest evidence that I have no knowledge of the unseen.

﴿I am but a warner﴾ – I warn of punishments in this world and the hereafter, and I explain the deeds that lead to that and warn against them.

﴿and a bringer of glad tidings﴾ of reward in this world and the hereafter, and I explain the deeds that lead to that and encourage people to do them. But not everyone accepts these glad tidings and warnings; rather the only ones who benefit from that and accept it are the believers. These verses highlight the ignorance of those who go to the grave of the Prophet (ﷺ) and call upon him to bring benefits or ward off harm, for he has no control over anything. He cannot benefit anyone whom Allah does not want to benefit and he cannot ward off harm from anyone from whom Allah does not want to ward off harm. He has no knowledge except that which Allah has taught him. Rather he benefits those who accept the glad tidings and warning with which he was sent, and act accordingly. This is the benefit one may get from him, which supersedes the benefit one may get from

fathers and mothers, friends and brothers; what this refers to is his encouragement to do all that is good and his warning against all that is evil, as he explained to them in the clearest terms.



﴿ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتَ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَاحِبًا لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿١٨٩﴾ فَلَمَّا آتَاهُمَا صَاحِبًا جَعَلَا لَهُ شُرَكَاءَ فِيمَا آتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾ أَيْشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٢﴾ وَإِنْ نَدَعُوهُمْ إِلَى الْهَلْدَى لَا يَتَّبِعُوكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُهُمْ أَمْ أَنْتُمْ صَامِتُونَ ﴿١٩٣﴾ ﴾ (سورة الأعراف: ١٨٩-١٩٣)

- 7:189. It is He Who created you from a single soul, and created from it its mate, so that he might find comfort in her. When he has covered her, she bears a light burden and carries it about with ease. Then when she grows heavy, they both call upon Allah, their Lord, [saying]: If You give us a healthy child, we will certainly be among those who are grateful.
- 7:190. But when He gives them a healthy child, they ascribe partners to Him in that which He has given to them. Exalted be Allah far above the partners they ascribe to Him.
- 7:191. Do they ascribe to Him as partners those who cannot create anything, but are themselves created?
- 7:192. They have no power to help them, nor can they help themselves.
- 7:193. If you call them to guidance, they will not follow you. It is the same for you whether you call them or remain silent.

﴿It is He Who created you﴾, O men and women who are scattered throughout the earth in large numbers of different groups

﴿from a single soul﴾ namely Adam (ﷺ), the father of humanity. ﴿and created from it its mate﴾ that is, He created from Adam his wife Ḥawwâ', so that he might find comfort in her, because she came from him and therefore there was compatibility and harmony between them that led to them finding comfort in one another; thus each was attracted physically to the other

﴿When he has covered her﴾ that is had intercourse with her. The Creator has decreed that offspring should result from that desire and intercourse. Thereupon ﴿she bears a light burden and carries it about with ease﴾. This refers to the beginning of pregnancy, when the female is unaware of it and it is not burdensome for her.

﴿Then﴾ as the pregnancy continues ﴿when she grows heavy﴾, as the foetus in her womb grows bigger, then the parents begin to feel concern about the birth and hope that the infant will emerge alive, healthy and sound, with no defects. So they both call upon ﴿Allah, their Lord, [saying]: If You give us a healthy child﴾ that is, physically sound and complete, with nothing missing

﴿we will certainly be among those who are grateful﴾.

﴿But when He gives them a healthy child﴾, according to their request, and He completes the blessing upon them

﴿they ascribe partners to Him in that which He has given to them﴾ that is, they ascribe partners to Allah with regard to that child – whom only Allah brought into being and blessed them with, thus bringing joy to his parents – by giving him a name suggesting that he is a slave ('abd) of something other than Allah, such as 'Abdul-Ḥârith, 'Abdul-'Uzzâ, 'Abdul-Ka'bah, and so on, or they join others with Allah in worship, after Allah bestowed upon them blessings such as no one could enumerate.

This verse moves from something specific to something general. The beginning of the verse speaks of Adam and Ḥawwâ', then moves on to speaking of people in general. Undoubtedly this is something that happens often among the progeny of Adam. Hence

Allah proved to them the falseness of their ascription of partners to Him, and highlighted the fact that they commit a grave wrong thereby, whether that ascription of partners to Him is in word or in deed. For Allah is the One Who created them from a single soul, from which He created its spouse, and He gave them partners from among themselves; then He created love and compassion between them, whereby they find comfort and harmony with one another, as well as physical pleasure; then He guided them to the means of fulfilling that desire and producing offspring. Then He created the offspring in the wombs of the mothers during a brief period in which they long for the child and pray to Allah to bring him forth safe and sound, and Allah completes His blessing to them and grants them their request.

Does He not deserve that they should worship Him alone and not ascribe any partner to Him in their worship, and devote their worship solely to Him? But they did the opposite and ascribed as partners to Allah those who ﴿cannot create anything, but are themselves created. They have no power to help them﴾ namely their worshippers ﴿nor can they help themselves﴾.

If they do not create anything, not even an atom's weight, but are themselves created, and they cannot ward off any harm from those who worship them, or even from themselves, then how can they be taken as gods alongside Allah? This is the worst of wrongdoing and foolishness. If you, O polytheists, call these gods whom you worship besides Allah, ﴿to guidance, they will not follow you. It is the same for you whether you call them or remain silent﴾. So human beings are better off than the idols, because the idols cannot hear or see, or guide or be guided. If the smart, rational person thinks about all this in a fair-minded manner, he will be certain of the falseness of their gods and the folly of those who worship them.



﴿ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أَمْثَالِكُمْ فَأَدْعُوهُمْ فَلْيَسْجِبُوا  
لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾ (١٩٤) أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهَا أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ  
بِهَا أَمْ لَهُمْ آعْيُنٌ يَبْصُرُونَ بِهَا أَمْ لَهُمْ آذَانٌ يَسْمَعُونَ بِهَا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ  
كِيدُونِ فَلَا تُنْظِرُونِ ﴾ (١٩٥) إِنَّ وَلِيَ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ تَوَكَّلِ الصَّالِحِينَ ﴾ (١٩٦)

(سورة الأعراف: ١٩٤-١٩٦)

- 7:194. Verily those on whom you call besides Allah are slaves like you; call upon them and let them answer you, if you are truthful.
- 7:195. Do they have feet with which to walk, or hands with which to strike, or eyes with which to see, or ears with which to hear? Say [O Muhammad]: Call upon those partners whom you ascribe to Allah, then scheme against me and give me no respite!
- 7:196. Verily my Protector is Allah, Who sent down the Book, for it is He Who protects the righteous.

This is in the nature of a challenge to the polytheists who worship the idols. Allah (ﷻ) says: ﴿Verily those on whom you call besides Allah are slaves like you﴾ that is, there is no difference between you and them, for you are all slaves of Allah, under His control. If what you claim is true, that they are deserving of worship, then ﴿call upon them and let them answer you﴾. If they answer you and you get what you want, (then you have proved your point), otherwise it will become clear that this claim of yours is false and you are fabricating the worst of lies against Allah.

This needs no further explanation. If you look at the idols, you will see that they are mere images, which indicates that they can do nothing of benefit. They have no legs with which to walk, no hands with which to strike, no eyes with which to see, and no ears with which to hear. They are lacking all faculties and capabilities that man has.

Because they do not respond when you call upon them, and they are slaves like you – and in fact you are better and stronger than them in many ways – then why do you worship them?

﴿Say [O Muhammad]: Call upon those partners whom you ascribe to Allah, then scheme against me and give me no respite!﴾ That is, get together, you and your so-called partners, to do me harm without any delay or respite. But you will never be able to cause me any harm, because my Protector is Allah, Who protects me, brings me benefits and wards off harm from me.

﴿Who sent down the Book﴾ In which is guidance, healing and light. He is the One Whom I have taken as my ally, and I adhere to the teachings that He has ordained for His slaves.

﴿for it is He Who protects the righteous﴾, those whose intentions, deeds and words are sound, as Allah (ﷻ) says elsewhere:

﴿Allah is the Protector of those who have faith; from the depths of darkness He will lead them forth into light...﴾ (al-Baqarah 2: 257)

Because the righteous believers take their Lord as their ally, believing in Him and fearing Him, and they do not take as an ally anyone other than Him who can do no benefit or harm, Allah protects them and helps them to do that which is good for them and in their best interests in both spiritual and worldly terms, and by virtue of their faith He wards off from them all harm, as Allah says:

﴿Verily, Allah will defend those who believe...﴾ (al-Hajj 22: 38)



﴿وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسُهُمْ يَنْصُرُونَ  
وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يُبْصِرُونَ﴾

﴿(سورة الأعراف: ١٩٧-١٩٨)﴾

- 7:197. Whereas those you call upon besides Him can neither help you nor even help themselves.
- 7:198. If you call them to guidance, they do not hear, and you see them looking at you but they do not see.

This also explains why these idols whom they worship besides Allah do not deserve any worship at all, because they cannot do anything to help themselves or to help their worshippers; they have no ability to think or respond. If you were to call them to guidance, they would not be guided. They are mere images with no spark of life in them.

You see them looking at you, but they do not really see, because they gave them the images of animate beings, human or otherwise, and they gave them eyes and limbs, so when you see them you might say that they are alive. But if you think about them, you will realise that they are inanimate and cannot move, and there is no life in them. So on what basis do the polytheists take them as gods besides Allah? For what purpose or benefit do they devote themselves to them and seek to draw close to them with all kinds of acts of worship?

Once this is understood, one will realise that even if the polytheists and the gods whom they worship were to come together and wanted to plot against the one whose protector is the Creator of the earth and the heavens, Who takes care of His righteous slaves, they would never be able to do him even an atom's weight of harm, because they and their gods are completely incapable, whereas the strength and power of Allah is perfect and so is the power of the one who seeks His protection and puts his trust in Him.

It was also suggested with regard to the meaning of the verse ﴿and you see them looking at you but they do not see﴾ is that the pronoun ﴿they﴾ refers to the polytheists who disbelieved in the Messenger of Allah (ﷺ). Thus the meaning would be: do you think that they are looking at you, O Messenger of Allah (ﷺ), with the understanding

to differentiate one who is truthful and one who is lying? But they do not see you as you really are, for they cannot see the beauty, perfection and sincerity in you.



﴿خُذِ الْعَمَلْ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ﴾ (سورة الأعراف: ١٩٩)

7:199. Make allowances for people's nature, enjoin what is right and turn away from the ignorant.

This verse is a comprehensive summary that tells one, in a concise way, how to interact with people in the best manner; he should take people as they appear to be and adopt an easy-going approach, by accepting them as they are, with whatever they have to offer of deeds and characteristics. He should not expect more from them than they are able to do; rather he should appreciate whatever he sees of good words and deeds, and whatever is less than that, and overlook their shortcomings. He should not look down on the minor because he is young, or on one who is lacking in reason for his shortcomings, or on one who is poor because of his poverty. Rather he should treat everyone with kindness and respond kindly to each person as is appropriate to his nature and situation, with an open heart and mind.

﴿enjoin what is right﴾ that is, enjoin all good words, good deeds and good attitudes, addressed to close associates and strangers alike; ensure that whatever reaches people from you is either: teaching knowledge; encouraging good, such as upholding ties of kinship or honouring parents; reconciling people; beneficial advice; sound opinions; help in righteousness and piety; discouraging abhorrent deeds; or guiding to that which will attain some good purpose, be it spiritual or worldly.



As it is not possible to avoid the harm of the ignorant, Allah (ﷻ) instructs us to turn away from the ignorant one and not to respond to his ignorance; whoever harms you in word or deed, do not harm him in response; do not deprive the one who deprives you; whoever cuts you off, uphold ties with him; and whoever wrongs you, be fair towards him.

However, with regard to how one should interact with the devils among humankind and the jinn, Allah (ﷻ) says:



﴿وَأَمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾ (٢٠٠)  
 ﴿الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ﴾ (٢٠١)  
 ﴿وَإِخْوَانُهُمْ يَمُدُّوهُمْ فِي الْغَيِّ ثُمَّ لَا يُقْصِرُونَ﴾ (٢٠٢) (سورة الأعراف: ٢٠٠-٢٠٢)

- 7:200. And if a prompting from Shayṭān stirs you up, seek refuge with Allah, for He is All-Hearing, All-Knowing.
- 7:201. Verily those who fear Allah, when an evil suggestion comes to them from Shayṭān, remember and immediately begin to see clearly.
- 7:202. Whereas the devils support and encourage their [human] brothers in sin, and never cease.

At any time, and in any situation, ﴿if a prompting from Shayṭān stirs you up﴾ that is, you feel his whispering and discouragement from doing good, or encouragement and prompting to do evil, ﴿seek refuge with Allah﴾ that is, turn to Allah and seek protection with Him, for He is ﴿All-Hearing﴾ and hears what you say ﴿All-Knowing﴾ – He knows your intention and your weakness, and how eager you are to turn to Him, so He will protect you from confusion and from the whispers of the Shayṭān, as He says elsewhere:

«Say: I seek refuge with the Lord of humankind.» (an-Nâs 114: 1)

Because it is inevitable that one will occasionally be heedless and the Shayṭân, who is always lying in wait, will find an opportunity to exploit, Allah (ﷻ) mentions the sign that distinguishes the pious from the heedless: the pious person, if he commits a sin by responding to devilish prompting to do something that is prohibited or to omit something that is obligatory, will remember how the Shayṭân got to him and will take note of that weak point. He will remember what Allah has enjoined upon him and what he must do of adhering to faith. So he will come back to his senses, ask Allah to forgive him and make up for his negligence by repenting sincerely and doing many good deeds. Thus he will repel the despised Shayṭân and spoil everything he has achieved.

As for the brothers and allies of the devils, if they fall into sin, their devils continue to encourage them in sin, time after time, without ceasing. The devils never stop tempting them, because they got their hopes up when they saw that they were easily led, and they never cease doing evil.



﴿وَإِذَا لَمْ تَأْتِهِم بِآيَةٍ قَالُوا لَوْلَا آجَبْنَاهَا قُلْ إِنَّمَا أَتَّبِعُ مَا يُوحَىٰ إِلَيَّ مِنْ رَبِّي هَٰذَا بَصَآئِرٌ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ﴾ (سورة الأعراف: ٢٠٣)

7:203. When you do not bring them a miracle, they say: Why do you not improvise one? Say: I only follow that which is revealed to me from my Lord. This [Qur'an] contains clear proofs from your Lord, and is a guidance and a mercy for people who believe.

These disbelievers persist in their stubborn rejection, even if you bring them signs that point to true guidance. If you bring them any signs that point to your truthfulness, they will not submit.

«When you do not bring them a miracle» such as they suggest and specify

«they say: Why do you not improvise one?» That is, why do you not choose a particular miracle or sign, as if you are the one who brings down the signs and controls all of creation. They do not realise that you have no control over the matter at all. Or it may be that what is meant is: why do you not make something up on your own initiative?

«Say: I only follow that which is revealed to me from my Lord» – I am a slave under orders, and it is Allah (ﷻ) Who sends down the signs in accordance with His great wisdom. If you want a sign that does not diminish with the passage of time, or proof that never becomes obsolete, then look at this great Qur'an, the wise reminder, for it «contains clear proofs from your Lord», through which you will find guidance with regard to all divine commands and whatever humans may seek of good. It is a guide and a proof, so whoever reflects upon it and contemplates it will realise that it is a revelation from One who is Most Wise, Praiseworthy, and no falsehood can approach it from before it or from behind it (cf. 41: 42). By means of it proof is established against everyone it reaches, but most people do not believe. For those who do believe, however, it is «a guidance» away from error and «a mercy» that saves them from doom. The believer is guided by the Qur'an and follows it, and he will be blessed in this world and the hereafter.

As for the one who does not believe in it, he is misguided and doomed in this world and the hereafter.



﴿وَإِذَا قُرِئَ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ﴾ (سورة

الأعراف: ٢٠٤)

7:204. When the Qur'an is recited, listen attentively and remain silent, so that you may be shown mercy.

This command is general and is applicable to everyone who hears the Book of Allah being recited. He is enjoined to listen to it and remain silent. The difference between listening and remaining silent is that remaining silent is an outward action, that requires one to stop talking or doing anything that may distract you from listening to it.

Listening, on the other hand, means lending your ears, focusing your mind and contemplating the meaning of what is heard. The one who does both of these things when the Book of Allah is recited will attain a great deal of good, abundant knowledge, renewed and ongoing faith, increasing guidance and understanding of his religion. Hence Allah has made attainment of mercy dependent on these two things. This indicates that if a person does not listen and remain silent when the Book is recited to him, he will be deprived of his share of mercy and will miss out on a great deal of good.

One of the most emphatically enjoined instructions with regard to listening to Qur'anic recitation is the requirement to listen attentively to it and remain silent during the prayers in which the recitation is done out loud. When the imam is reciting, the worshipper is instructed to remain silent. In fact the majority of scholars say that remaining silent and listening attentively to the imam is more important than reciting al-Fâtiḥah or any other soorah.



وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالْآصَالِ  
وَلَا تَكُن مِّنَ الْغَافِلِينَ ﴿٢٠٥﴾ إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَيُسَبِّحُونَهُ  
وَهُمْ يَسْجُدُونَ ﴿٢٠٦﴾ (سورة الأعراف: ٢٠٥-٢٠٦)

- 7:205. And remember your Lord to yourself with humility and reverence, without raising your voice, in the morning and in the evening, and do not be among the heedless.
- 7:206. Verily those who are near your Lord [the angels] are not too proud to worship Him; they glorify Him and prostrate before Him.

Remembering Allah (ﷻ) may be done in the heart or verbally, or it may be both, which is the most perfect kind of *dhikr*. Allah enjoined His slave and Messenger Muhammad (ﷺ) first of all, and others by virtue of their following him, to remember his Lord to himself that is, sincerely when he is alone

﴿with humility﴾ that is, beseeching verbally, repeating all kinds of *dhikr* (remembrance)

﴿and reverence﴾ in your heart, with fear of Allah and apprehension that your deed may not be accepted. The sign of fear of Allah is that one strives and does one's utmost to perfect one's deeds, try to improve on them and be sincere.

﴿without raising your voice﴾ that is, be moderate, neither too loud nor too quiet in your prayer, but following a middle course.

﴿in the morning﴾ at the beginning of the day

﴿and in the evening﴾ at the end of the day. The advantage and virtue of remembering Allah at these two times is greater than at others.

﴿and do not be among the heedless﴾, those who forget Allah, so He causes them to forget themselves; thus they are deprived of good in this world and the hereafter. They turn away from all blessings and success that come from remembering Him and submitting oneself in servitude to Him, and they turn to and focus on all that leads to misery and doom.

This is the etiquette to which the individual should pay proper attention, namely remembering Allah a great deal throughout the night and day, especially at the two ends of the day, sincerely, with

proper focus and humility, and calmly, focusing on what one says, with proper conduct and dignity, calling upon Allah and remembering Him with full presence of mind, and not being heedless, for Allah does not answer the supplication of one who is distracted and not focused on what he is saying.

Then Allah tells us that He has slaves who persistently worship and serve Him, namely the angels. So you should understand that Allah is not seeking to have more of His creation worshipping Him because He does not have enough, or to be honoured because He is lacking in that; rather He wants what is beneficial for you and for you to gain from Him many times more than what your deeds are worth. Hence He says:

﴿Verily those who are near your Lord﴾ namely the angels who are close to Him, the bearers of the Throne and the cherubim  
 ﴿are not too proud to worship Him﴾; rather they persist in humbly worshipping Him, submitting to the commands of their Lord  
 ﴿they glorify Him﴾ night and day, without ceasing  
 ﴿and prostrate before Him﴾ alone, with no partner or associate. So let the people follow the example of these noble angels and persist in worshipping the Sovereign, the All-Knowing.

This is the end of the commentary on Soorat al-A'râf.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat al-Anfâl

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



سَأَلْتُمُونَا عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَأَتَقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾ (سورة الأنفال: ١-٤)

- 8:1. They ask you [O Muhammad] about the spoils of war. Say: The spoils of war belong to Allah and the Messenger, so fear Allah and set things right among yourselves. Obey Allah and His Messenger, if you are [truly] believers.
- 8:2. The true believers are those whose hearts are filled with awe when Allah is mentioned, and when His revelations are recited it increases them in faith, and they put their trust only in their Lord;
- 8:3. those who establish prayer and spend out of what We have provided for them.

- 8:4. Such are the true believers; they will have high ranks with their Lord, and forgiveness and a generous provision.

The word *anfāl* (translated here as «spoils of war») refers to the booty that Allah granted to this Ummah, namely the property of the disbelievers (captured in battle). These verses in this soorah were revealed concerning the Battle of Badr, the first major booty that the Muslims captured from the polytheists. There was a dispute among some of the Muslims concerning it, so they asked the Messenger of Allah (ﷺ) and Allah (ﷻ) revealed the words: «They ask you [O Muhammad] about the spoils of war» – how they are to be divided and to whom?

«Say» to them: the spoils of war belong to Allah and His Messenger (ﷺ), to decide concerning it however they will, so you have no right to object to the ruling of Allah and His Messenger (ﷺ); rather, when Allah and His Messenger (ﷺ) decide something, you must accept their ruling and submit to it. This is included in the words «so fear Allah» by complying with His commands and avoiding that which He prohibits.

«and set things right among yourselves» that is, set things right and turn disputes, disconnection and turning away into friendship, mutual love and upholding of ties. Thus you will become united and will put an end to what has occurred of arguments, disputes and conflict that resulted from cutting off ties with one another.

Setting things right among people includes showing a good attitude towards them and forgiving those among them who misbehave; this will dispel much of the resentment and severing of ties that may be in people's hearts. The instruction that includes all of that is to be found in this verse: «Obey Allah and His Messenger, if you are [truly] believers». For faith calls one to obey Allah and His Messenger (ﷺ), so the one who does not obey Allah and His Messenger (ﷺ) is not a believer.



If anyone falls short in obeying Allah and His Messenger (ﷺ), that is due to his lack of faith, because faith is of two types: complete faith which results in success, which is praiseworthy, and faith that is of a lesser degree. What is referred to here is complete faith. Allah says: ﴿The true believers﴾, who adhere to all the teachings of faith ﴿are those whose hearts are filled with awe when Allah is mentioned﴾ that is, they are filled with fear and awe, and that fear of Allah (ﷻ) dictates that they should refrain from that which is prohibited. Fear of Allah (ﷻ) is one of the greatest signs that restrain one from committing sin.

﴿and when His revelations are recited it increases them in faith﴾, the reason being that they listen to it with presence of mind, contemplating the meaning, and as a result of that their faith increases, because contemplation is one of the actions of the heart, and it is inevitable that they will learn a meaning that they did not know, or they will be reminded of something that they had forgotten, or it will make their hearts inclined towards good and make them long for the reward of their Lord, or will make them fear His punishment, or they will be deterred from sin. All of these are things that increase one in faith.

﴿and they put their trust only in their Lord﴾ alone, with no partner or associate. In other words, they rely in their hearts on their Lord to bring what is in their best interests and ward off that which may harm them in spiritual or worldly terms, and they trust that Allah (ﷻ) will do that.

Trust in Allah is the motive for all good deeds, which cannot exist or be completed without it

﴿those who establish prayer﴾ both obligatory and supererogatory, doing all acts of the prayer, both outward and inward, with presence of mind which is the spirit and essence of the prayer.

﴿and spend out of what We have provided for them﴾ – this includes obligatory spending, such as zakâh, expiation, and spending on wives

and relatives, as well as recommended spending such as charity of all kinds.

﴿Such﴾ that is, those who have these qualities ﴿are the true believers﴾, because they combine Islam and faith; good deeds, both inward and outward; knowledge and action; and fulfilling their duties towards Allah and towards His slaves.

Allah mentions the actions of the heart (such as intentions, feelings and emotions) first, because they are the basis of physical actions and are superior to them. This indicates that faith may increase and decrease; it increases by doing acts of obedience and it decreases by doing the opposite.

The individual should pay attention to his faith and tend it. The best way of doing that is contemplating the Book of Allah (ﷻ) and reflecting upon its meanings.

Then Allah mentions the reward of the true believers: ﴿they will have high ranks with their Lord﴾ that is, according to the level of their deeds

﴿and forgiveness﴾ of their sins ﴿and a generous provision﴾, which is what Allah has prepared for them in paradise, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

This indicates that the one who does not reach their level of faith – even if he enters paradise – will not attain what they attain of perfect honour from Allah.



﴿كَمَا أَخْرَجَكَ رَبُّكَ مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ لَكَاذِبُونَ ۝ وَإِذْ يُجَادِلُونَكَ فِي الْحَقِّ بَعْدَ مَا بَيَّنَّ كَأَنَّمَا يُسَاقُونَ إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ۝ وَإِذْ يَعِدُكُمُ اللَّهُ إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ

تَكُونُ لَكُمْ وَيُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَيَقْطَعَ دَابِرَ الْكَافِرِينَ ﴿٧﴾ لِيُحَقِّقَ  
 الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨﴾ (سورة الأنفال: ٥-٨)

- 8:5. It is like when your Lord caused you to go forth from your home on a mission of truth, even though some of the believers disliked it
- 8:6. And disputed with you concerning the truth after it had been made manifest, as if they were being driven towards death and beheld it with their very eyes.
- 8:7. And [remember] when Allah promised you one of the two enemy parties, that it would fall to you, and you wished that the unarmed group would fall to you. But it was Allah's will to vindicate the truth by His words and to cut off the root of the disbelievers,
- 8:8. so that He might prove the truth to be true and the false to be false, even though the evildoers hate it.

Here Allah highlights – ahead of this blessed major battle – the qualities that the believers should attain, because whoever attains them will be in a good state and his deeds will be sound and correct; one of the most significant of these is jihad in His cause.

Just as their faith was true and their reward was the truth that Allah promised them, similarly Allah brought His Messenger (ﷺ) forth from his home to meet the polytheists at Badr on a mission of truth, which Allah (ﷻ) loves and which He willed and decreed.

Even though it did not occur to the believers that there would be fighting between them and their enemy during this excursion, when it became clear to them that this was going to happen, some of the believers began to argue with the Prophet (ﷺ) about that, and they were reluctant to meet their enemy; it was as if they were being driven towards death and beheld it with their very eyes.

But in fact this attitude of theirs was not appropriate, especially after it became clear to them that they had gone forth on a mission of truth and that it was something that Allah had enjoined and was pleased with. In such a situation there is no room for argument, because the right time for arguing and debating is when there is doubt and confusion about the right thing to do. But in this case the right thing was quite clear, therefore there should be no option but to submit and comply.

However, many of the believers were not part of this argument at all, and they were not reluctant to meet their enemy. Those whom Allah rebuked subsequently accepted the idea of jihad and Allah made them steadfast and made available to them measures of reassurance that put their minds at rest, as we shall see below.

The original reason for them going forth was to intercept the caravan of Quraysh that had travelled to Syria with Abu Sufyân ibn Hârb, which was a big caravan.

When they heard that the caravan was on its way back from Syria, the Prophet (ﷺ) mobilised the people, and three hundred plus men set out with him. They had seventy camels with them, which they took turns riding and carried their luggage on them. Quraysh heard about them, so they went forth to protect their caravan, with a large number of well-armed and well-equipped men, both riding and on foot; their number reached approximately one thousand.

Allah promised the believers one of the two groups: either they would capture the caravan or defeat the army. They wanted the caravan, because the Muslims were not well off and the caravan was unarmed, but Allah (ﷻ) wanted for them something better and more sublime than what they wanted.

He wanted them to defeat the army that had come forth with the leaders and prominent figures of the polytheists.

﴿But it was Allah's will to vindicate the truth by His words﴾ and to support the followers of truth

﴿and to cut off the root of the disbelievers﴾ that is, to eradicate the people of falsehood, and to show His slaves something of His support for the truth that had never crossed their minds.

﴿so that He might prove the truth to be true﴾ by means of what appeared of proof and evidence to validate and affirm the truth and its soundness

﴿and the false to be false﴾ by establishing proof and evidence of its falseness

﴿even though the evildoers hate it﴾, for Allah does not care about them.



﴿إِذْ تَسْتَغِيثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ الْمَلَائِكَةِ مُرَدِّفِينَ﴾ (٩) وَمَا جَعَلَ اللَّهُ إِلَّا بَشْرًا وَلِتُطْمِئِنَّ بِهِ قُلُوبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٠﴾ إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِنْهُ وَيُنَزِّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَكُمْ بِهِ وَيُذْهِبَ عَنْكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾ ذَلِكَمُ فَذُوقُوا وَأَنَّ لِلْكَافِرِينَ عَذَابَ النَّارِ﴾ (سورة الأنفال: ٩-١٤)

- 8:9. And [remember] when you were calling upon your Lord for help, and He answered you: I am sending to your aid a thousand angels, coming host after host.

- 8:10. Allah granted it only as good news with which to reassure your hearts, for victory comes only from Allah. Verily Allah is Almighty, Most Wise.
- 8:11. And [remember] when He caused drowsiness to overcome you as an assurance from Him, and He sent down water from the sky to cleanse you and to purify you of the whispers of the Shaytân, and to strengthen your hearts and to steady your footsteps.
- 8:12. [Remember] when your Lord inspired the angels [saying]: Verily I am with you, so support those who believe. I will instil terror into the hearts of those who disbelieve. So strike them above the neck and strike all their limbs.
- 8:13. That is because they opposed Allah and His Messenger, and whoever opposes Allah and His Messenger, Allah is indeed severe in punishment.
- 8:14. That is for you, so taste it. And verily for the disbelievers there will be the punishment of the fire.

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﴿And [remember] when you were calling upon your Lord for help﴾ that is, remember the blessing of Allah to you, when you were about to meet your enemy and you sought the help of your Lord and asked Him for His aid and support.

﴿and He answered you﴾ and helped you in a number of ways, such as the following:

- He sent to your aid ﴿a thousand angels, coming host after host﴾ that is, one group after another  
﴿Allah granted it﴾ that is, the sending down of the angels  
﴿only as good news with which to reassure your hearts﴾ and raise your spirits; otherwise, victory is only in the Hand of Allah, not with large numbers of men and weapons  
﴿Verily Allah is Almighty﴾ and no enemy can overcome Him; rather He is the Subduer Who may defeat an enemy no matter

what their number and no matter how well-armed and well-equipped they may be.

«Most Wise» as He decrees matters by making available the means that lead to them and putting things in the right place at the right time.

- In response to your supplication He sent down drowsiness upon you, «to overcome you», that is, it took away the fear and dread in your hearts,

«as an assurance from Him» to you, and as a sign of victory, to give you peace of mind.

- He sent down upon you rain from the sky to cleanse you of impurity and dirt, and to purify you of the insinuations and whispers of the Shayṭān.

«and to strengthen your hearts» that is, to make them steadfast, for steadfastness of heart leads to physical steadfastness (in battle)

«and to steady your footsteps», for the ground was soft sand, but when the rain fell on it, it became firm and the foothold became steady.

- He inspired the angels «[saying]: Verily I am with you» with My help, aid and support

«so support those who believe» that is, inspire courage against the enemy in their hearts, encourage them to strive in jihad, and remind them of its virtue

«I will instil terror into the hearts of those who disbelieve» which is the greatest help you have against them, for if Allah makes the believers steadfast and instils terror in the hearts of the disbelievers, the disbelievers will not be able to stand up to them and Allah will cause them to flee before them.

«So strike them above the neck» that is, on the neck  
«and strike all their limbs» and joints.

This is addressed either to the angels whom Allah inspired to make steadfast those who believed, in which case it indicates that the angels took part in the fighting on the day of Badr, or it is addressed to the believers, and Allah is encouraging them and teaching them how to fight the polytheists, and instructing them to show them no mercy.

That is because ﴿they opposed Allah and His Messenger﴾; they fought them and showed enmity towards them ﴿and whoever opposes Allah and His Messenger, Allah is indeed severe in punishment﴾, and part of His punishment is that He sends His believing allies against His enemies and they kill many of them.

﴿That﴾ punishment mentioned here ﴿is for you, so taste it﴾, O you who opposed Allah and His Messenger (ﷺ), a punishment that is hastened in this world.

﴿And verily for the disbelievers there will be the punishment of the fire﴾.

This story highlights some of the greatest signs of Allah which proves that what Muhammad (ﷺ), the Messenger of Allah, brought was true. These signs include the following:

- Allah made them a promise and fulfilled it for them.
- Allah (ﷻ) says elsewhere:
 

﴿There has already been for you a sign in the two groups that met [in combat]: one was fighting in the cause of Allah, the other disbelieving [in Allah]; they saw them with their own eyes twice their number. But Allah supports with His help whomever He wills. Verily, in this there is a lesson for those who have insight.﴾ (Āl 'Imrān 3: 13)
- Allah answered the supplication of the believers when they sought His help by the means mentioned here. This highlights His great care for His believing slaves and how He made measures available by means of which He strengthened their



faith and made their footsteps steady, and He relieved them of harm and devilish whispers.

- By His kindness towards His slaves, Allah makes it easy for them to obey Him and makes available to them the means of attaining that both inwardly and outwardly.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا زَحَفًا فَلَا تُولُوهُمْ الْآدْبَارَ ۚ وَمَنْ يُؤَلِّمْ يَوْمَئِذٍ دُبُرَهُ إِلَّا مُتَحَرِّفًا لِّقِنَالٍ أَوْ مُتَحَيِّزًا إِلَىٰ فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِّنَ اللَّهِ وَمَأْوَاهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ﴾ (سورة الأنفال: ١٥-١٦)

- 8:15. O you who believe, when you encounter the disbelievers on the march, never turn your backs to them.
- 8:16. Whoever turns his back to them on that day – unless it is for tactical reasons, or falling back to join another group – will incur the wrath of Allah, and his abode will be hell, a hapless journey's end.

Here Allah instructs His believing slaves to have courage based on faith, to adhere firmly to His commands, and to strive to take measures to strengthen themselves spiritually and physically, and He forbids them to flee when the two parties meet in battle.

«O you who believe, when you encounter the disbelievers on the march» that is, when you are drawn up in ranks for battle and the two armies begin to approach one another «never turn your backs to them»; rather stand firm and fight them, and be patient in combatting them, for by doing so you are supporting the religion of Allah and that will strengthen the hearts of the believers and strike fear into the disbelievers.

«Whoever turns his back to them on that day – unless it is for tactical reasons, or falling back to join another group – will incur the

wrath of Allah, and his abode will be hell, a hapless journey's end». This indicates that fleeing from the battlefield with no excuse is a major sin, as mentioned in the ṣaḥeeḥ hadiths; in this verse there is a stern warning against that.

What this verse means is that if one retreats for tactical reasons, to take up a new position in order to be more effective in fighting the enemy, in that case there is nothing wrong with it, because one is not turning back in order to flee the enemy; rather he is turning back in order to gain some advantage over the enemy, or to come at him from an unexpected direction and catch him unawares or trick him, or to achieve some other military aim. If a fighter falls back to join another group for protection or help in fighting the disbelievers, that is permissible. If that group is also part of the army, then the matter is quite clear.

But if that group is not in the battlefield, such as if the Muslims are fleeing from the disbelievers and they seek refuge in some Muslim land or with some other Muslim army, then there are reports from the Ṣaḥâbah which indicate that this is permissible, although that may depend on whether the Muslims think that fleeing is likely to lead to better consequences and save their lives. But if they think that they will be able to defeat the disbelievers if they stand their ground and fight, then – in this case – it is not possible that they could have a concession allowing them to flee because, in that case, it would not be possible to understand what kind of fleeing is forbidden in this verse, at the time when it speaks in general terms. At the end of the soorah we will see that this was later restricted by the numbers involved.



﴿فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ  
وَلِيَسْبِي الْمُؤْمِنِينَ مِنْهُ بَلَاءٌ حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ﴾ (١٦) ذَلِكُمْ وَأَنَّ

اللَّهُ مُوهِنُ كَيْدِ الْكَافِرِينَ ﴿١٨﴾ إِنْ تَسْتَفِيحُوا فَقَدْ جَاءَكُمْ الْفَتْحُ وَإِنْ تَنْهَوْا  
فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَعُودُوا نَعُدْ وَلَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْئًا وَلَوْ كَثُرَتْ وَأَنَّ اللَّهَ مَعَ  
الْمُؤْمِنِينَ ﴿١٩﴾ (سورة الأنفال: ١٧-١٩)

- 8:17. It was not you who killed them; rather Allah killed them. And when you threw [a handful of dust], it was not your act, but Allah's, so that He might test the believers with a great test. Verily Allah is All-Hearing, All-Knowing.
- 8:18. That is what happened; and verily Allah will undermine the schemes of the disbelievers.
- 8:19. [O disbelievers,] if you were seeking a verdict, then the verdict has come to you. If you desist, it will be better for you, but if you resume, We will resume [Our support of the believers], and your forces will avail you nothing, no matter how great in number they are, for verily Allah is with the believers.

Here Allah tells us that when He defeated the polytheists on the day of Badr, and the Muslims killed them, ﴿It was not you who killed them﴾ by your strength and power ﴿rather Allah killed them﴾ when He helped you to do that by means of what is mentioned above.

﴿And when you threw [a handful of dust], it was not your act, but Allah's﴾. At the time of fighting, the Prophet (ﷺ) went into his hut and started calling upon Allah, beseeching Him for His help. Then he threw a handful of dust into the faces of the polytheists, and Allah caused it to hit their faces, and there was not one among them who was not hit in his face, mouth and eyes with it. When their resolve broke and they lost momentum, and there appeared among them failure and weakness, they were defeated. Here Allah says to His Prophet (ﷺ): it was not by your strength – when you threw the dust – that it reached their eyes; rather We caused it to reach them by Our strength and power.

﴿so that He might test the believers with a great test﴾ that is, Allah (ﷻ) is able to grant victory to the believers over the disbelievers without them actually fighting, but He wanted to test the believers and enable them to attain the highest degrees and most sublime status by means of jihad, and to give them an immense and goodly reward.

﴿Verily Allah is All-Hearing, All-Knowing﴾ – He hears what people conceal and disclose, and He knows what is in their hearts of good intentions or otherwise, so He decrees different things for people in accordance with His knowledge and wisdom, and the best interests of His slaves, and He requites each person in accordance with his intentions and deeds.

﴿That﴾ namely the victory that Allah granted you ﴿is what happened; and verily Allah will undermine the schemes of the disbelievers﴾ that is, He weakens all the plots and schemes that they hatch against Islam and its people, and He makes their plots backfire on them.

﴿[O disbelievers,] if you were seeking a verdict﴾ that is, if you want Allah to send His vengeance and punishment against the wrongdoers ﴿then the verdict has come to you﴾ when Allah sent His punishment upon you, which was vengeance against you and a lesson to the pious. ﴿If you desist﴾ that is, if you stop demanding a verdict ﴿it will be better for you﴾, because He may give you respite and not hasten the punishment for you.

﴿but if you resume﴾, demanding a verdict and fighting the believers ﴿We will resume [Our support of the believers]﴾ against you. ﴿and your forces﴾ that is, your helpers and supporters on whom you rely in your fight ﴿will avail you nothing﴾ ﴿for verily Allah is with the believers﴾.

Those with whom Allah is will be supported and will prevail even if they are weak and few in number. What is meant by Allah being with them is that He supports the believers to a degree commensurate with their level of faith and righteous deeds.

If the enemy is given the upper hand over the believers on some occasions, that is only because of shortcomings on the believers' part and their failure to do the duties required by faith. Otherwise, if they do what Allah has enjoined in every respect, no army of theirs would ever be defeated as a final outcome, and their enemy would never have the upper hand over them in such a way that they can never recover from it.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ  
وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَهُمْ لَا يَسْمَعُونَ﴾ (سورة الأنفال: ٢٠-٢١)

(٢١)

8:20. O you who believe, obey Allah and His Messenger, and do not turn away from him when you are constantly hearing [his message].

8:21. And do not be like those who say: We hear, but do not listen.

When Allah (ﷻ) stated that He is with the believers, He instructed them to do the duties required by faith, so that they might attain His help and support:

﴿O you who believe, obey Allah and His Messenger﴾ by doing what they enjoin and avoiding what they prohibit.

﴿and do not turn away from him﴾ that is, from this command to obey Allah and obey His Messenger (ﷺ)

﴿when you are constantly hearing [his message]﴾ that is, what is being recited to you of the Book of Allah and His commands, instructions and advice, for your turning away in this situation is utterly reprehensible.

﴿And do not be like those who say: We hear, but do not listen﴾ that is, do not be content with mere empty claims that are not real,

for that is a state with which Allah and His Messenger (ﷺ) are not pleased. Faith is not wishful thinking or pretence; rather it is what resides in the heart and is confirmed by actions.



﴿ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصَّمُّ الْبُكْمُ الَّذِينَ لَا يَعْقِلُونَ ﴾ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْرًا لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ ﴿٢٢﴾ (سورة الأنفال: ٢٢-٢٣)

(٢٣-٢٢)

8:22. Verily the worst of creatures before Allah are the [wilfully] deaf and dumb, who do not understand.

8:23. If Allah had seen any good in them He would have made them hear, but if He had made them hear, they would have turned away in aversion.

﴿Verily the worst of creatures before Allah﴾ on whom all signs and warnings have no impact

﴿are the [wilfully] deaf﴾ that is, deaf to the truth

﴿dumb﴾ that is, unable to speak truth

﴿who do not understand﴾ that which would benefit them and give it precedence over that which would harm them. These people are worse, before Allah, than any animal, for Allah has given them hearing, sight and hearts to use them in obedience to Him, but they use them in disobedience to Him. Thus they are deprived of much good, because they had the opportunity to be among the best of people, but they refused that and chose for themselves to be among the worst of people.

The hearing that Allah says they do not have is hearing in the sense of that which has a positive impact on the heart. As for hearing in the sense of that which establishes proof against them, Allah has established proof against them by means of what they heard of His

revelations, but He did not cause them to hear in any beneficial way, because He does not see any good in them that would qualify them to listen and benefit from His revelations.

«If Allah had seen any good in them He would have made them hear, but if», hypothetically speaking, «He had made them hear, they would have turned away» from obedience «in aversion», not paying heed to the truth in any way. This indicates that Allah (ﷻ) does not withhold faith and goodness except in the case of one in whom there is nothing good, the one who is not going to benefit. To Him be all praise, for He is possessed of great wisdom.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّهُ اللَّهُ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَاتَّقُوا فَتَنَةَ لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢٥﴾﴾  
(سورة الأنفال: ٢٤-٢٥)

8:24. O you who believe, respond to Allah and His Messenger when he calls you to that which will give you life. Know that Allah stands between a man and his heart, and that it is to Him that you will be gathered.

8:25. Beware of retribution that will not only befall the wrongdoers among you, and know that Allah is severe in punishment.

Allah enjoins His believing slaves to do what faith requires of them, which is to respond to Allah and His Messenger (ﷺ) by complying with their commands and hastening to do so, calling people to Him, avoiding and refraining from that which they prohibit, and telling others not to do it.

«when he calls you to that which will give you life». This is a description of everything that Allah and His Messenger (ﷺ) call

people to, and it highlights its benefits and the wisdom behind it. For it is in being a true slave to Allah (ﷻ), constantly obeying Him and obeying His Messenger (ﷺ), that the heart is brought to life.

Then Allah (ﷻ) warns against not responding to Him and His Messenger (ﷺ):

«Know that Allah stands between a man and his heart» so beware of rejecting the command of Allah as soon as it comes to you, lest there be a barrier between you and Him when you need Him after that, and there will be dissent among you. For Allah stands between a man and his heart, and He controls the hearts and directs them as He will.

The individual should often repeat the supplication, “O Controller of the hearts, make my heart adhere firmly to Your religion; O Director of the hearts, direct my heart to obey You and Your Messenger (ﷺ).”

«and that it is to Him that you will be gathered» that is, you will be gathered on a day concerning which there is no doubt, and He will requite the doer of good for his good deeds and the doer of evil for his sins.

«Beware of retribution that will not only befall the wrongdoers among you» rather it will befall the wrongdoer and others, if wrongdoing prevails and no one tries to stop it. Then His punishment will include both the one who does wrong and others. Avoiding this retribution is done by forbidding the evil and suppressing those who do evil and spread mischief; to the extent that is possible, they should not be given the opportunity to commit sin and wrongdoing.

«and know that Allah is severe in punishment» to the one who exposes himself to His wrath and avoids attaining His pleasure.



﴿وَأَذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ تَخَافُونَ أَنْ يَخَطِفَكُمْ النَّاسُ فَتَأْوِنَكُمْ وَيَأْبِدَكُمْ بِبَصَرِهِ ۖ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ لَعَلَّكُمْ تَشْكُرُونَ﴾ (سورة الأنفال: ٢٦)

(الأنفال: ٢٦)



- 8:26. And remember when you were few in number, and regarded as weak in the land, and you were afraid lest the people snatch you away. Then He gave you refuge, and strengthened you with His help, and provided you with good things so that you may give thanks.

Here Allah (ﷻ) reminds His slaves of how He helped them after they had been humiliated, increased their numbers after they had been few, and made them rich after they had been poor.

﴿And remember when you were few in number, and regarded as weak in the land﴾ that is, subjugated and subjected to the control of others

﴿and you were afraid lest the people snatch you away﴾ that is, seize you.

﴿Then He gave you refuge, and strengthened you with His help, and provided you with good things﴾. He gave you a place of refuge that you could take as your home, and He defeated your enemies at your hands, and you acquired booty from their wealth that made you well off.

﴿so that you may give thanks﴾ to Allah for His great blessings and kindness, by worshipping Him and not ascribing any partner to Him.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْنَكُمْ وَأَنْتُمْ تَعْلَمُونَ  
وَءَعْلَمُوا أَنَّ أَمْوَالَكُمْ وَأَوْلَادَكُمْ فَتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾

(سورة الأنفال: ٢٧-٢٨) ﴿٢٨﴾

- 8:27. O you who believe, do not knowingly betray Allah and His Messenger or betray your own trusts.

- 8:28. Know that your wealth and your children are but a trial and that with Allah there is an immense reward.

Here Allah (ﷻ) instructs His believing slaves to pay heed to that which He instructed them to do and to avoid. For Allah (ﷻ) offered the trust to the heavens and the earth and the mountains, but they refused to bear it and were fearful of it; but man undertook it – he was indeed unjust and foolish (*cf.* 33: 72). So whoever fulfils the trust deserves a great reward from Allah, but whoever does not fulfil it – rather he betrays it – deserves a severe punishment, for he has betrayed Allah and His Messenger (ﷺ), as well as the trust, and he has let himself down by having the worst of characteristics and committing the worst of deeds, which is betrayal. This causes him to miss out on the most perfect of characteristics, which is fulfilling the trust.

Because man is tested with his wealth and children, love of these things may prompt him to give precedence to his own whims and desires over fulfilling his trust. Hence Allah (ﷻ) tells us that wealth and children are a trial by means of which Allah tests His slaves; they are something that is given temporarily and must be given back to the One Who gave it and entrusted him with it, ﴿and... with Allah there is an immense reward﴾.

If you have reason and sound thinking, then you should give precedence to His great reward over small, transient, diminishing pleasure. The wise person weighs things up and gives precedence to that which is more deserving of being given precedence.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا وَيُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ﴾ (سورة الأنفال: ٢٩)

8:29. O you who believe. If you fear Allah, He will give you the insight to distinguish between right and wrong, expiate your sins and forgive you, for Allah is Possessor of abundant grace.

Complying and fearing Allah is the way to, and the sign of, blessings and success. Allah has made a connection between fear of Him and a great deal of good in this world and the hereafter. Here He says that the one who fears Allah will attain four things, each one of which is better than this world and all that is in it:

The first is insight (*furqān*), which is knowledge and guidance, by means of which one may differentiate between true guidance and misguidance, truth and falsehood, lawful and prohibited, those who are blessed and those who are doomed.

The second and third are expiation of bad deeds and forgiveness of sins. Each of these is included with the other when either of them is mentioned on its own. When they are mentioned together, expiation of bad deeds has to do with minor sins and forgiveness of sins has to do with expiation of major sins.

The fourth is the great reward for the one who fears Him and gives precedence to pleasing Him over his own whims and desires.

﴿for Allah is Possessor of abundant grace﴾.



﴿وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينَ﴾ (سورة الأنفال: ٣٠)

8:30. And [remember] when the disbelievers plotted against you, to take you captive, kill you or expel you. They plot and plan, and Allah also plans; but Allah is the best of planners.

﴿And [remember]﴾, O Messenger (ﷺ), the blessing that Allah bestowed upon you

﴿when the disbelievers plotted against you﴾ that is, when the polytheists discussed in Dār an-Nadwah what to do with the Prophet (ﷺ): either to keep him in detention with them, in chains; or to rid

themselves of his evil – or so they said; or to expel him and banish him from their land. The proponents of each of these options presented his case, then they agreed upon the view of the worst of them, namely Abu Jahl (may Allah curse him), which was to take a young man from each clan of Quraysh and give him a sharp sword, then let all of them kill him as one, thus spreading the blame among all the clans, so that Banu Hâshim would have no choice but to accept the blood money (*diyyah*), because they would not be able to fight all of Quraysh. The plan was that they would lie in wait for the Prophet (ﷺ) at night and pounce upon him when he got up from his bed.

But the revelation came to him from heaven; he came out to them, threw dust on their heads and left. Allah blinded them so that they could not see him, then when they were wondering why it was taking so long for him to come out, someone came to them and said: May Allah cause your doom! Muhammad (ﷺ) came out and threw dust on your heads. And each of them brushed the dust from his head.

Allah protected His Messenger (ﷺ) from them and gave him permission to migrate to Madinah. So he migrated there, and Allah supported him with his Companions, the *Muhājireen* and *Anṣār*. He began to prevail until he entered Makkah by force and subdued its people, then they submitted to him and came under his rule, after he had departed from them secretly, fearing for his life. Glory be to the One Who is most kind to His slave, Whom no one can defeat.



وَإِذَا تُنْتَلَىٰ عَلَيْهِمْ آيَاتُنَا قَالُوا قَدْ سَمِعْنَا لَوْ نَشَاءُ لَقُلْنَا مِثْلَ هَذَا إِن هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٣٠﴾ وَإِذْ قَالُوا اللَّهُمَّ إِن كَانَتْ هَذِهِ حَقًّا مِّنْ عِنْدِكَ فَامْطُرْ عَلَيْنَا جِجَارَةً مِّنَ السَّمَاءِ أَوْ آتِنَا بِعَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَا كَانَتْ لِلَّهِ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ ۚ وَمَا كَانَتْ لِلَّهِ مُعَذِّبُهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٢﴾ وَمَا لَهُمْ

أَلَا يَعْلَمُ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ ۚ إِنَّ  
أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٤﴾ (سورة الأنفال: ٣٤-٣١)

- 8:31. When Our revelations are recited to them, they say: We have heard. If we wished, we could say something like this. It is nothing but tales of the ancients.
- 8:32. And [remember] when they said: O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.
- 8:33. But Allah would not punish them whilst you were among them, nor would He punish them as long as they seek forgiveness.
- 8:34. And why should Allah not punish them when they prevent people from reaching the Sacred Mosque, although they are not its rightful guardians. Its rightful guardians can be none but those who fear Allah, but most of them do not understand.

Here Allah (ﷻ) speaks of the stubbornness of those who rejected the Messenger (ﷺ).

﴿When Our revelations are recited to them﴾ that highlight the truth of that which the Messenger (ﷺ) brought ﴿they say: We have heard. If we wished, we could say something like this. It is nothing but tales of the ancients﴾. This stemmed from their stubbornness and wrongdoing. Allah challenged them to produce a soorah like it, and to call upon whomever they could besides Allah, but they were not able to do that, so it became clear that they were quite incapable of doing that.

These words were a mere claim on the part of the one who uttered them, and reality showed it to be false. It was well known that the Prophet (ﷺ) was unlettered; he could neither read nor write, and he did not travel to study any of the stories of the ancients. He brought this great Book, which falsehood cannot reach from before it or behind it — it is a revelation from One Who is All-Wise, Praiseworthy (*cf.* 41: 42).

﴿And [remember] when they said: O Allah, if this﴾ that is, what Muhammad (ﷺ) is claiming  
 ﴿is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment﴾. They said this to show that they were certain of their falsehood and ignorant of how they should react. If they had some specious argument in support of their falsehood that led them to be certain on the basis of deep knowledge, they should have said to the one who debated with them and claimed that truth was on his side: If this is the truth from You, then guide us to it. That would have been better and more appropriate for them.

But as they said ﴿O Allah, if this is indeed the truth from You...﴾ It is known by the mere fact of their saying it that they were foolish and ignorant wrongdoers, for if Allah hastened the punishment for them, no trace would be left of them. But Allah (ﷻ) warded off the punishment from them because of the presence of the Messenger (ﷺ) among them. Hence He said:

﴿But Allah would not punish them whilst you were among them﴾. The presence of the Prophet (ﷺ) offered them protection against the punishment.

Even though they said this openly, in front of everyone, they understood how bad it was. They were afraid of the punishment befalling them, so they asked Allah (ﷻ) for forgiveness. Hence Allah says:

﴿nor would He punish them as long as they seek forgiveness﴾.

This protection prevented the punishment befalling them even after all its prerequisites were met.

Then Allah says: ﴿And why should Allah not punish them﴾ that is, what would protect them from the punishment of Allah, when they have done that which incurs it, namely barring people from the Sacred Mosque, especially the Prophet (ﷺ) and his Companions, who are more deserving of it than them.

﴿although they﴾ that is, the polytheists

﴿are not its rightful guardians [awliyā'ahu]﴾. It may be that the pronoun *hu* (in the word *awliyā'ahu*, translated here as ﴿its rightful guardians﴾) refers to the Sacred Mosque; that is, they have no more right to it than anyone else. Or it may be that the pronoun refers to Allah (ﷻ), in which case the phrase would mean “they are not His allies (*awliyā'*)”.

﴿Its rightful guardians can be none but those who fear Allah﴾, for they are the ones who believe in Allah and His Messenger (ﷺ), affirm the oneness of Allah, worship Him alone and are sincerely devoted to Him alone.

﴿but most of them do not understand﴾. Hence they claimed for themselves something to which others had a greater right.



﴿وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَاءٌ وَتَصْدِيدَةٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ﴾ (سورة الأنفال: ٣٥)

8:35. Their prayer at the House [of Allah] is nothing but whistling and clapping of hands. So taste the punishment for your disbelief.

Allah (ﷻ) only established His Sacred House for the rituals of His religion to be practised therein and for worship to be devoted to Him alone therein. As for these polytheists who barred people from it, their prayer therein, although prayer is the greatest kind of worship, was ﴿nothing but whistling and clapping of hands﴾. These were the acts of ignorant and foolish people in whose hearts there was no veneration for their Lord or knowledge of His rights, and no respect for the best and noblest of places. If this is how their prayer was in that place, then what about the rest of their acts of worship?

By what criteria were they more entitled to this House than the believers:

﴿Those who humble themselves in their prayers, who turn away from all that is vain [of words and deeds].﴾ (al-Mu'minoon 23: 2-3)

– and have all the other praiseworthy qualities that Allah has described?

No wonder Allah caused them to inherit His Sacred House and gave them guardianship of it, and said to them, after giving them guardianship of it:

﴿O you who believe, truly the polytheists are impure, so do not let them come near the Sacred Mosque after this [final] year of theirs...﴾

(at-Tawbah 9: 28)

And here He says: ﴿So taste the punishment for your disbelief﴾.



﴿إِنَّ الَّذِينَ كَفَرُوا يَنْفِقُونَ أَنْوَالَهُمْ لِيَصُدُّوا عَنْ سَبِيلِ اللَّهِ فَسَيَفْشِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُخْشَرُونَ ﴿٣٦﴾ لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضُهُ عَلَىٰ بَعْضٍ فَيَرْكُمُهُ جَمِيعًا فَيَجْعَلُهُ فِي جَهَنَّمَ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾﴾ (سورة الأنفال: ٣٦-٣٧)

(٣٧)

- 8:36. The disbelievers spend their wealth to bar [people] from the path of Allah, and they will continue to spend it, then it will become a source of regret for them, then they will be defeated, and as for those who disbelieve, into hell they will be gathered,
- 8:37. So that Allah may separate the wicked from the good, placing the wicked one on top of another, heap them all up and throw them into hell. It is they who will be the losers.

Here Allah (ﷻ) highlights the enmity of the polytheists and their schemes, plots, opposition to Allah and His Messenger (ﷺ) and their



efforts to extinguish His light and silence His word, and He tells us that their plots will backfire on them, for the plotting of evil affects none but its authors (35: 43).

«The disbelievers spend their wealth to bar [people] from the path of Allah» that is, to suppress the truth and support falsehood, and to resist affirmation of the oneness of the Most Merciful and establish the religion of the idol worshippers

«and they will continue to spend it» that is, they will pay all these expenses, and they would not mind, because they adhere firmly to falsehood and they strongly resent the truth. But that will be «a source of regret for them» that is, a cause of sorrow, disgrace and humiliation «then they will be defeated» and will lose their wealth and all that they hoped for, and they will be punished most severely in the hereafter. Hence Allah says:

«and as for those who disbelieve, into hell they will be gathered» that is, they will be gathered there so that they might taste its punishment, because it is the realm of evil and evildoers.

Allah (ﷻ) wants to differentiate evil from good, and make each distinct from the other, putting each in a place where it belongs. So He will put evil deeds, wealth and people with one another

«heap them all up and throw them into hell. It is they who will be the losers» who will lose themselves and their families on the Day of Resurrection, and that is true loss.



﴿قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ وَإِنْ يُودُوا فَقَدْ مَضَتْ سُنَّتُ الْأَوَّلِينَ﴾ ﴿٣٨﴾ وَقَالُوا هُمْ حَتَّى لَا تُكُونَ فَتْنَةً وَيَكُونَ الَّذِينَ كَفَرُوا لِلَّهِ فَإِنْ آتَتْهُمُ آيَاتُ اللَّهِ بِمَا يَكْمُلُونَ بُصِيرٌ ﴿٣٩﴾ وَإِنْ تَوَلَّوْا فَأَعْلَمُوا أَنَّ اللَّهَ مُوَلِّكُمْ نِعَمَ الْمَوْلَى وَنِعَمَ النَّصِيرِ ﴿٤٠﴾ (سورة الأنفال: ٣٨-٤٠)

- 8:38. Say to those who disbelieve that if they desist, what is past will be forgiven; but if they persist, then the precedent of the earlier peoples is already established.
- 8:39. Fight them until there is no more persecution and all worship is devoted to Allah alone; but if they desist, then Allah sees well all that they do.
- 8:40. If they pay no heed, then know that Allah is your Protector, an excellent Protector and an excellent Helper!

By His kindness towards His slaves, people's disbelief and their persisting in stubbornness does not prevent Him from calling them to the path of true guidance and forbidding them to do that which leads to misguidance and doom.

﴿Say to those who disbelieve that if they desist﴾ from their disbelief, by submitting to Allah alone, with no partner or associate ﴿what is past﴾ of their sins ﴿will be forgiven; but if they persist﴾ and go back to their disbelief and stubbornness ﴿then the precedent of the earlier peoples is already established﴾. This refers to the destruction of the disbelieving nations. So let them see what befell the stubborn, for soon they will learn the consequences of their ridicule (6: 5).

This is addressed to the disbelievers. To the believers, when He instructed them on how to deal with the disbelievers, Allah says: ﴿Fight them until there is no more persecution﴾ or ascription of partners to Allah, or barring people from the path of Allah, and they submit to the rulings of Islam ﴿and all worship is devoted to Allah alone﴾. This is the goal of fighting and jihad against the enemies of the faith; it is to ward off their evil from the faith and to defend the religion of Allah, Who created people to follow this path, so that it will be supreme over all other religions. ﴿but if they desist﴾ from what they are doing of evil

﴿then Allah sees well all that they do﴾ and nothing is hidden from Him of their affairs.

﴿If they pay no heed﴾ and persist in disobedience and negligence  
﴿then know that Allah is your Protector, an excellent Protector﴾ Who takes care of His believing slaves, helps them to attain that which is in their best interests and makes easy for them that which benefits them in spiritual and worldly terms  
﴿and an excellent Helper﴾ Who helps and supports them, and wards off from them the plots and schemes of the wicked.

The one whose protector and helper is Allah will have no fear, but the one whom Allah opposes will have no honour and will not be able to achieve anything.





﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسْكِينِ وَآبِنِ السَّبِيلِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزَلْنَا عَلَىٰ عَبْدِنَا يَوْمَ  
الْفُرْقَانِ يَوْمَ النُّقَىٰ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَفِيرٌ ﴿٤١﴾ إِذْ أَنْتُمْ بِالْعُدْوَةِ  
الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَىٰ وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ  
لَاخْتَلَفْتُمْ فِي الْمِيعَادِ وَلَكِن لِّيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ  
هَلَكَ عَنْ بَيِّنَةٍ وَيَحْيَىٰ مَنْ حَيَّ عَنْ بَيِّنَةٍ وَإِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿٤٢﴾﴾

(سورة الأنفال: ٤١-٤٢)

8:41. Know that whatever spoils of war you acquire, one-fifth belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers, if you truly believe in Allah and in what We sent down to Our slave on the day when the true was distinguished from the false, the day on which the two armies met in battle. And Allah has power over all things.<sup>1</sup>

8:42. Remember when you were on the nearer side of the valley, and they were on the farther side, and the caravan was on

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

lower ground than you. If you had made prior arrangements to meet there [and fight], you would have failed to keep that appointment. But [Allah caused you to meet] so that He might bring about what was already decreed, and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence. Verily Allah is All-Hearing, All-Knowing.

﴿Know that whatever spoils of war you acquire﴾ that is, whatever you take of the wealth of the disbelievers by force and rightfully, whether it is a little or a great deal

﴿one-fifth belongs to Allah and His Messenger﴾ and the rest is for you who captured it, because Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He) attributes capture of the spoils of war to them, but He excluded one-fifth from it. This indicates that the remainder is theirs and is to be divided as the Messenger of Allah (*salla Allâhu 'alayhi wa sallam* – blessings and peace be upon him) divided it: one share for the foot soldier, and the horseman receives two shares for his horse and one share for himself.

As for this one-fifth (*khums*),<sup>2</sup> it is to be divided among five categories: the first category is for Allah and His Messenger (ﷺ), to be spent in the public interests of the Muslims, without specifying any particular interest, because Allah has ordained that it be for Him and for His Messenger (ﷺ), but Allah and His Messenger (ﷺ) have no need of it. Thus it is known that it is for the slaves of Allah. Because Allah has not specified on whom it is to be spent, this indicates that it is to be spent in the public interest.

<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

The second of these five categories is «his close relatives», which refers to the relatives of the Prophet (ﷺ), namely Banu Hâshim and Banu al-Muttalib. Allah mentioned the relatives here so as to indicate that the reason for this share being allocated to them is the mere fact that they are his relatives, among whom, both rich and poor, male and female, are to be treated equally in this regard.

The third category is orphans, who are those who lost their fathers when they were still small. Allah allocated one-fifth of the khums to them out of compassion towards them, as they are unable to look after their own interests and they have lost the one who would take care of their interests.

The fourth category is those in need, namely the poor, both minors and adults, males and females.

The fifth category is wayfarers. The wayfarer is the stranger who is cut off in a foreign land.

Some of the commentators said that the fifth of the war booty is not to be spent on any categories other than these, but it does not have to be spent on them equally; rather that is subject to what serves a greater interest, and this is more appropriate.

Allah has ordained that giving the khums in the proper manner is one of the conditions of faith, as He says: «if you truly believe in Allah and in what We sent down to Our slave on the day when the true was distinguished from the false». This refers to the day of Badr on which Allah distinguished between truth and falsehood, and He caused truth to prevail and showed falsehood to be false.

«the day on which the two armies met in battle», the Muslim group and the disbelieving group. In other words, if you believe in Allah and in the truth which Allah sent down to His Messenger (ﷺ) on the day when the true was distinguished from the false, the day on which so many signs and proofs were made manifest, which proved that what the Messenger (ﷺ) brought is true.

﴿And Allah has power over all things﴾ – no one opposes Him but he will be defeated.

﴿Remember when you were on the nearer side of the valley﴾ that is, on the side of the valley that was nearer to Madinah, whilst they were on the farther side, that is, the side that was further away from Madinah; you were all in the same valley.

﴿and the caravan﴾ which you had gone out to seek, but Allah willed something else

﴿was on lower ground than you﴾, nearer to the coast.

﴿If you had made prior arrangements to meet there [and fight]﴾ that is, if you and they had made arrangements to meet in this manner ﴿you would have failed to keep that appointment﴾ that is, either you or they would have arrived too early or too late, or chosen different places in which to camp, and the like, which would have prevented you from keeping the appointment.

﴿But [Allah caused you to meet]﴾ that is, He brought you together in this way

﴿so that He might bring about what was already decreed﴾ that is, that which was decreed from eternity that it should inevitably come to pass.

﴿and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence﴾ that is, so that proof and evidence might be established against the one who was stubborn, so that if he wanted to choose disbelief after things had become clear and he became certain that what he chose was false, he would be left with no excuse before Allah.

﴿and those who chose to live [by choosing faith] might do so after seeing clear evidence﴾ that is, so that the believer might increase in understanding and certainty, by means of what Allah had shown to both parties of proof and evidence for the truth, that would serve as a reminder for those who had insight.

﴿Verily Allah is All-Hearing, All-Knowing﴾. He hears all voices in all different languages, expressing all kinds of needs, and He knows

what is apparent and what is hidden, what is in people's hearts, what is unseen and what is seen.



﴿إِذْ يُرِيكُمُ اللَّهُ فِي مَنَامِكَ قَلِيلًا وَلَوْ أَرَأَيْتَهُمْ كَثِيرًا لَفَاشَتُمْ وَلَتَنزَعْتُمْ فِي الْأَمْرِ وَلَئِنَّ اللَّهَ سَلَّمَ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤٣﴾ وَإِذْ يُرِيكُمُوهُمْ إِذِ التَّفَقُّتُمْ فِي أَعْيُنِكُمْ قَلِيلًا وَيُقَالُ لَكُمْ فِي أَعْيُنِهِمْ لِيَقْضِيَ اللَّهُ أَمْرًا كَانَ مَفْعُولًا وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤٤﴾﴾ (سورة الأنفال: ٤٣-٤٤)

8:43. Remember [O Muhammad] when Allah showed them to you in your dream as few in number; if He had shown them to you as many, you [Muslims] would surely have lost heart and would have disputed about the matter. But Allah saved you, for He knows well what is in [your] hearts.

8:44. And [remember] when you met, He showed them to you as few in your eyes, and He made you appear as few in their eyes too, so that Allah might bring about what was already decreed. It is to Allah that all things will return.

Allah had shown the polytheists to His Messenger (ﷺ) in a dream as few in number, and he had told his Companions (*raḍiya Allāhu 'anhum* – may Allah be pleased with all of them) of these glad tidings, which reassured them and put them at ease.

«if He had shown them to you as many» and you had told your Companions about that

«you [Muslims] would surely have lost heart and would have disputed about the matter». Some of you would have thought that you should go ahead and fight them, and others would have thought otherwise, so there would have been a dispute which would have led to your losing heart.



«But Allah saved you» and was kind to you «for He knows well what is in [your] hearts» of steadfastness and panic, sincerity and insincerity. Allah knew what was in your hearts, which was a reason for His kindness and care towards you. Allah confirmed the dream of His Messenger (ﷺ) and showed the believers their enemy as few in their eyes. He also made you – O believers – appear as few in their eyes. Thus each group saw the other as few, so that each would go ahead and fight the other «so that Allah might bring about what was already decreed» namely granting victory for the believers, humiliating the disbelievers, and killing their leaders and the leaders of misguidance among them, so that not one of them was left alive. Thus it was made easier for the others to submit when they were called to Islam, and it also became a sign of Allah's care for the rest, whom He blessed with Islam.

«It is to Allah that all things will return» that is, the affairs of all creatures will return to Allah, then He will separate the evil from the good and will judge between all people on the basis of His justice in which there is no unfairness or wrongdoing.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ﴿١٥﴾ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْرِعُوا بِالنَّفْسِ أَنْ تَنْهَبَ رِيحَكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٦﴾ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ بَطَرًا وَرِيشَةً النَّاسُ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٧﴾ وَإِذْ زَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ وَقَالَ لَا غَالِبَ لَكُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا تَرَأَتِ الْفِئَتَانِ نَكَصَ عَلَى عَقْبَيْهِ وَقَالَ إِنِّي بَرِيءٌ مِنْكُمْ إِنِّي أَرَى مَا لَا تَرَوْنَ إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١٨﴾ إِذْ يَقُولُ الْمُنْفِقُونَ

وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ غَرَّ هَوَاهُمْ دِيَاهُهُمْ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿٤٩﴾ (سورة الأنفال: ٤٥-٤٩)

- 8:45. O you who believe, when you meet an [enemy] troop, stand firm and remember Allah much, so that you may triumph.
- 8:46. And obey Allah and His Messenger, and do not dispute, lest you lose heart and your strength desert you. And be steadfast, for Allah is with those who are steadfast.
- 8:47. Do not be like those who set out from their homes insolently, to be seen by people, and to bar others from the path of Allah, for Allah has full knowledge of all that they do.
- 8:48. And [remember] when Shayṭān made their deeds appear fair-seeming to them and said: No one among men can overcome you this day, for I will be your protector. But when the two troops came in sight of one another, he turned on his heels and said: I am done with you, for verily I see what you do not. Indeed I fear Allah, for Allah is severe in punishment.
- 8:49. And [remember] when the hypocrites and those in whose hearts is a disease said: Their religion has deluded these people. But whoever puts his trust in Allah, verily Allah is Almighty, Most Wise.

﴿O you who believe, when you meet an [enemy] troop﴾ that is, a group of the disbelievers who are fighting you  
 ﴿stand firm﴾ to fight them; be patient and adhere to this great act of obedience, the consequences of which are honour and victory, and seek help in doing that by remembering Allah a great deal,  
 ﴿so that you may triumph﴾ that is, so that you may achieve what you are seeking of victory over your enemies. Patience, steadfastness and remembering Allah much are among the greatest means of attaining victory.

﴿And obey Allah and His Messenger﴾ by doing what they have instructed you to do, and following that in all situations ﴿and do not dispute﴾ in such a manner that leads to dissent in the heart and division ﴿lest you lose heart﴾ that is, become cowardly ﴿and your strength desert you﴾ that is, you lose resolve and strength, for then you will no longer be deserving of that which you were promised of victory for obeying Allah and His Messenger (ﷺ).

﴿And be steadfast﴾ in obeying Allah ﴿for Allah is with those who are steadfast﴾, with His aid, help and support. So fear your Lord and submit to Him.

﴿Do not be like those who set out from their homes insolently, to be seen by people, and to bar others from the path of Allah﴾ and that is all they try to achieve by going out. This is what brought them forth from their homes, for the purpose of insolence and showing off, so that people would see them and they could boast to them. But their main aim was to bar people from the path of Allah and prevent those who wanted to follow it ﴿for Allah has full knowledge of all that they do﴾. Hence He has told you of their aims and warned you against behaving like them, for He will punish them severely for that.

In contrast, your aim should be to seek the Countenance of Allah (ﷻ) and to make the religion of Allah supreme, to bar people from following the paths that lead to incurring the wrath and punishment of Allah, and to attract people to the straight path of Allah that leads to paradise.

﴿And [remember] when Shayṭān made their deeds appear fair-seeming to them﴾ that is, he made them appear attractive in their minds and deceived them ﴿and said: No one among men can overcome you this day﴾, for you have men and weapons and are in such a position that Muhammad (ﷺ) and those who are with him cannot stand up to you.

﴿for I will be your protector﴾ lest anyone come near you at whose hand you fear harm. That is because Iblees had appeared to Quraysh in the form of Surâqah ibn Mâlik ibn Ju'sham al-Madliji, and they were afraid of Banu Madlij because of the enmity that existed between them.

The Shayṭân said to them: ﴿I will be your protector﴾. Thus he reassured them and they went ahead with confidence.

﴿But when the two troops﴾, the Muslims and the disbelievers, ﴿came in sight of one another﴾ and the Shayṭân saw Jibreel (‘*alayhi as-salâm* – peace be upon him) leading the angels in battle array, he became very scared and ﴿turned on his heels﴾ that is, fled.

﴿and said﴾ to those whom he had deceived and tricked

﴿I am done with you, for verily I see what you do not﴾ that is, I see the angels whom no one can withstand or fight.

﴿Indeed I fear Allah﴾ that is, I am afraid that He may hasten the punishment for me in this world

﴿for Allah is severe in punishment﴾.

It is possible that the Shayṭân had enticed them and insinuated into their minds the idea that no one could overcome them on this day, and that he would protect them. Then when he had made sure that they had reached their inevitable doom, he turned and fled, and disavowed them, as Allah (ﷻ) says elsewhere:

﴿...like the Shayṭân when he says to a man: Disbelieve; then when he disbelieves, he says to him: I have nothing to do with you, for verily I fear Allah, the Lord of the worlds. So the outcome for both of them is that they will be in the fire, to abide therein forever; such is the recompense of the wrongdoers.﴾ (*al-Hashr* 59: 16-17)

﴿And [remember] when the hypocrites and those in whose hearts is a disease﴾ namely doubt and confusion, those who were weak in faith, said to the believers – when they went ahead, despite their small numbers, to fight the polytheists despite their large numbers:

«Their religion has deluded these people» that is, the religion that they follow has caused them this trouble that they cannot handle, and they have put themselves in this difficult situation which is beyond their means to cope with. They said this by way of belittling them, thinking that they were foolish, but they – by Allah – were the foolish ones who were lacking in reason.

For faith makes a person go ahead and confront serious challenges that huge armies would not dare to face. The believer who puts his trust in Allah, who knows that no one has any power or strength or ability except by the help of Allah (ﷻ), and that even if all people were to come together to do an atom's weight of benefit to someone, they would not benefit him, and if they were to come together to do him harm, they would not harm him, except as much as Allah has decreed of harm or benefit for him. He knows that he is following the truth and that Allah (ﷻ) is Most Wise and Most Merciful in everything He wills and decrees, so he does not worry about the strength or numbers of the enemy he is opposing, for he is certain of his Lord and is reassured; he does not panic and he is not cowardly. Hence Allah says:

«But whoever puts his trust in Allah, verily Allah is Almighty» and no power could withstand His power  
«Most Wise» in all that He decrees.



﴿وَلَوْ تَرَىٰ إِذِ يَتَوَقَّى الَّذِينَ كَفَرُوا الْمَلَائِكَةَ يَصْرِيحُونَ وَجُوهَهُمْ وَأَدْبَارَهُمْ  
وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٥٠﴾ ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَمٍ  
لِّلْعَالَمِينَ ﴿٥١﴾ كَذَٰبٌ مِّنْ آلِ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَفَرُوا بِآيَاتِ اللَّهِ فَأَخَذَهُمُ اللَّهُ  
بِذُنُوبِهِمْ إِنَّ اللَّهَ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٥٢﴾﴾ (سورة الأنفال: ٥٠-٥٢)

- 8:50. If only you could see when the angels take the souls of the disbelievers [at death], striking their faces and backs, [saying]: Taste the punishment of the scorching fire!
- 8:51. This is because of what your hands sent on ahead. For Allah is never unjust to [His] slaves.
- 8:52. That was the case with the people of Pharaoh and those who came before them. They rejected the signs of Allah, so Allah seized them because of their sins. Verily Allah is mighty, severe in punishment.

Here Allah (ﷻ) says: ﴿If only you could see﴾ those who disbelieved in the signs of Allah, when ﴿the angels﴾ whose task it is take their souls and they become very distressed ﴿striking their faces and backs﴾ that is, the angels strike their faces and backs, saying to them: Give up your souls, but their souls refuse and are reluctant to come out, because they know what lies ahead of painful punishment.

Hence Allah says: ﴿Taste the punishment of the scorching fire!﴾ that is, the severe burning punishment. That punishment will befall you, not wrongfully or unfairly on the part of your Lord, but because of what your hands have sent on ahead of sins that have left their impact on you. This is the way of Allah with both the earlier and later generations; this is the case with these disbelievers and the way in which Allah deals with them, destroying them for their sins ﴿That was the case with the people of Pharaoh and those who came before them﴾ of the disbelieving nations ﴿They rejected the signs of Allah, so Allah seized them﴾ with the punishment ﴿because of their sins. Verily Allah is mighty, severe in punishment﴾ and no one whom He wants to seize can escape Him. ﴿...There is no living creature but He holds it [in His control] by its forelock...﴾ (Hood 11: 56)



﴿ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكْ مُغَيِّرًا نِّعَمَهُ أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَأَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٥٣﴾ كَذَابٌ ءَالِ فِرْعَوْنَ ۖ وَالَّذِينَ مِن قَبْلِهِمْ كَذَّبُوا بِآيَاتِ رَبِّهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَغْرَقْنَا ءَالَ فِرْعَوْنَ ۖ وَكُلُّ كَانُوا ظَالِمِينَ ﴿٥٤﴾﴾ (سورة الأنفال:

(٥٤-٥٣)

- 8:53. That is because Allah would never change the blessings He has bestowed upon a people unless they themselves changed their own attitude and conduct. Verily Allah is All-Hearing, All-Knowing.
- 8:54. That was the case with the people of Pharaoh and those who came before them. They rejected the signs of their Lord, so We destroyed them for their sins and We drowned the people of Pharaoh, for they were all transgressors.

«That» namely the punishment that Allah sent upon the disbelieving nations, and took away from them what they were enjoying of blessings and a life of ease, was because of their sins and their changing their own attitude and conduct. For verily «Allah would never change the blessings He has bestowed upon a people», whether those blessings are spiritual or worldly; rather He preserves them and increases those blessings for them, if they increase in gratitude towards Him «unless they themselves changed their own attitude and conduct», turning from obedience to disobedience, thus showing ingratitude for the blessings of Allah and using them for sinful purposes. In that case He takes the blessings away from them and changes them into something else, as they changed their attitude and conduct.

Allah is wise and just in so doing, and He is kind to His slaves, as He does not punish them except for their wrongdoing.

«Verily Allah is All-Hearing, All-Knowing» – He hears all that people say, whether it is whispered or spoken out loud, and He knows

what is in their hearts and in their minds, so He decrees for His slaves on the basis of His knowledge and will.

﴿That was the case with the people of Pharaoh and those who came before them. They rejected the signs of their Lord﴾ when they came to them

﴿so We destroyed them for their sins﴾ each according to his sins

﴿and We drowned the people of Pharaoh, for they﴾ those who were destroyed and punished

﴿were all transgressors﴾ who wronged themselves, and strove for their doom. Allah did not wrong them, nor did He take them to task for some offence that they did not commit. So those who are addressed here should beware of resembling them in wrongdoing, lest Allah send upon them His punishment as He sent it upon those evildoers.



﴿إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا فَهُمْ لَا يُؤْمِنُونَ ٥٥﴾ الَّذِينَ عَاهَدَتْ مِنْهُمْ  
ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ ٥٦﴾ فَإِنَّمَا يَتَّقَنِ الَّذِينَ فِي الْحَرْبِ  
فَشَرِدَ بِهِمْ مَنِ خَلَفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ ٥٧﴾ (سورة الأنفال: ٥٥-٥٧)

- 8:55. Verily the worst of creatures before Allah are those who disbelieve and will not believe.
- 8:56. They are the ones with whom you made a treaty, but they break their treaty every time, and they do not fear Allah.
- 8:57. If you defeat them in battle, then make a fearsome example of them for others, so that they may pay heed.

Those who combine these three characteristics – disbelief, lack of faith and treachery, in the sense that they do not adhere to their treaty or keep their word – are the worst of creatures before Allah. They are worse than donkeys, dogs or other animals, because goodness is



lacking in them and evil is expected of them. Therefore getting rid of them and destroying them is essential, lest their disease spread to others. Hence Allah says:

«If you defeat them in battle» that is, if you come across them in a war situation, where they have no covenant or treaty with you «then make a fearsome example of them for others» that is, punish them so as to deter others, and inflict a penalty on them that will make an example of them for those who come after them «so that they» namely those who come after them «may pay heed» to the consequences of their actions, lest the same fate befall them. These are the benefits that are connected to the punishments and prescribed penalties that are connected to sins; they are a means of deterring those who have not committed sins, and they also deter those who did commit them from repeating them.

The restriction of this punishment to war situations indicates that it is not permissible to betray and punish the disbeliever if he is given a covenant, even if it is known that he is treacherous and that he would not hesitate to betray.



﴿وَأِمَّا تَخَافُ مِنْ قَوْمٍ خِيَانَةً فَانْزِلْ إِلَيْهِمْ عَلَى سَوَاءٍ ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْفَائِزِينَ﴾

﴿٥٨﴾ (سورة الأنفال: ٥٨)

8:58. So if you fear treachery from any group, then break off [the treaty] with them plainly and openly, for Allah does not love the treacherous.

That is, if there is a treaty or covenant between you and some people, agreeing not to fight, but you fear their betrayal due to circumstantial evidence to that effect, without open betrayal on their part,

﴿then break off [the treaty] with them﴾ that is, throw it back at them and tell them that there is no longer any treaty between you and them ﴿plainly and openly﴾ so that both of you will be well aware of that. It is not permissible for you to deceive them or strive to do anything that is not allowed according to the terms of the treaty, unless you inform them of that.

﴿for Allah does not love the treacherous﴾; rather He hates them greatly. It is essential to be open and clear, so that you will not be accused of treachery.

This verse indicates that if there is no fear of treachery, in the sense that there is no indication of that, then it is not permissible to cancel the covenant with them; rather it is obligatory to fulfil it until the end of its term.



﴿وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا سَبَقُوا إِنَّهُمْ لَا يُعْجِزُونَ﴾ (سورة الأنفال: ٥٩)

8:59. Let not the disbelievers think that they can escape; surely they can never frustrate [Allah's will].

That is, those who disbelieve in their Lord and reject His revelations should not think that they have escaped from Allah, for they cannot frustrate His will; Allah is watching them.

There is great wisdom in His giving them respite and not hastening to punish them, one aspect of which is that this is a test and trial for His believing slaves which is aimed at motivating them to obey Him and do that which pleases Him so that they may attain a high status and acquire characteristics and attributes that they would not otherwise acquire. Hence Allah says to His believing slaves:



﴿وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَآخَرِينَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ﴾ (سورة الأنفال: ٦٠)

8:60. Make ready against them all that you can of [military] power and steeds of war, to strike fear into the hearts of the enemies of Allah and your enemies, and others besides them whom you do not know, but Allah knows them. Whatever you spend in the cause of Allah will be repaid to you in full, and you will not be wronged.

That is, «Make ready» against your disbelieving enemies who are striving to destroy you and your religion

«all that you can of [military] power» that is, all that you can of knowledge-based and physical strength, and all types of weapons, and so on, that will help you to fight them. This includes all kinds of skills that are required to produce various kinds of weapons and equipment such as artillery, automatic weapons, rifles, warplanes, land vehicles, ships, forts and strongholds, trenches and defensive equipment, as well as wisdom and diplomacy, by means of which the Muslims may become advanced in these fields and ward off the evil of their enemies. They should also learn shooting (fighting skills), courage and strategy. Hence the Prophet (ﷺ) said:

«Verily power is in shooting.» (Muslim)<sup>3</sup>

<sup>3</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, =

That also includes preparing the means of transportation that are needed when fighting. Hence Allah (ﷻ) says: ﴿and steeds of war, to strike fear into the hearts of the enemies of Allah and your enemies﴾. The reason at that time (and today) was to instil fear in the enemy; the ruling is always connected to the reason.

If there is a better alternative (to what was available in the past) for instilling fear, such as land vehicles and aircraft that are prepared for fighting and could be more effective, then it is enjoined to prepare them and try to obtain them. If they cannot be obtained except by learning how to manufacture them, then that must be done, because whatever is essential to achieving something that is obligatory is also obligatory.

﴿to strike fear into the hearts of the enemies of Allah and your enemies﴾, those who you know are your enemies  
 ﴿and others besides them whom you do not know﴾ who will fight you after this time when Allah addressed these words to them  
 ﴿but Allah knows them﴾ – therefore He commanded them to prepare to confront them. One of the greatest means that may help in fighting them is spending on jihad against the disbelievers. Hence Allah (ﷻ) says, encouraging that:

﴿Whatever you spend in the cause of Allah﴾ whether it be a small or great amount  
 ﴿will be repaid to you in full﴾ – the reward for it on the Day of Resurrection will be multiplied greatly, to the extent that whatever is spent in the cause of Allah will be given a seven hundredfold reward up to many times more than that.  
 ﴿and you will not be wronged﴾ that is, nothing will be detracted from the reward for that.

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= it is only because the author of the book discusses it as a weak hadith.  
 (Editor)



﴿ وَإِنْ جَنَحُوا لِلسَّلَامِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴾ (١١) وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي آتَاكَ بِضُرَّةِ وَالْمُؤْمِنِينَ ﴿١٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ مَا فِي الْأَرْضِ جَمِيعًا مَا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ ﴿١٣﴾ يَأْتِيهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴾ (١٤) (سورة الأنفال: ٦١-٦٤)

- 8:61. If they incline to peace, then make peace with them, and put your trust in Allah, for verily He is the All-Hearing, All-Knowing.
- 8:62. But if they intend to deceive you, then verily Allah is sufficient for you; He it is Who strengthened you with His help and with [the support of] the believers.
- 8:63. He brought their hearts together; even if you had spent all that is on earth, you could not have brought their hearts together, but Allah has brought them together, for He is Almighty, Most Wise.
- 8:64. O Prophet, Allah is sufficient for you and for the believers who follow you.

﴿If they﴾ that is, the disbelievers who are fighting you  
 ﴿incline to peace﴾ that is, if they incline to a treaty with you and a cessation of fighting  
 ﴿then make peace with them, and put your trust in Allah﴾ that is, respond to their request, putting your trust in your Lord, for in that there are many benefits, including the following:

- seeking peace and safety is always good; if they are the ones who initiate that, then it is more appropriate to respond
- that offers an opportunity to regain your strength and prepare again to fight them at some other time, if necessary
- if you make peace with one another and feel safe with one another, and each side starts to know the other, that will facilitate

calling them to Islam, for Islam by its nature will prevail and cannot be prevailed over. Whoever is possessed of reason and understanding, if he is fair-minded, will inevitably prefer Islam over other religions, because its beauty is manifested in its commands and prohibitions, and its way of dealing with people and spreading justice among them; there is no injustice or unfairness in it. In that case, more people will become interested in it and will follow it.

Thus this peace will help the Muslims against the disbelievers. There is nothing to be feared from peace except one thing, which is that the disbelievers' aim behind that may be to trick the Muslims and take the opportunity to harm them.

Hence Allah tells them that He is sufficient for them and will protect them from the treachery of their enemies, for that treachery will backfire on them:

﴿But if they intend to deceive you, then verily Allah is sufficient for you﴾ that is, He will protect you from that which may harm you, for He is looking after your interests and concerns. He has already sufficed you and supported you with that which should reassure your heart.

For ﴿He it is Who strengthened you with His help and with [the support of] the believers﴾ that is, He helped you with His divine help, which is support that nothing could withstand, and He helped you with the believers, as He inspired them to support you.

﴿He brought their hearts together﴾ and they united in harmony, so their strength increased because of their unity; this was not due to the efforts of anyone or the strength of anyone except the strength of Allah.

If you spent all that is on earth of gold and silver and other wealth in order to bring hearts together after that dissent and extreme division, ﴿you could not have brought their hearts together﴾, because no one controls people's hearts except Allah (ﷻ).

﴿but Allah has brought them together, for He is Almighty, Most Wise﴾; by His might He united their hearts and brought them together after they had been divided, as He says elsewhere:

﴿...Remember the favour that Allah bestowed upon you, for you were enemies then He brought your hearts together, so that by His grace, you became brethren, and you were on the brink of the pit of fire, and He saved you from it...﴾ (Āl 'Imrān 3: 103)

Then Allah (ﷻ) says: ﴿O Prophet, Allah is sufficient for you and for the believers who follow you﴾ that is, He will take care of you and your followers among the believers. This is a promise from Allah to His believing slaves who follow His Messenger (ﷺ), that He will suffice them and support them against their enemies.

Therefore if they take proper measures, namely believing and following the Prophet (ﷺ), then He will inevitably suffice them with regard to that which concerns them of both spiritual and worldly matters. That support is not granted only when its conditions are not met.



﴿يَا أَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ يَكُنْ مِنْكُمْ عِشْرُونَ صَابِرُونَ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٥﴾ أَلَنْ خَفَّفَ اللَّهُ عَنْكُمْ وَعَلِمَ أَنَّ فِيكُمْ ضَعْفًا فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صَابِرَةٌ يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفَيْنِ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٦٦﴾﴾ (سورة الأنفال: ٦٥-٦٦)

- 8:65. O Prophet, urge the believers to fight. If there are twenty steadfast men among you, they will overcome two hundred, and if there are a hundred such, they will overcome a thousand of the disbelievers, for they are a people who do not understand.

8:66. But now Allah has lightened your burden, for He knows that there is weakness in you. So if there are one hundred steadfast men among you, they will overcome two hundred, and if there are a thousand, they will overcome two thousand, by Allah's leave. And Allah is with those who are steadfast.

Here Allah (ﷻ) says to His Prophet (ﷺ): «O Prophet, urge the believers to fight» that is, encourage them and motivate them to fight by means of all that may strengthen their resolve and energise them, such as encouraging them to engage in jihad and combat their enemies, and warning them against doing the opposite of that; tell them of the virtues of courage and steadfastness, and what that results in of good in this world and the hereafter; remind them of the harm done by cowardice, and that it is a bad characteristic that is contrary to religious commitment and dignity, and that courage is more appropriate for the believers than for others.

«...If you are suffering hardships, they are also suffering hardships; but you hope for something from Allah that they cannot hope for...»  
(an-Nisâ' 4: 104)

«If there are twenty steadfast men among you» O believers, «they will overcome two hundred, and if there are a hundred such, they will overcome a thousand of the disbelievers» so it will be a ratio of one believer to ten of the disbelievers. That is because «they are a people who do not understand»; they have no knowledge of what Allah has prepared for those who strive in His cause, so they fight in order to become supreme in the land and to spread mischief therein, whereas you understand the purpose of fighting, which is to make the word of Allah supreme, cause His religion to prevail and defend the Book of Allah, and to attain the greatest success with Allah. All of this instils courage and steadfastness and encourages you to fight.

Then Allah made this ruling easier for His slaves (and reduced the ratio of believers to disbelievers):



﴿But now Allah has lightened your burden, for He knows that there is weakness in you﴾. Hence His mercy and wisdom dictated that the burden should be made lighter:

﴿So if there are one hundred steadfast men among you, they will overcome two hundred, and if there are a thousand, they will overcome two thousand, by Allah's leave. And Allah is with those who are steadfast﴾ by His help and support.

These verses appear in the form of a description of the believers (as opposed to an instruction or prescription): if their number reaches this specific amount, they can defeat that number of disbelievers, for Allah has blessed them with that which will instil spiritual courage in them.

But what is really meant is an instruction or command. Initially Allah instructed the believers that one should not flee from ten, or ten from one hundred, or one hundred from one thousand.

Then He made the burden lighter, so it is not permissible for the Muslims to flee from double the number of disbelievers, but if the disbelievers are more than double their number it is permissible for them to flee. But two objections may be raised by others concerning this idea:

- 1- It appears in the form of a statement, and the basic principle concerning statements is that they are to be understood as they appear to be and that what is meant is a reminder of blessings and a description of reality;
- 2- It is stipulated with regard to that number that they should be steadfast in the sense that they should be accustomed to being steadfast and patient. What may be understood from this is that if they are not accustomed to being steadfast and patient, then it is permissible for them to flee, even if the number of the enemy is less than double their number, if they think it most likely that they will be harmed, as is dictated by divine wisdom.

The response to the first point is that the fact that Allah says ﴿But now Allah has lightened your burden...﴾ indicates that this

is a binding instruction and a command to be obeyed, then Allah reduced the number, which clearly indicates that it is an instruction even though it appears in the form of a statement.

It may be said that the reason why it appears in the form of a statement is a beautiful meaning that would not be present if it appeared in the form of an instruction, which is that it is aimed at strengthening the hearts of the believers and giving them the glad tidings that they will defeat the disbelievers.

The aim behind the stipulation that they should be steadfast is to encourage steadfastness and patience, and it is saying that they should take measures to achieve that. Then if they do that, they will have taken measures on the basis of faith, as well as other material preparations, that will raise their hopes of attaining what Allah has told them about of victory for this small number.



﴿ مَا كَانَتْ لِنَبِيِّ أَنْ يَكُونَ لَهُ أُسْرَىٰ حَتَّىٰ يُمِخَّ فِي الْأَرْضِ ۖ تَرِيدُونَ عَرَصَ الدُّنْيَا  
وَاللَّهُ يُرِيدُ الْآخِرَةَ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾ لَوْلَا كِتَابٌ مِّنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا  
أَخَذْتُمْ عَذَابٌ عَظِيمٌ ﴿٦٨﴾ فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ  
رَّحِيمٌ ﴿٦٩﴾ ﴾ (سورة الأنفال: ٦٧-٦٩)

- 8:67. It is not befitting for a Prophet to take captives until he has thoroughly suppressed [the enemy] in the land. You desire the fleeting gains of this world, but Allah desires [for you] the hereafter. And Allah is Almighty, Most Wise.
- 8:68. Were it not for a prior decree from Allah, a grievous punishment would have befallen you for what you took [of ransom].
- 8:69. So enjoy what you have gained in war as lawful and good, but fear Allah; verily Allah is Oft-Forgiving, Most Merciful.

This is a rebuke from Allah to His Messenger (ﷺ) and the believers on the day of Badr, when they captured the polytheists and kept them alive for the sake of the ransom, whereas the view of Ameer al-Mu'mineen 'Umar ibn al-Khattâb (*radiya Allâhu 'anhu* – may Allah be pleased with him) in this situation was that they should be executed and eradicated.

Hence Allah (ﷻ) said: ﴿It is not befitting for a Prophet to take captives until he has thoroughly suppressed [the enemy] in the land﴾ that is, it was not appropriate for him, when fighting the disbelievers who wanted to extinguish the light of Allah and were striving to eliminate His religion, so that there would remain no one on earth who worshipped Allah, to hasten to capture them and keep them alive for the sake of the ransom that he could get from them, at the time when that was a small gain in comparison to the interest that could be served by executing them and putting an end to their evil. So long as they were spreading evil and had power, it was more appropriate not to take them as prisoners.

If they are thoroughly suppressed, a stop has been put to their evil and their power has diminished, then in that case there is nothing wrong with taking prisoners from among them and letting them live.

﴿You desire﴾ by taking the ransom and letting them live ﴿the fleeting gains of this world﴾ that is, there is no benefit from that in terms of supporting the religion.

﴿but Allah desires [for you] the hereafter﴾ by supporting His religion and helping His close friends, and causing their word to prevail over others. Therefore He enjoins you to do that which will help you to attain that.

﴿And Allah is Almighty, Most Wise﴾ that is, He is perfect in might: if He wanted to defeat the disbelievers without a fight, He would have done so, but He is Most Wise and He tests some of you by means of others.

«Were it not for a prior decree from Allah», for by His will and decree He has made booty permissible for you and has spared this Ummah from the punishment

«a grievous punishment would have befallen you for what you took [of ransom]». In the hadith it says:

«If a punishment had come down on the day of Badr, no one would have been saved from it except ‘Umar.» (A *da’eef* hadith)

«So enjoy what you have gained in war as lawful and good». This is by the kindness of Allah (ﷻ) towards this Ummah: He has made booty permissible to them whereas He did not permit it to any previous nation.

«but fear Allah» in all your affairs, and adhere to that out of gratitude for the blessings that Allah has bestowed upon you

«verily Allah is Oft-Forgiving» – He forgives the one who repents to Him for all his sins, and He forgives all the sins of those who do not ascribe partners to Him

«Most Merciful» towards you, as He has permitted booty to you and has made it lawful and good.



يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ فِي أَيْدِيكُمْ مِنَ الْأَسْرَىٰ إِن يَعْلَمِ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا يُؤْتِكُمْ خَيْرًا مِّمَّا أُخِذَ مِنْكُمْ وَيَغْفِرَ لَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٧٠﴾ وَإِنْ يَرِيدُوا خِيَانَتَكَ فَقَدْ خَانُوا اللَّهَ مِنْ قَبْلُ فَأَمْكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧١﴾ (سورة الأنفال: ٧٠-٧١)

8:70. O Prophet, say to those who are captives in your hands: If Allah knows of any good in your hearts, He will give you something better than that which has been taken from you, and will forgive you, for Allah is Oft-Forgiving, Most Merciful.

8:71. If they intend to betray you, they have already betrayed Allah before, so He gave [you] power over them. And Allah is All-Knowing, Most Wise.

This was revealed concerning the captives of the Battle of Badr, among whom was al-'Abbâs, the paternal uncle of the Messenger of Allah (ﷺ). When the ransom was demanded of him, he claimed that he had become Muslim before that, but they did not waive the ransom for him. Then Allah (ﷻ) revealed this verse to console him and those who were in a similar situation:

﴿O Prophet, say to those who are captives in your hands: If Allah knows of any good in your hearts, He will give you something better than that which has been taken from you﴾ that is, of wealth, for He will make easy for you by His grace something that is better and greater than that which was taken from you.

﴿and will forgive you﴾ your sins, and will admit you to paradise ﴿for Allah is Oft-Forgiving, Most Merciful﴾.

Allah fulfilled His promise to al-'Abbâs and others, for he acquired a great deal of wealth after that, to the extent that on one occasion, when a great deal of wealth came to the Prophet (ﷺ), al-'Abbâs came to him and the Prophet (ﷺ) told him to take whatever he could carry in his garment, and he took so much that he was almost unable to carry it.

﴿If they intend to betray you﴾ by striving to fight you and oppose you

﴿they have already betrayed Allah before, so He gave [you] power over them﴾, so let them be wary of betraying you, for Allah (ﷻ) has power over them and they are under His control.

﴿And Allah is All-Knowing, Most Wise﴾ that is, He knows all things and is Most Wise in doing that which is appropriate. By His knowledge and wisdom, He prescribes these great rulings for you and He has guaranteed to suffice you with regard to the issue of the prisoners and their evil if they want to betray you (following their release).



﴿ إِنَّ الَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا وَنَصَرُوا أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ ءَامَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلِيَّتِهِمْ مِنْ شَيْءٍ حَتَّى يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ يَعْمَلُونَ بِبَصِيرَةٍ ﴾ (سورة الأنفال: ٧٢)

8:72. Verily those who believed, migrated, and strove and fought in the cause of Allah, offering their wealth and their lives, and those who gave them refuge and help – these are allies and protectors of one another. As for those who believed but did not migrate, you have no duty to protect them until they do migrate. But if they seek your help on grounds of faith, then it is your duty to support them, except against a people with whom you have a treaty. And Allah sees well all that you do.

This refers to the bond of alliance and love that Allah established between the *Muhājireen* who believed and migrated in Allah's cause, leaving behind their homeland for the sake of Allah and in order to engage in jihad in Allah's cause, and the *Anṣār* who gave shelter to the Messenger of Allah (ﷺ) and his Companions, and helped them by sharing their property, wealth and lives with them. They were allies and protectors of one another, because of the perfect nature of their faith and the strong ties among them.

﴿As for those who believed but did not migrate, you have no duty to protect them until they do migrate﴾ for they severed the bonds of alliance because of their separation from you at a time when there was a great need for manpower. Because they did not migrate, they had no alliance with the believers at all.

But ﴿if they seek your help on grounds of faith﴾ that is, in order to fight those who are fighting them because of their religion

﴿then it is your duty to support them﴾ and fight alongside them. However, if people fight them for other purposes, then you are not obliged to support them.

﴿except against a people with whom you have a treaty﴾ that is, an agreement not to fight. If the believers who are distinct from others but have not migrated want to fight them, you should not help them in doing so, because of the treaty that exists between you and them.

﴿And Allah sees well all that you do﴾ – He knows your circumstances and He prescribes appropriate rulings for you.



﴿وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوهُ تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ

كَبِيرٌ﴾ (سورة الأنفال: ٧٣)

- 8:73. Those who disbelieve are allies and protectors of one another. Hence if you fail to do [what you were enjoined to do, of supporting one another], there will be persecution in the land, and a great deal of mischief.

As Allah established the alliance among the believers, He informed them that the disbelievers are united on the basis of their disbelief, hence they are allies and protectors of one another. Therefore no one takes them as allies except one who is a disbeliever like them.

﴿Hence if you fail to do [what you were enjoined to do]﴾ namely taking believers as allies and opposing the disbelievers, such as taking all people as allies or taking all people as enemies (not distinguishing between Muslims and the disbelievers), or taking the disbelievers as allies and taking the believers as enemies

«there will be persecution in the land, and a great deal of mischief» and that will lead to unlimited evil, because of confusing truth with falsehood, and believers with disbelievers, and because of the cessation of major acts of worship such as jihad, Hijrah (migration) and other aims of Sharia, which will be missed if the believers do not take only their own kind as allies and protectors.



﴿وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوُوا وَنَصَرُوا أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٧٤﴾ وَالَّذِينَ ءَامَنُوا مِن بَعْدِ وَهَاجَرُوا وَجَاهَدُوا مَعَكُمْ فَأُولَٰئِكَ مِنكُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٧٥﴾﴾ (سورة الأنفال: ٧٤-٧٥)

8:74. Verily those who believed, migrated, and strove and fought in Allah's cause, and those who gave them refuge and help – these are the true believers; they will have forgiveness and a generous provision.

8:75. Those who believed afterwards, migrated and strove and fought in Allah's cause with you, they too are of you. But kindred by blood are nearer to one another [regarding inheritance] according to the decree ordained by Allah. Verily Allah has knowledge of all things.

The previous verses mentioned the bond of brotherhood among the believers, the Muhājireen and Anṣār.

These verses praise them and speak of their reward:

«Verily those who believed, migrated, and strove and fought in Allah's cause, and those who gave them refuge and help – these» namely the believers, the Muhājireen and Anṣār,



﴿are the true believers﴾, because they confirmed their faith by means of the deeds that they undertook, namely migration, mutual support, forming an alliance with one another and striving in jihad against their enemies, the disbelievers and hypocrites.

﴿they will have forgiveness﴾ from Allah, by means of which their bad deeds will be erased  
 ﴿and﴾ they will have ﴿a generous provision﴾ that is, much good from the Most Generous Lord in gardens of bliss.

They may also have a reward in this world that will bring them delight and reassure their hearts. This also applies to those who come after these Muhājireen and Anṣār, those who follow their guidance in the best manner, and believe, migrate and strive in Allah's cause.

﴿they too are of you﴾ and they have the same rights and duties as you do.

This brotherhood of faith, which appeared at the beginning of Islam, had a great impact and was of great significance, because the Prophet (ﷺ) established a special bond of brotherhood between the Muhājireen and Anṣār, something that surpassed the regular bonds of brotherhood, as they even used to inherit from one another by virtue of this brotherhood. Then Allah revealed the words: ﴿But kindred by blood are nearer to one another [regarding inheritance] according to the decree ordained by Allah﴾. So no one can inherit from a person except his male relatives on the father's side and those who are given allocated shares of inheritance; if there are no such heirs, then the nearest of other relatives inherit, as is indicated by the general meaning of this verse.

The phrase ﴿according to the decree ordained by Allah﴾ means: according to the rulings and laws that He has prescribed.

﴿Verily Allah has knowledge of all things﴾ which includes His knowledge of your circumstances, because of which He ordains laws and regulations for you that are appropriate to your circumstances.

This is the end of the commentary on Soorat al-Anfāl.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 09.

### Soorat at-Tawbah



(This soorah is also known as Bara'ah. It is Madani)

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﴿بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ۚ فَسِيحُوا فِي الْأَرْضِ  
أَرْبَعَةَ أَشْهُرٍ وَاعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ ۚ وَأَنَّ اللَّهَ مُخْزِي الْكَافِرِينَ﴾ (سورة التوبة: ٢-١)

- 9:1. An annulment by Allah and His Messenger [is hereby announced] to those of the polytheists with whom you have made treaties.
  - 9:2. Therefore move about safely in the land for four months, but know that you can never escape Allah, and Allah will surely humiliate the disbelievers.
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This is an annulment by Allah and His Messenger (ﷺ) announced to all the polytheists with whom there were treaties, that they would have four months during which they might travel through the land as they chose and they would be safe from the believers, but after those four months, there would be no treaty or covenant with them.

This applied to those who had an open-ended treaty, or a treaty for a duration of four months or less. As for those who had a treaty longer than four months, that treaty remained valid until the end of

its term, so long as there was no fear of treachery and they did not break the treaty first.

Then Allah warned those who had treaties that even if they felt safe during the term of their treaty, they could never escape Allah and that whoever among them persisted in ascribing partners to Allah, Allah would inevitably humiliate him. This was something that induced them to enter Islam, except for those who stubbornly persisted and did not care about Allah's warning to them.



﴿وَأَذِّنْ مِنْ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ فَإِنْ تُبْتُمْ فَهُوَ خَيْرٌ لَكُمْ وَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ غَيْرُ مُعْجِزِي اللَّهِ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ﴾ (سورة التوبة: ٣)

- 9:3. And an announcement from Allah and His Messenger, to the people on the greatest day of the Hajj, that Allah and His Messenger have annulled the [treaties] with the polytheists. So if you repent, it is better for you, but if you turn away, then know that you can never escape Allah. And give those who disbelieve tidings of a painful punishment.

This is what Allah promises to the believers, that He will grant victory to His religion, make His word supreme and will humiliate their enemies among the polytheists who expelled their Messenger (ﷺ) and his Companions from Makkah, from the sacred House of Allah, and banished them because they had control over the land of the Hejaz.

Allah indeed granted victory to His Messenger (ﷺ) and the believers, as He enabled them to conquer Makkah and humiliate the polytheists, and the believers gained power over that land.

The Prophet (ﷺ) instructed his caller to announce on the greatest day of the Hajj, which was the Day of Sacrifice, the time when all the people, both Muslims and disbelievers, had assembled from all parts of the Arabian Peninsula, telling them that Allah and His Messenger (ﷺ) had annulled the treaties with the polytheists, who no longer had any treaty or covenant with them; wherever they were found they were to be executed, and it was said to them: Do not approach the Sacred Mosque after this year of yours. This occurred in 9 AH.

The people were led in Hajj by Abu Bakr as-Şiddeeq (رضي الله عنه), and the annulment of the treaties was announced, on the Day of Sacrifice, by 'Ali ibn Abi Tālib (رضي الله عنه). Then Allah encouraged the polytheists to repent, and warned them against persisting in their ascription of partners to Him, as He said:

﴿So if you repent, it is better for you, but if you turn away, then know that you can never escape Allah﴾ that is, you can never escape Him for you are in His grasp, and He is able to give power to His believing slaves over you.

﴿And give those who disbelieve tidings of a painful punishment﴾ that is, painful and terrifying in this world, in the form of being killed, taken captive and expelled, and in the hereafter in the form of the hellfire, which is a most wretched journey's end.



﴿إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُوكُمْ شَيْئًا وَلَمْ يُظَاهِرُوا عَلَيْكُمْ أَحَدًا فَأَتِمُّوا إِلَيْهِمْ عَهْدَهُمْ إِلَىٰ مُدَّتِهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ﴾ (سورة التوبة: ٤)

- 9:4. Except those of the polytheists with whom you have made treaties and who have not broken their treaties with you in any way or supported anyone against you. Fulfil your treaties with them until the end of their term, for Allah loves those who fear Him.

This is a complete disavowal of all treaties with all the polytheists, ﴿Except those of the polytheists with whom you have made treaties﴾ and they have upheld the treaties, and none of them have done anything detrimental to the upholding of the treaty; they have not broken any of the terms of the treaty or helped anyone against you. So in the case of these people, you must uphold the treaty with them until the end of its term, whether it is short or long, because Islam does not enjoin treachery; rather it enjoins upholding of treaties.

﴿for Allah loves those who fear Him﴾, those who do what is enjoined and avoid ascribing partners to Allah and treachery, and other sins.



﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَأَحْصُرُوهُمْ  
وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ ۚ إِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا  
سَبِيلَهُمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (سورة التوبة: ٥)

- 9:5. Then when the sacred months are over, slay the polytheists<sup>4</sup> wherever you find them, and seize them, besiege them and lie in wait for them on every route. But if they repent, establish prayer and give *zakāh*, then let them be, for Allah is Oft-Forgiving, Most Merciful.

﴿Then when the sacred months are over﴾ that is, the months in which it is prohibited to fight the polytheists with whom you have treaties – which was four months' grace in the case of open-ended treaties, and the end of the stated term in the case of longer treaties – then the Muslims are free of any treaty obligations towards the disbelievers, once the treaty has expired.

<sup>4</sup> This refers only to the polytheists who had broken their treaty with the Muslims and supported their enemies against them.

﴿slay the polytheists wherever you find them﴾ in any place and at any time

﴿and seize them﴾ and take them captive

﴿besiege them﴾ that is, put pressure on them and do not let them expand their territory in the land of Allah that He has ordained as a place of worship for His slaves, for these people are not qualified to dwell there and they do not deserve even a hand span of that land, for it is the land of Allah and they are His enemies who are opposing Him and His Messenger (ﷺ); they are in a state of war, as they want to rid the earth of His religion, but Allah insists on perfecting His light, even though the disbelievers hate it (cf. 9: 32).

﴿and lie in wait for them on every route﴾ that is, in every mountain pass and every place they pass through; keep a lookout for them, strive against them and do your utmost, and carry on doing that until they repent from their ascribing partners to Allah.

﴿But if they repent﴾ from ascribing partners to Allah  
 ﴿establish prayer﴾ that is, perform the prayers properly  
 ﴿and give zakâh﴾ to those who are deserving of it  
 ﴿then let them be﴾ that is, leave them alone and let them be like you, with the same rights and duties as you.

﴿for Allah is Oft-Forgiving, Most Merciful﴾ – He forgives ascription of partners to Him and lesser sins to those who repent, and He bestows mercy upon them by enabling them to repent, then accepting it from them.

This verse indicates that whoever refuses to pray and give zakâh is to be fought until he does fulfil these two duties; this verse was quoted as evidence for that by Abu Bakr as-Şiddeeq (رضي الله عنه).



﴿وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ اتَّبِعْهُ مَأْمَنَهُ  
 ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ﴾ (سورة التوبة: ٦)

9:6. If any of the polytheists asks you for protection, grant it to him, so that he may hear the word of Allah, then convey him to his place of safety, for they are people who do not know.

Because Allah had previously said: ﴿Then when the sacred months are over, slay the polytheists wherever you find them, and seize them, besiege them and lie in wait for them on every route﴾ (9: 5), which constituted general instructions that were applicable in all circumstances and to all individuals among the polytheists, He points out here that if there is a purpose to be served by bringing some of them close, then it is permissible – and in fact obligatory – to do that. Hence He says here: ﴿If any of the polytheists asks you for protection﴾ that is, if he asks you to protect him from harm so that he may hear the word of Allah and think about Islam, ﴿grant it to him, so that he may hear the word of Allah﴾. Then if he becomes Muslim, all well and good; otherwise, convey him to a place where he will be safe. The reason for that is that the disbelievers are people who do not know, so perhaps their persisting in disbelief is due to their ignorance, and if that ignorance is dispelled, they may choose Islam. Therefore Allah instructed His Messenger (ﷺ) – and his Ummah who followed his example with regard to the rulings – to give protection to anyone who asked to hear the word of Allah.

This verse provides clear proof for the view of *ahl as-Sunnah wal-jamā'ah*, who say that the Qur'an is the uncreated word of Allah, because He is the One Who spoke it and attributed it to Himself, and it highlights the falseness of the view of the Mutazilites and those who followed their view that the Qur'an is created.

There is a great deal of evidence to show that this view is false, but this is not the place to discuss it.





﴿كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ إِلَّا الَّذِينَ  
عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ فَمَا اسْتَقَمُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ إِنَّ اللَّهَ يُحِبُّ  
الْمُتَّقِينَ﴾ (سورة التوبة: ٧)

- 9:7. How can the polytheists have a treaty with Allah and His Messenger? But as for those with whom you made a treaty at the Sacred Mosque, so long as they uphold the treaty with you, uphold the treaty with them, for Allah loves those who fear Him.

This explains the reason why Allah and His Messenger (ﷺ) annulled the treaty with the polytheists:

«How can the polytheists have a treaty with Allah and His Messenger?» Have they embraced faith as they should have done, or have they refrained from harming the Messenger of Allah (ﷺ) and the believers? Did they not fight the truth and support falsehood? Did they not strive to spread mischief in the land?

Therefore they deserve that Allah should disavow them and that they should not have any treaty with Him or His Messenger (ﷺ).

«But as for those» among the polytheists «with whom you made a treaty at the Sacred Mosque», for their treaty, by virtue of the sacred place in which it was made, deserves to be upheld

«so long as they uphold the treaty with you, uphold the treaty with them, for Allah loves those who fear Him».

Hence Allah says:



﴿كَيْفَ وَإِنْ يَظْهَرُوا عَلَيْكُمْ لَا يَرْقُبُوا فِيكُمْ إِلَّا وَلَا ذِمَّةً يُرْضُونَكُمْ  
بِأَفْوَاهِهِمْ وَتَأْبَىٰ قُلُوبُهُمْ وَأَكْثَرُهُمْ فَاسِقُونَ﴾ (٨) أَشْتَرُوا بِعَائِدَةِ اللَّهِ فَمَنْ

قَلِيلًا فَصَدُّوا عَنْ سَبِيلِهِ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿٩﴾ لَا يَرْقُبُونَ فِي مُؤْمِنٍ  
إِلَّا وَلَا ذِمَّةً وَأُولَئِكَ هُمُ الْمُعْتَدُونَ ﴿١٠﴾ فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ  
وَأَتَوْا الزَّكَاةَ فَلِخْوَتِكُمْ فِي الدِّينِ وَنُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ﴿١١﴾ (سورة

التوبة: ٨-١١)

- 9:8. How [can there be a treaty] when, if they gain the upper hand over you, they will not respect the ties of kinship or the treaty with you? They please you with their [flattering] words, while at heart they remain adamantly hostile, and most of them are wicked.
- 9:9. They have sold the revelations of Allah for a small price and barred people from His way. Evil indeed is what they have done.
- 9:10. They do not respect the ties of kinship or treaties with regard to believers. It is they who are the transgressors.
- 9:11. Yet if they repent, establish prayer and give zakâh, then they are your brothers in faith. We explain the revelations in detail for people who have knowledge.

«How [can there be a treaty]» that is, how can the polytheists have a treaty and covenant with Allah  
 «when» it is the case that «if they gain the upper hand over you» and they have power over you, they will not show you any mercy and «they will not respect the ties of kinship or the treaty with you» that is, there will be no treaty and no kinship, and they will not fear Allah with regard to you; rather they will subject you to grievous torment. This will be your situation if they prevail over you.

So do not be deceived by the way they act towards you at the time when they are afraid of you, for «They please you with their [flattering] words, while at heart» they do not love you; rather they are truly hostile towards you and they indeed hate you «and most of them are wicked»; they have no fear of Allah and no decency or dignity.

﴿They have sold the revelations of Allah for a small price﴾ that is, they have chosen worthless, immediate gain in this world over belief in Allah and His Messenger (ﷺ) and submission to the revelations of Allah.

﴿and barred﴾ themselves and others ﴿from His way. Evil indeed is what they have done. They do not respect the ties of kinship or treaties with regard to believers﴾ that is, because of their enmity towards faith and its people.

The reason why they are described as hostile towards you and as hating you is the issue of faith, so defend your faith and support it; take those who oppose it as your enemies and take those who support it as your allies and friends, basing your relationships with others on that criteria, and do not base the issue of friendship or enmity on personal inclinations and whims and desires, following the self that is inclined towards evil with regard to this matter.

﴿Yet if they repent﴾ from their ascription of partners to Allah, and they come back to faith

﴿establish prayer and give zakâh, then they are your brothers in faith﴾, and you should forget about that enmity that existed at the time when they were polytheists, so that you may all be the chosen slaves of Allah. Thus the individual may attain true servitude to Him.

After explaining these important rulings and clarifying and discussing the rulings and the wisdom behind them, Allah says:

﴿We explain the revelations in detail﴾ that is, We clarify them ﴿for people who have knowledge﴾, and through them we learn the rulings and teachings of Islam.

O Allah, make us among the people who have knowledge and act upon what they know, by Your mercy, kindness and grace, O Lord of the worlds.



﴿ وَإِنْ كَثُرُوا أَتَمْنَهُمْ مِنْ بَعْدِ عَهْدِهِمْ وَطَعَنُوا فِي دِينِكُمْ فَقَاتِلُوا أَیْمَةً  
 الْكُفْرِ إِنَّهُمْ لَا أَمِنَ لَهُمْ لَعَلَّهُمْ يَنْتَهُونَ ﴿١٢﴾ أَلَا تَقَاتِلُونَ قَوْمًا  
 نَكَرُوا أَيْمَانَهُمْ وَهَمُّوا بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَءُوكُمْ أَوَّلَ  
 مَرَّةٍ أَنْتُمْ خَشِيتُهمْ فَأَلَّلهُ أَحَقُّ أَنْ تَخْشَوْهُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾ قَاتِلُوهُمْ  
 يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْرِجُهُمْ مِنْ صُدُورِ قَوْمٍ  
 مُؤْمِنِينَ ﴿١٤﴾ وَيَذْهَبُ غَيْظُ قُلُوبِهِمْ وَيَتُوبُ اللَّهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلِيمٌ  
 حَكِيمٌ ﴿١٥﴾ ﴾ (سورة التوبة: ١٢-١٥)

- 9:12. But if they break their oaths after making a treaty, and revile your religion, then fight the leaders of disbelief, whose oaths mean nothing to them, so that they may desist.
- 9:13. Will you not fight people who broke their oaths, wanted to expel the Messenger and attacked you first? Do you fear them? Rather it is Allah Whom you should fear, if you are [truly] believers.
- 9:14. Fight them, and Allah will punish them at your hands, bring disgrace upon them, grant you victory over them, and will grant heartfelt satisfaction to people who believe,
- 9:15. and will remove rage from their hearts. Allah turns in mercy to whomever He wills. Allah is All-Knowing, Most Wise.

After mentioning those among the polytheists who had treaties, and saying that if they adhere to the treaty, then the Muslims were to uphold the treaty with them, Allah (ﷻ) then says:

﴿But if they break their oaths after making a treaty﴾ that is, if they break the treaty, and fight you or help others to fight you, or they do something contrary to the terms of the treaty

﴿and revile your religion﴾ that is, criticise and ridicule it. This includes all kinds of criticism that may be directed against Islam or the Qur'an.

﴿then fight the leaders of disbelief﴾ that is, the prominent figures who revile the religion of the Most Gracious, and support the way of the Shaytân. They are singled out for mention because of the seriousness of their offence, and because others follow them. This also highlights the fact that whoever reviles Islam and takes it upon himself to oppose it is one of the leaders of disbelief.

﴿whose oaths mean nothing to them﴾ that is, there is no treaty or covenant or oath that they fulfil; rather they are always treacherous and break their covenants, so they cannot be trusted.

﴿so that they may﴾ as a result of your fighting them ﴿desist﴾ and stop reviling your religion, and perhaps they may enter it.

Then Allah encourages the believers to fight them, by mentioning the deeds that the enemy did, which were characteristic of them and which made it justifiable to fight them:

﴿Will you not fight people who broke their oaths, wanted to expel the Messenger﴾, whom they should have respected, honoured and venerated. They are the ones who wanted to expel him and strove their utmost to do that

﴿and attacked you first﴾ when they broke the treaty and helped others against you. That was when Quraysh – at the time when they had a treaty with the Prophet (ﷺ) – helped their allies Banu Bakr against Banu Khuẓā'ah, who were allies of the Messenger of Allah (ﷺ), and fought alongside them as is mentioned in detail in the *seerah* (Prophet's biography).

﴿Do you fear them﴾ so that you refrain from fighting them?

﴿Rather it is Allah Whom you should fear, if you are [truly] believers﴾ for He has commanded you to fight them and has emphatically confirmed that command.

If you are truly believers, then comply with the command of Allah, and do not fear them to the extent that you refrain from obeying His command.

Then Allah instructs them to fight them and mentions the benefits that will result from fighting them. All of that serves to encourage the believers to fight them.

﴿Fight them, and Allah will punish them at your hands﴾ by your killing them,

﴿bring disgrace upon them﴾ when Allah grants you victory over them, for they are the enemy who should be disgraced and the believers should be eager for that.

﴿grant you victory over them﴾ – this is a promise from Allah and glad tidings that He fulfilled.

﴿and will grant heartfelt satisfaction to people who believe, and will remove rage from their hearts﴾, for they harbour resentment and rage towards them in their hearts, so that fighting and killing them will bring heartfelt satisfaction to the believers, and relief from distress and worry, when they see the defeat of these enemies, who waged war against Allah and His Messenger (ﷺ), and strove to extinguish the light of Allah, and the rage that was in their hearts will recede. This is indicative of Allah's love and care for the believers, as He made one of the aims of Sharia this heartfelt satisfaction and causing their rage to recede.

Then He says: ﴿Allah turns in mercy to whomever He wills﴾ among those who oppose Him, as He guides them to enter Islam, and He makes it fair-seeming in their hearts and makes disbelief, evildoing and disobedience hateful to them.

﴿Allah is All-Knowing, Most Wise﴾ and does what is appropriate. He knows who is fit to believe, so He guides him, and He knows who is not fit for that, so He leaves him in his error and misguidance.



﴿أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ﴾ (١٦)

(سورة التوبة: ١٦)

9:16. Or do you think that you will be left untested, when Allah has not yet made known which of you will strive in jihad and take none but Allah, His Messenger and the believers as trusted allies and friends? Allah is well aware of all that you do.

Here Allah (ﷻ) says to His believing slaves, after commanding them to engage in jihad:

﴿Or do you think that you will be left untested﴾, without being tried and tested, and instructed to do that which will distinguish the sincere from the insincere?

﴿when Allah has not yet made known which of you will strive in jihad﴾ that is, knowledge that is based on what He knows they will actually do, so that reward and punishment may be based on that, and thus it will be known who will strive in jihad for His sake, to make His word supreme

﴿and take none but Allah, His Messenger and the believers as trusted allies and friends﴾ that is, they will not take allies among the disbelievers; rather they will take Allah, His Messenger (ﷺ) and the believers as allies.

Allah has prescribed jihad to fulfil this great purpose, which is to distinguish the sincere, who do not side with anyone except for the sake of Allah's religion, from the insincere who claim to be believers when in fact they take other than Allah, His Messenger (ﷺ) and the believers as trusted allies and friends.

«Allah is well aware of all that you do» that is, He knows what you will actually do, so He tests you with that which will expose what you really are, and He will requite you for your deeds, both good and bad.



﴿ مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَعْمُرُوا مَسَاجِدَ اللَّهِ شَاهِدِينَ عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي النَّارِ هُمْ خَالِدُونَ ﴾ (١٧) إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ ﴾ (١٨) (سورة التوبة: ١٧-١٨)

- 9:17. It is not fitting for those who ascribe partners to Allah to visit or tend the mosques of Allah when they are self-confessed disbelievers. Their deeds will come to nothing and in the fire they will abide forever.
- 9:18. The mosques of Allah are only to be visited and tended by those who believe in Allah and the Last Day, establish prayer, give zakâh and fear none but Allah. It is those who are expected to be rightly guided.

«It is not fitting» that is, it is not appropriate  
 «for those who ascribe partners to Allah to visit or tend the mosques of Allah» for the purpose of worship, prayer or other acts of devotion, when they affirm and testify that they are disbelievers on the basis of the way they are and the way they act, and the fact that many of them are aware of their disbelief and falsehood.

If they are «self-confessed disbelievers» and themselves attest to their lack of faith, which is a condition for acceptability of good deeds, then how can they claim to be caretakers of the mosques of Allah, when the basic requirement is lacking in them and their deeds are null and void?



Hence Allah says: «Their deeds will come to nothing» that is, they will be deemed invalid and will avail them naught, «and in the fire they will abide forever».

Then He tells us who the rightful caretakers of the mosques of Allah are: «The mosques of Allah are only to be visited and tended by those who believe in Allah and the Last Day, establish prayer» both obligatory and supererogatory, in the proper manner, both outwardly and inwardly

«give zakâh» to those who are entitled to receive it «and fear none but Allah» that is, their fear is focused on their Lord, so they refrain from that which Allah has prohibited and they do not fall short in their obligatory duties towards Allah.

He describes them as having beneficial faith and doing righteous deeds, the most important of which are prayer and zakâh, and as fearing Allah, which is the foundation of all good. These are the true keepers of the mosques and their people to whom they belong.

«It is those who are expected to be rightly guided». The word translated here as «expected» (‘asâ, literally, perhaps or maybe), when it refers to Allah, indicates that something is definite or inevitable. As for the one who does not believe in Allah or the Last Day, and does not fear Allah, he is not one of the keepers of the mosques of Allah, nor is he one of their people to whom they belong, even if he claims to be such.



﴿ أَجَعَلْتُمْ سِقَايَةَ الْحَاجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ أَمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ (١٦) الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً عِنْدَ اللَّهِ وَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَرِضْوَانٍ وَجَنَّاتٍ لَهُمْ فِيهَا نَعِيمٌ

مَقِيمٌ ﴿١٩﴾ خَلِيدٌ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٠﴾ (سورة التوبة)

(٢٢-١٩)

- 9:19. Do you regard giving water to the pilgrims and tending the Sacred Mosque as equal to the deeds of those who believe in Allah and the Last Day, and strive and fight in Allah's cause? They are not equal before Allah, and Allah does not guide people who are wrongdoers.
- 9:20. Those who believe, migrate, and strive and fight in Allah's cause, offering their wealth and their lives, are of a higher rank before Allah. It is they who will triumph.
- 9:21. Their Lord gives them glad tidings of mercy from Him and His good pleasure, and of gardens in which eternal bliss will be theirs,
- 9:22. To abide therein forever. Verily with Allah there is an immense reward.

When some of the Muslims, or some of the Muslims and some of the polytheists, disagreed as to whether tending and visiting the Sacred Mosque, by maintaining the structure, praying and worshipping in it and providing water for the pilgrims, is to be regarded as superior to believing in Allah and striving in jihad for His sake, Allah stated (ﷻ) that there is indeed a difference between them, as He said:

﴿Do you regard giving water to the pilgrims﴾ that is, giving them Zamzam water, as it is the custom that when this is mentioned in general terms, what it refers to is Zamzam  
 ﴿and tending the Sacred Mosque as equal to the deeds of those who believe in Allah and the Last Day, and strive and fight in Allah's cause? They are not equal before Allah﴾.

Jihad and faith in Allah are superior by many degrees to providing water for the pilgrims and tending the Sacred Mosque, because faith is the foundation of the religion, and it is on that basis that deeds are accepted and one's soul is purified.

As for jihad in Allah's cause, it is the pinnacle of religion, for by means of it the Islamic religion is protected and expands, the truth is supported and falsehood is suppressed. As for tending the Sacred Mosque and providing water for the pilgrims, even though these are righteous deeds, the acceptability thereof is dependent on faith, and they do not achieve the same interests as faith and jihad. Therefore Allah says: «They are not equal before Allah, and Allah does not guide people who are wrongdoers», that is, those whose defining characteristic is wrongdoing and who are not fit to accept anything good; rather nothing befits them but evil.

Then Allah clearly states the superiority of faith and jihad: «Those who believe, migrate, and strive and fight in Allah's cause, offering their wealth» by spending on jihad and equipping the fighters «and their lives» by going out themselves to fight «are of a higher rank before Allah. It is they who will triumph» that is, none will attain what is sought or be saved from what is feared except the one who has these characteristics.

«Their Lord gives them glad tidings» by His generosity, grace, kindness, care and love for them «of mercy from Him» by means of which He will protect them from all ills and cause them to attain all that is good «and His good pleasure», which is the greatest blessing of paradise, where He will bestow His good pleasure upon them and will never be angry with them. «and of gardens in which eternal bliss will be theirs», with all that their hearts may desire and all that may delight their eyes, the nature and extent of which no one knows except Allah (ﷻ). Among that, Allah has prepared for those who strive in jihad for His sake one hundred levels, the distance between each two of which is like the distance between heaven and earth, and if all of creation were to be gathered in one of these levels, it would encompass them all.

«To abide therein forever» and never leave it or want to leave

﴿Verily with Allah there is an immense reward﴾. The abundance of His reward is nothing strange in light of the bounty of Allah, and its greatness and beauty are nothing to be wondered at from the One Who has the ability to say to a thing, 'Be!' and it is.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ وَإِخْوَانَكُمْ أَوْلِيَاءَ إِنِ اسْتَحَبُّوا  
الْكُفْرَ عَلَى الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ مِنْكُمْ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٢٣﴾ قُلْ  
إِنْ كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ  
اقتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسْكَنٌ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُمْ مِنَ اللَّهِ  
وَرُسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ ﴿٢٤﴾﴾ (سورة التوبة: ٢٣-٢٤)

- 9:23. O you who believe, do not take as allies your fathers and brothers, if they prefer disbelief to faith; whoever among you takes them as allies, such are wrongdoers.
- 9:24. Say: If your fathers, your sons, your brothers, your spouses, your clan, the wealth that you have acquired, the merchandise which you fear will not be sold, and the dwellings in which you delight, are dearer to you than Allah and His Messenger, and striving and fighting in His cause, then wait until Allah brings about His decree [of punishment]. For Allah does not guide disobedient people.

﴿O you who believe﴾, act in accordance with the requirements of your faith, by taking as allies those who adhere to it and regarding as enemies those who do not do so;

﴿do not take as allies your fathers and brothers﴾ who are the closest of people to you, so it is even more appropriate that you should not

take as allies other people ﴿if they prefer disbelief to faith﴾ that is, they willingly choose disbelief over faith.

﴿whoever among you takes them as allies, such are wrongdoers﴾ because they have transgressed and disobeyed Allah, by taking His enemies as allies. The basis of alliance is love and support; by taking them as allies, this implies giving precedence to obeying them over obedience to Allah and giving precedence to loving them over loving Allah and His Messenger (ﷺ).

The reason why they are wrongdoers is that love of Allah and His Messenger (ﷺ) should be given precedence over love of all others, and everything else should be secondary to them. Hence Allah says:

﴿Say: If your fathers﴾ and, by the same token, mothers

﴿your sons, your brothers﴾ in lineage and kinship

﴿your spouses, your clan﴾ that is, your relatives in general

﴿the wealth that you have acquired﴾ that is, that you have earned and toiled for. This is singled out for mention because people are more attached to it and more careful with it than wealth that comes to them without effort or striving.

﴿the merchandise which you fear will not be sold﴾ that is, you fear that its price will drop or that it will be lost. This includes all kinds of trade and earnings, such as trade goods, vessels, weapons, furniture, grains, farmland, livestock and so on.

﴿and the dwellings in which you delight﴾ because of their beauty and adornment, and because they suit your desires.

If these things ﴿are dearer to you than Allah and His Messenger, and striving and fighting in His cause﴾, then you are transgressors and wrongdoers.

﴿then wait﴾ and watch out for that which will befall you of punishment

﴿until Allah brings about His decree [of punishment]﴾ which cannot be put back

«For Allah does not guide disobedient people» that is, those who fail to obey Him and give precedence to any of the things mentioned above over love of Allah.

This verse provides the greatest evidence for the obligation to love Allah and His Messenger (ﷺ), and to give them precedence over love of anything else. It also provides evidence for the stern warning and certain wrath for the one to whom any of these things is dearer than Allah and His Messenger (ﷺ), and jihad in His cause.

The sign of that is that if a person is presented with two options, one of which is loved by Allah and His Messenger (ﷺ), but he has no inclination towards it, and the other option is something that he loves and desires, but it will cause him to miss out on or will detract from the thing that is loved by Allah and His Messenger (ﷺ); if he gives precedence to that which he himself desires over that which Allah loves, this indicates that he is a wrongdoer who is not doing what he should do.



﴿لَقَدْ نَصَرَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرٍ وَيَوْمَ حُنَيْنٍ إِذْ أَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ تُغْنِ عَنْكُمْ شَيْئًا وَضَاقَتْ عَلَيْكُمْ الْأَرْضُ بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُم مُّدْبِرِينَ ﴿٢٥﴾ ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا وَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾ ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾

(سورة التوبة: ٢٥-٢٧) ﴿٢٧﴾

- 9:25. Allah indeed helped you in many battles. But on the day of Hunayn, when you were pleased with your great number, it availed you nothing; the land, despite its vastness, seemed to close in on you, and you turned and fled.

- 9:26. But then Allah sent down His reassurance to the Messenger and to the believers; He sent down troops that you did not see, and punished those who disbelieved. Thus does He requite the disbelievers.
- 9:27. Then after that, Allah will turn in mercy to whomever He wills, for Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) reminds His believing slaves of the support He gave them on many occasions and in many battles; on the day of Hunayn, when the situation was critical and they saw some troops let them down and flee, and the land, despite its vastness, seemed to close in on them.

The story behind this verse is that when the Prophet (ﷺ) conquered Makkah, he heard that Hawâzin had gathered to fight him, so he marched to them with his Companions who had conquered Makkah, and with those of the people of Makkah who had become Muslim. The Muslims numbered twelve thousand whereas the polytheists numbered four thousand, so some of the Muslims were impressed with their own great numbers and some of them said: We will never be defeated today because of our small numbers.

When they and Hawâzin met in battle, the enemy attacked the Muslims as one and they fled, no one caring about anyone else. No one stayed with the Messenger of Allah (ﷺ) except approximately one hundred men, who stood firm with him; they began fighting the polytheists and the Prophet (ﷺ) urged his mule on towards the polytheists, saying:

«I am the Prophet and no lie; I am the son of ‘Abdul-Muṭṭalib.»  
(Bukhari and at-Tirmidhi)

When he saw what the Muslims had done, the Prophet (ﷺ) instructed al-‘Abbâs ibn ‘Abdul-Muṭṭalib, who had a loud voice, to

call out to the Anṣār and the rest of the Muslims: O people of the tree!<sup>5</sup> O people of Soorat al-Baqarah!

When they heard his voice, they turned back as one and fought against the polytheists, then Allah inflicted a harsh defeat on the polytheists and the Muslims captured their camp, their women and their wealth. This is what Allah (ﷻ) refers to in the words:

«Allah indeed helped you in many battles. But on the day of Ḥunayn» – Ḥunayn is the name of the place where the battle took place, between Makkah and Taif.

«when you were pleased with your great number, it availed you nothing» that is, it did not help you to any extent, small or great

«the land, despite its vastness» that is, although it was so spacious

«seemed to close in on you» because of the worry and distress that befell you when you fled

«and you turned and fled».

«But then Allah sent down His reassurance to the Messenger and to the believers». Reassurance (*sakeenah*) is what Allah instils in people's hearts at times of turmoil, calamity and trouble, which makes them steadfast and calms them down, and gives them peace and assurance. It is one of the great blessings that Allah bestows upon people.

«He sent down troops that you did not see» namely the angels, whom Allah sent down to help the Muslims on the day of Ḥunayn, to make them steadfast and give them glad tidings of victory.

«and punished those who disbelieved» with defeat and killing, and the Muslims' capture of their women, children and wealth.

«Thus does He requite the disbelievers» – Allah punishes them in this world, then in the hereafter they will receive a grievous punishment.

<sup>5</sup> This refers to the tree under which they had sworn allegiance to the Prophet (ﷺ) (Bay'at ar-Riḍwān).



«Then after that, Allah will turn in mercy to whomever He wills». Allah accepted the repentance of many of those who were defeated, who came to the Prophet (ﷺ) announcing their Islam and repentance, so he returned their women and children to them.

«for Allah is Oft-Forgiving, Most Merciful» that is, He forgives abundantly and bestows abundant mercy; He forgives grave sins for those who repent, He grants mercy to them by guiding and enabling them to repent and obey Him, and He pardons their sins and accepts their repentance. So no one should despair of His forgiveness and mercy, no matter what sins he has committed.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هَذَا وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِن شَاءَ ۚ إِنَّ اللَّهَ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾﴾ (سورة التوبة: ٢٨)

- 9:28. O you who believe, truly the polytheists are impure, so do not let them come near the Sacred Mosque after this [final] year of theirs. If you fear poverty, Allah will soon enrich you out of His bounty, if He so wills, for Allah is All-Knowing, Most Wise.

«O you who believe, truly the polytheists» who ascribe partners to Allah and worship others besides Him

«are impure» that is, they are evil in their beliefs and actions, for what impurity could be worse than that of one who worships besides Allah other gods who can neither bring benefit nor cause harm, and cannot avail him anything?

Their deeds vary between opposing Allah, barring people from the path of Allah, supporting falsehood, rejecting truth, and spreading mischief in the land, and they make no effort to set things straight.

So you must cleanse the noblest and purest of houses (namely the Kaaba) of their presence.

﴿so do not let them come near the Sacred Mosque after this [final] year of theirs﴾. That was 9 AH, when Abu Bakr as-Şiddeeq led the people in Hajj, and the Prophet (ﷺ) sent his cousin ‘Ali to announce on the greatest day of the Hajj that all treaties with the polytheists were annulled. So he announced that after that year no polytheist should perform Hajj and no one should circumambulate the Kaaba naked.

What is meant here is not physical impurity, for the disbeliever – like anyone else – is pure in body, based on the fact that Allah (ﷻ) has made it permissible to have intercourse with and touch a Jewish or Christian woman (within the framework of marriage), and has not instructed the Muslim to wash himself after physical contact with her.

So the Muslims continued to touch the bodies of the disbelievers, and there is no report to suggest that they found it off-putting. Rather what is meant – as stated above – is that they are impure in metaphorical terms because of their ascription of partners to Allah. Just as affirmation of Allah’s oneness (*tawḥeed*) and faith are pure, ascription of partners to Him is impure.

﴿If you﴾ O Muslims ﴿fear poverty﴾ that is, you fear need and want as a result of preventing the polytheists from coming near the Sacred Mosque, because this would cut off a means of worldly gains and the trade between you and them

﴿Allah will soon enrich you out of His bounty﴾, for His bounty is not limited to one type or one place; rather no door closes but many others open. Allah’s bounty is vast and His generosity is immense, especially for the one who gives up something for His sake, for Allah is the most generous of those who show generosity.

Allah indeed fulfilled His promise, for He enriched the Muslims out of His bounty and granted them abundant provision, to the extent that they became the richest of people and the greatest of rulers.

﴿if He so will﴾ that is, this is conditional upon His will, because being enriched in this world is not necessarily one of the outcomes of faith and it does not indicate that Allah loves a person. Hence Allah connected this matter to His will, for Allah may give worldly gain to one whom He loves and one whom He does not love, but He does not grant faith and religious commitment except to one whom He loves. ﴿for Allah is All-Knowing, Most Wise﴾ that is, His knowledge is immense and He knows for whom richness is appropriate and for whom it is not appropriate, and He puts things in the right place.

The words ﴿so do not let them come near the Sacred Mosque after this [final] year of theirs﴾ indicate that after the Messenger of Allah (ﷺ) and the believers conquered Makkah and took charge of the Kaaba, the polytheists who had been in charge of it were still staying around the Sacred House and in Makkah, then this verse was revealed.

But before the Prophet (ﷺ) died, he issued instructions that the polytheists should be expelled from the Hejaz, so that no two religions would be left in it. All of that was in order to keep all the disbelievers away from the Sacred Mosque. All of this is included in the words ﴿so do not let them come near the Sacred Mosque after this [final] year of theirs﴾.



﴿قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾ (سورة التوبة: ٢٩)

- 9:29. Fight those who do not believe in Allah and the Last Day, and do not regard as forbidden that which Allah and His Messenger have forbidden, and do not follow the religion of truth, among those who were given the scripture, until they pay the *jizyah* readily and feel themselves subdued.

This verse contains instructions to fight the disbelievers among the Jews and Christians, «those who do not believe in Allah and the Last Day» in the sense of sound belief that is confirmed by deeds and actions

«and do not regard as forbidden that which Allah and His Messenger have forbidden», so they do not follow His law with regard to what was forbidden

«and do not follow the religion of truth» that is, they do not follow the true religion. Even if they do claim to follow a religion, then it is not the correct religion because either it is a false religion that Allah did not prescribe in the first place, or it is an abrogated religion that Allah did prescribe, but He superseded it with the religion of Muhammad (ﷺ), therefore adhering to it after it has been abrogated is not permissible.

Hence Allah instructed the Muslims to fight these people and encouraged them to do so, because they call people to the religion that they follow and cause a great deal of harm to people, as people may be deceived by them, because of their being People of the Book.

Then Allah defines the aim of that fighting: «until they pay the jizyah» that is, wealth that is given in return for the Muslims not fighting them and allowing them to stay among the Muslims, granting them safety for their lives and their property. The jizyah is to be taken from them every year, each according to his situation, and is to be taken from rich and poor and everyone in between, as was done by Ameer al-Mu'mineen 'Umar ibn al-Khaṭṭāb and other caliphs.

«readily» that is, until they give it when they are subdued and have no power to resist, and they give it themselves, not sending it with a servant or anyone else; rather it can only be accepted from their own hands

«and feel themselves subdued».

If they are like this, and they ask the Muslims to let them give the jizyah and live under Muslim rule and control, and there is no fear

of their evil or turmoil, and they agree to the conditions stipulated by the Muslims, then it is obligatory for the Muslim ruler or his deputy to give them this deal.

This verse is quoted as evidence by the majority of scholars who say that the jizyah can only be accepted from the People of the Book, because Allah did not mention taking the jizyah from anyone except them.

The Magians are included with the People of the Book with regard to taking the jizyah from them and allowing them to live in the Muslim lands, because the Prophet (ﷺ) took the jizyah from the Magians of Hajar, then Ameer al-Mu'mineen 'Umar took it from the Persian Magians.

It was also said that jizyah may be taken from all the disbelievers, People of the Book and others, because this verse was revealed after the Muslims had finished fighting with the polytheist Arabs and had begun to fight the People of the Book and their ilk, so this condition is describing the real situation and is not meant to impose a restriction on accepting jizyah from the People of the Book only.

This is supported by the fact that the jizyah was taken from the Magians, who were not People of the Book, and the fact that it is narrated in *mutawâtir* reports from the *Ṣaḥâbah* and those who came after them that they called those whom they were about to fight to choose one of three options: either to become Muslim or to give the jizyah or to fight, without differentiating between those who were People of the Book and others.



﴿وَقَالَتِ الْيَهُودُ عُزَيْرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ﴾  
 ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهَوْنَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ

فَقَالَهُمْ اللَّهُ أَفَن يُؤْفَكُونَ ﴿٣٠﴾ اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ  
 أَرْكَبًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا  
 إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَنَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾  
 يُرِيدُونَ أَن يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَن يُتِمَّ نُورَهُ وَلَوْ كَرِهَ  
 الْكَافِرُونَ ﴿٣٢﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظَاهِرَهُ  
 عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٣٣﴾ (سورة التوبة: ٣٠-٣٣)

- 9:30. The Jews say that 'Uzayr is the son of Allah and the Christians say that the Messiah is the son of Allah. These are mere words that they utter, resembling the words uttered by the disbelievers who came before them. May Allah destroy them; how could they have gone so far astray?
- 9:31. They take their rabbis and monks, and the Messiah son of Maryam, as lords besides Allah, even though they were commanded to worship only One God. There is no god but He; glory be to Him, [far exalted is He] above having the partners they ascribe to Him.
- 9:32. They want to extinguish Allah's light with their utterances, but Allah insists on perfecting His light, even though the disbelievers hate it.
- 9:33. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all other religions, even though the polytheists hate it.

When Allah issued the command to fight the People of the Book, He mentioned some of their evil notions so as to encourage the believers who care about their Lord and His religion to fight them, striving and doing their utmost.

«The Jews say that 'Uzayr is the son of Allah». Even though this belief was not held by all of them, it was the belief of a group among

them. This indicates that among them there was an element of evil that led them to hold this view that was a transgression against Allah, by which they impugned His greatness and majesty.

It was said that the reason why they claimed that 'Uzayr was a son of Allah was that when Allah sent the kings against the Israelites and they utterly destroyed them and killed the bearers of the Torah, after that they found that 'Uzayr had memorised it or most of it, and he dictated it to them from memory and they wrote it down, then they made this abhorrent claim about him.

﴿and the Christians say that the Messiah﴾ namely 'Eesâ ibn Maryam ﴿is the son of Allah﴾. Allah says: ﴿These﴾ things that they say ﴿are mere words that they utter﴾; they have no proof or evidence for them.

If a person does not care what he says, we should not be surprised at anything he says, for he has no religion or reason to deter him from saying whatever he wants. Hence Allah says:

﴿resembling the words uttered by the disbelievers who came before them﴾ that is, these words that they say resemble the words of the polytheists who said that the angels were the daughters of Allah; their words resemble one another in falsehood.

﴿May Allah destroy them; how could they have gone so far astray?﴾ That is, how could they go astray from the plain and clear truth and believe something that is so clearly false?

Even though one may feel that it is very strange for a large nation of great numbers all to hold a belief that is clearly wrong and false, as will be quite clear with a little thought and examination, there is a reason for that which is that ﴿They take their rabbis﴾ that is, their scholars

﴿and monks﴾ that is, devoted worshippers

﴿as lords besides Allah﴾. They permit to them that which Allah has prohibited, so they regard it as permissible, and they prohibit to them that which Allah has permitted, so they regard it as prohibited,

and they prescribe for them laws and beliefs that are contrary to the religion of the Messengers, and they followed them in that.

They also used to exaggerate about their scholars and worshippers, venerating them too much, taking their graves as idols to be worshipped besides Allah, offering sacrifices to them, and directing supplication and pleas for help to them.

﴿and the Messiah son of Maryam﴾ – they took him as a god besides Allah and by doing so they went against the command that Allah sent to them on the lips of His Messengers

﴿they were commanded to worship only One God. There is no god but He﴾ so they should devote their worship and obedience only to Him and direct their love and supplication to Him alone. But they went against the command of Allah and ascribed partners to Him for which He had not sent down any authority.

﴿glory be to Him, [far exalted is He] above having the partners they ascribe to Him﴾ that is, He is too exalted, too holy and too great to have the partners they ascribe to Him, and is far above whatever they fabricate, for by doing so they are showing disrespect to Him and ascribing to Him that which is not appropriate to His majesty. For Allah (ﷻ) is the most sublime in attributes and actions, far above what is attributed to Him of anything that is contrary to His perfection.

Once it is clear that they have no proof or evidence for the words they utter and the beliefs they hold, and that they are mere words that they have fabricated, Allah then tells us that ﴿They want﴾ thereby ﴿to extinguish Allah's light with their utterances﴾.

The light of Allah is His religion with which He sent His Messengers and sent down His Books. Allah calls it light because He illuminates thereby the darkness of ignorance and false religions. It is knowledge of the truth and acting upon it, and everything other than it is its opposite. These Jews and Christians, like the polytheists,



want to extinguish Allah's light with mere words that they utter, for which they have no proof or evidence at all.

﴿but Allah insists on perfecting His light﴾, for it is clear light which all of humankind, even if they came together to extinguish it, will never be able to extinguish, for the One Who sent it down is the One Who controls all people, and He has guaranteed to protect it from everyone who intends ill towards it. Hence He says: ﴿but Allah insists on perfecting His light, even though the disbelievers hate it﴾ and they strive their utmost to undermine and defeat it. But their efforts will not harm the truth in the slightest.

Then Allah describes this light that He has guaranteed to perfect and protect:

﴿It is He Who has sent His Messenger with guidance﴾ which is beneficial knowledge ﴿and the religion of truth﴾ which is righteous deeds. Therefore the message with which Allah sent Muhammad (ﷺ) includes: differentiating between truth and falsehood with regard to the names, attributes and actions of Allah, His rulings and the stories He tells us; enjoining all that is in the best interests of people's hearts, souls and bodies, such as sincere devotion to Allah alone, and loving and worshipping Allah; enjoining noble attitudes, good conduct, righteous deeds and proper etiquette; prohibiting the opposite of that and everything that detracts from it, such as bad attitudes and evil deeds that harm people's hearts, souls and bodies in this world and the hereafter.

Allah sent him with guidance and the true religion, ﴿so that He may cause it to prevail over all other religions, even though the polytheists hate it﴾ that is, so that He may make it prevail over all religions, by means of proof and evidence, and by means of fighting, even though the polytheists hate it and try to defeat it and plot against it, for evil plots harm no one but their authors. Allah will inevitably fulfil His promise and do that which He has guaranteed to do.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ الْأَخْبَارِ وَالرُّهْبَانِ لِيَأْكُلُونَ أَمْوَالَ  
النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ  
وَالْفِضَّةَ وَلَا يُنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٣٤﴾ يَوْمَ يُخَمَّى  
عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَىٰ بِهَا جِبَاهُهُمْ وَجُنُوبُهُمْ وَظُهُورُهُمْ هَذَا مَا  
كَنَزْتُمْ لِأَنفُسِكُمْ فَذُوقُوا مَا كُنْتُمْ تَكْنِزُونَ ﴿٣٥﴾﴾ (سورة التوبة: ٣٤-٣٥)

- 9:34. O you who believe, indeed many of the rabbis and monks devour people's wealth wrongfully and bar them from the path of Allah. And as for those who hoard up gold and silver, and do not spend it in the cause of Allah, give them the tidings of a painful punishment,
- 9:35. On the day when it [that hoarded wealth] will be heated in the fire of hell, and with it their foreheads, sides and backs will be branded. [It will be said to them]: This is what you hoarded up for yourselves; now taste what you used to hoard up.

This is a warning from Allah (ﷻ) to His believing slaves against many of the rabbis and monks, namely the scholars and devoted worshippers who devour people's wealth unlawfully and bar people from the path of Allah. If they have a regular income from people's wealth, or people give them wealth, that is because of their knowledge and worship, and because people want their help to be guided to follow the path of guidance, and they take it but they bar people from the path of Allah, then in that case their taking it in this manner is unlawful and wrong. For people give them what they give only so that they may show them the straight path.

Part of their taking people's wealth unlawfully is that people give them wealth so that they will give them an edict that they like or will judge in their favour on the basis of something other than that which

Allah has revealed. In that case these rabbis and monks are committing wrong in both of these cases: taking people's wealth unlawfully and barring people from the path of Allah.

﴿And as for those who hoard up﴾ that is, withhold ﴿gold and silver, and do not spend it in the cause of Allah﴾ that is, good causes that bring one closer to Allah. This refers to the prohibited kind of hoarding, which is withholding wealth and not spending it on obligatory expenses, such as withholding zakāh or failing to spend on obligatory maintenance of wives or relatives, or failing to spend it in Allah's cause if that becomes obligatory ﴿give them the tidings of a painful punishment﴾.

Then Allah explains that by saying: ﴿On the day when it [that hoarded wealth] will be heated﴾ that is, their wealth will be heated ﴿in the fire of hell﴾. That is, each individual dinar or dirham will be heated on its own.

﴿and with it their foreheads, sides and backs will be branded﴾ on the Day of Resurrection. Every time it cools down, it will be reheated, on a day the length of which will be fifty thousand years, and it will be said to them by way of rebuke and blame: ﴿This is what you hoarded up for yourselves; now taste what you used to hoard up﴾; Allah has not wronged you; rather you wronged yourselves and brought this punishment upon yourselves.

Allah mentions two ways in which a person may go astray with regard to disposal of his wealth:

either he spends it on wrong causes that bring him no benefit; rather he gains nothing from that except pure harm, such as spending his wealth on sins and desires that do not help him to obey Allah, or spending it to bar others from the path of Allah;

or he withholds his wealth and does not spend it on that which is obligatory. And the prohibition of a thing is implicitly enjoining its opposite.



﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ كَافَّةً وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (سورة التوبة: ٣٦)

- 9:36. Verily the number of months with Allah is twelve, as ordained by Allah on the day He created the heavens and the earth, of which four are sacred. This is the correct calculation. So do not wrong yourselves during them, and fight the polytheists all together, as they fight you all together. And know that Allah is with those who fear Him.

﴿Verily the number of months with Allah﴾ that is, according to His will and decree

﴿is twelve﴾ – these are the well-known months

﴿as ordained by Allah﴾ that is, as decreed by Him

﴿on the day He created the heavens and the earth﴾; He initiated the alternation of night and day, decreed their timescales, and divided them into these twelve months.

﴿of which four are sacred﴾ namely Rajab on its own, and (the consecutive months of) Dhul-Qa'dah, Dhul-Hijjah and Muḥarram. They are called sacred as a sign of their special nature and sanctity, and the prohibition of fighting during them.

﴿So do not wrong yourselves during them﴾. It may be that the pronoun (them) refers to the twelve months, and Allah (ﷻ) stated that He has made them a means of measuring time, so time should be filled with acts of obedience and thanks should be given to Allah (ﷻ) for this blessing and making the months a means of serving people's interests, so let them beware of wronging themselves during these (twelve) months;

Or it may be that the pronoun refers to the four sacred months, and that this is a prohibition on wronging themselves during them, especially when this prohibition applies at all times, because these months are extra special and wrongdoing at that time is more serious than at other times.

Part of that is the prohibition on fighting during these months, according to the view of those scholars who say that the prohibition on fighting during the sacred months was not abrogated by the general texts that speak of the prohibition of fighting therein.

Other scholars say that the prohibition on fighting during the sacred months was abrogated, based on the general meaning of texts such as the verse in which Allah (ﷻ) says: ﴿and fight the polytheists all together, as they fight you all together﴾ (9: 36). That is, fight all types of polytheists and those who disbelieve in the Lord of the worlds.

(What this view implies is:) Do not single out any of the disbelievers for fighting, to the exclusion of others; rather take them all as enemies to you, as they regard you as enemies. For they have taken all the believers as their enemies and will not spare any effort to cause them harm.

It may be that the word translated here as ﴿all together﴾ (*kāffatan*) means that all should fight together as a group, in which case the meaning is: all of you should fight the polytheists. This would imply that mobilisation is obligatory upon all the believers. If we interpret it in this manner, we may say that it was abrogated by the verse in which Allah says: ﴿It is not right for all the believers to go out together﴾ (9: 122).

﴿And know that Allah is with those who fear Him﴾ by His help, support and aid. So let them strive to fear Allah in secret and in public, and to obey Him, especially when fighting the disbelievers, for in that situation a believer may abandon fear of Allah when dealing with the enemy disbelievers who are waging war.



﴿إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلُونَهُ عَامًا  
وَيُحْكِمُونَهُ عَامًا لِّيَوَاطِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ  
سُوْءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾ (سورة التوبة: ٣٧)

9:37. Verily the postponing of sacred months is but another act of disbelief, because of which those who disbelieve are led further astray. They regard it as profane one year and as sacred the next, so as to match the number of months that Allah has made sacred, thus making lawful what Allah has forbidden. The evil of their actions has been made fair seeming to them. And Allah does not guide the disbelieving people.

Postponing refers to what the people of the *jāhiliyah* used to do with regard to the sacred months, which was one of their false innovations. When they felt that they needed to fight at some time during the sacred months, they decided – on the basis of their corrupt thinking – to preserve the number of sacred months during which Allah had prohibited fighting, but they would postpone some of the sacred months, or bring them forward, and they would replace it after shifting it, with whatever they wanted of non-sacred months. Once they had made this substitution, they would permit fighting during it and they would make another month sacred instead. This, as Allah tells us, was an increase in their disbelief and misguidance, because of what it involved of transgressions, such as the following:

- They introduced it on the basis of their own ideas and made it equal to the laws prescribed by Allah, but Allah and His Messenger (ﷺ) had nothing to do with it.
- They tampered with the religion, making what was lawful prohibited and what was prohibited lawful.

- They thought that they could deceive Allah and the people by their claim, and they confused the people concerning their religion, resorting to trickery with regard to the religion of Allah.
- If people persist in matters that are contrary to the laws of Allah, their ugliness becomes no longer noticeable, and people may think that these are good matters, which results in error and misguidance. Hence Allah says:

﴿...because of which those who disbelieve are led further astray. They regard it as profane one year and as sacred the next, so as to match the number of months that Allah has made sacred, thus making lawful what Allah has forbidden﴾ they make the numbers match, so they regard as profane that which Allah has made sacred.

﴿The evil of their actions has been made fair seeming to them﴾ that is, the devils have made their bad deeds fair seeming to them, so they think that they are good, because of the idea that was made attractive to their minds.

﴿And Allah does not guide the disbelieving people﴾ that is, those whose hearts became immersed in disbelief and lies; even if every sign were to come to them, they would not believe.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْقَضْتُمْ إِلَى الْأَرْضِ ۚ أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ ۚ فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلٌ ﴿٣٨﴾ إِلَّا تَنْفِرُوا يُعَذِّبْكُمْ عَذَابًا أَلِيمًا وَيَسْتَبْدِلَ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا ۚ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

﴿٣٨﴾ (سورة التوبة: ٣٨-٣٩)

- 9:38. O you who believe, what is the matter with you that, when you are told to go forth in the cause of Allah, you cling heavily to the earth? Do you prefer the life of this world to the hereafter? But the enjoyment of the life of this world, as compared with that of the hereafter, is but little.
- 9:39. Unless you go forth, He will afflict you with a painful punishment, and will replace you with another people, and not the least harm will you do to Him. For Allah has power over all things.

It should be noted that much of this soorah was revealed concerning the campaign of Tabook, when the Prophet (ﷺ) mobilised the Muslims to go on campaign against the Byzantines. At that time it was very hot, provisions were few and life was hard, so some of the Muslims were reluctant, which necessitated a rebuke from Allah (ﷻ) to them, and urging them to go forth.

«O you who believe» why do you not act upon what is required by your faith, namely hastening to obey the command of Allah, seek His pleasure, strive against His enemies and support your religion? «What is the matter with you that, when you are told to go forth in the cause of Allah, you cling heavily to the earth?» That is, you behave in a lazy manner, clinging to the earth and a life of ease and comfort.

«Do you prefer the life of this world to the hereafter?» That is, your reaction is but that of one who is content with this world and focuses mainly on it, and does not care about the hereafter, so it is as if he does not believe in it.

«But the enjoyment of the life of this world» that has hindered you and to which you have given precedence over the hereafter «as compared with that of the hereafter, is but little». Has Allah not given you reason with which to weigh up matters and determine which is more deserving of being given precedence?

Is it not the case that this world – from beginning to end – is as nothing in comparison to the hereafter?



Man's life in this world is very short, so why should he make it his only goal and focus all his efforts, striving, aspirations and concern only on this short worldly life that is filled with troubles, problems and calamities?

On what basis did you decide to give it precedence over the hereafter that is filled with all kinds of delights, everything that people long for and that delights the eyes, and you will abide therein forever? By Allah, no one could give precedence to this world over the hereafter who has faith established in his heart, or is of sound mind, or could be regarded as a person of mature thinking.

Then Allah warned them against not mobilising:

﴿Unless you go forth, He will afflict you with a painful punishment﴾ in this world and the hereafter, for failing to mobilise at a time when the command goes forth is a major sin that deserves the severest punishment, because of the great harm to which it leads. The one who fails to mobilise has disobeyed Allah (ﷻ) and is not helping to support the religion of Allah or defend the Book and law of Allah. He is also failing to help his Muslim brothers against their enemy who wants to eradicate them and destroy their religion. Moreover, those who are weak in faith may follow his example and, what is worse, he may weaken the resolve of those who have mobilised to fight in jihad against the enemies of Allah. So the one who is like this deserves this stern warning of punishment from Allah.

﴿Unless you go forth, He will afflict you with a painful punishment, and will replace you with another people﴾, then they will not be like you

﴿and not the least harm will you do to Him﴾ for Allah (ﷻ) has guaranteed to cause His religion to prevail and His word to be supreme, whether you comply with the command of Allah or throw it behind your backs.

﴿For Allah has power over all things﴾. Nothing that He wills is beyond Him, and no one can try to overcome Him.



﴿إِلَّا نَنْصُرْهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيَ اثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّا نَظُنُّ أَنَّ اللَّهَ سَكِينَتُهُ عَلَيْهِ وَأَيَّدَهُ بِجُودٍ لَمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَى وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَاللَّهُ عَزِيزٌ حَكِيمٌ﴾ (سورة التوبة: ٤٠)

- 9:40. If you do not help him [the Prophet (ﷺ)], Allah indeed helped him, when the disbelievers drove him out, and he was one of two, and when they were in the cave, as he said to his Companion: Do not worry; verily Allah is with us. Thereupon Allah sent down His reassurance to him, supported him with troops that you did not see, and made the word of those who disbelieve the lowest. And it is the word of Allah that is supreme. And Allah is Almighty, Most Wise.

That is, if you do not support His Messenger Muhammad (ﷺ), then Allah has no need of you. You cannot harm him in the slightest, for He helped His Prophet (ﷺ) when he had the smallest number of followers and was most vulnerable, ﴿when the disbelievers drove him out﴾ from Makkah, when they decided to kill him, and tried hard, with all keenness, to do that. Thus they compelled him to leave.

﴿and he was one of two﴾ that is, he and Abu Bakr as-Şiddeeq (رضي الله عنه) ﴿and when they were in the cave﴾ that is, when they fled from Makkah and hid in the cave of Thawr on the outskirts of the city, and they stayed there until the pursuit cooled off.

In that critical situation, when their enemies had spread out in all directions looking for them in order to kill them, Allah sent down to them His support, such as had never crossed their minds.

«as he» that is, the Prophet (ﷺ) said to his Companion» Abu Bakr, when he was upset and very anxious  
 «Do not worry; verily Allah is with us» with His help, support and aid. «Thereupon Allah sent down His reassurance to him» that is, steadfastness, comfort and tranquillity, that made your hearts steady. Hence when his Companion became anxious, he comforted him and said: «Do not worry; verily Allah is with us».

«supported him with troops that you did not see», namely the noble angels whom Allah sent to guard him  
 «and made the word of those who disbelieve the lowest» that is, brought low and humiliated. For those who disbelieved had gone forth with strong resolve, thinking that they had the power to fulfil their goals and believing that they would be able to catch the Messenger (ﷺ) and kill him. They were filled with resentment towards him, so they did their utmost to carry out their plan, but Allah foiled their scheme and they did not achieve their goal; rather they were unable to harm him in the least.

Allah supported His Messenger (ﷺ) by protecting him; this is the support that is mentioned here. Divine support is of two types: the first type is support of the Muslims when they go after their enemy, whereby Allah helps them to attain the goal, thus they gain the upper hand over their enemy and defeat them.

The second type of divine support is support for the one who is oppressed and vulnerable, whose enemy is after him and is in a position of strength. Allah's support in that case is by protecting him and defending him from his enemy, and perhaps this is the more beneficial of the two types of support. Allah's support of His Messenger (ﷺ) when the disbelievers drove him out is of this second type.

«And it is the word of Allah that is supreme» that is, His decree, whether it is His universal decree or His religious injunctions, is supreme over all others. That includes the words:

﴿...Thus it is incumbent upon Us to save the believers.﴾ (Yoonus 10: 103)

﴿We will surely cause Our Messengers and those who believe to prevail in the life of this world and on the day when the witnesses come forward.﴾ (Ghâfir 40: 51)

﴿And it is surely Our troops who will be the victors.﴾ (aṣ-Ṣaffât 37: 173)

It is the religion of Allah that will prevail and be superior over all other religions, by means of clear proof and evidence and by means of overwhelming force.

﴿And Allah is Almighty﴾ and no one can overcome Him or escape Him.

﴿Most Wise﴾ – He does what is appropriate, and He may delay victory for His party until a later time, in accordance with His divine wisdom.

This verse highlights the superiority of Abu Bakr aṣ-Ṣiddeeq and his unique virtue that was shared by no one else of this Ummah, which is that he attained great virtue and sublime companionship with the Prophet (ﷺ). The Muslims are unanimously agreed that this is what is meant in this verse. Hence they regard anyone who denies that Abu Bakr was a Companion of the Prophet (ﷺ) as a disbeliever, because he is denying the Qur'an which stated that.

This verse also highlights the virtue of divine reassurance, and tells us that it is a blessing that Allah bestows upon His slaves at times of hardship and fear that make people lose their nerve. The sense of reassurance is commensurate with a person's knowledge of his Lord and trust in His promise, and with his level of faith and courage.

This verse also tells us that worry may affect the sincerest of Allah's slaves, even though it is more appropriate, if a person is faced with worry, to try to dispel it, because it causes one to lose courage and weakens one's resolve.



﴿أَنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ﴾ (٤١) لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَّاتَّبَعُوكَ وَلَكِنْ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ لَكَاذِبُونَ ﴿٤٢﴾ (سورة التوبة: ٤١-٤٢)

- 9:41. Go forth, whether it be easy or difficult for you, and strive and fight, offering your wealth and your lives in the cause of Allah. That is better for you, if only you knew.
- 9:42. If there had been easy gains and a short journey, they would certainly have followed you, but the distance seemed too far to them. They will swear by Allah: If we had been able, we would have gone forth with you. They destroy their own souls; and Allah knows that they are indeed lying.

Here Allah says to His believing slaves, urging them to mobilise in His cause: ﴿Go forth, whether it be easy or difficult for you﴾ that is, at times of hardship and of ease, whether you go willingly or reluctantly, whether it is hot or cold, in all circumstances.

﴿and strive and fight, offering your wealth and your lives in the cause of Allah﴾ that is, do your utmost and try your best by offering your wealth and your lives. This indicates that just as it is obligatory to offer yourself in jihad, it is also obligatory to offer your wealth in jihad, as dictated by need.

﴿That is better for you, if only you knew﴾ that is, engaging in jihad, offering your lives and your wealth, is better for you than staying behind and not engaging in that, because by doing that you may attain the pleasure of Allah (ﷻ) and a lofty status before Him, supporting the religion of Allah and being listed among His troops and His party.

﴿If there had been easy gains﴾ in your going out, that is if there had been worldly benefits that were easily obtained  
 ﴿and a short journey﴾ that is, if the place had been nearby and easy to reach  
 ﴿they would certainly have followed you﴾ because of the lack of many difficulties  
 ﴿but the distance seemed too far to them﴾ that is, it was too far away for them and travel was difficult for them, so they were reluctant to go with you. This is not a sign of being a true slave of Allah; rather the true slave follows the instructions of his Lord in all circumstances, and does all acts of worship, whether they are easy or difficult. Such is the one who is a true slave of Allah in all situations.

﴿They will swear by Allah: If we had been able, we would have gone forth with you﴾ that is, they will swear that they stayed behind because they had an excuse and that they were not able to go.

﴿They destroy their own souls﴾ by staying behind, telling lies and saying things that are not true  
 ﴿and Allah knows that they are indeed lying﴾.

This rebuke is only addressed to the hypocrites who stayed behind and did not go with the Prophet (ﷺ) on the campaign to Tabook. They offered false excuses, and the Prophet (ﷺ) pardoned them on the basis of their mere excuses, without testing them to find out who was telling the truth and who was lying. Hence Allah rebuked him for hastening to accept their excuses, as He said:



﴿عَفَا اللَّهُ عَنْكَ لِمَ أَذِنَتْ لَهُمْ حَتَّىٰ يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ  
 الْكَاذِبِينَ﴾ (١٣) لَا يَسْتَفِذُكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَن  
 يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ ﴿١٤﴾ إِنَّمَا يَسْتَفِذُكَ الَّذِينَ لَا

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَآزَلَّتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبِهِمْ يَتَرَدَّدُونَ ﴿٤٥﴾  
(سورة التوبة: ٤٣-٤٥)

- 9:43. May Allah pardon you! Why did you give them permission [to stay behind] before it became clear to you which of them were telling the truth, and which were lying?
- 9:44. Those who believe in Allah and the Last Day will never ask your leave to be excused from striving and fighting, offering their wealth and their lives in the cause of Allah. And Allah knows well those who are conscious of Him.
- 9:45. Only those who do not believe in Allah and the Last Day ask your leave to be excused. Their hearts are full of doubt, so in their doubt they waver.

Here Allah says to His Messenger (ﷺ): ﴿May Allah pardon you﴾ that is, may He forgive you for what you did.

﴿Why did you give them permission [to stay behind] before it became clear to you which of them were telling the truth, and which were lying﴾, by testing them to find out who was telling the truth and who was lying, so that you could excuse those who deserved to be excused, and not those who did not deserve that?

Then Allah tells us that those who believe in Allah and the Last Day do not ask for permission to stay behind from jihad and avoid offering their wealth and their lives, because the desire that they have for good and their faith motivates them to strive in jihad without anyone urging them, let alone asking to stay behind without an excuse.

﴿And Allah knows well those who are conscious of Him﴾ and He will reward them for what they did of fearing Him. As He knows well those who are conscious of and fear Him, He tells us that one of their signs is that they do not seek permission to stay behind from jihad.

«Only those who do not believe in Allah and the Last Day ask your leave to be excused. Their hearts are full of doubt» that is, they do not have perfect faith or real certainty, hence they have little desire for good and they are too cowardly to fight; they needed to seek permission to refrain from fighting.

«so in their doubt they waver» that is, they are still unsure and confused.



﴿وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ اللَّهُ انْبِعَاثَهُمْ فَثَبَّطَهُمْ وَقِيلَ أَفْعُدُوا مَعَ الْقَاعِدِينَ ﴿٤٦﴾ لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خَبَالًا وَلَا أَوْضَعُوا خِلَالَكُمْ يَبْغُونَكُمُ الْفِتْنَةَ وَفِيكُمْ سَمَّاعُونَ لَهُمْ وَاللَّهُ عَلِيمُ الْظَالِمِينَ ﴿٤٧﴾ لَقَدْ ابْتِغَوْا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَبُوا لَكَ الْأُمُورَ حَتَّى جَاءَ الْحَقُّ وَظَهَرَ أَمْرُ اللَّهِ وَهُمْ كَرِهُونَهُ ﴿٤٨﴾﴾ (سورة التوبة: ٤٦-٤٨)

- 9:46. If they had truly wanted to go forth, they would surely have made preparations to do so, but Allah disliked their going forth, so He made them lag behind, and it was said to them: Stay behind with those who are staying behind.
- 9:47. If they had gone forth with you, they would only have contributed mischief, and they would have scurried to and fro in your midst, sowing discord among you, and among you there are some who would have listened to them. And Allah is fully aware of the wrongdoers.
- 9:48. Indeed they have tried to sow discord before, and they devised plots against you, until the truth [victory] came and the decree [religion] of Allah prevailed, even though they hated it.

Here Allah explains that in the case of those hypocrites who stayed behind, there appeared circumstantial evidence from their attitude or



conduct that proved that they never intended to engage in jihad at all, and that the excuses they made were false, because the real excuse is an impediment that arises when one tries one's best and takes all possible measures to go out, then a legitimate impediment prevents one from doing so. That is the valid excuse.

As for these hypocrites, ﴿If they had truly wanted to go forth, they would surely have made preparations to do so﴾ that is, they would have prepared themselves and taken whatever measures they could, but because they did not make any preparations, it was known that they never intended to go out.

﴿but Allah disliked their going forth﴾ with you on campaign ﴿so He made them lag behind﴾ as dictated by His will and decree, even though He had enjoined them and urged them to go out, and had given them the ability to do so. But by His wisdom, He did not want to help them; rather He forsook them and discouraged them ﴿and it was said to them: Stay behind with those who are staying behind﴾, with the women and those who have excuses.

Then Allah tells us the wisdom behind that:

﴿If they had gone forth with you, they would only have contributed mischief﴾ that is, they would have caused trouble

﴿and they would have scurried to and fro in your midst﴾ that is, they would have striven to cause division and evil among you, and they would have divided you when you had been united

﴿sowing discord among you﴾ that is, they would have been keen to divide you and create enmity among you

﴿and among you﴾ are some weak-minded people ﴿who would have listened to them﴾ that is, they would have responded to their call and been deceived by them. The hypocrites are keen to cause trouble for you and spread evil among you, and to discourage you from meeting your enemies in battle, and among you are some who would have been influenced by them and would have asked them for advice. So what evil do you think would have resulted from

their going out with the believers, and what great trouble they may have caused?

Allah, in His great wisdom, caused them to lag behind and prevented them from going out with His believing slaves, out of mercy and kindness towards the latter, lest there mingle with them those who would not help them, and would in fact harm them.

«And Allah is fully aware of the wrongdoers», so He teaches His slaves how to beware of them, and explains to them the problems that result from mixing with them.

Then Allah explains that these people already had a precedent of causing trouble:

«Indeed they have tried to sow discord before» that is, when you migrated to Madinah, they did their utmost

«and they devised plots against you» and thought hard, and they used to cause mischief in their attempts to undermine your call and harm your religion, and they did not spare any effort to do so,

«until the truth [victory] came and the decree [religion] of Allah prevailed, even though they hated it». Thus their plot was foiled and their falsehood diminished. Such people deserve that Allah should warn His believing slaves against them, and that the believers should not care if they stay behind.



﴿وَمِنْهُمْ مَّنْ يَقُولُ أَفِئْدَن لِّي وَلَا تَفْتِنِّي ۚ أَلَا فِي الْفِتْنَةِ سَقَطُوا ۚ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ﴾ (سورة التوبة: ٤٩)

- 9:49. Among them there are some who say: Give me leave to be excused and do not expose me to temptation. They have already fallen prey to temptation. Verily hell encompasses the disbelievers.

That is, among these hypocrites are some who ask leave to stay behind and give another weird excuse, as they say: «Give me leave to be excused» and allowed to stay behind «and do not expose me to temptation» by going out, for if I go out and I see the Byzantine women, I will not be able to resist temptation. This was said by al-Jadd ibn Qays, but what he meant – may Allah curse him – was to show off in a hypocritical manner. It was as if he were saying: My intention is good, for if I go out, I will be exposing myself to temptation and evil, but if I do not go out, I will be safe and will refrain from evil.

Allah (ﷻ) said, highlighting the falseness of this claim: «They have already fallen prey to temptation».

Even if we assume that the one who said this was sincere in his intention, staying behind would cause a greater evil and would definitely lead to greater mischief, namely disobedience towards Allah and towards His Messenger (ﷺ), and having the audacity to commit this great sin and tell this great lie. As for going out, the negative consequences thereof are small in comparison to staying behind, and they are not real. Moreover, the aim of the one who said this was to stay behind, and nothing else. Hence Allah warned them by saying: «Verily hell encompasses the disbelievers» and they will have no escape or way out from it.



﴿إِنْ تُصِيبَكَ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبَكَ مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلٍ وَيَسْتَوِلُوا وَهُمْ فَرِحُونَ ﴿٥٠﴾ قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿٥١﴾﴾ (سورة

التوبة: ٥٠-٥١)

- 9:50. If anything good happens to you, it grieves them; but if some misfortune overtakes you, they say: We took our precautions beforehand, and they turn away rejoicing.
- 9:51. Say: Nothing will ever happen to us except what Allah has decreed for us; He is our Master. And in Allah let the believers put their trust.

Here Allah explains that the hypocrites are the true enemies who are filled with utter hatred towards the religion.

﴿If anything good happens to you﴾, such as victory and gaining the upper hand over the enemy, ﴿it grieves them﴾ that is, it upsets and worries them

﴿but if some misfortune overtakes you﴾ such as the enemy gaining the upper hand over you

﴿they say﴾, rejoicing that they remained safe by not going out with you

﴿We took our precautions beforehand﴾ and did that which saved us from falling into such a calamity.

﴿and they turn away rejoicing﴾ in your misfortune, and the fact that they did not share in it with you.

But Allah says, refuting them:

﴿Say: Nothing will ever happen to us except what Allah has decreed for us﴾ that is, what He decreed and wrote in *al-Lawh al-Mahfoodh*.

﴿He is our Master﴾ that is, He is in charge of our affairs both religious and worldly, so we must accept His decree, for we have no control over anything.

﴿And in Allah﴾ alone ﴿let the believers put their trust﴾ that is, let them rely on Him to bring that which is in their best interests and ward off harm from them, and let them trust Him to help them attain what they want, for the one who puts his trust in Him will never be disappointed. As for the one who puts his trust in anyone other than Him, he will indeed be disappointed and will not attain what he hopes for.



﴿قُلْ هَلْ تَرْتَبِصُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ وَنَحْنُ نَتَرَبَّصُ بِكُمْ أَنْ يُصِيبَكُمْ  
اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ أَوْ يَأْتِيَنَا فَتَرَبَّصُوا إِنَّا مَعَكُمْ مُتَرَبِّصُونَ

(سورة التوبة: ٥٢) ﴿٥٢﴾

- 9:52. Say: Are you waiting for anything to happen to us except one of the two good things [victory or martyrdom]? But we are waiting for Allah to afflict you with a punishment, either from Himself or at our hands. So wait; we too are waiting.

That is, say to the hypocrites who are watching and hoping for some misfortune to befall you: What are you expecting to happen to us? For what you expect to happen to us can only be something that will be of great benefit to us. It can only be one of two things: either we will prevail over the enemy and defeat them, and attain reward in the hereafter and in this world; or we will attain martyrdom which is the highest level any person may reach and the loftiest status before Allah.

As for what we expect to happen to you – O hypocrites – we are waiting for Allah to inflict punishment upon you from Him, a punishment which has nothing to do with us or a punishment at our hands, by giving us power over you and authority to kill you. So you are waiting for something good to happen to us, and we are waiting with you, for something bad to happen to you.



﴿قُلْ أَنْفِقُوا طَوْعًا أَوْ كَرْهًا لَنْ يُتَقَبَلَ مِنْكُمْ إِتْكُمْ كُنْتُمْ قَوْمًا فَاسِقِينَ  
وَمَا مَنَعَهُمْ أَنْ تُقَبَلَ مِنْهُمْ نَفَقَتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ﴾ (or)

﴿لَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كَسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَرِهُونَ﴾

(سورة التوبة: ٥٣-٥٤)

- 9:53. Say: Whether you spend willingly or unwillingly, it will never be accepted from you, for you are indeed a rebellious and wicked people.
- 9:54. Nothing prevents their spending from being accepted from them but that they disbelieved in Allah and His Messenger, they only come to prayer half-heartedly and they only spend reluctantly.

Here Allah points out that the spending of the hypocrites is invalid, and He states the reason for that.

﴿Say﴾ to them

﴿Whether you spend willingly﴾ that is, by your choice

﴿or unwillingly﴾ this is, not by your choice

﴿it will never be accepted from you﴾ that is, none of your good deeds will be accepted from you

﴿for you are indeed a rebellious and wicked people﴾ who fail to obey Allah. Then Allah describes their wickedness and their deeds:

﴿Nothing prevents their spending from being accepted from them but that they disbelieved in Allah and His Messenger﴾. Faith is the condition of a deed being acceptable, so these people have no faith and no righteous deeds to their credit, not even prayer which is the best of physical actions, because they do it half-heartedly.

﴿they only come to prayer half-heartedly﴾ that is, reluctantly, and they almost fail to do it because they find it so burdensome.

﴿and they only spend reluctantly﴾ that is, unwillingly and hesitantly. This is the utmost criticism of anyone who acts like they did. It also indicates that one should only come to prayer with enthusiasm and energy, and one should only spend willingly and readily, hoping to store up its reward with Allah alone, so that one does not resemble the hypocrites.



﴿فَلَا تُعْجِبْكَ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا  
وَيَزَهِّقَ أَنْفُسَهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾ وَيَخْلِفُونَ بِاللَّهِ إِنْهُمْ لَيْسَ لَكُمْ وَمَا هُمْ  
بِنُكْرٍ وَلَكِنَّهُمْ قَوْمٌ يَفْرُقُونَ ﴿٥٦﴾ لَوْ يَجِدُونَ مَلْجَأًا أَوْ مَغْرَبًا أَوْ مَدْخَلًا  
لَوَلُّوا إِلَيْهِ وَهُمْ يَجْمَحُونَ ﴿٥٧﴾﴾ (سورة التوبة: ٥٥-٥٧)

- 9:55. So do not let their wealth and their children impress you; Allah intends only to punish them thereby in the life of this world, so that their souls will depart while they are still disbelievers.
- 9:56. They swear by Allah that they are indeed of you, but they are not of you; rather they are people who are afraid of you.
- 9:57. If they could find a refuge, or caves, or any place to hide, they would run there with great haste.

Here Allah says: do not be impressed by the wealth or children of these hypocrites, for there is no blessing in that. The first misfortune that befell them because of these things is that they gave precedence to them over seeking the pleasure of their Lord, and they disobeyed Allah for the sake of these things.

﴿Allah intends only to punish them thereby in the life of this world﴾. What is meant by punishment here is what they encounter of difficulty in obtaining these things, the great effort that they had to put into that, and the stress and physical exhaustion that that entailed. If you compare what they get of pleasure from it with the hardship they go through to obtain it, you will find that there is no comparison. When it distracted them from Allah and remembering Him, it became a disaster for them, even in this world. One of the serious evil consequences of it is that their hearts get attached to it and their aspirations do not go beyond it, thus it becomes their ultimate goal and there is no room left in their hearts for any thought of the

hereafter. This dictates that when they leave this world, «their souls will depart while they are still disbelievers».

What punishment could be greater than this, which leads to eternal misery and abiding remorse?

«They swear by Allah that they are indeed of you, but they are not of you; rather» what this oath of theirs means is that «they are people who are afraid of you» that is, they fear bad consequences, but they have no courage in their hearts that might enable them to state what they really have in mind. So they are afraid to show you their real nature, and they are afraid that you may disavow them, then their enemies would snatch them from all sides.

As for the one who is strong at heart and steadfast, that makes him show his real nature, good or bad. But the hypocrites are characterised by cowardice and the propensity to tell lies.

Then Allah describes the severity of their cowardice, as He says: «If they could find a refuge» to which they could go when hardship befell them

«or caves» in which they could stay

«or any place to hide» that is, any place in which they could fortify themselves,

«they would run there with great haste» that is, they would hasten and rush to it, for they have no power that would help them to be steadfast.



﴿وَمِنْهُمْ مَّنْ يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِذَا هُمْ يَسْتَخْطُونَ ﴿٥٨﴾ وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنَّا إِلَى اللَّهِ رَاغِبُونَ ﴿٥٩﴾﴾ (سورة التوبة: ٥٨ -



- 9:58. Among them are some who find fault with you [O Prophet] concerning the [distribution of] zakâh [alms]; if they are given a share of it, they are pleased, but if they are not given anything, they become resentful.
- 9:59. If only they had been content with what Allah and His Messenger gave them, and said: Allah is sufficient for us; Allah will give us of His bounty, and so will His Messenger; to Allah alone do we turn in hope!

That is, among these hypocrites are some who criticise you with regard to the distribution of zakâh, but their criticism is not for any good reason and it is not based on any sound opinion; rather their aim is to state that they should be given some of it.

﴿if they are given a share of it, they are pleased, but if they are not given anything, they become resentful﴾. It is not appropriate for a person to be pleased or resentful on the basis of his own whims and desires, or for the sake of worldly matters and corrupt aims; rather his inclinations should be in accordance with what pleases his Lord, as the Prophet (ﷺ) said:

«None of you truly believes until his inclinations are in accordance with what I have brought.» (Recorded by Ibn Rajab and Ibn Hajar; an-Nawawi graded it as authentic)

﴿If only they had been content with what Allah and His Messenger gave them﴾ that is, with what they were given, whether it was a small or great amount

﴿and said: Allah is sufficient for us﴾ that is, Allah will suffice us, so we are pleased with what He allocates to us. And let them hope for His generosity and kindness by saying: ﴿Allah will give us of His bounty, and so will His Messenger; to Allah alone do we turn in hope﴾ that is, we ask Him to bring that which will benefit us and ward off that which will harm us. Thus they will be safe from hypocrisy and will be guided to faith and sublime attitudes.

Then Allah (ﷻ) explains how the obligatory zakâh is to be divided:



﴿ إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَمِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَرَمِينَ وَفِي سَبِيلِ اللَّهِ وَأَبْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾ (سورة التوبة: ٦٠)

9:60. Zakâh [alms] is only for the poor and those in need; those who work to collect it; those whose hearts are to be won over; for the freeing of slaves; for debtors; for the cause of Allah; and for wayfarers. [Thus it is] ordained by Allah, and Allah is All-Knowing, Most Wise.

﴿Zakâh [alms]﴾ – This refers to obligatory charity, based on the fact that charity may be given to everyone, and is not to be given only to some in exclusion of others. What is meant here is that zakâh (obligatory charity) is only for the categories mentioned in this verse, and is not for others, because Allah has limited it to these categories, of which there are eight.

The first and second categories are the poor and those in need. In this context, these words refer to two different categories. Those who are «poor» are in greater need than those who are «in need», because Allah started with them, and He only starts with the most important, then the next most important. So the word translated here as «poor» refers to those who cannot find anything, or who can only find less than half of what they need. The word translated here as «those in need» refers to those who can find half or more of what they need, but they cannot find everything they need, because if they could do that, they would be independent of means. These people are to be given zakâh so that they will no longer be poor or in need.

The third category is «those who work to collect it». This refers to everyone who is involved in that, such as those who work it out, collect it from those who give it, take care of it, carry it, write it down and so on. They are to be given a share of it because of their work; this is a payment for the work they do with regard to it.

The fourth category is «those whose hearts are to be won over». The one whose heart is to be won over is a leader who is obeyed among his people, who it is hoped will become Muslim, or whose evil is feared, or it is hoped that by giving to him his faith will become stronger or others of similar standing will become Muslim. Such people may be given whatever will achieve the purpose of winning them over.

The fifth category is «the freeing of slaves». This refers to the *mukâtib*s, who are slaves who want to buy their freedom from their masters, so they are striving to acquire enough wealth to ransom themselves. They may be given zakâh for that purpose. This also includes ransoming Muslim slaves who are held captive by the disbelievers; in fact that is even more important. The freeing of slaves does not necessarily have to be done in this exact manner; it may be done in other ways too.

The sixth category is «debtors», who are of two types:

- 1- Those who go into debt as a result of their efforts to bring about reconciliation. This refers to situations where there is trouble between two groups of people, so a man intervenes to bring about reconciliation between them, by offering money to one of them or to all of them. He may be given a share of zakâh, by way of encouraging him and making him more steadfast. He may be given zakâh even if he is rich.
- 2- Those who go into debt then fall on hard times. Such a person may be given zakâh to pay off his debt.

The seventh category is those who fight for «the cause of Allah». This refers to voluntary fighters who are not listed in the official

army rolls. They may be given zakâh to help them prepare for their campaign, to purchase weapons and mounts, or to cover the maintenance of themselves and their families, so that they can focus on jihad and be reassured (of their families' welfare in their absence).

Many of the *fuqahâ*' said that if a person is able to earn a living but he devotes all his time to seeking knowledge, he may be given zakâh, because seeking knowledge comes under the heading of jihad in Allah's cause.

They also said that it is permissible to give zakâh to the poor so that they may perform the obligatory Hajj, but this is subject to further discussion.

The eighth category is «wayfarers». This refers to the stranger who is cut off in a foreign land. He may be given zakâh to enable him to reach his homeland.

These eight categories are the only ones to whom zakâh may be given.

«[Thus it is] ordained by Allah» that is, He has decreed it and imposed it on the basis of His knowledge and wisdom «and Allah is All-Knowing, Most Wise».

It should be noted that these eight categories may be reduced to two:

- 1- People who are given for their own needs and benefit, such as the poor, those in need, and so on.
- 2- People who are given because there is a need for them and Islam can benefit from them.

Allah has enjoined this share of the wealth of the rich, in order to meet individual and public needs of Islam and the Muslims. If the rich were to give the zakâh of their wealth in the prescribed manner, there would be no poor people left among the Muslims, and enough money would be collected to support those who guard the borders and strive in jihad against the disbelievers, and all religious interests would thus be met.



﴿وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ أَذْنٌ قُلْ أَدْنَىٰ خَيْرٌ لَّكُمْ يَوْمِنُ  
 بِاللَّهِ وَيُؤْمِنُ لِلْمُؤْمِنِينَ وَرَحْمَةٌ لِّلَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ يُؤْذُونَ رَسُولَ اللَّهِ  
 لَهُمْ عَذَابٌ أَلِيمٌ ﴿٦١﴾ يَخْلِفُونَ بِاللَّهِ لَكُمْ لِيَرْضَوْكُمْ وَاللَّهُ وَرَسُولُهُ أَحَقُّ أَنْ  
 يُرْضَوْهُ إِنْ كَانُوا مُؤْمِنِينَ ﴿٦٢﴾ أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ وَرَسُولَهُ  
 فَأَنَّ لَهُ نَارَ جَهَنَّمَ خَلِيدًا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ﴿٦٣﴾﴾ (سورة التوبة:

(٦٣-٦١)

- 9:61. Among them are some who offend the Prophet and say: He listens to everyone. Say: His listening to everyone is good for you; he believes in Allah, trusts the believers, and is a mercy to those among you who believe. But those who offend the Messenger of Allah will have a painful punishment.
- 9:62. They swear to you [O Muslims] by Allah in order to please you, but it is more fitting that they should please Allah and His Messenger, if they are [truly] believers.
- 9:63. Do they not know that for whoever opposes Allah and His Messenger there will be the fire of hell, in which he will abide forever? That is the ultimate disgrace.

That is, among these hypocrites ﴿are some who offend the Prophet﴾ with their bad words and criticism of him and his religion ﴿[they] say: He listens to everyone﴾ that is, they do not care what they say of offensive words to the Prophet (ﷺ), and they say: If any of that reaches him, we will come and apologise to him, and he will accept it from us because he listens to everyone; in other words, he accepts everything that is said to him and does not differentiate between those who speak the truth and those who tell lies. What they meant – may Allah curse them – is that among themselves they did

not care about that and were not worried about it, because if he did not hear about it, that is what they wanted, but if he did hear about it, all they had to do was offer an invalid excuse.

They misbehaved in many ways, the worst of which was offending their Prophet (ﷺ) who had come to guide them and bring them forth from misery and doom to guidance and happiness.

Another example of their misbehaviour was that they did not care about that, which made the offence even worse.

They also cast aspersions on the Prophet's reasoning, saying that he was not smart and could not differentiate between one who spoke the truth and one who told lies, at the time when he was the most perfect of creation in terms of reasoning and understanding, and he had the deepest insight and intuition.

Hence Allah (ﷻ) said: ﴿Say: His listening to everyone is good for you﴾ that is, he accepts whoever says something good and truthful to him. As for his turning away and not rebuking many of the hypocrites who offered false excuses, that was because of his patience and because he was not concerned about their affairs, and because he obeyed the command of Allah, Who said: ﴿They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone, for they are an abomination﴾ (9: 95).

As for what was really in his heart and mind, Allah said concerning him: ﴿he believes in Allah [and] trusts the believers﴾ namely those who are sincere and are believers, and he knows who is speaking the truth and who is telling lies, even though he often turns away from those who he knows are lying and are not speaking the truth. ﴿and is a mercy to those among you who believe﴾, so they are guided by him and they emulate him in his attitude and manners.

As for the non-believers, they do not accept this mercy; rather they rejected it and thus they lose out in this world and in the hereafter.

﴿But those who offend the Messenger of Allah﴾ in word or deed ﴿will have a painful punishment﴾ in this world and the hereafter. Part of that painful punishment is that it is a must to execute the one who says offensive things about him or impugns him.

﴿They swear to you [O Muslims] by Allah in order to please you﴾, thus seeking to absolve themselves of the offence that they have caused and other actions, but all they are trying to achieve is that you will be pleased with them.

﴿but it is more fitting that they should please Allah and His Messenger, if they are [truly] believers﴾ because the believer does not give precedence to anything over pleasing his Lord and pleasing His Messenger (ﷺ). This indicates that they are not believers when they give precedence to pleasing anyone other than Allah and His Messenger (ﷺ).

This is a kind of opposition to Allah, and Allah warns those who oppose Him: ﴿Do they not know that for whoever opposes Allah and His Messenger﴾ that is, those who are on the opposite side and further from Allah and His Messenger (ﷺ), because they take the commands of Allah lightly and transgress His sacred limits ﴿there will be the fire of hell, in which he will abide forever? That is the ultimate disgrace﴾ and there is no worse disgrace than that and none more terrifying, for they will have missed out on eternal bliss and will have incurred the punishment of hell – may Allah protect us from their fate.



يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَزِرُوا  
إِنَّ اللَّهَ يُخْرِجُ مَا تَحْذَرُونَ ﴿٦٦﴾ وَلَكِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا  
نَعُوْذُ وَنَلْعَبُ قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٧﴾ لَا تَعْزِدُوا

فَذَكِّرْتُمْ بَعْدَ إِيمَانِكُمْ إِنَّ نَعْفَ عَنْ طَائِفَةٍ مِنْكُمْ نُعَذِّبُ طَائِفَهُ بِأَنَّهُمْ كَانُوا  
مُجْرِمِينَ ﴿٦٦﴾ (سورة التوبة: ٦٤-٦٦)

- 9:64. The hypocrites are afraid lest a soorah be sent down concerning them, informing the [believers] of what is really in their hearts. Say: Carry on with your mockery! Verily Allah will bring forth that which you are afraid of.
- 9:65. If you question them, they will surely say: We were only indulging in idle talk and joking. Say: Was it Allah, His revelations and His Messenger that you were ridiculing?
- 9:66. Make no excuse; you have disbelieved after having believed. If We pardon some of you, We will punish others, because they are evildoers.

This soorah is sometimes called *al-fāḍihah* (the expositor), because it exposed the secrets of the hypocrites and brought them to light. Allah kept saying “among them... among them...” mentioning their characteristics and attributes, without naming specific individuals among them, for two reasons:

- 1- That Allah is the Concealer; He likes to conceal the sins of His slaves;
- 2- This criticism of those who have these hypocritical characteristics is addressed to them and to others until the Day of Resurrection. Therefore it was more appropriate to mention their characteristics in general terms, and that instilled greater fear in their hearts.

Allah (ﷻ) says elsewhere:

﴿If the hypocrites, those in whose hearts is a disease and the rumour-mongers in Madinah do not desist, We will surely instruct you to take action against them. Then they will not remain with you in the city for much longer. They are cursed; wherever they are found, they should be captured and killed outright.﴾ (al-Aḥzāb 33: 60-61)



Here Allah says: ﴿The hypocrites are afraid lest a soorah be sent down concerning them, informing the [believers] of what is really in their hearts﴾ that is, it will tell all about them and expose them, highlighting their secrets, so that they will become known to His slaves and they will become a lesson to those who pay heed.

﴿Say: Carry on with your mockery!﴾ That is, continue with what you are doing of mockery and ridicule

﴿Verily Allah will bring forth that which you are afraid of﴾. And Allah (ﷻ) did indeed fulfil His promise; He revealed this soorah which exposed them and highlighted their secrets.

﴿If you question them﴾ about what they said of slandering the Muslims and their religion. A group of them said during the campaign to Tabook: “We have not seen anything like these reciters of ours – referring to the Prophet (ﷺ) and his Companions – they love to eat, are the falsest in speech and the most cowardly when meeting the enemy” and so on.

When they heard that the Prophet (ﷺ) knew what they were saying, they came and apologised to him, and said ﴿We were only indulging in idle talk and joking﴾ that is, we were just saying words that do not mean anything; we did not intend any insult or criticism.

But Allah (ﷻ) said – explaining that this excuse was not acceptable and that they were lying: ﴿Say﴾ to them: ﴿Was it Allah, His revelations and His Messenger that you were ridiculing? Make no excuse; you have disbelieved after having believed﴾ for verily ridiculing Allah and His Messenger (ﷺ) constitutes disbelief that puts one beyond the pale of Islam, because the foundation of Islam is built on veneration of Allah and respect for His religion and His Messenger (ﷺ), and any mockery thereof is contrary to this principle and is in sharp contrast to it.

Hence, when they came to the Messenger (ﷺ), apologising for what they had said, the Messenger (ﷺ) did not say anything more

to them than: ﴿Was it Allah, His revelations and His Messenger that you were ridiculing? Make no excuse; you have disbelieved after having believed﴾.

﴿If We pardon some of you﴾ because they repent, seek forgiveness and express remorse,

﴿We will punish others﴾ among you

﴿because they are evildoers﴾ who persist in their evildoing and hypocrisy.

These verses indicate that whoever has something hidden in his heart, especially if what is hidden is plotting against and ridiculing His religion, His revelations and His Messenger (ﷺ), then Allah will expose it and make him known, and will punish him severely. The one who ridicules, mocks or undermines anything of the Book of Allah or the Sunnah of His Messenger (ﷺ) that is proven from him, or ridicules or undermines the Messenger (ﷺ), is a disbeliever in Allah the Almighty. These verses also indicate that repentance may be accepted from any sin, even if it is great.



﴿الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾ وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعْنَةُ اللَّهِ عَلَيْهِمْ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾﴾ (سورة التوبة:

(٦٨-٦٧)

- 9:67. The hypocrites, men and women, are all alike. They enjoin what is wrong and forbid what is right, and they are tight-fisted. They have forgotten Allah, so He has forgotten them. Verily the hypocrites are the wicked.

9:68. Allah has promised the hypocrites, men and women, and the disbelievers the fire of hell, to abide therein forever. It is sufficient for them; Allah has cursed them and theirs will be an everlasting punishment.

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«The hypocrites, men and women, are all alike» because they have something in common, namely hypocrisy; therefore they are allies of one another. This is a categorical statement that the believers cannot be their allies.

Then Allah gives a general description of the hypocrites, that is typical of them whether they are ordinary people or prominent figures: «They enjoin what is wrong» namely disbelief, evil-doing and sin «and forbid what is right» namely faith, good characteristics, righteous deeds and good manners «and they are tight-fisted» that is, they are reluctant to give charity and spend on good causes, so they are described as being miserly.

«They have forgotten Allah» and they do not remember Him but little

«so He has forgotten them» and excluded them from His mercy, so He does not enable them to do good and will not admit them to paradise; rather He will leave them in the lowest level of hell, to abide therein forever.

«Verily the hypocrites are the wicked» in this verse, wickedness is limited to them, because their wickedness is greater than that of others. The evidence for that is the fact that their punishment will be worse than that of others and that the believers are tested by means of them, because they live among them, so it is essential to take precautions against them.

«Allah has promised the hypocrites, men and women, and the disbelievers the fire of hell, to abide therein forever. It is sufficient for them; Allah has cursed them and theirs will be an everlasting punishment». The hypocrites and the disbelievers will share the fate

of hell and the divine curse, which they will endure for all eternity, because in this world they shared the attitudes of disbelief, opposition to Allah and His Messenger (ﷺ), and disbelief in His revelations.



﴿كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِكُمْ بِخَلْقِهِمْ وَخُضْتُمْ كَالَّذِي خَاضُوا أُولَئِكَ حِطَّتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَنَّهُمْ رُسِلُهم بِالْبَيِّنَاتِ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾﴾ (سورة التوبة: ٦٩-٧٠)

9:69. [O hypocrites, you are] like those who came before you, who were more powerful than you and more abundant in wealth and children. They enjoyed their share [of worldly pleasures], and you have been enjoying your share just as those who came before you enjoyed their share; and you have been indulging in idle talk just as they did. Such are the ones whose deeds will come to nothing in this world and in the hereafter; such are the ones who are the losers.

9:70. Have the stories not reached them of those who came before them – the people of Nooh, ‘Ād and Thamood; the people of Ibrāheem, and the people of Madyan and the cities overthrown? Their Messengers came to them with clear signs. It was not Allah Who wronged them, but it was they who wronged themselves.

Here Allah (ﷻ) warns the hypocrites lest there befall them that which befall the disbelieving nations who came before them: ﴿the

people of Nooh, 'Âd and Thamood; the people of Ibrâheem, and the people of Madyan and the cities overthrown» namely the cities of the people of Loot.

In the case of all these peoples: «Their Messengers came to them with clear signs» that is, with the clear truth that shows the reality of things, but they disbelieved in it, then there happened to them what Allah has told us of. Your deeds are like theirs, and you are enjoying your share (of worldly pleasures), using it to fulfil your desires and turning away from the purpose for which it was given; you are using it for sinful purposes and your aspirations do not go beyond what you were given of worldly pleasures, as was the case with those who came before you.

«and you have been indulging in idle talk just as they did» that is, you have been indulging in falsehood and arguing on the basis of falsehood so as to ward off the truth. This is what they did and it was all they knew, namely enjoying their share of worldly pleasures and indulging in falsehood. Thus they deserved punishment and doom, as did those who came before them, who did the same as they did.

As for the believers, even though they may enjoy their share (of worldly pleasures) and whatever they are granted in this world, they do so in a way that helps them to obey Allah.

With regard to the knowledge they have, it is knowledge that they learned from the Messengers; this is the type of knowledge that helps them to attain certain faith in all that they try to achieve, and it helps them to argue on the basis of truth in order to refute falsehood.

«It was not Allah Who wronged them» by sending what He sent of His punishment upon them

«but it was they who wronged themselves» when they dared to disobey Him and their Messengers, and they followed the commands of every stubborn tyrant.



﴿وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾ وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكَنٍ طَيِّبَةٍ فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٢﴾﴾ (سورة التوبة: ٧١-٧٢)

- 9:71. The believers, men and women, are allies of one another; they enjoin what is right and forbid what is wrong; they establish prayer, give zakāh and obey Allah and His Messenger. Such are the ones on whom Allah will have mercy, for Allah is Almighty, Most Wise.
- 9:72. Allah has promised the believers, men and women, gardens through which rivers flow, to abide therein forever, and fine dwellings in gardens of perpetual abode, and the good pleasure of Allah, which is the greatest of all; that is the supreme triumph.

Having stated that the hypocrites are allies of one another, Allah then tells us that the believers are allies of one another, and He describes them in terms opposite to those in which He described the hypocrites.

«The believers, men and women» that is, both male and female «are allies of one another» in terms of their mutual love, help, belonging and support

«they enjoin what is right» – this refers to everything that is known to be good, whether it is sound beliefs, righteous deeds or proper conduct; this is to be applied to themselves first of all.

«and forbid what is wrong» that is, everything that is contrary and opposed to what is right, whether it is false beliefs, evil deeds or immoral conduct.

﴿[they] obey Allah and His Messenger﴾ that is, they constantly obey Allah and His Messenger (ﷺ).

﴿Such are the ones on whom Allah will have mercy﴾ that is, He will include them in His mercy and encompass them with His grace.

﴿for Allah is Almighty, Most Wise﴾ that is, He is powerful and strong, but alongside His power and strength He is also Most Wise, and does things appropriately; He is to be praised for what He creates and commands.

Then Allah mentions what He has prepared for them of reward:

﴿Allah has promised the believers, men and women, gardens through which rivers flow﴾, that include all kinds of delights and joys, and are free of all kinds of annoyance and stress. There flow between its palaces, houses and trees abundant rivers that irrigate the beautiful gardens, in which there are good things and blessings such as no one knows except Allah (ﷻ).

﴿to abide therein forever﴾ – they will never want to leave ﴿and fine dwellings in gardens of perpetual abode﴾ that have been adorned, beautified and prepared for the pious slaves of Allah, a joy to behold and a delight to reside therein, in which there are lofty dwellings so beautiful that no one could wish for anything more; Allah has even prepared for them chambers that are so transparent and beautiful that the inside may be seen from the outside and vice versa.

These dwellings are so splendid that it is no wonder that souls incline towards them and hearts are attached to them and long for them, because they are located in gardens of perpetual abode, which they will never want to leave.

﴿and the good pleasure of Allah﴾ that He will bestow upon the people of paradise

﴿which is the greatest of all﴾, greater than all the delights that they are enjoying, for they cannot enjoy those delights except by seeing their Lord and by His being pleased with them, because this is the ultimate good that worshippers seek, and the end goal for which lovers strive.

Hence the good pleasure of the Lord of the earth and the heavens is greater than the delights of paradise.

«that is the supreme triumph» when they will attain all that they wanted and be protected from all that they feared, and all their circumstances will be good. We ask Allah to make us among them, by His grace.



﴿يَأْتِيهَا النَّارُ جَهْدًا ۖ يَكْفُرُ الْكَافِرُ وَالْمُنَافِقِينَ وَأَغْلَظَ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ ۚ وَيَنْسُ الْمَصِيرَ ﴿٧٣﴾ يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِسْلَامِهِمْ وَهُمْ لَا يُنَالُونَ ۚ وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ ۚ فَإِنْ يَتُوبُوا يَكُ خَيْرًا لَهُمْ ۚ وَإِنْ يَتَوَلَّوْا يُعَذِّبُهُمُ اللَّهُ عَذَابًا أَلِيمًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ فِي الْأَرْضِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٧٤﴾﴾ (سورة التوبة: ٧٣-٧٤)

9:73. O Prophet, strive and fight against the disbelievers and the hypocrites, and be harsh with them. Their abode will be hell, a hapless journey's end.

9:74. They swear by Allah that they said nothing [wrong], but they did indeed utter the word of disbelief, and thus disbelieved after having accepted Islam; and they planned something that they could not achieve. They had no grievance except that Allah and His Messenger had enriched them out of His bounty. If they repent, it will be better for them, but if they turn away, Allah will afflict them with a painful punishment in this world and in the hereafter, and they will have neither protector nor helper on earth.

Here Allah (ﷻ) says to His Prophet (ﷺ): «O Prophet, strive and fight against the disbelievers and the hypocrites» that is, go to extremes in striving against them and be harsh with them whenever necessary.



This jihad includes physical jihad, and verbal jihad, by debating, so that whoever among them decides to take the Muslims on may be fought physically and verbally, by the sword and by debate.

Whoever chooses to submit to Islam, such as living under Muslim rule or by means of a covenant, may be striven against by means of debate and proof, explaining to him the beauty of Islam and the evil of ascribing partners to Allah and of disbelief. This is how they are to be dealt with in this world.

And in the hereafter ﴿Their abode will be hell﴾ that is, this is where they will end up and will never come out of it.

﴿a hapless journey's end﴾

﴿They swear by Allah that they said nothing [wrong], but they did indeed utter the word of disbelief﴾ that is, when they said something similar to that which some of them said –

﴿...When we return to Madinah, the mightier will surely drive out therefrom the weaker...﴾ (al-Munâfiqoon 63: 8)

– and the words of mockery spoken by one after another of them, ridiculing the religion and the Messenger (ﷺ).

Whenever they realised that the Prophet (ﷺ) had heard about that, they would come to him, swearing by Allah that they had said nothing wrong. So Allah (ﷻ) said, showing them to be liars: ﴿but they did indeed utter the word of disbelief, and thus disbelieved after having accepted Islam﴾. Although their previous outward acceptance of Islam appeared to have brought them forth from disbelief, the words that they subsequently spoke nullified their Islam and brought them back to disbelief.

﴿and they planned something that they could not achieve﴾ – that was when they planned to kill the Messenger of Allah (ﷺ) during the campaign to Tabook. But Allah informed him of that, so he instructed some people to foil their plot.

«They had no grievance» that is, they had no reason to criticise the Messenger of Allah (ﷺ)

«except that Allah and His Messenger had enriched them out of His bounty», after they had been poor and needy. This was something very odd, that they would look down on the one who had been the means of their emerging from darkness to light, and of their being enriched after having been poor. Did he not deserve that they should respect him, believe in him and venerate him on the basis of both religious motives and human decency?

Then Allah suggests to them that they should repent: «If they repent, it will be better for them», because repentance is the foundation of happiness in this world and the hereafter.

«but if they turn away» from repentance  
«Allah will afflict them with a painful punishment in this world and in the hereafter» – in this world by means of what will befall them of worry, distress and grief because of Allah supporting His religion and granting victory to His Prophet (ﷺ), and their not attaining what they wanted, and in the hereafter because of the punishment of hell.

«and they will have neither protector» to take care of their affairs and help them achieve their goals

«nor helper» to ward off harm from them; if they are cut off from the support of Allah, they will suffer all kinds of loss, misery and deprivation

«on earth».



وَمِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِٓىۤ اٰتٰنَا مِنْ فَضْلِهٖۤ لَنَصَّدَّقَنَّ وَلَنَكُوْنَنَّ مِنَ  
الصّٰلِحِيْنَ ﴿٧٥﴾ فَلَمَّآ اٰتٰهُمْ مِنْ فَضْلِهٖۤ بَجَلُوْا بِهٖۤ وَتَوَلَّوْا وَهُمْ مُّعْرِضُوْنَ  
﴿٧٦﴾ فَاَعْقَبَهُمْ نِفَاقًا فِىۤ قُلُوْبِهِمْ اِلٰى يَوْمٍ يَلْقَوْنَهٗۤ بِمَا اٰخَفَوْا اللّٰهَ مَا وَعَدُوْهُ وَبِمَا

كَانُوا يَكْذِبُونَ ﴿٧٧﴾ أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ سِرَّهُمْ وَنَجْوَاهُمْ  
وَأَنَّ اللَّهَ عَلَّمُ الْغُيُوبِ ﴿٧٨﴾ (سورة التوبة: ٧٥-٧٨)

- 9:75. Among them are some who made a covenant with Allah: If He gives us of His bounty, we will surely give in charity and we will surely be among the righteous.
- 9:76. But when He did give them of His bounty, they became stingy with it, and turned away in aversion.
- 9:77. So as a consequence He planted hypocrisy in their hearts, to remain until the day when they will meet Him, because they broke their promise to Allah, and because of their persistent lying.
- 9:78. Do they not realise that Allah knows what they conceal and what they talk about in secret, and that Allah is Knower of the unseen?

That is, among these hypocrites are some who gave a promise and covenant to Allah:

«If He gives us of His bounty» in this world, and grants us a life of ease and plenty

«we will surely give in charity and we will surely be among the righteous», so we will uphold ties of kinship, honour guests, help those who are stricken by calamity and do good and righteous deeds.

«But when He did give them of His bounty», they did not keep their word; rather «they became stingy with it, and turned away» from obedience and submission

«in aversion» that is, not paying any attention to doing good.

As they did not fulfil the promise they had made to Allah, He punished them:

«So as a consequence He planted hypocrisy in their hearts» on a permanent basis

﴿to remain until the day when they will meet Him, because they broke their promise to Allah, and because of their persistent lying﴾.

So the believer should beware of this abhorrent attitude, whereby a person gives a promise to his Lord that if he gets some of what he wants, he will do such and such, but then he does not fulfil that, for perhaps Allah will punish him with hypocrisy as He punished these people.

The Prophet (ﷺ) said, in the hadith that is proven in *as-Saheehayn* (the two authentic Hadith collections of Imam Bukhari and Imam Muslim):

«The sign of the hypocrite is threefold, when he speaks he lies, when he makes a covenant he betrays it, and when he makes a promise he breaks it.» (Bukhari and Muslim)

This hypocrite, who made a promise and solemn pledge to Allah that if Allah gave him of His bounty, he would surely give in charity and he would surely be among the righteous, spoke then lied, made a covenant then betrayed it, and made a promise then broke it.

Hence Allah warns those who do such a thing: ﴿Do they not realise that Allah knows what they conceal and what they talk about in secret, and that Allah is Knower of the unseen?﴾ And He will requite them for what they do of deeds, which Allah (ﷻ) knows full well.

These verses were revealed concerning a man among the hypocrites who was called Tha'labah. He came to the Prophet (ﷺ) and asked him to pray to Allah for him, to give him from His bounty, and he said that if He gave him, he would surely give in charity, uphold ties of kinship and help people stricken by calamity. So the Prophet (ﷺ) prayed for him. He had sheep, and they kept increasing in number until he took them outside Madinah. After that, he only attended some of the five daily prayers. Then he moved further away, after which he only attended *Jumu'ah* prayer. Then his sheep increased even more in number, so he took them far away, and he no longer attended *Jumu'ah* or any prayer in congregation.

The Prophet (ﷺ) noticed his absence, and was told about his situation. He sent out people to collect zakâh from those from whom it was due, but when they came to Tha'labah he said: This is nothing but a jizyah; this is akin to jizyah. When he did not give it to them, they came and told the Prophet (ﷺ) about that, and he said: «Woe to Tha'labah, woe to Tha'labah» three times.

When this verse was revealed concerning him and others like him, some of his family went and told him about it, so he brought his zakâh, but the Prophet (ﷺ) did not accept it. Then he brought it to Abu Bakr after the death of the Prophet (ﷺ), but he did not accept it. Then after the death of Abu Bakr he brought it to 'Umar, but he did not accept it, and it was said that he died during the time of 'Uthmân.<sup>6</sup>



﴿الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ  
وَالَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ  
﴿٦﴾ اَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

<sup>6</sup> This story of Tha'labah was mentioned by many of the commentators, but it was classed as *da'eef* (weak) by the prominent scholars of Hadith such as Ibn Hazzam, al-Bayhaqi, al-Qurtubi, al-Haythami, al-'Irâqi, Ibn Hajar, as-Suyooti, al-Manâwi and others (may Allah have mercy on them). They explained that its *isnâd* includes 'Ali ibn Yazeed, who is *da'eef*. Other narrators of this report include Ma'ân ibn Rifâ'ah and al-Qâsim ibn 'Abdur-Rahmân, who are also *da'eef*. Moreover Ibn Hazzam said that the report was also *da'eef* in terms of its text (*matn*).

See: *al-Muhallâ*, 11:208; *al-Isâbah*, biography of Tha'labah; *Majma' az-Zawâ'id*, 7:32; *al-Jâmi' li Ahkâm al-Qur'ân*, 8:210; *Fayḍ al-Qadeer*, 4:257; *Fath al-Bâri*, 3:8; as-Suyooti, *Lubâb an-Nuqool*, 121; al-'Irâqi, *Takhreej al-Ihyâ'*, 3:338.

ذَٰلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾ (سورة

التوبة: ٧٩-٨٠)

- 9:79. It is those hypocrites who find fault with those believers who give freely in charity and with those who give according to their means, and they ridicule them. Allah will cause their ridicule to rebound on them and theirs will be a painful punishment.
- 9:80. Whether you [O Prophet] seek forgiveness for them, or do not seek forgiveness for them, even if you seek forgiveness for them seventy times, never will Allah forgive them, because they have disbelieved in Allah and His Messenger. Allah does not guide the wicked people.

This is another example of the disgraceful conduct of the hypocrites who – may Allah curse them – did not miss any opportunity to say something bad about Islam and the Muslims and criticise the faith, out of enmity and spite. When Allah and His Messenger (ﷺ) encouraged the giving of charity, the Muslims hastened to give, and they spent from their wealth, each according to his means; some gave a great deal and some gave a little. The hypocrites would find fault with the one who gave a great deal, saying that his aim was only to show off and enhance his reputation. And they would say to the poor man who gave little: Allah has no need of the charity of this one. So Allah (ﷻ) revealed the words:

﴿It is those hypocrites who find fault with﴾ that is, they criticise and impugn ﴿those believers who give freely in charity﴾, and they say: They are showing off; all they are seeking is status and pride. ﴿and﴾ they find fault with ﴿those who give according to their means﴾ and give what they can afford, and they (the hypocrites) say that Allah has no need of their charity ﴿and they ridicule them﴾.

But Allah requited them for their deeds, as He says: ﴿Allah will cause their ridicule to rebound on them and theirs will be a painful punishment﴾, for in these words of theirs they combine a number of prohibited actions:

- Seeking out news of the believers' situation in hopes of finding something bad to say about them, when Allah says:  
﴿Verily, those who like to see indecency spread among the believers will have a painful punishment...﴾ (an-Noor 24: 19)
- Impugning the believers because of their faith constitutes disbelief in Allah (كفر) and reflects hatred of the religion.
- Finding faults with others is prohibited; in fact if it has to do with worldly matters, it is one of the major sins; if it has to do with matters of worship, it is even worse.
- If a person obeys Allah and does voluntary good deeds, then what we should do is help him and support him in his action, but these people intended to discourage them by speaking negatively of them and criticising them.
- Their judgement of one who spent a lot of wealth as showing off was a serious mistake and a false judgement that was made on the basis of speculation, and what evil can be greater than that?
- Their comment regarding the one who gave little, saying that Allah had no need of his charity, was a comment that would lead to a wrong notion. For Allah has no need of the charity of anyone, whether the amount is small or great; indeed He has no need of the inhabitants of the heavens and the earth, but He has commanded His slaves to do that of which they themselves are in need. Even though Allah has no need of them, they need Him, and:  
﴿So whoever does an atom's weight of good will see it.﴾ (az-Zalzalah 99: 7)
- But these words of the hypocrites are clearly discouragement from doing good, hence their punishment was that Allah ridiculed them and theirs was a painful punishment.

«Whether you [O Prophet] seek forgiveness for them, or do not seek forgiveness for them, even if you seek forgiveness for them seventy times» – this number is mentioned by way of exaggeration and is not meant literally.

«never will Allah forgive them» as He says elsewhere:

«It is the same to them whether you pray for their forgiveness or do not pray for their forgiveness; Allah will never forgive them...»  
(*al-Munāfiqoon* 63: 6)

Then Allah mentions the reason why He will not forgive them: «because they have disbelieved in Allah and His Messenger». No prayer for forgiveness or good deeds will benefit the disbeliever so long as he remains a disbeliever.

«Allah does not guide the wicked people» that is, those for whom wickedness has become characteristic in the sense that they do not choose anything else over it and they do not wish for any alternative; the truth comes to them but they reject it, so Allah (ﷻ) will punish them by not guiding them to it after that.



﴿فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خَلْفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا لَوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾ فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾ فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَدْنُوكَ لِلْخُرُوجِ فَقُلْ لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ فَاقْعُدُوا مَعَ الْخَالِفِينَ ﴿٨٣﴾﴾ (سورة التوبة: ٨١-٨٣)

- 9:81. Those who were left behind [from the campaign to Tabook] rejoiced in their staying behind after the departure of the Messenger of Allah. They were unwilling to strive and fight in the cause of Allah, offering their wealth and their lives, and



they said: Do not go forth in the heat. Say: The fire of hell is far hotter. If only they could understand.

9:82. Let them laugh a little; they will weep much as a recompense for what they used to earn.

9:83. If Allah brings you back safely and some of them ask your permission to go forth with you, say: You will never go forth with me, and you will never fight an enemy with me. You were content to stay behind the first time, so now stay behind with those who lag behind.

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Here Allah (ﷻ) highlights the boasting of the hypocrites for having stayed behind, and the fact that they did not care about that, which is indicative of lack of faith and of choosing disbelief over faith:

﴿Those who were left behind [from the campaign to Tabook] rejoiced in their staying behind after the departure of the Messenger of Allah﴾. This is worse than merely staying behind, because staying behind was prohibited, but what made it worse was being pleased with having done an act of disobedience, and rejoicing in it.

﴿They were unwilling to strive and fight in the cause of Allah﴾. This is in contrast to the believers who, if they stayed behind – even if that was with a valid excuse – would feel sad and be filled with sorrow for staying behind, and they would love to strive, offering their wealth and their lives, in Allah's cause, because of the faith in their heart and because of what they hoped for of the bounty, kindness and blessing of Allah.

﴿and they﴾ namely the hypocrites ﴿said: Do not go forth in the heat﴾ that is, they said: It is too difficult for us to go forth in the heat. Thus they gave precedence to brief and temporary comfort over complete and eternal comfort.

They were afraid of the heat from which one may protect oneself by seeking shade, and which disappears in the early morning and late

afternoon, yet they did not fear the intense heat, the severity of which cannot be estimated, namely the fire of hell.

Hence Allah said: ﴿Say: The fire of hell is far hotter. If only they could understand﴾. (That will be their punishment) for having preferred that which is temporary to that which is eternal; they tried to flee from hardship that is light and temporary, but they will be faced with severe and eternal hardship.

﴿Let them laugh a little; they will weep much﴾ that is, let them enjoy this temporary realm, rejoice in its pleasures and amuse themselves with its fun; they will weep much when they are faced with a painful punishment  
 ﴿as a recompense for what they used to earn﴾ of disbelief and hypocrisy, and their failure to submit to the commands of their Lord.

﴿If Allah brings you back safely and some of them﴾ namely those who stayed behind with no excuse, and did not regret doing so,  
 ﴿ask your permission to go forth with you﴾ on another campaign, if they think it will be easy

﴿say﴾ to them, as a punishment:

﴿You will never go forth with me, and you will never fight an enemy with me﴾, for Allah will suffice me so that I will have no need of you.

﴿You were content to stay behind the first time, so now stay behind with those who lag behind﴾. This is like the verse in which Allah (ﷻ) says:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'ām 6: 110)

The one who is reluctant and stays behind from something that has been enjoined when the opportunity arises to do it will not be helped after that, and will be prevented from doing it on subsequent occasions.

This is also a rebuke to them, for once the Muslims realised that these people were among those who were prevented from going out

for jihad because of their sins, that would serve as a rebuke and source of disgrace for them, and as a deterrent against anyone else doing what they had done.



﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ  
وَمَاتُوا وَهُمْ فَاسِقُونَ﴾ (سورة التوبة: ٨٤)

- 9:84. Never [O Muhammad] offer the funeral prayer for any of them who dies, or stand by his grave, for they disbelieved in Allah and His Messenger, and they died as evildoers.

﴿Never [O Muhammad] offer the funeral prayer for any of them﴾ that is, the hypocrites

﴿who dies, or stand by his grave﴾ after he has been buried, to offer supplication for him. That is because the Prophet's offering the funeral prayer or standing by their graves was a kind of intercession for them, but intercession will not benefit them.

﴿for they disbelieved in Allah and His Messenger, and they died as evildoers﴾. Whoever is a disbeliever and dies in that state, no intercession will benefit him. In that there is a lesson for others and a rebuke for them. Similarly, for anyone who is known to be a disbeliever and hypocrite, no funeral prayer is to be offered for him.

This verse indicates that it is prescribed to offer the funeral prayer for the believers, and to stand by their graves to offer supplication for them, as the Prophet (ﷺ) used to do for the believers. The fact that this prohibition is limited to the hypocrites indicates that these acts are confirmed and valid in the case of believers.



﴿وَلَا تَعْجَبْكَ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ أَنْ يُعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ﴾ (سورة التوبة: ٨٥)

- 9:85. So do not let their wealth and their children impress you; Allah intends only to punish them thereby in this world, so that their souls will depart while they are still disbelievers.

That is, do not be deceived by what Allah has given them in this world of wealth and children, for that is not because they are dear to Him; rather it is by way of bringing them low.

«Allah intends only to punish them thereby in this world» so that they will strive hard to acquire those things, and they will worry lest they lose them. Thus they will not enjoy them; rather they will constantly suffer hardship and trouble in acquiring and keeping them, and that will distract them from Allah and the hereafter, until they depart this world and «their souls will depart while they are still disbelievers». Love of these things will take everything away from them and they will die when their hearts are still attached to these things, infatuated with them and in a state of distress because of them.



﴿وَإِذَا أُنزِلَتْ سُورَةٌ أَنْ ءَامِنُوا بِاللَّهِ وَجَاهِدُوا مَعَ رَسُولِهِ اسْتَأْذَنَكَ أَذِلَّةٌ أَلْطَوُلَ مِنْهُمْ وَقَالُوا ذَرْنَا نَكُنْ مَعَ الْقَاعِدِينَ﴾ (سورة التوبة: ٨٦-٨٧) ﴿رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ﴾ (سورة التوبة: ٨٧)

- 9:86. When a soorah is revealed, enjoining them to believe in Allah and to strive and fight along with His Messenger, the affluent among them ask you for leave to be excused, and say: Let us stay with those who stay behind.

9:87. They are content to be with those who stay behind; their hearts have been sealed up, so that they do not understand.

Here Allah explains how the hypocrites were persistently slow and reluctant to do acts of obedience, and the soorahs and verses of the Qur'an had no impact on them.

«When a soorah is revealed» in which they are enjoined to believe in Allah and strive in jihad in Allah's cause «the affluent among them ask you for leave to be excused» that is, the wealthy ones who have no excuse, for Allah has bestowed upon them wealth and sons. So why do they not give thanks to Allah and praise Him, and do what He has enjoined upon them and made it easy for them to do? But they insist on being lazy and seeking permission to stay behind.

«and say: Let us stay with those who stay behind».

«They are content to be with those who stay behind» that is, how can they be content to be with the women who stay behind from jihad? Is their action based on some interpretation or rational evidence, or has Allah placed a seal on their hearts so that they cannot recognise what is good and they have no willpower to do that which leads to good and success? For they do not understand what is in their best interests. If they truly understood that, they would not accept for themselves this state which causes them to be less than men.



لَنَكِينِ الرَّسُولِ وَالَّذِينَ ءَامَنُوا مَعَهُ جَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَأُولَئِكَ لَهُمُ الْخَيْرَاتُ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ اللَّهُ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿٨٩﴾ (سورة التوبة: ٨٨-٨٩)

- 9:88. But the Messenger and those who believe with him strive and fight, offering their wealth and their lives. It is they who will have all good things, and it is they who will prosper.
- 9:89. Allah has prepared for them gardens through which rivers flow, to abide therein forever; that is the supreme triumph.

Here Allah (ﷻ) says: As these hypocrites stayed behind from jihad, Allah has no need of them, for He has special slaves whom He has selected from among His creation for His bounty and who will carry out this task. They are ﴿the Messenger﴾ Muhammad (ﷺ) ﴿and those who believe with him strive and fight, offering their wealth and their lives﴾. They are not reluctant or lazy; rather they are joyful and cheerful.

﴿It is they who will have all good things﴾ that is, many good things in this world and the hereafter

﴿and it is they who will prosper﴾ and attain the highest goals and the most one could desire.

﴿Allah has prepared for them gardens through which rivers flow, to abide therein forever; that is the supreme triumph﴾. May he perish, the one who does not aspire to that to which they aspire, for he is a loser in terms of religion, this world and the hereafter. This is like the verses in which Allah (ﷻ) says:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,<sup>7</sup> when it is recited to them, fall down on their faces in prostration.﴾ (*al-Isrâ' 17: 107*)

– and:

﴿...If these people [the Makkans] disbelieve therein, then We have entrusted it to a people who do not disbelieve therein.﴾ (*al-An'âm 6: 89*)

<sup>7</sup> Namely the People of the Book (Jews and Christians).



﴿وَجَاءَ الْمُعَذِّرُونَ مِنَ الْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ﴾ (٩٠) لَيْسَ عَلَى الضَّعَفَاءِ وَلَا عَلَى الْمَرْضَى وَلَا عَلَى الَّذِينَ لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَحُوا لِلَّهِ وَرَسُولِهِ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ غَفُورٌ رَحِيمٌ﴾ (٩١) وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَا أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا مَا يُنْفِقُونَ﴾ (٩٢) ﴿إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَسْتَأْذِنُونَكَ وَهُمْ أَغْنِيَاءُ رَضُوا بِأَنْ يَكُونُوا مَعَ الْخَوَالِفِ وَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ﴾ (٩٣) (سورة التوبة: ٩٠-٩٣)

- 9:90. Some of the Bedouin who had excuses came and asked to be exempted, while those who lied to Allah and His Messenger [merely] stayed behind. Those among them who disbelieved will be afflicted by a painful punishment.
- 9:91. There is no blame on the weak, the sick, and those who have no means [of equipping themselves], so long as they are sincere to Allah and His Messenger. There is no reason to reproach those who do good; and Allah is Oft-Forgiving, Most Merciful.
- 9:92. Nor is there any blame on those who came to you to be provided with mounts, and to whom you said: I can find no mounts for you; they turned away with their eyes overflowing with tears of sorrow, because they could not find the means to contribute.
- 9:93. But there is reason to reproach those who ask you for leave to be excused even though they are rich. They are content to be with those who stay behind; Allah has sealed up their hearts, so that they do not know.

﴿Some of the Bedouin who had excuses came and asked to be exempted﴾ that is, those who were negligent and did not try hard to

go out came so that they might be given permission to refrain from participating in jihad, and they did not care about asking to be excused because of their rough nature and lack of shame, and because their faith was weak.

As for those who lied to Allah and His Messenger (ﷺ), and stayed behind without giving any excuses at all, it may be that what is meant by «[those] who had excuses» is those who had a genuine reason; they came to the Messenger (ﷺ) to be given leave to stay behind, because it was his habit to accept the excuses of anyone who had an excuse.

«while those who lied to Allah and His Messenger» in their claim to be believers, as faith would oblige them to go out, but they did not do what was expected of them, and they «[merely] stayed behind». Then Allah warned them by saying: «Those among them who disbelieved will be afflicted by a painful punishment» in this world and the hereafter.

Allah mentioned those who had excuses, who were of two types, those who had legitimate excuses and those who had no valid excuse. This is reflected in the words:

«There is no blame on the weak» that is, the physically weak and visually impaired who had no strength to go out and fight  
 «the sick» this includes all types of sickness that make a person unable to go out and engage in jihad, including lameness, blindness, fever, pleurisy, paralysis and so on  
 «and those who have no means [of equipping themselves]» that is, they were not able to find provisions or mounts that could help them to reach the destination. There is no blame on such people, so long as they are sincere towards Allah and His Messenger (ﷺ), in the sense that they are true in faith and that they have the sincere intention and resolve that if they were able to, they would have gone out for jihad, and that they do whatever they can to support and encourage jihad.  
 «There is no reason to reproach those who do good» and carry out their duties towards Allah and His slaves. There should be no blame



on them. If a person does what he is able to, then what he cannot do is waived for him.

This verse is quoted as evidence for the principle which says that the one who does good to another person (with good intentions) by taking care of him and his wealth, and the like, but his attempt to do good leads to some damage or loss, then he is not liable, because he sought to do good and there is no reason to reproach those who do good. This verse also indicates that the one who does not do good, or does not do things properly, such as one who is negligent, is liable.

﴿and Allah is Oft-Forgiving, Most Merciful﴾. By His forgiveness and mercy He pardons those who are not able and for their sincere and firm intentions He grants them the reward of those who are able and actually do it.

﴿Nor is there any blame on those who came to you to be provided with mounts﴾ but they did not find anything with you to help them to get mounts

﴿and to whom you said﴾, apologising, ﴿I can find no mounts for you; they turned away with their eyes overflowing with tears of sorrow, because they could not find the means to contribute﴾. For they were incapable, although they were willing to contribute, and expressed grief and distress, as Allah describes them.

There is no blame on these people, and as there is no blame on them, the matter reverts to the original principle, which is that whoever intends good, accompanied by firm resolve in the sense that he tries to do whatever he can, but is not able to achieve that, is regarded as being like the one who did it completely and achieved results.

﴿But there is reason to reproach﴾ that is, there is cause to blame those who asked permission to stay behind even though they were rich and able to go out, and they had no excuse. These people ﴿are content﴾ and accepted for themselves ﴿to be with those who stay behind﴾, such as the women, children and the like.

They were only content with that because Allah had sealed up their hearts so that no goodness could enter them and they could not see what was in their best interests in both religious and worldly terms ﴿so that they do not know﴾, as a punishment for what they did.



﴿يَعْتَذِرُونَ إِلَيْكُمْ إِذَا رَجَعْتُمْ إِلَيْهِمْ قُلْ لَا تَعْتَذِرُوا لَنْ تُؤْمِنَ لَكُمْ قَدْ  
 بَيَّنَّا اللَّهُ مِنْ أَخْبَارِكُمْ وَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ ثُمَّ تُرَدُّونَ إِلَىٰ عِلْمِ  
 الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾ سَيَخْلِفُونَ بِاللَّهِ لَكُمْ إِذَا  
 انْقَلَبْتُمْ إِلَيْهِمْ لَتُعَرِّضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رَجِسٌ وَمَآوَاهُمْ جَهَنَّمُ جَزَاءً  
 بِمَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾ يَخْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ  
 فَإِنَّ اللَّهَ لَا يَرْضَىٰ عَنِ الْقَوْمِ الْفَاسِقِينَ ﴿٩٦﴾﴾ (سورة التوبة: ٩٤-٩٦)

- 9:94. They will make their excuses to you when you return to them.  
 Say: Make no excuse; we will never believe you. Allah has already informed us about you. Allah will see how you act, and so will His Messenger, then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.
- 9:95. They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone, for they are an abomination. Their abode will be hell, as a recompense for what they used to earn.
- 9:96. They will swear to you so that you may be pleased with them. But even if you are pleased with them, Allah is not pleased with rebellious and wicked people.

After mentioning the rich hypocrites who stayed behind, and stating that they had no excuse, Allah then tells us that they ﴿will make their excuses to you when you return to them﴾ from your campaign.

﴿Say﴾ to them: ﴿Make no excuse; we will never believe you﴾ that is, we will never accept your false excuses.

﴿Allah has already informed us about you﴾ and He speaks the truth. Hence there was no longer any benefit in making excuses, because the excuses they gave were contrary to what Allah had told His Messenger (ﷺ) about them, and it was impossible that they could be telling the truth by saying something contrary to what Allah had said, for His word is the highest degree of truth.

﴿Allah will see how you act, and so will His Messenger﴾ in this world, for deeds are the criterion that distinguishes between sincerity and insincerity. As for mere words, they do not indicate anything.

﴿then in the end you will be brought back to the Knower of the unseen and the seen﴾ from Whom nothing is hidden  
﴿and He will inform you about what you used to do﴾ of good or evil, and He will requite you by His justice and grace, without wronging you in the slightest. It should be noted that the evildoer and sinner will have one of three outcomes: either his excuses will be fully accepted and he will be pardoned, so that he will become as if he never sinned; or the punishment will be carried out on him for his sin; or he will be ignored, and his action will not be punished.

The third option is what Allah enjoined in the case of the hypocrites. Hence He said: ﴿They will swear to you by Allah, when you return to them, so that you will leave them alone. So leave them alone﴾ that is, do not rebuke them or flog them or kill them.

﴿for they are an abomination﴾ that is, they are evil and too insignificant to care about, and rebuking or punishing them will not be of any benefit. The punishment of the hereafter will be sufficient for them, ﴿as a recompense for what they used to earn﴾.

﴿They will swear to you so that you may be pleased with them﴾ that is, another thing that they will try to achieve with you is that they will not just want you to leave them alone; rather they want you to be pleased with them, as if they did nothing wrong.

﴿But even if you are pleased with them, Allah is not pleased with rebellious and wicked people﴾ that is, you – O believers – should not be pleased with those with whom Allah is not pleased; rather you should go along with your Lord in whatever He is pleased with or angry with.

Reflect on how Allah says: ﴿Allah is not pleased with rebellious and wicked people﴾ and He did not say “Allah is not pleased with them”, in order to highlight the fact that the gate of repentance is still open, and once they or any other people repent, Allah will accept their repentance and be pleased with them.

But if they persist in rebelliousness and wickedness, then Allah will not be pleased with them because there is an impediment to His good pleasure, which is their rejection of what Allah wants for them of faith and obedience, in favour of that which angers Him of ascribing partners to Him, hypocrisy and sin.

To sum up, Allah tells us that when the hypocrites who had stayed behind from jihad with no excuse made their excuses to the believers, claiming to have legitimate reasons for staying behind, the aim behind that was that the believers should leave them alone, be pleased with them and accept their excuses.

As for accepting their excuses and being pleased with them, that should never happen. As for leaving them alone, the believers should leave them alone as they leave alone and turn away from any other bad thing or abomination.

These verses are an affirmation that Allah (ﷻ) speaks, as He said (in 9: 94): ﴿Allah has already informed us about you﴾ and an affirmation that Allah does whatever He wills and decrees. In these verses and in the words ﴿Allah will see how you act, and so will His Messenger﴾ (9: 94), Allah tells us that He will see it after it happens. These verses also confirm that Allah is pleased with those who do good and is angry with those who are rebellious and wicked.



﴿الْأَعْرَابُ أَشَدُّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَلَّا يَعْلَمُوا حُدُودَ مَا أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٩٧﴾ وَمِنَ الْأَعْرَابِ مَن يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَيَتَرَبَّصُّ بِكُمُ الدَّوَائِرَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٨﴾ وَمِنَ الْأَعْرَابِ مَن يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا عِنْدَ اللَّهِ وَصَلَوَاتِ الرَّسُولِ ۚ أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ سِيقَتْ لَهُمُ اللَّهُ فِي رَحْمَتِهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾﴾ (سورة التوبة: ٩٧-٩٩)

(٩٩)

- 9:97. The Bedouin are more stubborn in disbelief and hypocrisy, and are more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger. And Allah is All-Knowing, Most Wise.
- 9:98. Some of the Bedouin regard what they spend [in the cause of Allah] as a penalty, and they wait for some misfortune to befall you. May ill fortune befall them! And Allah is All-Hearing, All-Knowing.
- 9:99. But some of the Bedouin believe in Allah and the Last Day, and regard what they spend [in the cause of Allah] as a means of drawing closer to Him and of deserving the prayers of the Messenger. Indeed, it will be a means for them to draw closer to Him. Allah will admit them to His mercy, for verily Allah is Oft-Forgiving, Most Merciful.

﴿The Bedouin﴾ that is, those who dwell in the desert and the wilderness

﴿are more stubborn in disbelief and hypocrisy﴾ than the city-dwellers, among whom disbelief and hypocrisy also exist. That is for a number of reasons, including the following:

- Their lack of knowledge of religious teachings, righteous deeds and Islamic rulings. Hence they are more likely ﴿to

be unaware of the limits prescribed by Allah in what He has revealed to His Messengerﷺ, such as the fundamentals of faith and rulings on commands and prohibitions, in contrast to the city-dwellers, who are more likely to be aware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ). Thus the city-dwellers – because of this knowledge – will develop proper understanding and will be more motivated to do righteous deeds of which they are more aware. None of this is available in the desert. City-dwellers have a gentle nature and willingness to follow the one who calls to good that is not found among the desert-dwellers; they sit with people of faith and mix with them more than the desert-dwellers do. Therefore they are more likely to do good than the desert-dwellers. Even though there are disbelievers and hypocrites among both the desert-dwellers and the city-dwellers, there is more harshness and roughness among the desert-dwellers than among the city-dwellers.

- The Bedouin are more concerned about wealth and are stingier with it. Some of them regard what they spend of zakâh and giving in Allah's cause and the like as a penalty that is, they see it as a loss and detrimental to their interests. They do not seek reward thereby, or intend it for the sake of Allah, and they only give it with great reluctance.

﴿and they wait for some misfortune to befall you﴾ that is, because of their enmity and resentment towards the believers, they wish and hope for misfortune and the vicissitudes of time to befall them. But this will backfire on them; may ill fortune befall them!

As for the believers, they will have the good fortune of seeing their enemies defeated, and the good consequences will be in their favour. ﴿And Allah is All-Hearing, All-Knowing﴾ – He knows people's intentions and the deeds they do, whether they are sincere or otherwise.

Not all the Bedouin are blameworthy; rather among them are some who believe in Allah and the Last Day, thus they are free of disbelief and hypocrisy, and they act as faith requires.

and regard what they spend [in the cause of Allah] as a means of drawing closer to Him; they seek the reward for spending and intend it for the sake of Allah (ﷻ) and as a means of drawing closer to Him and of deserving the prayers of the Messenger, that is, his supplication and prayers for blessing for them. Allah says, explaining the benefit of the prayers of the Messenger (ﷺ): Indeed, it will be a means for them to draw closer to Him that will bring them nearer to Allah, and will cause their wealth to increase and bring blessing to it.

Allah will admit them to His mercy among His righteous slaves for verily Allah is Oft-Forgiving, Most Merciful; He will forgive the major sins of those who repent to Him. And He encompasses His slaves in His mercy, which encompasses all things, but He singles out His believing slaves for mercy that enables them to do good deeds and protects them from falling into sin, and by means of which He will grant them all kinds of reward in abundance.

This verse indicates that among the Bedouin, just as in the case of the city-dwellers, there are some who are praiseworthy and some who are blameworthy. Hence Allah does not criticise them just for being Bedouin; rather He criticises them for failing to obey the commands of Allah.

Other things we learn from this verse include the following:

- Disbelief and hypocrisy may increase and decrease, recede and grow, according to circumstances.
- The virtue of knowledge; the one who lacks knowledge is closer to evil than the one who has knowledge, because Allah criticised the Bedouin and stated that they are more stubborn in disbelief and hypocrisy, and He said that the reason for that is that they are more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ).

- That beneficial knowledge which is most useful is to know the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ), namely the fundamentals and minor issues of the religion, such as the definitions of faith, Islam, *ihsân*, piety, prosperity, obedience, righteousness, upholding ties of kinship, disbelief, hypocrisy, wickedness, disobedience, adultery, alcohol, usury, and so on. Knowing these things enables one to do them if they are enjoined or to refrain from them if they are prohibited.
- The believer should do the duties that are required of him willingly and with peace of mind, and he should regard that as an opportunity, not as a penalty.



﴿وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾ (سورة التوبة: ١٠٠)

9:100. As for the first and foremost to believe, the *Muhājīroon* and *Anṣār*,<sup>8</sup> and those who follow them in doing righteous deeds, Allah is pleased with them and they are pleased with Him. He has prepared for them gardens through which rivers flow, to abide therein forever. That is the supreme triumph.

The first and foremost to believe are the first generation of this Ummah, who hastened to believe, migrate, strive in jihad and establish the religion of Allah

<sup>8</sup> The *Muhājīroon* (Migrants) were the Muslims who migrated from Makkah to Madinah. The *Anṣār* (Helpers) were the Muslims of Madinah who helped the Prophet (ﷺ) and the *Muhājīroon* when they arrived in Madinah and supported the cause of Islam.



﴿the Muhājīroon﴾ who:

﴿...who have been driven from their homes and property, seeking grace from Allah and His good pleasure, and helping the cause of Allah and His Messenger. It is they whose faith is true.﴾ (al-Hashr 59: 8)

﴿and Anṣār﴾ who:

﴿...were already settled in the land [of Madinah] before them, and were sincere in faith, love the Muhājīroon who came to them, and find no covetous desire in their hearts for what they have been given. Rather they give them preference over themselves, even if they too are poor...﴾ (al-Hashr 59: 9)

﴿and those who follow them in doing righteous deeds﴾ that is, in terms of beliefs, words and actions. These are the ones who are free of blame and who deserved to attain the best praise and honour from Allah.

﴿Allah is pleased with them﴾ and His pleasure is greater than the delights of paradise

﴿and they are pleased with Him. He has prepared for them gardens through which rivers flow﴾ to irrigate the lush and beautiful gardens. ﴿to abide therein forever﴾ – they will never want to leave and they will never ask for any change, because whatever they wish for they will get and whatever they want they will find.

﴿That is the supreme triumph﴾ whereby they will attain everything they hope for and everything that will bring them delight and pleasure, and all harms will be warded off from them.



﴿وَمَنْ حَوْلَكُم مِّنَ الْأَعْرَابِ مُنْفِقُونَ وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُّوا عَلَىٰ أَلْفَاقٍ لَا يَعْلَمُونَ لَمَّا نَعْلَمُهُمْ سَنَعَدُهُمْ مَّرَّتَيْنِ ثُمَّ يُرَدُّونَ إِلَىٰ عَذَابٍ عَظِيمٍ﴾ (سورة

التوبة: (١٠١)

9:101. Some of the Bedouin around you are hypocrites, as are some of the people of Madinah; they have become adamant in their hypocrisy. You do not know them, but We know them. We will punish them twice, then they will be given over to a grievous punishment.

«Some of the Bedouin around you are hypocrites, as are some of the people of Madinah; they have become adamant in their hypocrisy» that is, they have persisted in it and thus increased in stubbornness and arrogance.

«You do not know them» by name, such that you could punish them or treat them as they deserve because of their hypocrisy, for reasons of great wisdom that Allah has decreed.

«but We know them. We will punish them twice». It may be that what is meant by twice is what it appears to mean, and that they will be punished once in this world and again in the hereafter.

In this world, that was what befell them of distress, grief and resentment when the believers achieved victory, and in the hereafter they will face the punishment of hell, what a wretched resting-place.

Or it may be that what is meant is that the punishment will be intensified in the sense that it will be doubled and repeated.



﴿وَأَخْرُونَ أَغْرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا وَآخَرَ سَيِّئًا عَسَىٰ اللَّهُ أَن يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٠٢﴾ خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ۚ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٣﴾﴾ (سورة التوبة: ١٠٢-١٠٣)

9:102. And there are others who have admitted their sins; they have mixed righteous deeds with others that were evil. Perhaps Allah will turn to them in mercy, for verily Allah is Oft-Forgiving, Most Merciful.

9:103. Take charity from their wealth so that you may cleanse and purify them thereby, and pray for them. Verily your prayers are a source of comfort for them. And Allah is All-Hearing, All-Knowing.

«And there are others» that is, other than those who are in and around Madinah; rather they are in other Muslim lands  
 «who have admitted their sins» that is, they have acknowledged them and they regret them and are striving to repent from them and purify themselves from their stain

«they have mixed righteous deeds with others that were evil». For a deed cannot be described as righteous, unless a person has a foundation of belief in Allah's oneness and faith that brings him out of disbelief and polytheism, for this is the condition for acceptance of any righteous deeds. Thus these people mixed righteous deeds with others that were evil, by transgressing the limits and committing some prohibited actions, or falling short in some obligatory duties, whilst admitting it and hoping that Allah would forgive them. In their case «Perhaps Allah will turn to them in mercy» for His turning in mercy to His slaves is of two types: the first is by enabling them to repent and the second is by accepting it after they do it.

«for verily Allah is Oft-Forgiving, Most Merciful» that is, He has the attributes of forgiveness and mercy from which no created being is excluded; rather the upper and lower realms could not continue to exist except by virtue of these two attributes. If Allah were to bring people to account for their wrongdoing, no creature would be left on the face of the earth.

«Verily, Allah sustains the heavens and the earth, lest they decline, and if they were to decline, there is no one who could sustain them other than Him. Verily, He is Forbearing, Oft-Forgiving.» (Fâṭir 35: 41)

By His forgiveness, those transgressors who wrong themselves and spend their lives in doing evil, if they turn to Him and repent, even

if that is just before their death by a few moments, He will forgive them and pardon their evil deeds. This verse indicates that the one who mixes his deeds but recognises that and is remorseful but does not repent sincerely is subject to both fear (of punishment) and hope (of protection therefrom), but he is closer to salvation.

As for the one who mixes his deeds but does not acknowledge it or feel any remorse for what he has done in the past, and he persists in sin, there is the great fear that punishment will reach him.

Allah (ﷻ) says to His Messenger (ﷺ) and to anyone who is in a position of leadership after he is gone, instructing him to do that which will purify the believers and complete their faith:

﴿Take charity﴾ that is, the obligatory alms (zakâh)

﴿so that you may cleanse﴾ that is, so you may cleanse them of sins and bad characteristics

﴿and purify them thereby﴾ that is, so that they may develop and increase in good characteristics and righteous deeds, and in reward both in this world and in the hereafter, and so that their wealth may grow

﴿and pray for them﴾ that is, offer supplication for them, meaning the believers in general, and especially when they give you the zakâh of their wealth.

﴿Verily your prayers are a source of comfort for them﴾ that is, reassurance to their hearts and glad tidings for them

﴿And Allah is All-Hearing﴾ and He hears your supplication, and responds to it

﴿All-Knowing﴾ that is, He knows the situations and intentions of His slaves, and He requites each person for his actions, in accordance with his intention.

The Prophet (ﷺ) obeyed the command of Allah and instructed them to give zakâh; he would send out his workers to collect it, and when anyone brought his zakâh to him, he would offer supplication for him and pray for blessing.

This verse indicates that zakâh is obligatory on all kinds of wealth. This applies if that wealth is clearly intended for trade, for that is wealth that usually grows and one gains more by means of it. Hence it is only just and fair that some of it should be given to help the poor, by giving that which Allah has enjoined from it of zakâh.

Other than trade goods, if wealth is of a type that grows, such as grains and crops, or livestock that one keeps so that it may grow and give more, and so that it may give milk and offspring, then it is obligatory to give zakâh on it. Otherwise, zakâh is not obligatory because if it is meant to be kept (without it growing or being for trade) then it is not like the kinds of wealth that people usually acquire so that it will grow and so that they can seek financial gain from it; rather it is no longer regarded as wealth if it is kept for personal use.

From this verse we also learn that a person cannot be purified and cleansed until he gives zakâh from his wealth, and that nothing can make up for it except giving it, because purification and cleansing depend on giving zakâh.

We also learn that it is encouraged for the ruler or his deputy to offer supplication for blessing for the one who gives his zakâh, and that it should be done out loud so that the giver can hear it, so that he may be quiet and listen.

From this we may understand that it is good to try to make the believer happy by saying gentle words, offering supplication for him, and other things that bring reassurance and comfort to his heart.

It is also good to encourage those who give of their wealth and do righteous deeds, by offering supplication for them, praising them and the like.



﴿الَّذِينَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَأْخُذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ

الرَّحِيمُ ﴿١٠٤﴾﴾ (سورة التوبة: ١٠٤)

9:104. Do they not know that Allah accepts repentance from His slaves and accepts their charity, and that verily Allah is the Acceptor of repentance, the Most Merciful?

That is, do they not realise the vastness of Allah's mercy, and the all-encompassing nature of His generosity? For He «accepts repentance from His slaves» who repent, no matter what their sin was. Indeed He rejoices greatly over the repentance of His slave when he repents.

«and accepts their charity» from them, and He takes it in His Right Hand and tends it for one of them as a man tends his colt, to such an extent that a single date given in charity becomes like a huge mountain; so how about charity that is greater than that?

«and that verily Allah is the Acceptor of repentance» that is, He accepts a great deal of repentance from those who repent. Whoever repents to Him, He accepts his repentance, even if he sins repeatedly (and repents each time). Allah never tires of accepting repentance from His slaves, until they themselves grow tired and turn away.

«the Most Merciful» Whose mercy encompasses all things, and He has decreed it for those who fear Him, give zakâh, believe in His revelations and follow His Messenger (ﷺ).



﴿وَقُلْ أَعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَىٰ عِلِّيِّ الْعَلِيِّ  
وَالشَّهَادَةِ فَيُنْشَرُ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ (سورة التوبة: ١٠٥)

9:105. And say: Do [as you will]; Allah will see what you do, and so will His Messenger and the believers, then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.

﴿And say﴾ to these hypocrites: ﴿Do [as you will]﴾ and carry on with your falsehood, and do not think that this will be hidden from Allah.

﴿Allah will see what you do, and so will His Messenger and the believers﴾ that is, your deeds will inevitably become clearly known ﴿then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do﴾, both good and bad. This is a warning and threat to those who persist in falsehood, transgression, misguidance and sin.

It may be that what is meant is: no matter what you do, good or bad, Allah is watching you and He will inform His Messenger (ﷺ) and His believing slaves of your deeds, even if they were hidden.



﴿وَأَخْرُوتَ مُرْجُونَ لَأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ﴾

(سورة التوبة: ١٠٦)

9:106. And there are yet others who must await Allah's decree; He will either punish them or turn to them in mercy. And Allah is All-Knowing, Most Wise.

﴿And there are yet others﴾ who will be decided about at a later time

﴿who must await Allah's decree; He will either punish them or turn to them in mercy﴾. This is intended to scare those who stayed behind (from the Tabook campaign) and to encourage them to repent and feel remorse.

﴿And Allah is All-Knowing﴾ of people's situations and intentions ﴿Most Wise﴾ and He does what is appropriate. If His wisdom dictates that He should forgive them and accept their repentance, then He will forgive them and accept their repentance, but if His wisdom dictates

that He should forsake them and not enable them to repent, then He will do that.



﴿وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَىٰ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٧﴾ لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِيهِ رِجَالٌ يُحِبُّونَ أَنْ يَتَطَهَّرُوا وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ ﴿١٠٨﴾ أَفَمَنْ أَتَّسَسَ بِئْسَ كُنْفَةً عَلَى تَقْوَىٰ مِنَ اللَّهِ وَرِضْوَانٍ خَيْرٌ أَمْ مَنْ أَتَّسَسَ بِئْسَ كُنْفَةً عَلَى شَفَا جُرْفٍ هَاكِ فَاتَّهَارَ بِهِ فِي نَارِ جَهَنَّمَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠٩﴾ لَا يَزَالُ بُنِيتُهُمُ الَّذِي بَنَوْا رِيبَةً فِي قُلُوبِهِمْ إِلَّا أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١١٠﴾﴾ (سورة التوبة: ١٠٧-١١٠)

- 9:107. Then there are those who built a mosque for the purpose of spreading mischief, promoting disbelief and creating division among the believers, and as an outpost for those who previously made war on Allah and His Messenger. They will surely swear that they intended nothing but good, but Allah bears witness that they are indeed liars.
- 9:108. Never stand [to pray] there. A mosque that was founded upon piety from the first day is more deserving of your standing therein [to pray]. In it are men who love to keep themselves pure and Allah loves those who purify themselves.
- 9:109. Who then is better – the one who lays his foundation on piety and fear of Allah, and [pursuit of] His good pleasure, or the one who lays his foundation on the brink of a crumbling precipice, which then collapses with him into the fire of hell? And Allah does not guide people who are wrongdoers.



9:110. The structure they have built will remain a cause of doubt in their hearts until their hearts are cut to pieces. And Allah is All-Knowing, Most Wise.

Some of the hypocrites among the people of Qubâ' built a mosque beside Masjid Qubâ', intending thereby to cause harm and create division among the believers. They prepared it for those who they hoped would fight Allah and His Messenger (ﷺ), so that it could be a fortress for them if the need arose. So Allah (ﷻ) exposed their disgraceful intention and made known their secret.

«Then there are those who built a mosque for the purpose of spreading mischief» that is, causing harm to the believers and their mosque, in which they gathered

«promoting disbelief» that is, their aim was to promote disbelief, whereas the aim of others was to promote faith.

«and creating division among the believers» that is, so that they would split and be divided, and would differ with one another

«and as an outpost for those who previously made war on Allah and His Messenger» that is, they prepared it to help those who already had a precedent of fighting Allah and His Messenger (ﷺ), and whose enmity had become very strong. This refers to people such as Abu 'Âmir ar-Râhib, who was one of the people of Madinah. When the Prophet (ﷺ) came and migrated to Madinah, Abu 'Âmir disbelieved in him; he had been a devoted worshipper during the jâhiliyah. He went to the polytheists, seeking their help to wage war against the Messenger of Allah (ﷺ). When he did not achieve what he wanted with them, he set out to go to Caesar, thinking that he would support him, but this accursed one died on the way. He had been in contact with the hypocrites, and had conspired with them, and they had prepared for him this mosque that was built for the purpose of spreading mischief. Revelation was sent down concerning that, so the Prophet (ﷺ) sent people to demolish it and burn it, which was done, and after that the site became a garbage dump.

After explaining their evil goals in building that mosque, Allah (ﷻ) says: ﴿They will surely swear that they intended nothing but good﴾ in building it, and that it was built to help the weak, incapacitated and blind.

﴿but Allah bears witness that they are indeed liars﴾ and Allah's testimony against them is more true than their oaths.

﴿Never stand [to pray] there﴾ that is, never pray in that mosque that was built for the purpose of spreading mischief, for Allah has sufficed you and you have no need of it.

﴿A mosque that was founded upon piety from the first day﴾ and in which Islam prevailed. This refers to the mosque of Qubâ', which was built on a foundation of sincere devotion to Allah, and for the purpose of establishing remembrance of Allah and the symbols of His religion, and it had a lengthy history of such. This good mosque ﴿is more deserving of your standing therein [to pray]﴾ and worship and remember Allah (ﷻ), for it is good and its people are good. Hence Allah praised them by saying: ﴿In it are men who love to keep themselves pure﴾ from sin, and they purify themselves from dirt and impurities.

It is well known that the one who loves a thing will inevitably strive for it, hence it is inevitable that they would be keen to keep themselves pure of sin, dirt and impurities. Hence they were among the people who came to Islam early on; they established prayer, constantly fought in jihad alongside the Messenger of Allah (ﷺ), established the teachings of Islam and were among those who took care not to go against the commands of Allah and His Messenger (ﷺ).

After this verse was revealed praising them for their purity, the Prophet (ﷺ) asked them about that, and they told him that after using stones to clean themselves (after relieving themselves), they would also use water, and he praised them for what they did.

﴿and Allah loves those who purify themselves﴾ this refers to metaphorical purity, such as rejecting all ascription of partners to Allah and bad characteristics, as well as physical purity such as removing dirt and impurities both minor and major.

Then Allah highlights the difference between these mosques, according to the aims of their people and whether those aims are in accordance with that which pleases Allah:

﴿Who then is better – the one who lays his foundation on piety and fear of Allah﴾ that is, good intentions and sincerity

﴿and [pursuit of] His good pleasure﴾, by doing that which is in accordance with His commands, thus combining sincerity with following the commands of Allah

﴿or the one who lays his foundation on the brink﴾ that is, the edge ﴿of a crumbling precipice﴾ that is about to fall

﴿which then collapses with him into the fire of hell? And Allah does not guide people who are wrongdoers﴾ to that which is in their best interests in both religious and worldly terms.

﴿The structure they have built will remain a cause of doubt in their hearts﴾ that is, doubts that will take root in their hearts

﴿until their hearts are cut to pieces﴾ with extreme regret, and they repent to their Lord and fear Him greatly, and thus Allah will forgive them. Otherwise, their structure will only increase them in doubt and hypocrisy.

﴿And Allah is All-Knowing﴾ and has knowledge of all things, apparent and hidden, secret and open, and all that people may conceal or disclose.

﴿Most Wise﴾ – so He does not do, create, enjoin or forbid anything but what His wisdom dictates. To Allah be all praise.

From these verses we learn a number of things, including the following:

- That building a mosque for the purpose of causing harm to a nearby mosque is prohibited, and the mosque that was built for

the purpose of mischief and harm must be demolished if the intentions of its builders become known.

- Even if a deed is good, it may be changed by the intention behind it and thus become something prohibited, as the intention of those who built that mosque for the purpose of mischief changed their deed, as you can see.
- Any action that leads to the creation of division among the believers comes under the heading of sins that must be refrained from and stopped.

By the same token, any action that leads to bringing the believers together and creating harmony among them must be followed, enjoined and encouraged, because Allah criticised them for building that mosque for the purpose of mischief, and because of that intention it became prohibited. This also implied that they were disbelievers who intended to wage war against Allah and His Messenger (ﷺ).

- It is prohibited to pray in places of sin, and we should keep away from them and not come near them.
- Sin has an impact on places, as the sin of the hypocrites had an impact on that mosque that was built for the purpose of mischief, and thus it was prohibited to pray therein. By the same token, obedience has an impact on places, as was the case with regard to the mosque of Qubâ', of which Allah said: ﴿A mosque that was founded upon piety from the first day is more deserving of your standing therein [to pray]﴾ (9: 108).

Hence Masjid Qubâ' enjoys special standing that is not shared with any other mosque, as the Prophet (ﷺ) used to visit Qubâ' every Saturday to pray there, and he encouraged the Muslims to pray there.

- From the reasons for prohibition mentioned in this verse, we learn an important principle, which is that every deed that is harmful to a Muslim or involves disobedience to Allah – for

sins are branches of disbelief – or it involves dividing the believers, or helping those who are hostile towards Allah and His Messenger (ﷺ), is prohibited and forbidden.

- Physical deeds that stem from disobedience to Allah will continue to push the doer away from Him, as is the case with persisting in sin, unless he gives it up and repents from it completely, in the sense that his heart is cut to pieces with regret and remorse.
- If the mosque of Qubâ' is described as being a mosque that was founded upon piety, this description is even more apt in the case of the Mosque of the Prophet (ﷺ) that he founded with his own blessed hands and took part in the construction thereof, and Allah chose it for him.
- A deed that is based on sincerity and following Allah's commands is a deed that is founded on piety and fear of Allah, that will help the doer to enter paradise.

But the deed that is based on bad intentions, innovation and misguidance is the deed that is founded on the brink of a crumbling precipice, which will then collapse with him into the fire of hell, and Allah does not guide people who are wrongdoers.



﴿إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعَدًا عَلَيْهِ حَقًّا فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُمْ بِهِ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (سورة التوبة: ١١١)

- 9:111. Allah has purchased from the believers their lives and their wealth, in return for which paradise will be theirs; they fight

in His cause, and they slay and are slain. It is a true promise, given by Him in the Torah, the Gospel and the Qur'an, and who is more faithful to His promise than Allah? Rejoice, then, in the bargain you have made; that is the supreme triumph.

Here Allah (ﷻ) tells us something true and makes a true promise of a great transaction, which is that He Himself ﴿has purchased from the believers their lives and their wealth﴾ and the item of which that price is announced is no less than paradise.

﴿in return for which paradise will be theirs﴾ in which there is all that hearts may long for and that may delight the eyes, of all kinds of pleasure, joy, happiness, beautiful spouses and splendid dwellings.

What this transaction involves is that they give their lives and their wealth to Allah, striving in jihad against His enemies and to make His word supreme and support His religion, so ﴿they fight in His cause, and they slay and are slain﴾. This transaction is offered by Allah with complete surety and all kinds of guarantees.

﴿It is a true promise, given by Him in the Torah, the Gospel and the Qur'an﴾ which are the noblest, most sublime and most perfect Books ever sent to the world, that were revealed to the noblest and greatest of the Messengers, the Messengers of strong will. All of them are agreed that this is a true promise.

﴿and who is more faithful to His promise than Allah? Rejoice, then﴾ O believers who have responded to the call and the promise of Allah ﴿in the bargain you have made﴾ that is, rejoice in that and give one another glad tidings, and encourage one another.

﴿that is the supreme triumph﴾ and there is no greater or better triumph, because it is a guarantee of eternal happiness, everlasting bliss, and the good pleasure of Allah which is greater than all the delights of paradise.

If you want to know how great this deal is, then look at who the purchaser is: it is Allah (ﷻ). Look at the price, for it is the greatest of prices, the gardens of eternal bliss. Look at what you pay for it, namely your lives and your wealth, which are the dearest of all things to man. Look at the one at whose hands this transaction was done, for he is the noblest of the Messengers (ﷺ). Look at the Books in which it was written down, for they are the great Books of Allah that were sent down to the best of creation.



﴿التَّائِبُونَ الْعَبِدُونَ الْحَامِدُونَ السَّائِحُونَ الرَّاكِعُونَ  
السَّاجِدُونَ الْأَمْرُونَ بِالْمَعْرُوفِ وَالنَّهْيِ وَالْمَصْرُوفُونَ  
لِحُدُودِ اللَّهِ وَبَشِّرِ الْمُؤْمِنِينَ﴾ (سورة التوبة: ١١٢)

9:112. [Those believers] are the ones who repent to Allah, worship Him, praise Him, fast, bow and prostrate, enjoin what is right and forbid what is wrong, and observe the limits set by Allah. So give glad tidings to the believers.

It is as if it was said: Who are the believers who have glad tidings from Allah of admission to paradise and attaining honour? So He said: They are ﴿the ones who repent to Allah﴾ constantly and at all times from all kinds of sin

﴿worship Him﴾ that is, their characteristic is servitude to Allah and constantly obeying Him by doing obligatory and recommended acts at all times; thus a person becomes one of those who worship Allah. ﴿praise Him﴾ at times of hardship and of ease, and they acknowledge the rights that Allah has over them because of the blessings He bestows, both apparent and hidden; they praise Allah by remembering His blessings and they remember Him during the night and during the day.

﴿fast﴾ – the word translated here as ‘fasting’ may also refer to travelling in pursuit of knowledge; thus it is understood as referring to the heart taking a spiritual journey to know Allah and love Him, turning constantly to Him. However the correct view is that what is meant is travelling for the purpose of doing good deeds, such as Hajj and ‘umrah, jihad, seeking knowledge, upholding ties of kinship, and the like.

﴿bow and prostrate﴾ that is, they pray a great deal, for the prayer includes bowing and prostrating

﴿enjoin what is right﴾ which includes all obligatory and recommended acts

﴿and forbid what is wrong﴾ which includes everything that Allah and His Messenger (ﷺ) have forbidden.

﴿and observe the limits set by Allah﴾ by learning the content of that which Allah has revealed to His Messenger (ﷺ) and what it includes of commands, prohibitions and rulings, and what it does not include, so that they adhere to it by doing what it enjoins and refraining from what it forbids.

﴿So give glad tidings to the believers﴾. No mention is made of what the glad tidings refer to, hence it includes everything that results from faith of reward in this world and the hereafter. Hence the glad tidings are applicable to every believer.

As for the amount and nature of that reward, that is according to each believer’s degree of faith, how strong or weak it is, and the extent to which he acts upon it.



﴿مَا كَانِ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ١١٣﴾ وَمَا كَانِ اسْتَغْفَارُ



إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ فَلَمَّا بَيَّنَّ لَهُ أَنَّهُ عَدُوٌّ لِلَّهِ تَبَرَّأَ مِنْهُ  
 إِنَّ إِبْرَاهِيمَ لَأَوَّاهٌ حَلِيمٌ ﴿١١٤﴾ (سورة التوبة: ١١٣-١١٤)

- 9:113. It is not fitting for the Prophet and those who believe to pray for forgiveness for the polytheists, even if they are near of kin, after it has become clear to them that they are inhabitants of the blazing fire.
- 9:114. Ibrâheem's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disavowed him. Verily Ibrâheem was humble in supplication, forbearing.

That is, it is not befitting or good for the Prophet (ﷺ) or those who believe in him «to pray for forgiveness for the polytheists» that is, for those who disbelieve in Allah and worship someone else besides Him «even if they are near of kin, after it has become clear to them that they are inhabitants of the blazing fire». Praying for forgiveness for them in this case is wrong and is of no benefit. Therefore it is not appropriate for the Prophet (ﷺ) and the believers to do that, because if they die ascribing partners to Allah, or it is known that they died with that belief, then they deserve the punishment and they are bound to remain in hell for eternity; the intercession of those who intercede and the prayers for forgiveness of those who pray for them will be of no benefit.

Moreover, the Prophet (ﷺ) and those who believed with him are required to go along with their Lord with regard to whatever He is pleased or angry with, and to take as allies those whom Allah takes as allies, and take as enemies those whom Allah takes as enemies. So their praying for forgiveness for one who is clearly doomed to hell is contrary to that. Even though the close friend of the Most Gracious, Ibrâheem (عليه السلام), did that, it was «only because of a promise he had made to him», as Allah tells us elsewhere that he said:

﴿...I will pray to my Lord to forgive you, for indeed He has always been very kind to me.﴾ (Maryam 19: 47)

That was before he knew his father's fate, but when it became clear to Ibrâheem that his father was an enemy of Allah who would die in a state of disbelief, and no exhortation not admonition would be of any avail, ﴿he disavowed him﴾ so as to be in harmony with his Lord's will and show respect to Him.

﴿Verily Ibrâheem was humble in supplication﴾ that is, he constantly turned to Allah in all his affairs, frequently remembering Him, calling upon Him, asking Him for forgiveness and turning to his Lord ﴿forbearing﴾ that is, he was compassionate towards people, forgiving towards those who made mistakes in their dealing with him, not provoked by the ignorance of the ignorant and he did not respond in kind to those who committed offences against him. His father said to him:

﴿...I will surely stone you...﴾ (Maryam 19: 46)

– but he said to him:

﴿...Peace be upon you. I will pray to my Lord to forgive you...﴾ (Maryam 19: 47)

So you should emulate him and follow the path of Ibrâheem in all things:

﴿... But [do not emulate]<sup>9</sup> the words of Ibrâheem to his father: I will surely pray for forgiveness for you...﴾ (al-Mumtahinah 60: 4)

– as Allah has pointed that and other things out to you. Hence He says:

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<sup>9</sup> It is not allowed for believers to pray for forgiveness for disbelievers. In Ibrâheem's case, he did that because of a promise he had made to his father, until it became clear that his father was an enemy of Allah. Therefore with regard to this particular issue, his example is not to be followed.



﴿وَمَا كَانَتْ أَلَلَهُ لِيُضِلَّ قَوْمًا بَعْدَ إِذْ هَدَيْتَهُمْ حَتَّىٰ يَبَيِّنَ لَهُم مَّا يَتَّقُونَ إِنَّا اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١٥﴾﴾ إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١١٦﴾﴾ (سورة التوبة: ١١٥-١١٦)

- 9:115. Allah will never let people go astray after having guided them, until He has made clear to them what they should guard against. And Allah has knowledge of all things.
- 9:116. Verily to Allah belongs the dominion of the heavens and the earth. He gives life and causes death, and besides Him you have neither protector nor helper.

What is meant is that if Allah (ﷻ) blesses people with guidance and commands them to follow the straight path, He will complete His favour to them and explain to them all that they need to know; He will not leave them astray, ignorant about matters of their religion. This is indicative of the perfect nature of His mercy, and that the teachings of His religion are comprehensive and include all that people need to know of fundamental and minor issues.

It may be that what is meant by these words – ﴿Allah will never let people go astray after having guided them, until He has made clear to them what they should guard against﴾ – is that once that which they should guard against has become clear to them, if they do not follow that guidance, He will punish them by letting them go astray, as recompense to them for their rejection of the clear truth. But the first interpretation is more likely to be correct.

﴿And Allah has knowledge of all things﴾. Because His knowledge is perfect and all encompassing, He has taught you that which you did not know and He has explained to you that which will benefit you.

﴿Verily to Allah belongs the dominion of the heavens and the earth. He gives life and causes death﴾ that is, He is the Sovereign of all that, and He controls His slaves in terms of giving life, causing death and other matters of divine control. As He is perfect in the way He controls the universe, how could he fall short with regard to religious matters that have to do with His divinity, and leave His slaves to their own devices, neglected, or leave them to go astray in their ignorance, when He cares so much for His slaves?

Hence He says: ﴿and besides Him you have neither protector﴾ to ward off harm from you  
 ﴿nor helper﴾ to take care of you by bringing that which will benefit you.



﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَءُوفٌ رَحِيمٌ ١١٧﴾ وَعَلَى الثَّلَاثَةِ الَّذِينَ خَلَفُوا حَتَّىٰ إِذَا ضَاقَتْ عَلَيْهِمُ الْأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَن لَّا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ١١٨﴾ (سورة التوبة: ١١٧-١١٨)

9:117. Indeed Allah has turned in mercy to the Prophet, the Muhājireen and the Anṣār who followed him in the hour of hardship, after some of them were on the brink of losing heart. Then He turned to them in mercy, for He is to them Most Compassionate, Most Merciful.

9:118. [And He also turned in mercy to] the three who were left behind, until the land, despite its vastness, seemed to close in on them and their very souls closed in on them, and they realised that there is no refuge from Allah except in Him. Then He turned to them in mercy, so that they might repent, for Allah is the Acceptor of repentance, the Most Merciful.

Here Allah (ﷻ) tells us that by His kindness, ﴿Indeed Allah has turned in mercy to the Prophet﴾, Muhammad (ﷺ), ﴿the Muhājireen and the Anṣār﴾, and He forgave them for their mistakes and saved their good deeds for them (so that they were not in vain), and He raised them to the highest ranks. That was because of their undertaking difficult deeds, hence He says: ﴿who followed him in the hour of hardship﴾ that is, they went out with him to fight the enemy on the campaign to Tabook, which occurred at a time when it was very hot, provisions and mounts were scarce, and the enemy was great in number, which prompted some people to stay behind.

So they sought the help of Allah (ﷻ) and they did that ﴿after some of them were on the brink of losing heart﴾ that is, their hearts were inclined to cling to comfort and a life of ease, but Allah made them steadfast, supported them and gave them strength. Losing heart means drifting away from the straight path, and if the drifting away is from the fundamentals of the faith, that constitutes disbelief; if it is drifting away from minor issues or some teachings, then the matter has to do with what those teachings are and the manner in which the person drifted – either he fell short and did not do something, or he did it in a manner other than that which was prescribed.

﴿Then He turned to them in mercy﴾ that is, before they repented ﴿for He is to them Most Compassionate, Most Merciful﴾ and by His kindness and mercy He blessed them by enabling them to repent, accepting it from them and making them steadfast in adhering to it.

﴿[And He also turned in mercy to] the three who were left behind﴾ and did not go out with the Muslims on that campaign. They were Ka'b ibn Mālīk and his two companions, and their story is well known in *Ṣaḥeeḥs* and *Sunans*.

﴿until﴾ they felt great sorrow and ﴿the land, despite its vastness, seemed to close in on them and their very souls﴾ which were dearer to them than all other things ﴿closed in on them﴾. So wide-open spaces and their own beloved souls, which do not usually close in on people,

closed in on them, and that could only result from some disturbing matter that reached an inexpressible level. That was a sign of their regret for what they had done.

﴿and they realised that there is no refuge from Allah except in Him﴾ that is, they came to know with certainty the situation they were in, that no one could save them from hardship, and they had no one to turn to, except Allah alone, with no partner or associate. Thus they severed all their attachment to people and placed all their hopes in Allah, their Lord, and they fled from Him to Him, and they remained in that distressing situation for fifty days.

﴿Then He turned to them in mercy﴾ that is, He gave permission for them to repent and enabled them to do that

﴿so that they might repent﴾, and Allah accepted their repentance.

﴿for Allah is the Acceptor of repentance﴾ that is, He is very merciful and forgiving, and He forgives mistakes and sins.

﴿Most Merciful﴾; He is characterised by great mercy that He constantly sends down upon His slaves at all times, so that their religious and worldly affairs may be in good order.

These verses indicate that Allah's forgiveness is one of the most important aims to which one may aspire, for Allah has made it the ultimate goal to which the elite among His slaves may aspire, and He blessed them with it, when they do the deeds that He loves and is pleased with.

Other things that we learn from these verses include the following:

- Allah is kind towards them, as He makes them steadfast in their faith at times of distress and calamity.
- Worship that is hard to do has a virtue like no other; the greater the hardship, the greater the reward.
- Allah's turning in mercy towards His slave is commensurate with his remorse and great regret. If a person does not care about sin and does not feel any shame if he does it, then there is doubt as to whether his repentance is accepted, even if he claims that it is acceptable.

- The sign of relief and the end of hardship is when a person puts his hope completely in Allah and he loses hope in all created beings.
- By His kindness towards the three, Allah referred to them in terms that did not shame them, as He said: ﴿who were left behind﴾. This suggests that the believers left them behind, or that they were left behind in the sense that they were delayed with regard to acceptance or rejection of their excuse, and that the fact that they were left behind was not because they had no desire to do good. Hence Allah did not say that they 'stayed behind'.
- Allah (ﷻ) blessed them when they spoke the truth, hence He enjoined following their example, as He said:



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾ (سورة التوبة: ١١٩)

(١١٩)

9:119. O you who believe, fear Allah and be with the truthful.

That is, ﴿O you who believe﴾ in Allah, and in what Allah enjoins you to believe in, do what faith requires, which is to fear Allah (ﷻ), and avoid and keep away from that which Allah forbids.

﴿and be with the truthful﴾ that is, those who are true in word, deed and conduct, those whose words are true and whose deeds and conduct cannot be but based on truth, devoid of laziness and apathy, free of bad intentions, and based on sincerity and good intentions. For truthfulness leads to righteousness, and righteousness leads to paradise.

Allah (ﷻ) says elsewhere:

﴿Allah will say: This is the day when the truthful will benefit from their truthfulness...﴾ (al-Mā'idah 5: 119)



﴿ مَا كَانَ لِأَهْلِ الْمَدِينَةِ وَمَنْ حَوْلَهُمْ مِنَ الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ وَلَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِهِ ۚ ذَٰلِكُمْ بِأَنَّهُمْ لَا يُصِيبُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْمَصَةٌ فِي سَبِيلِ اللَّهِ وَلَا يَطْئُونَ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوٍّ نِيْلًا إِلَّا كُتِبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ ۚ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١٢٠﴾ وَلَا يُنْفِقُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً وَلَا يَقْطَعُونَ وَادِيًا إِلَّا كُتِبَ لَهُمْ لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا كَانُوا يَعْمَلُونَ ﴿١٢١﴾ ﴾ (سورة التوبة: ١٢٠-١٢١)

9:120. It was not fitting for the people of Madinah and the Bedouin around them to stay behind [after the departure of] the Messenger of Allah, or to prefer their own comfort and well-being to his. That is because whenever they suffer any thirst, weariness or hunger in Allah's cause, or they take any step that angers the disbelievers, or inflict any loss on an enemy, a righteous deed is recorded to their credit thereby. For Allah will not cause the reward of those who do good to be lost.

9:121. Nor do they spend anything [for Allah's cause], small or great, or cross any valley, but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds.

Here Allah (ﷻ) says – encouraging the people of Madinah al-Munawwarah, the Muhājireen and Anṣār, and those who lived in its vicinity, the Bedouin who had entered Islam and become good Muslims: ﴿It was not fitting for the people of Madinah and the Bedouin around them to stay behind [after the departure of] the Messenger of Allah﴾ that is, they should not have done that and it was not appropriate in the circumstances.



﴿or to prefer their own comfort and well-being to his﴾ by staying home in ease and comfort. Rather the Prophet (ﷺ) is dearer to the believers than their own selves, and every Muslim should be ready to sacrifice himself for the Prophet (ﷺ) and give him precedence over himself. The sign of veneration and love for the Messenger (ﷺ), and complete belief in him, is that one should not stay behind after his departure.

Then Allah mentions the reward that should motivate them to go out: ﴿That is because whenever they﴾ that is, the *mujāhideen* who are striving in Allah's cause

﴿suffer any thirst, weariness﴾ that is, exhaustion and hardship

﴿or hunger in Allah's cause, or they take any step that angers the disbelievers﴾ by stepping in their territory or capturing their land

﴿or inflict any loss on an enemy﴾ such as defeating an army or detachment, or capturing any of their wealth as booty

﴿a righteous deed is recorded to their credit thereby﴾ because this is the outcome of their deeds.

﴿For Allah will not cause the reward of those who do good to be lost﴾ – this refers to those who do good by hastening to obey the command of Allah and do what is required of them of duties to Him and to other people.

﴿Nor do they spend anything [for Allah's cause], small or great, or cross any valley﴾ on their way to confront their enemy

﴿but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds﴾ – that includes these deeds, if they are sincere towards Allah in their intention.

These verses offer the strongest encouragement and inspiration to go out in jihad in Allah's cause and to seek reward with Him for whatever befalls them of hardship, for that is a means of attaining higher rank, and the outcome of the person's deeds will bring him great reward.



﴿وَمَا كَانُوا الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ﴾ (سورة التوبة: ١٢٢)

9:122. It is not right for all the believers to go out together; from every community, a group should go out to acquire deeper knowledge of the faith, in order to admonish their people when they return to them, so that they may be cautious.

Here Allah (ﷻ) points out to His believing slaves what they should do: ﴿It is not right for all the believers to go out together﴾ that is, for all of them to go out to fight their enemy, because that may cause them hardship and may be detrimental to many other interests.

﴿from every community﴾ that is, from every city, tribe and clan ﴿a group should go out﴾ who could achieve the purpose, and that would be preferable.

Then Allah points out that if some stay behind and do not go out, that will serve interests that would be missed if they did go out, as He says that those who stay behind should ﴿acquire deeper knowledge of the faith, in order to admonish their people when they return to them﴾ that is, let them acquire Islamic knowledge, understand its meanings and study it in depth, so that they can teach others and admonish their people when they return to them.

This highlights the virtue of knowledge, especially understanding of religion, and shows us that it is the most important matter. Whoever acquires knowledge should share it and spread it among people, and he should be sincere towards them in doing so, for the spread of knowledge by the knowledgeable person will bring him blessing and reward that will grow for him.

But if he keeps that knowledge to himself, and does not call people to the path of Allah with wisdom and beautiful exhortation, and he fails to teach the ignorant that which they do not know, what benefit will that bring to the Muslims? What result will come from his knowledge? Ultimately he will die, and his knowledge and the benefits thereof will die with him, and this is the utmost deprivation for one to whom Allah has granted the blessing of knowledge and understanding.

This verse also offers proof, advice and a subtle recommendation that may serve a great interest, which is that the Muslims should appoint, for each of their public interests, someone who will take care of it, devote his time to it and work hard at it, and will not be distracted by other activities, so that all public interests will be taken care of and their benefits will be harnessed, so that they will all be striving together to achieve one purpose, which is taking care of that which will fulfil their religious and worldly interests, even if everyone has a different role and a different approach. The actions may be different but the aim is one. This is a smart approach that helps to achieve all aims.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قَاتِلُوا الَّذِينَ يَلُونَكُمْ مِنَ الْكُفَّارِ وَلِيَجِدُوا فِيكُمْ غِلْظَةً  
وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ﴾ (سورة التوبة: ١٢٣)

9:123. O you who believe, fight those disbelievers who are nearest to you, and let them find toughness in you; and know that Allah is with those who fear Him.

This verse offers further advice: after instructing them as to who should be engaged in fighting, Allah now advises them that they should start with those disbelievers who are closest, then the next

closest, and they should be tough and harsh in fighting, and should be courageous and steadfast.

﴿and know that Allah is with those who fear Him﴾ that is, you should know that help from Allah is commensurate with your level of piety and the extent to which you fear Him, so you should adhere to fear of Allah, and He will help you and support you against your enemies.

The general instruction given in this verse – ﴿fight those disbelievers who are nearest to you﴾ – may be restricted if there is a greater interest to be served by fighting those who are not close, and the kinds of interest that may be served by that are many.



﴿وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ أَيُّكُمْ زَادَتْهُ هَذِهِ إِيمَانًا فَأَمَّا الَّذِينَ ءَامَنُوا فَزَادَتْهُمْ إِيمَانًا وَهُمْ يَسْتَبْشِرُونَ ﴿١٢٤﴾ وَأَمَّا الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾ أَوَلَا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ يَذْكُرُونَ ﴿١٢٦﴾﴾ (سورة التوبة: ١٢٤-١٢٦)

- 9:124. Whenever a soorah is revealed, some of them say: Which of you has this increased in faith? As for those who believe, it does indeed increase their faith and they rejoice.
- 9:125. As for those in whose hearts is a disease, it will add doubt to their doubt, and they will die while they are still disbelievers.
- 9:126. Do they not see that they are being tested once or twice every year? Yet they do not repent and they do not pay heed.

Here Allah (ﷻ) describes the attitudes of the hypocrites and of the believers when Qur'an is revealed, and the difference in the reactions of each group.

«Whenever a soorah is revealed» in which there are commands and prohibitions, or Allah speaks of Himself or of matters of the unseen, or urges the Muslims to engage in jihad, «some of them say: Which of you has this increased in faith?» That is, this question enquires as to whose faith has been bolstered by it and which of the two groups has benefited.

Then Allah describes what really happens:

«As for those who believe, it does indeed increase their faith» by coming to know of this, understanding it, believing in it and acting upon it, seeking to do good and refraining from doing evil.

«and they rejoice» that is, they share the glad tidings with one another of what Allah has blessed them with of His revelations, and His enabling them to understand them and act upon them. This indicates that their hearts are open to the revelations of Allah, and they are reassured and hasten to comply with what the verses urge them to do.

«As for those in whose hearts is a disease» namely doubt and hypocrisy

«it will add doubt to their doubt» that is, sickness to their sickness, doubt to their doubt, in the sense that they disbelieve in it, stubbornly oppose it and turn away from it. Hence the sickness in their hearts is increased and it leads to that doom.

«and» Allah places a seal on their hearts until «they will die while they are still disbelievers».

This is a punishment for them, because they disbelieve in the verses of Allah and they disobey His Messenger (ﷺ), hence He punishes them by planting hypocrisy in their hearts, to remain until the day when they will meet Him (cf. 9: 77).

So Allah says, rebuking them for persisting in their disbelief and hypocrisy:

«Do they not see that they are being tested once or twice every year?» By means of the calamities and physical sickness that befall them, and they may be tested with divine commands that are meant to try them.

«Yet they do not repent» from their evil ways  
 «and they do not pay heed» to that which would benefit them, so that they do it, or to that which would harm them, so they refrain from it.

Allah (ﷻ) tests them – as is His way with all nations – with ease and hardship, commands and prohibitions, so that they will come back to Him, yet they do not repent and they do not pay heed.

This verse indicates that faith may increase and decrease, and that the believer should check the level of his faith and pay attention to it, so that he may renew it and make it grow, and seek to ensure that it will always be on the increase.



﴿وَإِذَا مَا أَنْزَلَتْ سُورَةٌ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرِيكُمْ مِنْ أَحَدٍ ثُمَّ أَنْصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ﴾ (سورة التوبة: ١٢٧)

9:127. Whenever a soorah is revealed, they look at one another [as if to say]: Is anyone watching? Then they turn away. Allah has turned their hearts away, for they are a people who do not understand.

The hypocrites are afraid that a soorah may be revealed pointing out what is in their hearts. So when a soorah is revealed so that they may believe in it and act upon it,

«they look at one another», resolving not to act upon it; rather they look for an opportunity to hide from the view of the believers, and they say:

«Is anyone watching? Then they turn away»; they sneak away and leave, turning away from it. Allah will requite them with a punishment that fits their deed: just as they turned away from action, «Allah has turned their hearts away» that is, He has barred them from the truth and has forsaken them.

﴿for they are a people who do not understand﴾ in any way that benefits them, for if they did understand, then when a soorah was revealed, they would believe in it and put it into practice.

The aim here is to explain how averse they were to jihad and other teachings of Islam, as Allah (ﷻ) says of them elsewhere:

﴿...But when an unambiguous soorah is sent down, in which fighting is mentioned, you see those in whose hearts is a disease staring fixedly at you like one who is about to die...﴾ (Muhammad 47: 20)



﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾ فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿١٢٩﴾﴾ (سورة التوبة: ١٢٨-١٢٩)

9:128. There has come to you a Messenger from among yourselves; it grieves him that you suffer, and he is full of concern for you; and towards the believers he is compassionate and merciful.

9:129. But if they turn away, then say: Allah is sufficient for me; there is no god but He; in Him I put my trust and He is Lord of the mighty Throne.

Here Allah (ﷻ) reminds His believing slaves of how He sent to them the unlettered Prophet (ﷺ) who was one of their own; they knew him and were able to learn from him, and they would not refrain from following him. He was very sincere towards them and strove hard in their best interests.

﴿it grieves him that you suffer﴾ that is, whatever upsets you and makes you suffer upsets him  
 ﴿and he is full of concern for you﴾. He loves good for you, strives his utmost to achieve it for you, and is very keen that you should be guided to faith. He hates evil for you and strives to turn you away from it.

﴿and towards the believers he is compassionate and merciful﴾ that is, he is extremely kind to them, and is more compassionate towards them than their parents. Hence his rights take precedence over the rights of all other people. The Ummah is obliged to believe in him, venerate him, respect him and honour him.

If they believe, then they are indeed fortunate, by the help of Allah. ﴿But if they turn away﴾ from faith and acting accordingly, then go on your way and continue with your call, and say: ﴿Allah is sufficient for me﴾ and will help me with all that concerns me ﴿there is no god but He﴾ that is, there is none that is rightfully worshipped except Him ﴿in Him I put my trust﴾ that is, I rely on Him and depend on Him to bring that which will benefit me and ward off that which will harm me. ﴿and He is Lord of the mighty Throne﴾ which is the greatest of all created things.

As He is the Lord of the mighty Throne, which encompasses all of creation, then it is more appropriate to say that He is definitely Lord of all that is less than the Throne.

This is the end of the commentary on Soorat at-Tawbah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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## 10. Soorat Yoonus

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,

the Most Gracious, the Most Merciful



﴿الرَّ تِلْكَ ءَايَاتُ الْكِتَابِ الْحَكِيمِ ۝١ أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ ءَامَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ۚ قَالَ الْكَافِرُونَ إِنَّ هَذَا السَّحَرُ الْمُتَّبِعُونَ ۝٢﴾ (سورة يونس: ١-٢)

10:1. Alif. Lām. Râ'.<sup>10</sup> These are the verses of the Book of wisdom.

10:2. Does it seem strange to people that We have sent revelation to a man from among themselves [saying]: Warn the people and give glad tidings to those who believe, that they will have with their Lord the precedence merited by their sincerity? But the disbelievers say: This man is clearly a magician!

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<sup>10</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

﴿Alif. Lām. Râ'. These are the verses of the Book of wisdom﴾, namely the Qur'an which includes wisdom and the verses of which establish rulings on the fundamental facts of faith and the commands and prohibitions of Islam, which all of humanity should believe in, accept and comply with.

Despite that, most of them turn away, so they do not understand and they find it strange ﴿that We have sent revelation to a man from among themselves [saying]: Warn the people﴾ of Allah's punishment and remind them of the signs of Allah.

﴿and give glad tidings to those who believe﴾ sincerely ﴿that they will have with their Lord the precedence merited by their sincerity﴾ that is, they will have an abundant reward that is stored up with their Lord, because of what they sent on ahead of sincere righteous deeds.

The disbelievers found it strange that revelation was sent to this great man, and that led them to disbelieve in him. Hence ﴿the disbelievers say﴾ of him: ﴿This man is clearly a magician!﴾ that is, the fact that he is a magician is obvious to anyone – or so they claimed. This was indicative of their foolishness and stubbornness, for they found strange a matter concerning which there was nothing strange at all. Rather what is strange is their ignorance and failure to realise what was in their best interests. How could they not believe in this noble Messenger (ﷺ) whom Allah sent from among themselves, whom they knew very well? Yet they rejected his call and were eager to undermine his religion, but Allah perfects His light even though the disbelievers hate it.



﴿إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ  
الْأَمْرَ مَا مِنْ شَافِعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكُمْ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا

تَذَكَّرُونَ ﴿٣﴾ إِلَيْهِ مَرْجِعُكُمْ جَمِيعًا وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ شَرَابٌ مِّنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ مَّا كَانُوا يَكْفُرُونَ ﴿٤﴾ (سورة يونس: ٣-٤)

- 10:3. Verily your Lord is Allah, Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty], directing all things. No one can intercede except with His permission. Such is Allah your Lord, so worship Him. Will you not then pay heed?
- 10:4. To Him you will all return. [This is] a true promise from Allah. Verily He originates creation then repeats it, so that He may justly reward those who believe and do righteous deeds; but those who disbelieve will have scalding water to drink and a painful punishment, because they disbelieved.

Here Allah highlights His Lordship, divinity and greatness:

﴿Verily your Lord is Allah, Who created the heavens and the earth in six days﴾ even though He is able to create them in a single moment, because of the divine wisdom behind that, for He is not hasty in His actions.

Another aspect of His wisdom is that He created them on the basis of and for truth, so that He may be known by His names and attributes, and worship may be devoted to Him alone.

﴿and then﴾, after creating the heavens and the earth, He ﴿rose over the Throne﴾ in a manner that befits His greatness.

﴿directing all things﴾ in the upper and lower realms, such as causing death, giving life, sending down provision, giving the days of various fortune to people by turns, granting relief to those who have suffered harm, and responding to the pleas of those who ask of Him.

He is in full control in all senses; all of creation is subjugated to His might and submitting to His greatness and authority.

﴿No one can intercede except with His permission﴾ so none of them can come forward to intercede, even if he is the best of creation, until Allah grants permission, and He does not grant permission to anyone except one with whom He is pleased, and He is not pleased with anyone except those who are sincere to Him alone and affirm His oneness.

﴿Such﴾ that is, the One Who is like this ﴿is Allah your Lord﴾ that is, He is Allah, Who is the Divine Who possesses all attributes of perfection, all attributes of Lordship, all attributes that reflect His actions.

﴿so worship Him﴾ that is, devote to Him alone all that you can of various kinds of worship.

﴿Will you not then pay heed﴾ to the evidence which indicates that He alone is deserving of worship and praise, Possessor of majesty and honour.

Having mentioned His universal decree, which has to do with controlling all things, and His religious decree, which has to do with His laws and teachings, all of which point to one thing, which is that He alone is to be worshipped, with no partner or associate, Allah then mentions His decree of requital, which refers to His requital for deeds after death:

﴿To Him you will all return﴾ that is, He will gather you after your death for an appointed time on a certain day.

﴿[This is] a true promise from Allah﴾ that is, His promise must inevitably come to pass

﴿Verily He originates creation then repeats it﴾ for the One Who is able to initiate creation is able to repeat it. Hence the one who can see that He initiated creation, yet denies that He can repeat it, is lacking in reason and is denying one of two similar things whilst believing in the other. This is clear rational evidence for the Day of Resurrection.

Then Allah mentions the textual evidence, as He says: ﴿[This is] a true promise from Allah﴾ that is, His promise must inevitably come to pass.

﴿so that He may justly reward﴾ that is, reward them for their faith and deeds, a reward that He explained to His slaves, and told them that no one knows what is hidden for them of delights

﴿those who believe﴾ in their hearts, in that in which Allah commands them to believe

﴿and do righteous deeds﴾ that is, physical deeds, both obligatory and encouraged.

﴿but those who disbelieve﴾ in the signs of Allah and reject the messages of Allah

﴿will have scalding water to drink﴾ that is, water that is very hot and will scald their faces and pierce their bowels

﴿and a painful punishment﴾ which will involve all kinds of torment ﴿because they disbelieved﴾ that is, as a result of their disbelief and wrongdoing. Allah does not wrong them; rather they wrong themselves.



﴿هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَالْحِسَابِ ۚ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ ۝ إِنَّمَا فِي آخِلَافِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَتَّقُونَ﴾

(سورة يونس: ٥-٦)

10:5. It is He Who made the sun a radiant light and the moon a reflected light, and ordained its phases, so that you may know how to count the years and measure [time]. Allah has not created all of that except for a true purpose. He explains the signs in detail for people who have knowledge.

10:6. Verily in the alternation of the night and the day, and in all that Allah has created in the heavens and the earth, there are signs for those who fear Him.

Having affirmed His Lordship and His divinity, Allah then mentions rational evidence in the universe that points to that and to the perfect nature of His names and attributes, such as the sun and moon, the heavens and the earth, and all that He has created therein of all kinds of creatures. He tells us that they are signs ﴿for people who have knowledge﴾ (10: 5) and ﴿for those who fear Him﴾ (10: 6).

Knowledge will help one to recognise the evidence (in those things) and how to derive proof in the most straightforward manner. Fear of Allah generates in the heart the desire to do good and the aversion towards evil that stem from recognising the proof and evidence, and from knowledge and certainty.

That is because the mere creation of these things in this manner is indicative of the perfect power, knowledge and life of Allah (ﷻ) and indicates that He is the Sustainer.

What we see in them of precision, brilliant design and beauty is indicative of the perfect wisdom of Allah, the beauty of His creation and the vastness of His knowledge.

What we see in them of benefits – such as making the sun a radiant light and the moon a reflected light, through which essential and other benefits are attained – points to Allah’s mercy and care for His slaves, and the vastness of His kindness and blessings.

The variations in them are indicative of Allah’s will which is always done.

That indicates that He alone is deserving of worship, love and praise, Possessor of majesty and honour and of all great attributes. It is not appropriate to place one’s hopes in or fear anyone except Him. It is not appropriate to direct sincere supplication to anyone except Him; it is not to be directed to anyone other than Him, such as created beings that are subject to His Lordship and are in need of Allah in all their affairs.

These verses urge and encourage us to reflect on the creation of Allah, to examine it and seek to learn lessons from it. Thus our insight will deepen, our faith and knowledge will increase, and reason will be strengthened. But neglecting that implies that one is taking this command of Allah lightly, which closes the door to any increase in faith and causes the mind to stagnate.



﴿إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا وَالَّذِينَ هُمْ عَنْ  
ءَاثِنَانَا غَافِلُونَ ﴿٧﴾ أُولَٰئِكَ مَا لَهُمْ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ﴿٨﴾﴾

(سورة يونس: ٧-٨)

10:7. Those who do not expect to meet Us, and are pleased and satisfied with the life of this world, and are heedless to Our signs,

10:8. Their abode will be the fire, because of what they used to earn.

﴿Those who do not expect to meet Us﴾ that is, they do not long to meet Allah, which is the greatest and most sublime that anyone could ever wish for; rather they turn away from that and may disbelieve in it altogether

﴿and are pleased and satisfied with the life of this world﴾ instead of the hereafter; they are content with it and have made it their ultimate goal and aspiration, so they strive for it and focus on its pleasures and desires, regardless of how they attain them, and whatever opportunities they come across, they rush to seize them, and they focus their thoughts, intentions, ideas and deeds on attaining that.

It is as if they were created to remain in this world forever, and as if it were not a temporary realm from which they take provision that will help them to reach the eternal realm to which they, the first and

the last of them, will travel and to attain the delights and pleasures for which people should strive hard.

﴿and are heedless to Our signs﴾ so they do not benefit from the verses of the Qur'an or the signs in the universe or in their own selves. Turning away from evidence implies turning away from and neglecting that to which it points.

﴿Their abode﴾ that is, the abode of these people and those who are like them

﴿will be the fire﴾ that is, that will be the place where they will settle and remain, and will never depart from it

﴿because of what they used to earn﴾ of disbelief, ascribing partners to Allah, and all kinds of sins.

Having mentioned their punishment, Allah then mentions the reward of those who are obedient:



﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِيمَانِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ الْغَيْمِ ﴿٩﴾ دَعْوُهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلَامٌ وَاٰخِرُ دَعْوَاهُمْ اِنَّ الْحَمْدَ لِلّٰهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾﴾ (سورة يونس: ٩-١٠)

10:9. But as for those who believe and do righteous deeds, their Lord will guide them because of their faith. Rivers will flow at their feet in gardens of delight.

10:10. Their prayer therein will be: Glory be to You, O Allah. Their greeting therein will be: Peace; and the end of their prayer will be: Praise be to Allah, the Lord of the worlds.

﴿But as for those who believe and do righteous deeds﴾ that is, they combine faith with doing what it requires of righteous deeds, which includes deeds of the heart (beliefs) and physical actions done



with sincerity and in accordance with the teachings of the Messenger of Allah (ﷺ).

﴿their Lord will guide them because of their faith﴾ that is, because of the faith that they have, Allah will grant them the greatest reward, which is guidance. So He will teach them that which will benefit them, bless them by enabling them to do the deeds that stem from guidance, and guide them to contemplate His signs. In this world He will guide them to the straight path and in the hereafter He will guide them to the path that will lead to the gardens of delight. Hence He says:

﴿Rivers will flow at their feet﴾ constantly  
﴿in gardens of delight﴾. Allah describes them thus because they contain all types of delight, filling the heart with joy, happiness and cheerfulness; the joy of seeing the Most Gracious and hearing His words, and of attaining His good pleasure and being close to Him; the joy of meeting loved ones and brothers and enjoying their company; listening to delightful voices and pleasant tunes; gazing upon joyful scenes; physical pleasures such as all kinds of food and drink, and intimacy with spouses; and other things such as no one knows and has never crossed the mind of anyone, indescribable pleasures.

﴿Their prayer therein will be: Glory be to You, O Allah﴾ that is, their worship therein will be of Allah, beginning with glorifying Allah and declaring Him to be free of all shortcomings, and ending with praise of Allah. All duties will be waived from them in the realm of reward, and all that will be left for them will be the most perfect of pleasures, one that is greater than delicious food, namely remembrance of Allah in which hearts find rest and souls feel joy. For them it will be like breathing, without any effort or difficulty.

﴿Their greeting therein﴾ when they meet or visit one another will be *salâm* (translated here as ﴿Peace﴾); that is, it will be speech that is free of any idle talk or sin. It is described as *salâm* (peace); it was said in the commentary on the words ﴿Their prayer therein will be: Glory be to You...﴾, until the end of the verse, that when the people of

paradise need food, drink and so on, they will say: «Glory be to you, O Allah»; and it will come to them immediately. Then when they have finished, they will say: «Praise be to Allah, the Lord of the worlds».



﴿ وَلَوْ يُعَجِّلُ اللَّهُ لِلنَّاسِ الشَّرَّ اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ إِلَيْهِمْ أَجْلُهُمْ فَنَذَرُ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴾ (سورة

يونس: ١١)

- 10:11. If Allah were to hasten the punishment for people as they would hasten their reward, then their fate would have been sealed. But We leave those who do not expect to meet Us to wander blindly in their misguidance.

This is by His kindness and grace towards His slaves. For if He were to hasten the punishment for them as soon as they did that which leads to it, as they would hasten the reward as soon as they did that which leads to it, then «their fate would have been sealed». That is, the punishment would have destroyed them. But Allah (ﷻ) gives them respite, although He does not forget about them, and He pardons a great deal. If Allah were to take people to task for their wrongdoing, He would not have left any creature alive on the face of the earth.

That includes the case of a man when he gets angry with his children or his family or his wealth, whereupon he may pray against them once, and if that prayer were to be answered, they would be doomed and it would cause a great deal of harm. But Allah (ﷻ) is Most Forbearing, Most Wise.

«But We leave those who do not expect to meet Us» that is, they do not believe in the hereafter, hence they do not prepare for it, and they do not do that which would save them from the punishment of Allah

﴿to wander blindly﴾ stumbling and confused; they are not guided to the right path and they are not helped to find sound evidence. That is a punishment to them for their wrongdoing and disbelief in the revelations of Allah.

﴿in their misguidance﴾ that is, their falsehood in which they overstepped the bounds of truth.



﴿وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْبِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَلَمَّا كَشَفْنَا عَنْهُ ضُرَّهُ مَرَّكَانَ لَمْ يَدْعُنَا إِلَى ضُرِّ مَسَّهُ كَذَلِكَ زُيِّنَ لِلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ﴾  
(سورة يونس: ١٢)

10:12. When misfortune befalls a person, He calls upon Us, lying on his side, sitting or standing. But when We have relieved him of his misfortune, he carries on with his former ways, as if he had never called upon Us to relieve him of misfortune that had befallen him. Thus the deeds of the transgressors are made fair-seeming to them.

Here Allah tells us of the nature of man as he is: if misfortune befalls him, such as sickness or calamity, he strives hard in supplication, asking Allah in all situations, standing and sitting and lying down, and he persists in calling upon Allah to relieve him of his misfortune.

﴿But when We have relieved him of his misfortune, he carries on with his former ways, as if he had never called upon Us to relieve him of misfortune that had befallen him﴾ that is, he persists in his heedlessness, turning away from his Lord as if no misfortune had ever befallen him of which Allah had then relieved him. What wrongdoing can be greater than this? He asks Allah to meet his needs, then when He grants him that, he does not think of the rights of his Lord; it is as if Allah has no rights over him. This attitude that the Shaytân makes

fair-seeming to him is something very strange and reprehensible according to sound reason and common sense.

«Thus the deeds of the transgressors» who overstep the bounds «are made fair-seeming to them».



﴿وَلَقَدْ أَهَلَكْنَا الْقُرُونِ مِن قَبْلِكُمْ لَمَّا ظَلَمُوا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَمَا كَانُوا لِيُؤْمِنُوا ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿١٣﴾ ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِن بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾﴾ (سورة يونس: ١٣-١٤)

- 10:13. We indeed destroyed nations before you when they transgressed. Their Messengers came to them with clear signs, but they would never believe. Thus We requite the evildoers.
- 10:14. Then He made you [their] successors in the land, so that He may see how you will do.

Here Allah (ﷻ) tells us that He destroyed the earlier nations for their wrongdoing and disbelief, after the signs had come to them at the hands of the Messengers and the truth had become clear. They refused to follow it and did not believe, therefore He sent upon them His punishment that could not be warded off from any evildoers who transgress the sacred limits of Allah. This is His way with all nations.

«Then He made you» who are addressed here «[[their] successors in the land, so that He may see how you will do»]. If you pay heed and learn a lesson from those who came before you, and you follow the revelations of Allah and believe in His Messengers, you will be saved in this world and the hereafter.

But if you do what the evildoers before you did, the same fate will befall you as befell them, and the One Who issues a warning has left no excuse.



﴿وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا أَتَنْتِ يَقْرَأِينَ غَيْرَ هَذَا أَوْ بَدَّلَهُ أَقُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَآئِ نَفْسِي إِنْ أَنْتِ إِلَّا مَا يُوْحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ ﴿١٥﴾ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَسُكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٦﴾ فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الْمُجْرِمُونَ ﴿١٧﴾﴾ (سورة يونس: ١٥-١٧)

- 10:15. But when Our clear revelations are recited to them, those who do not expect to meet Us say: Bring us a Qur'an other than this, or change it. Say: It is not for me to change it of my own accord; I only follow what is revealed to me. I fear, if I were to disobey my Lord, the punishment of a momentous day.
- 10:16. Say: If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I spent a whole lifetime among you before it came to me; will you not then understand?
- 10:17. Who does greater evil than he who fabricates lies against Allah or rejects Allah's revelations? Verily the evildoers will never prosper.

Here Allah (ﷻ) mentions the stubbornness of those who disbelieved in His Messenger Muhammad (ﷺ), and states that when the Qur'anic revelations of Allah were recited to them, which explained the truth, they turned away from them and demanded, by way of stubbornness, audacity and wrongdoing: «Bring us a Qur'an other than this, or change it». May Allah curse them for their audacity towards Allah and their wrongdoing and rejection of His revelations.

Allah instructed His great Messenger (ﷺ) to say to them: «It is not for me» that is, it is not appropriate or befitting for me «to change

it of my own accord», for I am merely a Messenger and I have no control over the matter at all.

«I only follow what is revealed to me» that is, I can do nothing other than that, for I am a slave under orders.

«I fear, if I were to disobey my Lord, the punishment of a momentous day». These are the words of the best of creation (Prophet Muhammad [ﷺ]) and his attitude towards the commands and revelations of his Lord. So how about these foolish, misguided people, who combined ignorance and misguidance, wrongdoing and stubbornness, obstinacy and trying to outsmart the Lord of the worlds? Do they not fear the punishment of a momentous day?!

If they claim that their aim is for the truth to become evident by means of the signs that they demanded, they are lying, for Allah has already shown them signs on the basis of which other people believed, and He is the One Who sends signs as He wills, in accordance with His divine wisdom and mercy towards His slaves.

«Say: If Allah had so willed, I would not have recited it to you, nor would He have made it known to you. I spent a whole lifetime among you before it came to me» that is, before I recited it to you and before you became aware of it, and it never crossed my mind and never occurred to me.

«will you not then understand?» that I never came up with anything like that in my life before, and I never uttered anything of that nature, so how could I come up with it now? I spent my whole life among you and you know me well; you know that I am unlettered and can neither read nor write, and I have not studied or learned from anyone, but I have brought you this great Book that the most eloquent and knowledgeable of people are unable to match. As that is the case, how could I have produced it of my own accord? Is this not definitive proof that it is a revelation from the Most Wise, Worthy of all praise?

If you think on the basis of reason and understanding, and you reflect on my situation and that of this Book, you would reach a level

of certainty, far beyond any doubt, that it is the truth beyond which is nothing but misguidance. But if you insist on stubbornly disbelieving, then undoubtedly you are wrongdoers.

﴿Who does greater evil than he who fabricates lies against Allah or rejects Allah's revelations?﴾

If I were making it up, I would be the most evil of people and I would never succeed, and my real situation would never be hidden from you. But I brought you the revelations of Allah, yet you disbelieved in them. Therefore you are wrongdoers and undoubtedly you will decline and never succeed, so long as you remain like that.

The words ﴿those who do not expect to meet Us say...﴾ (10: 15) indicate that what prompted them to be so stubborn was their own lack of belief in the meeting with Allah, for they did not expect to meet Him. The one who expects to meet Allah will inevitably submit to this Book and believe in it, for it leads to the best results.



﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَيَقُولُونَ هَؤُلَاءِ شَفَعُونَا عِنْدَ اللَّهِ ۚ قُلْ أَتَنْتَبِهُونَ ۚ اللَّهُ بِمَا لَا يَعْلَمُ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ سُبْحَانَهُ، وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (سورة يونس: ١٨)

10:18. They worship, besides Allah, that which has no power either to harm or benefit them, and they say: These are our intercessors with Allah. Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth? Glory be to Him; exalted be He far above the partners they ascribe to Him!

﴿They﴾ namely the polytheists who disbelieve in the Messenger of Allah (ﷺ)

﴿worship, besides Allah, that which has no power either to harm or benefit them﴾ that is, they (the false gods) do not possess power to benefit them in the least or ward off the slightest harm from them.

﴿and they say﴾ without any proof whatsoever

﴿These are our intercessors with Allah﴾ that is, they worship them so that they may bring them closer to Allah and intercede for them with Him, but this is something that they fabricated and made up by themselves. Hence Allah (ﷻ) says, declaring these words to be false: ﴿Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth?﴾ That is, Allah (ﷻ) is the All-Knowing, Whose knowledge encompasses all that is in the heavens and on earth, and He has told you that He has no partner or god alongside Him. So do you – O polytheists – claim that He has any partners in the heavens or on earth? Do you presume to tell Him of something that is hidden from Him but known to you? Are you more knowledgeable, or Allah? Can there be any words more false than these, which imply that these misguided, ignorant, foolish people are more knowledgeable than the Lord of the worlds?!

Any wise person will reach the right conclusion simply by trying to understand this statement, and he will be certain that it is false and invalid.

﴿Glory be to Him; exalted be He far above the partners they ascribe to Him!﴾ That is, may He be glorified, for He is far above having any partner or equal; rather He is Allah, the One, the Unique, the Eternal, Absolute, besides Whom there is no other god in the heavens or on earth. All that is worshipped besides Him in either the upper or lower realm is false according to rational thought, religious teaching and common sense.

﴿That is because Allah is the Truth, and those they call upon besides Him are sheer falsehood. Verily, Allah is the Most High, the Most Great.﴾ (Luqman 31: 30)





﴿وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾ وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ فَقَدْ إِنَّمَا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٢٠﴾﴾ (سورة يونس: ١٩-٢٠)

- 10:19. Humankind was but one nation, but then they differed. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them concerning that wherein they differ.
- 10:20. They say: Why has no sign been sent down to him from his Lord? Say [O Muhammad]: Knowledge of the unseen belongs only to Allah. Wait then; I too am waiting.

«Humankind was but one nation», unanimously agreed on the true religion, but then they differed, so Allah sent the Messengers with glad tidings and warnings, and He sent down with them the Book to judge between people concerning that wherein they differed.

«Were it not for a prior decree from your Lord» giving respite to the sinners and not hastening to punish them for their sins  
 «a decisive judgement would already have been passed between them» that We would save the believers and destroy the disbelievers; this is what made them differ  
 «concerning that wherein they differ» but it was His will to test them, trying some of them by means of others, in order to distinguish the truthful ones from the liars.

«They» the stubborn liars  
 «say: Why has no sign been sent down to him from his Lord?» What they meant was the specific signs that they demanded, as when they said:

«...Why has an angel not been sent down to him, to be a warner with him?» (al-Furqān 25: 7)

– and:

«...We will never believe in you until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst; Or you cause the sky to fall upon us in pieces, as you claimed [that Allah could do that if He willed]; or you bring Allah and the angels before us, face to face; Or you have a house made of gold; or you ascend to heaven, and even then we will not believe in your ascent unless you bring down to us a book we can read...» (al-Isrā' 17: 90-93)

«Say [O Muhammad]» to them, if they demand a sign from you: «Knowledge of the unseen belongs only to Allah» that is, He encompasses all people with His knowledge and He takes care of their affairs on the basis of what He knows about their circumstances and of His great wisdom.

«Wait then; I too am waiting» that is, each of us is waiting to see what will happen to the other party and whether he will get what he deserves. So wait and see who will have the best end.



﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَاءَ مَا كَانُوا يَسْتَعْجِلُونَ إِذَا لَهُمْ مَكْرُوفٌ أَيْبَانِنَا قُلِ اللَّهُ أَسْرَعُ مَكْرًا إِنَّ رُسُلَنَا يَكْتُبُونَ مَا تَمْكُرُونَ﴾ (سورة يونس: ٢١)

10:21. When We make the people taste mercy after some adversity has befallen them, they hasten to plot and plan against Our revelations. Say: Allah is swifter in planning. Verily, Our messengers [the angels] are recording all the plots you make.

«When We make the people taste mercy after some adversity has befallen them», such as good health after sickness, wealth after

poverty, and safety after fear, they forget what befell them of adversity, and they do not give thanks to Allah for ease and mercy; rather they persist in their transgression and plotting.

Hence Allah says: «they hasten to plot and plan against Our revelations» that is, they strive on the basis of falsehood to invalidate the truth.

«Say: Allah is swifter in planning». The evil plan can only harm its authors, and what they try to achieve will backfire on them and they will not be free of responsibility; rather the angels are recording against them what they do and Allah is fully aware of them, then He will requite them in full.



﴿هُوَ الَّذِي يُسِرُّكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بَيْنَ يَدَيْهِ بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَجَبْنَاهُمْ مِنْ هَٰذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ ﴿٢٢﴾ فَلَمَّا أَجَبْنَاهُمْ إِذَا هُمْ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَأْتِيهَا النَّاسُ إِنَّمَا بِغِيكُم عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٣﴾﴾

(سورة يونس: ٢٢-٢٣)

- 10:22. It is He Who enables you to travel on land and sea. And when you are sailing on ships, and rejoicing in the favourable wind, a stormy wind comes; the waves come at those on board from all sides, and they think there is no escape. Then they call upon Allah, professing sincere devotion to Him alone, [saying]: If You deliver us from this, we will certainly be among those who are grateful.
- 10:23. Yet when He has delivered them, they spread mischief throughout the land without justification. O people, your mischief only

harms your own souls. Take your enjoyment in this life; then to Us you will return, and We will inform you about what you used to do.

Having mentioned the general principle with regard to what people do when there comes to them mercy after adversity and ease after hardship, Allah then gives an example to confirm that, which is what they do at sea when the sea becomes rough and they fear the consequences.

﴿It is He Who enables you to travel on land and sea﴾ by what He has made available to you of means of transportation, to which He has guided you.

﴿And when you are sailing on ships﴾ on the sea  
﴿and rejoicing in the favourable wind﴾ that is in accordance with their wishes, without causing any annoyance or troubles, and they feel reassured by it. Then whilst they are like that, ﴿a stormy wind comes﴾, blowing fiercely

﴿the waves come at those on board from all sides, and they think there is no escape﴾ that is, they think that they are doomed. At that point all attachment to created beings ceases, and they realise that no one can save them from this predicament except Allah alone. So they call upon Him, focusing their devotions solely on Him, and they make a promise that is binding upon themselves, saying: ﴿If You deliver us from this, we will certainly be among those who are grateful﴾.

﴿Yet when He has delivered them, they spread mischief throughout the land without justification﴾ that is, they forget that hardship and that supplication, and the binding promise they had made, and they ascribe as partners to Allah those who they acknowledge could not save them from hardship or ward off harm from them. Why do they not show sincere devotion to Allah at times of ease as they did at times of hardship?

But this transgression will backfire on them. Hence Allah says: ﴿O people, your mischief only harms your own souls. Take your enjoyment in this life﴾ that is, the most you are hoping for by means of your transgression and turning away from devotion to Allah is to attain some worthless worldly gains in status, which will soon end and be in the past, then you will leave it all behind. ﴿then to Us you will return﴾ on the Day of Resurrection ﴿and We will inform you about what you used to do﴾. This is the gravest of warnings to them against persisting in their actions.



﴿إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ  
النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ  
قَادِرُونَ عَلَيْهَا أَتَيْنَاهَا أُمْرًا لَّيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَبْ  
يَ الْأَمْسِ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٤﴾﴾ (سورة يونس: ٢٤)

- 10:24. The likeness of the life of this world is that of the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth, from which both people and animals eat. Then when the land is at its loveliest and takes on its fairest appearance, and its owners think they have power over it, the fate We have decreed for it comes to pass, by night or by day, and We reduce it to stubble, as if it had not been there the day before. Thus We explain the revelations in detail for people who reflect.

This is one of the best kinds of likeness and is an apt description of the way this world is, for one may acquire its pleasures, desires, status and so on, and flourish – if indeed one does flourish – for a short time, then when those worldly gains reach their peak, they soon

diminish and disappear, or the one who acquired them dies and leaves them behind; thus he ends up empty-handed, with his heart filled with worry, sorrow and regret.

Hence it is like ﴿the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth﴾ that is, it puts forth every lovely kind of growth (*cf.* 22: 5).

﴿from which both people﴾ eat, such as grains and fruits  
 ﴿and animals eat﴾, such as different types of vegetation.

﴿Then when the land is at its loveliest and takes on its fairest appearance﴾ that is, it becomes beautiful in appearance and is a delight to the onlookers and a sign to people of understanding, and they look at it and see an amazing scene filled with colours of green, yellow, white and others

﴿and its owners think they have power over it﴾ that is, they raise their hopes that it will continue and last, because that is all they want and that is the extent of their aspirations.

But whilst they are like that, ﴿the fate We have decreed for it comes to pass, by night or by day, and We reduce it to stubble, as if it had not been there the day before﴾ that is, as if it never existed. This is an exact likeness of the state of this world.

﴿Thus We explain the revelations in detail﴾, giving likenesses to clarify them and make them easy for people to understand  
 ﴿for people who reflect﴾ that is, for those who use their minds in ways that benefit them.

As for the one who is heedless and turns away, the verses do not benefit him and the explanation does not dispel his doubts.

Having described this world and the utmost joy it can offer, Allah then refers to the hereafter, so as to make people aspire for it.



﴿وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ ﴿٢٥﴾ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ وَلَا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَلَا ذِلَّةٌ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾ (سورة يونس: ٢٥-٢٦)

- 10:25. Allah calls to the abode of peace, and He guides whom He will to a path that is straight.
- 10:26. For those who do good there will be the best reward and more besides. No gloom or shame will cover their faces. They will be the inhabitants of paradise; they will abide therein forever.

Allah (ﷻ) calls all His slaves to the abode of peace and encourages them to seek it, and He singles out for guidance whomever He chooses and selects. This is His bounty and grace, and Allah singles out for His mercy whomever He will. This is His justice and wisdom, and no one has any excuse after He has made things clear and sent His Messengers.

Allah calls paradise the «abode of peace» because it is free of all problems and imperfections. That is because its delights are perfect and complete, and they are everlasting and beautiful in all ways.

As Allah calls His slaves to the abode of peace, it is as if people's hearts long for it and want to find out the deeds that will lead to it, so He tells us about them:

«For those who do good there will be the best reward and more besides» that is, those who do good in worshipping the Creator, in the sense that they worship Him knowing that He is watching them and showing utter sincerity in their servitude to Him. So they do all that they can of worship, and they show as much kindness in word and deed to the slaves of Allah as they can, such as giving money, physically helping them, enjoining what is right, forbidding what is

wrong, teaching the ignorant, advising the heedless, and other acts of kindness.

These are the ones who do good, and for them there will be «the best reward», namely paradise, which is perfect in its beauty «and more besides», which is gazing upon the noble Countenance of Allah, hearing His words, attaining His pleasure and having the joy of being close to Him. Thus they will have attained all that one could wish for or ask for.

Then Allah tells us how harm will be warded off from them: «No gloom or shame will cover their faces» that is, no harm will befall them in any way, because when harm befalls a person, that can be seen on his face, which changes and becomes gloomy.

But in the case of these people, as Allah tells us:

«You will see on their faces the radiance of bliss.» (*al-Mutaffifeen* 83: 24)

«They will be the inhabitants of paradise» who will abide there «they will abide therein forever» and will never move, leave or change.



﴿وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَبْتَغِيهَا وَنَزَّهَتْهُمْ ذَلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ عَاصِرٍ  
كَأَنَّمَا أَغْشِيَتْ وُجُوهُهُمْ قِطْعًا مِنْ آتِلٍ مُظْلِمًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

﴿(سورة يونس: ٢٧)﴾

10:27. As for those who earn evil, the recompense of an evil deed will be the like thereof, and shame will cover them. They will have no protector from [the wrath of] Allah. Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever.



Having mentioned the inhabitants of paradise, Allah now mentions the inhabitants of hell, and tells us that what they earned in this world is evil deeds that incur the wrath of Allah, namely all kinds of disbelief and sin.

﴿the recompense of an evil deed will be the like thereof﴾ that is, a recompense that will upset them according to what they did of evil deeds.

﴿and shame will cover them﴾ and their hearts will be filled with fear of Allah's punishment. No one will ward it off from them and no one will protect them from it; their innocence and shame will be brought forth from them and darkness will appear on their faces.

﴿Their faces will be covered, as it were, with patches of darkest night. They will be inhabitants of the fire; they will abide therein forever﴾ how great a difference there will be between the two groups.

﴿On that day, some faces will be radiant, gazing upon their Lord. And on that day, some faces will be gloomy, knowing that a great calamity is about to befall them.﴾ (al-Qiyamah 75: 22-25)

﴿On that day, some faces will be beaming, laughing and rejoicing. And on that day, some faces will be covered with dust, overcast with gloom. Such will be the disbelievers, the wicked.﴾ ('Abasa 80: 38-42)



﴿وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُوا مَكَانَكُمْ أَنْتُمْ وَشُرَكَائُمْ فَزَلَّلْنَا بَيْنَهُمْ  
وَقَالَ شُرَكَائُهُمْ مَا كُنْتُمْ إِتَانَا تَعْبُدُونَ ﴿٢٨﴾ فَكَفَى بِاللَّهِ شَهِيدًا بَيْنَنَا وَبَيْنَكُمْ إِنْ كُنَّا عَنْ  
عِبَادَتِكُمْ لَغَافِلِينَ ﴿٢٩﴾ هُنَالِكَ تَبْلُوا كُلُّ نَفْسٍ مَّا أَسْلَفَتْ وَرُدُّوْا إِلَى اللَّهِ مَوْلَاهُمْ  
الْحَقِّ وَصَلَّ عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ ﴿٣٠﴾﴾ (سورة يونس: ٢٨-٣٠)

10:28. On the day when We gather them all together, We will say to those who ascribed partners to Us: Stay where you are, you

and your [so-called] partners! We will separate them, and their [so-called] partners will say: It was not us you worshipped.

10:29. Sufficient is Allah as a witness between us and you: we certainly knew nothing of your worship of us.

10:30. There every soul will come to know what it had done in the past, and they will be brought back to Allah, their true Lord; the [false gods] of their own invention will be lost from them.

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﴿On the day when We gather them all together﴾ that is, We will gather all creatures at the appointed time of reckoning, and we will bring together the polytheists and that which they used to worship besides Allah.

﴿We will say to those who ascribed partners to Us: Stay where you are, you and your [so-called] partners!﴾ That is, stay where you are so that your judgement will take place and the verdict between you and them will be announced.

﴿We will separate them﴾ that is, both physically and emotionally, and there will be extreme enmity between them after they had showed them nothing but pure love in this world. That love and allegiance will turn into resentment and enmity.

Their so-called partners will disavow them and say: ﴿It was not us you worshipped﴾, for we declare that Allah is far above having any partner or equal.

﴿Sufficient is Allah as a witness between us and you: we certainly knew nothing of your worship of us﴾ – we did not instruct you to do that and we did not call you to do it; rather you worshipped the one who called you to do that, and that was the Shayṭān, as Allah (ﷻ) says elsewhere:

﴿Did I not instruct you, O children of Adam, that you should not worship the Shayṭān, for he is to you an avowed enemy?﴾ (Yâ Seen 36: 60)

«On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship? They will say: Glory be to You! You are our Close Friend, not they. Rather they used to worship the *jinn*; most of them believed in them.» (Saba' 34: 40-41)

The noble angels, the Prophets, the close friends of Allah (*awliyâ'*) and others will, on the Day of Resurrection, disavow those who worshipped them and they will deny that they ever called them to worship them, and they will be telling the truth. At that point, the polytheists will feel indescribable remorse and will realise the seriousness of the deeds that they sent on ahead and what they did of bad deeds. On that day it will become clear to them that they were fabricating lies against Allah, for their worship was to no avail and their objects of worship will be lost to them; they will find themselves cut off and helpless.

Hence Allah says: «There» that is, on that day «every soul will come to know what it had done in the past» that is, it will realise the nature of its deeds and earnings, and that will be followed by requital when each person will be requited according to his deeds: if they were good, he will be rewarded, and if they were evil, he will be punished.

«the [false gods] of their own invention will be lost from them» their belief that they were doing the right thing by ascribing partners to Allah, and that what they worshipped besides Him would benefit them and ward off punishment from them, will come to nothing.



﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَمَّنْ يَمْلِكُ السَّمْعَ وَالْأَبْصَرَ وَمَنْ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَمَنْ يُدِيرُ الْأَمْرَ فَسَيَقُولُونَ اللَّهُ فَقُلْ أَفَلَا تَتَّقُونَ﴾

﴿۳۱﴾ فَذَلِكُمُ اللَّهُ رَبُّكُمْ الْحَقُّ فَمَاذَا بَعَدَ الْحَقِّ إِلَّا الضَّلَالُ فَأَنَّى تُصْرَفُونَ ﴿۳۲﴾ كَذَلِكَ حَقَّقْتُ كُلِّمْتُ رَبِّكَ عَلَى الَّذِينَ فَسَقُوا أَنَّهُمْ لَا يُؤْمِنُونَ ﴿۳۳﴾ (سورة يونس: ۳۱-۳۳)

- 10:31. Say [O Muhammad]: Who provides for you from the heaven and the earth? Who has power over hearing and sight? Who brings forth the living from the dead and brings forth the dead from the living? Who ordains all things? They will say: Allah. Say: Will you not then fear Him?
- 10:32. Such, then, is Allah, your true Lord. And what is there apart from truth but error? So how could you be turned away [from the truth]?
- 10:33. Thus the decree of your Lord against the wicked is fulfilled; hence they will not believe.

«Say [O Muhammad]» to these people who ascribed partners to Allah for which He sent down no authority – basing your argument against them on what they affirm of the oneness of Divine Lordship, to prove what they deny of the oneness of divinity:

«Who provides for you from the heaven and the earth» by sending down provision from the sky, bringing forth all types of provision from the earth, and making it available to you?

«Who has power over hearing and sight?» Who is it that created them and controls them? He singled these things out for mention by way of pointing out other blessings that are inferior by mentioning those that are superior, because they are so important and beneficial.

«Who brings forth the living from the dead», such as bringing forth all kinds of trees and plants from seeds and pits, and bringing forth the believer from the disbeliever, the bird from the egg, and so on «and brings forth the dead from the living?» By doing the opposite of the things mentioned above

«Who ordains all things?» in the upper and lower realms; this includes all kinds of divine control. If you ask them about these things,

﴿They will say: Allah﴾, because they acknowledge all that, and they know that Allah has no partner in any of the things mentioned here.

﴿Say﴾ to them, so as to establish binding proof, ﴿Will you not then fear Him?﴾ And worship Him alone sincerely, ascribing no partner to Him, and give up all that you worship besides Him of rivals and idols.

﴿Such, then﴾ is the One Who describes Himself in these terms ﴿is Allah, your true Lord﴾ that is, the Divine one Who is rightfully worshipped and Most Praiseworthy, Who is caring for all of His creation and bestowing all sorts of blessings upon them

﴿And what is there apart from truth but error?﴾

For He is the only Creator and the only One Who is in control of all things; people have no blessings except from Him and no one can grant them anything good except Him or ward off bad things from them except Him, the Owner of the most beautiful names and great, perfect attributes, Possessor of majesty and honour.

﴿So how could you be turned away [from the truth]?﴾ That is, from worship of the One Who possesses such attributes, and instead worship that which is non-existent and cannot do anything for itself in terms of bringing benefits, warding off harm, causing death, giving life or resurrecting.

For it does not have even an atom's worth of dominion and has no partnership with Allah in any way whatsoever; it cannot intercede with Him except with His permission. So may he perish, the one who ascribes partners to Him. Woe to those who disbelieve in Him, for they are lacking in reason just as they are lacking in their beliefs; indeed they are losers in this world and the hereafter.

Hence Allah (ﷻ) says of them: ﴿Thus the decree of your Lord against the wicked is fulfilled; hence they will not believe﴾ after Allah showed them clear signs and brilliant proof. In that there is a lesson for people of understanding, and admonition for those who fear Allah, and guidance for all people.



﴿قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَدْعُوا الْخَلْقَ ثُمَّ يُعِيدُهُ قُلِ اللَّهُ يَسْجُدُ الْخَلْقَ ثُمَّ يُعِيدُهُ فَأَنْ تَوْفِكُونَ﴾ ﴿٣٤﴾ قُلْ هَلْ مِنْ شُرَكَائِكُمْ مَنْ يَهْدِي إِلَى الْحَقِّ قُلِ اللَّهُ يَهْدِي لِلْحَقِّ أَفَنْ يَهْدِيَ إِلَى الْحَقِّ أَحَقُّ أَنْ يُنَبِّعَ أَمَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدِيَ فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ﴾ ﴿٣٥﴾ وَمَا يَنْبَغُ أَكْثَرُهُمْ إِلَّا ظَنًّا إِنَّ الظَّنَّ لَا يَغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللَّهَ عَلِيمٌ بِمَا يَفْعَلُونَ﴾ ﴿٣٦﴾ (سورة

يونس: ٣٤-٣٦)

- 10:34. Say: Is there any among your [so-called] partners who can originate creation then repeat it? Say: Allah originates creation then repeats it; how then are you turned away [from the truth]?
- 10:35. Say: Is there any among your [so-called] partners who can guide to the truth? Say: Allah guides to the truth. Is then One Who guides to the truth more worthy of being followed, or one who cannot find the way unless he himself is guided? What is the matter with you, that you judge as you do?
- 10:36. Most of them follow nothing but mere conjecture. But conjecture is no substitute for certain truth. Verily Allah has full knowledge of all that they do.

Here Allah (ﷻ) highlights the helplessness of the gods of the polytheists, and the fact that they possess no qualities that would make them deserve to be taken as gods along with Allah:

﴿Say: Is there any among your [so-called] partners who can originate﴾ that is, initiate

﴿creation then repeat it?﴾ This is a question which implies both negation and affirmation. In other words, there is none among them who could originate creation then repeat it; they are too weak and helpless to do that.

﴿Say: Allah originates creation then repeats it﴾ without any partner or helper in doing so.

﴿how then are you turned away [from the truth]?﴾ That is, how can you turn away and deviate from worship of the One Who is unique in His initiation and repetition of creation, and instead worship those who cannot create anything and are themselves created?

﴿Say: Is there any among your [so-called] partners who can guide to the truth?﴾ by explaining it, highlighting it, inspiring people, or helping them to follow it.

﴿Say: Allah﴾ alone ﴿guides to the truth﴾ by means of proof and evidence, and by inspiring and enabling and helping people to follow the straight path.

﴿Is then One Who guides to the truth more worthy of being followed, or one who cannot find the way unless he himself is guided﴾ because he has no knowledge and he is misguided? This refers to their so-called partners who cannot guide or be guided unless they receive guidance. ﴿What is the matter with you, that you judge as you do?﴾ That is, what made you reach this false judgement and think that it is appropriate to worship anyone alongside Allah, after the proof and evidence has become clear that no one is deserving of worship except Allah alone?

Once it is clear that their gods possessed no attributes or abilities that would make them deserving of being worshipped alongside Allah, rather they possess attributes of imperfection that lead to the conclusion that they cannot be divine, then for what reason were they made gods besides Allah?

The answer is that this is an example of the Shayṭān making fair-seeming to man the most abhorrent of falsehood and misguidance, to the extent that they believed that and got used to it, and they thought that it was true, when in fact it is nothing.

Hence Allah says: ﴿Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ (10: 66), that is, they are not really following so-called partners of Allah, for Allah has no partners in the first place, either on the

basis of rational thought or textual evidence. Rather they are only following conjecture,

﴿...but conjecture is no substitute for certain truth.﴾ (an-Najm 53: 28)

They call them gods and worship them alongside Allah, but:

﴿They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority...﴾ (an-Najm 53: 23)

﴿Verily Allah has full knowledge of all that they do﴾ and He will requite them for that with a severe punishment.



﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ  
الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٣٧﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ  
وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٨﴾ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ  
وَلَمَّا يَأْتِهِمْ تَأْوِيلُهُ كَذَّابٌ كَذَّابٌ الَّذِينَ مِنْ قَبْلِهِمْ فَانظُرْ كَيْفَ كَانَ عِقَابُ الظَّالِمِينَ  
﴿٣٩﴾ وَمِنْهُمْ مَنْ يُؤْمِنُ بِهِ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ بِهِ وَرَبُّكَ أَعْلَمُ بِالْمُفْسِدِينَ ﴿٤٠﴾  
وَإِنْ كَذَّبُوكَ فَقُلْ لِي عَمَلٍ وَلَكُمْ عَمَلُكُمْ أَنْتُمْ بَرِيئُونَ مِمَّا أَعْمَلُ وَأَنَا بِرِيءٌ مِمَّا  
تَعْمَلُونَ ﴿٤١﴾﴾ (سورة يونس: ٣٧-٤١)

10:37. This Qur'an could not possibly have been produced by anyone except Allah. It is a confirmation of that which came before it and an explanation of that which is decreed for humankind [of rulings and laws]. There is no doubt about it; it is from the Lord of the worlds.

10:38. Or do they say: He has fabricated it? Say: Then produce a soorah like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!

10:39. Nay, they reject that which they do not comprehend, even before any explanation thereof reaches them. In like manner did those



who came before them reject [the truth]. So see what was the fate of the wrongdoers.

10:40. Among them are some who will believe therein and others who will never believe therein. And your Lord knows best those who spread mischief.

10:41. If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.

«This Qur'an could not possibly have been produced by anyone except Allah» that is, that is not possible and it cannot be imagined that this Qur'an could have been produced by anyone except Allah (ﷻ), for it is the great Book which:

«No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.» (*Fuṣṣilat* 41: 42)

It is the Book which, if all of humankind and the jinn were to come together to produce the like of this Qur'an, they could never produce the like thereof, even if they helped one another (*cf.* 17: 88). It is the Book of Allah which was spoken by the Lord of the worlds. So how could anyone in creation speak a Book like it or even come close? For the words are indicative of the greatness of the One Who spoke them and of His attributes.

If there was anyone who could match Allah in His greatness and perfect attributes, then it would be possible for him to produce something like the Qur'an. If we assume that someone falsely attributed a Book to the Lord of the worlds, He would hasten to send a severe punishment upon him.

But Allah sent down this Book as a mercy to the worlds and as proof that leaves no excuse for anyone.

He sent it down as «a confirmation of that which came before it» of the divinely revealed Books of Allah, as it is in harmony with them

and confirms what they mentioned and what they foretold, which came to pass as they had been foretold.

﴿and an explanation of that which is decreed for humankind [of rulings and laws]﴾ that is, what is prohibited and what is lawful, religious rulings and decrees, and other things that He has told us about the past.

﴿There is no doubt about it; it is from the Lord of the worlds﴾ that is, there is no doubt about it whatsoever; rather it is certain truth. It has been sent down from the Lord of the worlds Who takes care of all of His creation by His grace.

One of the most significant ways in which He takes care of them is that He has sent down to them this Book which speaks of their religious and worldly interests and contains all noble characteristics and good deeds.

﴿Or do they﴾, namely those who disbelieve in it ﴿say﴾ out of stubbornness and resentment: ﴿He has fabricated it﴾ that is, Muhammad (ﷺ) has fabricated it and attributed it falsely to Allah? ﴿Say﴾ to them (O Muhammad [ﷺ]), obliging them to produce something like it if they can, in which case it may be possible that their claim is true, otherwise it is false:

﴿Then produce a soorah like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!﴾ That is, call them to help you to produce a soorah like it. But that is impossible; if it were possible, they would have announced their ability to do that and they would have produced something like it.

But because they were not able to do that, it became clear that what they were saying was false and that they had no proof for it. What made them disbelieve in the Qur'an, which contains truth beyond which there is no other, is the fact that they did not understand it. If they had understood it properly, they would have been humble enough to believe in it. But until now there has not come to them that which

Allah promised them of punishment. This disbelief on their part is of the same nature as the disbelief of those who came before them. Hence Allah says: ﴿In like manner did those who came before them reject [the truth]. So see what was the fate of the wrongdoers﴾, which was utter destruction that spared none of them.

So let these people beware of persisting in their disbelief, lest there befall them that which befell the disbelieving and doomed nations.

This indicates that one should be cautious with regard to all matters, and not hasten to accept or reject anything before one fully understands it.

﴿Among them are some who will believe therein﴾ that is, in the Qur'an and what it says

﴿and others who will never believe therein. And your Lord knows best those who spread mischief﴾ – they are the ones who do not believe in Him out of stubbornness, wrongdoing and wickedness; He will requite them for their wickedness with the severest of punishments.

﴿If they reject you﴾ then carry on with your call, and you are not at all accountable for them; each individual is responsible for his own deeds.

﴿then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do﴾. This is like the verse in which Allah (ﷻ) says:

﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...﴾ (al-Jâthiyah 45: 15)



﴿وَمِنْهُمْ مَّنْ يَسْتَمِعُونَ إِلَيْكَ أَفَأَنْتَ تُسْمِعُ الصَّمَّ وَلَوْ كَانُوا لَا يَعْقِلُونَ ﴿٤٢﴾ وَمِنْهُمْ مَّنْ يَنْظُرُ إِلَيْكَ أَفَأَنْتَ تَهْدِي الْعُمْى وَلَوْ كَانُوا لَا يَبْصُرُونَ ﴿٤٣﴾ إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ ﴿٤٤﴾﴾ (سورة يونس: ٤٢-٤٤)

- 10:42. Among them are some who listen to you, but can you make the deaf to hear, if they will not use their minds?
- 10:43. And among them are some who look at you, but can you guide the blind, if they will not see?
- 10:44. Verily Allah does not wrong people in the least, but it is people who wrong themselves.

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Here Allah (ﷻ) tells us about some of those who disbelieved in the Messenger (ﷺ) and in the message he brought.

﴿Among them are some who listen to you﴾ that is, they listened to the Prophet (ﷺ) when he recited the revelation, not by way of seeking guidance but by way of passing the time, disbelieving and seeking out faults. This kind of listening is not beneficial and will not lead to attaining anything good. No wonder the door of success was shut in their faces and they were deprived of the benefit of listening. Hence Allah says:

﴿but can you make the deaf to hear, if they will not use their minds?﴾ This appears in the form of a question but in fact establishes negation; in other words, it confirms that you cannot make deaf people hear, who cannot hear anything that is said to them, even if you shout out loud, especially if they are also lacking in reason.

If it is impossible to make the deaf hear, who do not understand what is said to them, then it is not possible for you to make these disbelievers hear you in such a way that they may benefit from what they hear.

As for making them hear proof (that will leave them with no excuse), they have indeed heard that which establishes the proof of Allah against them. Thus this important means of gaining knowledge is blocked for them, which is by means of hearing.

Then Allah tells us that another means of learning that is blocked for them is the means of seeing, as He says:

«And among them are some who look at you» but their looking at you does not benefit them, and they do not benefit by learning about you. Just as you cannot guide the blind if they will not see, in the same way you cannot guide these people. If their minds, hearing and vision, which are the means of acquiring knowledge and learning facts, are not functioning, then what way do they have of reaching the truth?

The words «And among them are some who look at you...» indicate that looking at the Prophet (ﷺ) and his teachings, character, deeds and message is the greatest evidence of his truthfulness and the soundness of what he brought; that is sufficient for the one who has eyesight, and he needs no further proof.

«Verily Allah does not wrong people in the least» so He does not add to their bad deeds or detract from their good deeds

«but it is people who wrong themselves»: the truth comes to them but they do not accept it, so Allah punishes them after that by placing a seal on their hearts, hearing and vision.



﴿وَيَوْمَ يُحْشَرُهُمْ كَأَن لَّمْ يَلْبَسُوا إِلَّا سَاعَةً مِنَ النَّهَارِ يَتَعَارَفُونَ بَيْنَهُمْ قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَالَّذِينَ كَانُوا مُهْتَدِينَ﴾ (سورة يونس: ٤٥)

10:45. On the day when He will gather them together, as if they had not remained [in this world] for longer than an hour of a day, they will recognise one another. Lost indeed are those who deny the meeting with Allah, and they are not guided.

Here Allah (ﷻ) tells us of how quickly this world will end, and that when Allah (ﷻ) gathers the people and brings them together on a day concerning which there is no doubt, it will be as if they had only stayed (in this world) for a short while, and as if they had never experienced any joy or misery, and they will recognise one another

as they used to in this world. On that day, those who feared Allah will be the winners, and those who disbelieved in the meeting with Allah will be the losers, for they were not guided to the straight path and the true religion, so they missed out on blessings and will deserve to enter the fire.



﴿وَأَمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ فَإِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللَّهُ شَهِيدٌ عَلَىٰ مَا يَفْعَلُونَ﴾

﴿٤٦﴾ (سورة يونس: ٤٦)

10:46. Whether We show you some of that [punishment] of which We have warned them, or We take your soul [in death, before that], to Us is their return; and, moreover, Allah is witness to all that they do.

That is, do not grieve, O Messenger (ﷺ), for these disbelievers, and do not seek to hasten the punishment for them, for what We have prepared for them of punishment will inevitably befall them, either in this world, so that you will see it with your own eyes and have the satisfaction of seeing it, or in the hereafter, after death, for they will return to Allah and He will inform them of what they used to do, for Allah has kept a record of their deeds but they forgot them, and Allah is witness of all things. This is a stern warning to them, and consolation to the Messenger (ﷺ) whose people stubbornly disbelieved in him.



﴿وَلِكُلِّ أُمَّةٍ رَّسُولٌ فَإِذَا جَاءَ رَسُولُهُمْ قُضِيَ بَيْنَهُمْ بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ﴾

﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا

نَقَعَا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجْلُهُمْ فَلَا يَسْتَعْجِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٤٩﴾ (سورة يونس: ٤٧-٤٩)

- 10:47. For every nation there was a Messenger, and when their Messenger came,<sup>11</sup> judgement was passed between them with justice, and they were not wronged.
- 10:48. They say: When will this promise come to pass, if you speak the truth?
- 10:49. Say: I have no power either to harm or benefit myself, except as Allah wills. For every nation there is an appointed time; when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

﴿For every nation﴾ of the past  
 ﴿there was a Messenger﴾ who called them to affirm the oneness of Allah and follow his religion.

﴿and when their Messenger came﴾ to them, bringing signs, some of them believed and others disbelieved. So Allah will judge between them fairly, by saving the believers and destroying the disbelievers. ﴿and they were not wronged﴾ by being punished before the Messenger was sent and the proof was explained, or by being punished for crimes they did not commit. So let those who disbelieve in you (O Muhammad ﷺ) beware of behaving like those doomed nations, lest there befall them what befell those people.

They should not think that the punishment is slow in coming and say: ﴿When will this promise come to pass, if you speak the truth?﴾

<sup>11</sup> This may refer to:

- (i) either this world, when their Messengers came, and some believed in them while others did not; the latter were punished and the former were saved;
- (ii) or the hereafter, when the Messengers will come and give testimony concerning their nations on the Day of Resurrection.

This was wrongdoing on their part, when they demanded that of the Prophet (ﷺ), for he had no control over the matter; all he was required to do was to convey the message and explain it to the people.

As for the reckoning and the sending of the punishment upon them, that could only be from Allah (ﷻ), who sends it upon them when the ordained time comes, the time at which it has been decreed, in accordance with His divine wisdom.

When that time comes, they cannot put it back by a single hour or bring it forward. So let the disbelievers beware of seeking to hasten the punishment, for they are seeking to hasten the punishment of Allah which, when it comes, cannot be averted from the evildoers (cf. 6: 147). Hence Allah says:



﴿قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُهُ بَيِّنَاتًا أَوْ نَهَارًا مَاذَا يَسْتَعِجِلُ مِنْهُ الْمُجْرِمُونَ ٥٠﴾  
 إِذَا مَا وَقَعَ آمَنْتُمْ بِهِ ءَأَلْتَنِ وَقَدْ كُنْتُمْ بِهِ تَسْتَعِجِلُونَ ٥١﴾ ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا  
 عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنْتُمْ تَكْسِبُونَ ٥٢﴾ (سورة يونس: ٥٠-٥٢)

- 10:50. Say: What do you think, if His punishment should come upon you by night or by day, what could there be in it that the evildoers would seek to hasten?
- 10:51. Or when it comes to pass, then will you believe in it? [It will be said:] What, now [do you believe], when before you would [mockingly] seek to hasten it?
- 10:52. Then it will be said to the wrongdoers: Taste the everlasting punishment; will you be requited for anything other than what you used to earn?

﴿Say: What do you think, if His punishment should come upon you by night﴾ at the time when you are asleep



﴿or by day﴾ at the time when you are heedless  
 ﴿what could there be in it that the evildoers would seek to hasten?﴾  
 That is, what is good in it that they seek to hasten? Rather what a punishment they seek to bring forward!

﴿Or when it comes to pass, then will you believe in it?﴾ For faith will be of no benefit when the punishment of Allah has come to pass and it will be said to them by way of rebuke at that time when they will claim to believe:

﴿What, now [do you believe]﴾ at the time of hardship and pain?  
 ﴿when before you would [mockingly] seek to hasten it﴾. This is Allah's way of dealing with His slaves: He forgives them if they ask Him for forgiveness before the punishment comes, but once the punishment has come, it is of no benefit to believe then, as Allah (ﷻ) said of Pharaoh, when he was about to drown: ﴿he said: I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam]﴾ (10: 90).

But it was said to him: ﴿What, now [do you believe], when before this you were disobedient, and were one of the mischief-makers?﴾ (10: 91).

And Allah says:

﴿But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 85)

And here Allah (ﷻ) says:

﴿Or when it comes to pass, then will you believe in it? [It will be said:] What, now﴾ do you claim to believe, ﴿when before you would [mockingly] seek to hasten it?﴾ This is what your hands have wrought and this is what you sought to hasten.

﴿Then it will be said to the wrongdoers﴾ when they are required for their deeds on the Day of Resurrection: ﴿Taste the everlasting punishment﴾ that is, the punishment that you will suffer for eternity, with no respite, not even for an hour

«will you be requited for anything other than what you used to earn?» of disbelief, rejection and sin.



﴿وَيَسْتَفِئُونَكَ أَحَقُّ هُوَ قُلْ إِي وَرَبِّي إِنَّهُ لَحَقٌّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٥٣﴾ وَلَوْ أَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِ. وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَفُضِيَ بَيْنَهُم بِالْقِسْطِ وَهُمْ لَا يُظْلَمُونَ ﴿٥٤﴾ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٥﴾ هُوَ يُحْيِي وَيُمِيتُ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾﴾ (سورة يونس: ٥٣-٥٦)

- 10:53. They ask you: Is this true? Say: Yes, by my Lord. It is indeed true, and you can never escape it.
- 10:54. Verily, if every soul that did wrong possessed all that is on earth, it would offer it in ransom. They will conceal their remorse, when they see the punishment. Judgement will be passed between them with justice, and they will not be wronged.
- 10:55. Verily to Allah belongs all that is in the heavens and on earth. Verily the promise of Allah is indeed true. Yet most of them do not know.
- 10:56. It is He Who gives life and causes death, and to Him you shall all return.

Here Allah (ﷻ) says to His Prophet (ﷺ): «They ask you: Is this true?» That is, the disbelievers will ask you by way of stubbornness, not by way of seeking clarification and guidance.

«Is this true?» that is, is it true that people will be gathered and resurrected after death for the appointed day, and that they will be requited for their deeds, if they were good they will be rewarded and if they were evil they will be punished?

«Say», swearing that it is true and showing clear proof and evidence for it:

«Yes, by my Lord. It is indeed true» and there is no doubt or confusion about it.

«and you can never escape it». You can never escape Allah, for Allah will inevitably resurrect you. Just as He initiated your creation when you were nothing, similarly He will recreate you so that He may requite you for your deeds.

«Verily» when the Day of Resurrection comes, «if every soul that did wrong» by disbelieving and committing sin «possessed all that is on earth» of gold, silver and other wealth, with which to ransom itself from the punishment of Allah, «it would offer it in ransom», but that would not benefit it at all; rather benefit and harm, reward and punishment, will be in accordance with deeds, whether righteous or evil.

«They» namely those who did wrong «will conceal their remorse, when they see the punishment». They will regret what they did, but it will be too late.

«Judgement will be passed between them with justice» that is, perfect fairness in which there will be no injustice or unfairness in any way whatsoever.

«Verily to Allah belongs all that is in the heavens and on earth». They are subject to His religious and universal decrees and He will requite them (on the Day of Resurrection). Hence Allah says:

«Verily the promise of Allah is indeed true. Yet most of them do not know» and it is for this reason that they do not prepare to meet Allah; rather they may not believe in Him, even though there is so much definitive proof and textual and rational evidence.

«It is He Who gives life and causes death» that is, He is the One Who has control over life and death, and has control over all other things, and He has no partner in that.

﴿and to Him you shall all return﴾ on the Day of Resurrection, and He will requite you for your deeds, both good and bad.



﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ ۝٥٧﴾ قُلْ يَفْضِلُ اللَّهُ وَرَحْمَتَهُ، فِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ

﴿٥٨﴾ (سورة يونس: ٥٧-٥٨)

10:57. O humankind, there has come to you an admonition from your Lord and a healing for [the ills] in your hearts, a guidance and mercy for the believers.

10:58. Say: In the grace of Allah and in His mercy – in that let them rejoice. That is far better than all they could accumulate.

Here Allah (ﷻ) encourages people to focus on this noble Book, by mentioning its beautiful characteristics that are important for them: ﴿O humankind, there has come to you an admonition from your Lord﴾ that is, it exhorts you and warns you against the deeds that incur the wrath of Allah and lead to His punishment; it warns you against them by highlighting their negative consequences and evil outcomes.

﴿and a healing for [the ills] in your hearts﴾. It is this Qur'an, which is a healing for what there is in people's hearts of the diseases of whims and desires, which hinder man from complying with Islamic teachings, and the diseases of doubt which could undermine certain knowledge. It contains exhortation, encouragement and warnings, promises and threats, which all form motives and deterrents in people's hearts.

If one's heart finds, in the Qur'an, motivation to do good and a deterrent against doing evil, and it is shaped by what one grasps of its meanings when reading Qur'an regularly, that would lead one to give precedence to what Allah wants over what one's own *nafs* wants,

and that which pleases Allah would become dearer to the individual than his own whims and desires.

Similarly, what it contains of proof and evidence that Allah has presented in different ways and explained in the most eloquent manner will dispel doubts about the truth; by means of that hearts attain the highest level of certainty.

Once the heart has healed from its sickness and has begun to enjoy sound health, all the other faculties will follow suit, for they become sound if the heart is sound and they become corrupt if the heart is corrupt.

﴿a guidance and mercy for the believers﴾: guidance is knowledge of the truth and acting upon it, and mercy is what one attains of good and reward in this world and the hereafter, for the one who is guided by the Qur'an. Guidance is the most sublime means (of attaining what one wants) and mercy is the most sublime of aims and goals, but the Qur'an will not be a source of guidance and a mercy except for the believers.

If a person attains guidance and mercy is bestowed on him as a result thereof, he will attain happiness, prosperity, gain, success, and joy.

Hence Allah (ﷻ) enjoined the believers to rejoice in that, as He says: ﴿Say: In the grace of Allah﴾ namely the Qur'an, which is the greatest blessing and grace that Allah bestowed upon His slaves ﴿and in His mercy﴾ namely Islam and faith, and worshipping, loving and knowing Allah ﴿in that let them rejoice. That is far better than all they could accumulate﴾ of worldly gains and pleasures.

There can be no comparison between the blessing of faith that leads to happiness in this world and the hereafter, and all that this world contains, for the latter is temporary and will soon vanish.

Rather Allah (ﷻ) instructs us to rejoice in His grace and mercy, because that is something that will result in feeling at ease, energised

and grateful to Allah (ﷻ), and feeling a sense of power and eagerness to pursue knowledge and faith, which will motivate one to seek more of them. This is a praiseworthy kind of joy, in contrast to rejoicing in the desires and pleasures of this world, or rejoicing in falsehood, for that is blameworthy, as Allah (ﷻ) says:

﴿...Do not exult, for Allah does not love those who exult [in their riches].﴾ (al-Qaṣaṣ 28: 76)

And Allah (ﷻ) says concerning those who rejoice in what they have of falsehood that is contrary to the message brought by the Messengers:

﴿Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge...﴾ (Ghāfir 40: 83)



﴿قُلْ أَرَأَيْتُمْ مَا أَنزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَلًا قُلْ مَا اللَّهُ  
أَذِنَ لَكُمْ أَنْ تَقْتُلُوا (٥٩) وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ  
يَوْمَ الْقِيَمَةِ إِنْ اللَّهُ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَئِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ﴾ (سورة

يونس: ٥٩-٦٠)

10:59. Say: What do you think about the provision that Allah has sent down to you, of which you then declared some to be forbidden and some to be lawful? Say: Has Allah given you leave to do so, or do you fabricate lies against Allah?

10:60. What do those who fabricate lies against Allah think about the Day of Resurrection? Verily Allah is most gracious to humankind, but most of them are ungrateful.

Here Allah denounces the polytheists who introduced prohibitions of things that Allah had permitted and permitted things that He had forbidden.

﴿Say: What do you think about the provision that Allah has sent down to you﴾ – this refers to different types of permissible animals that Allah had bestowed as provision for them and as a mercy ﴿of which you then declared some to be forbidden and some to be lawful? Say﴾ to them, by way of rebuke for this corrupt action: ﴿Has Allah given you leave to do so, or do you fabricate lies against Allah?﴾ It is well known that Allah did not give them permission; thus it is known that they were lying.

﴿What do those who fabricate lies against Allah think about the Day of Resurrection?﴾ What do they think Allah will do to them by way of punishment? Allah (ﷻ) says:

﴿On the Day of Resurrection you will see those who fabricated lies against Allah, their faces darkened...﴾ (az-Zumar 39: 60)

﴿Verily Allah is most gracious to humankind﴾ and He bestows a great deal of blessing, but most people do not give thanks. Either they do not show gratitude for the blessings or they use them for sinful purposes or they regard some of them as prohibited, and they reject what Allah has bestowed of His favours upon His slaves. Few of them are grateful and acknowledge the blessing, praise Allah for it and use it for the purpose of obeying Him.

This verse is quoted as evidence for the basic principle that all foods are permissible, except those concerning which there is a text stating that they are prohibited, because Allah denounced those who prohibited the provision that He bestowed upon His slaves.



﴿وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ﴾ (سورة يونس: ٦١)

10:61. Whatever business you [O Prophet] may be engaged in, whatever you may recite of Qur'an, and whatever deeds you [O people] may do, We are witness over you when you are engaged therein. Not even the weight of a speck of dust, on earth or in heaven, escapes your Lord, nor is there anything smaller or greater than that, but it is [inscribed] in a clear record.

Here Allah (ﷻ) tells us that He is watching and sees all that people do, when they are moving and when they are resting. This is an implicit call to remember that He is always watching.

﴿Whatever business you [O Prophet] may be engaged in﴾ that is, whatever situation you are in, whether it involves religious or worldly matters

﴿whatever you may recite of Qur'an﴾ that is, whatever you recite of the Qur'an, which Allah revealed to you

﴿and whatever deeds you [O people] may do﴾, small or great

﴿We are witness over you when you are engaged therein﴾ that is, at the time when you start it and when you are still doing it.

So remember that Allah is watching all your deeds, and do them with sincerity, striving hard. And beware of doing what Allah (ﷻ) dislikes, for He is watching you and He knows what you disclose and what you conceal.

﴿Not even the weight of a speck of dust, on earth or in heaven, escapes your Lord﴾ that is, nothing escapes His knowledge, His hearing, His sight or His awareness

﴿nor is there anything smaller or greater than that, but it is [inscribed] in a clear record﴾ that is, His knowledge encompasses it and His pen records it.

Allah often mentions these two aspects of the divine will and decree together: His knowledge that encompasses all things and His recording of everything that happens. This is like the verse in which He says:



«Do you not know that Allah knows all that is in the heavens and on earth? Verily, that is [inscribed] in a record; verily that is easy for Allah.» (al-Hajj 22: 70)



﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ۚ لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ لَا يَبْدِيلُ لِكَلِمَاتِ اللَّهِ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ﴾ (سورة يونس: ٦٢-٦٤)

10:62. Verily the allies and close friends of Allah will have no fear nor will they grieve;

10:63. Those who believe and guard against evil.

10:64. For them are glad tidings in the life of this world and in the hereafter; there can be no change in the words [promises] of Allah. That is the supreme triumph.

Here Allah (ﷻ) tells us of His close friends and loved ones, and mentions their deeds, characteristics and reward.

«Verily the allies and close friends of Allah will have no fear» with regard to the future and what lies ahead of fear and terror (on the Day of Resurrection)

«nor will they grieve» over what they have done in the past, because they will have done nothing but righteous deeds. As they will have no fear and will not grieve, it is established that they will be safe and happy, and will have much good, such as no one knows except Allah (ﷻ).

Then He describes them: they are «Those who believe» in Allah and in His angels, His Books, His Messenger, the Last Day, and the divine decree, both good and bad; and they confirm their faith by

fearing Allah and guarding against evil, and by complying with His commands and heeding His prohibitions.

Whoever is a believer and guards against evil, Allah (ﷻ) will be his ally, and ﴿For them are glad tidings in the life of this world and in the hereafter﴾.

Glad tidings in this world means being spoken well of, praised and loved by the believers. It also includes good dreams, and the kindness that Allah shows to him by enabling him to do the best of deeds and acquire the best of characteristics, and by diverting from him bad characteristics.

In the hereafter, the first glad tidings the believers receive are at the time when their souls are taken in death, as Allah (ﷻ) says:

﴿Verily, those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised.﴾ (Fussilat 41: 30)

After that, in the grave they receive the glad tidings of the good pleasure of Allah (ﷻ) and eternal bliss.

Then in the hereafter they will receive the ultimate glad tidings of admission to the gardens of bliss and salvation from the painful punishment.

﴿there can be no change in the words [promises] of Allah﴾; rather whatever Allah promises is true and cannot be changed or altered, because He is truthful in all that He says and no one can go against what He wills and decrees.

﴿That is the supreme triumph﴾ because it includes salvation from everything one fears and attaining everything one seeks and loves. The triumph is limited to that, because there is no triumph except for people of faith and piety.

To sum up: the glad tidings include all the good things and rewards that Allah has connected, in this world and the hereafter, to faith and piety. Hence He spoke in general, not specific, terms.



﴿وَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا هُوَ السَّمِيعُ الْعَلِيمُ﴾ (٦٥)

(سورة يونس: ٦٥)

10:65. Do not let their words grieve you, for all power belongs to Allah. He is the All-Hearing, All-Knowing.

That is, do not let the words of those who disbelieve in you, in which their aim is to impugn you and your religion, grieve you, for their words will be no source of honour for them and they will not harm you at all

﴿for all power belongs to Allah﴾ – He bestows it upon whomever He will and withholds it from whomever He will.

Allah (ﷻ) says:

﴿Whoever seeks honour, then all honour belongs to Allah...﴾ (Fâtir 35: 10)

– that is, so let him seek it by obeying Him. That is based on the fact that Allah says after that: ﴿To Him ascend all good words, and He exalts the good deed﴾.

It is well known that you are obeying Allah, and that power and honour will come to you and your followers from Allah:

﴿...In fact, might belongs to Allah, and to His Messenger and to the believers...﴾ (al-Munâfiqoon 63: 8)

﴿He is the All-Hearing, All-Knowing﴾ that is, His hearing encompasses all voices, and nothing is hidden from Him.

His knowledge encompasses all things, both apparent and hidden; not even the weight of a speck of dust, on earth or in heaven, escapes Him, nor anything smaller or greater than that.

Allah (ﷻ) hears what you say and what your enemies say about you, and He knows that in detail. So be assured of the knowledge of Allah and His care for you; whoever fears Allah, He will suffice him.



﴿أَلَا إِنَّ لِلَّهِ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَمَا يَتَّبِعُ الَّذِينَ  
يَدْعُونَ مِنْ دُونِ اللَّهِ شُرَكَاءَ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ  
إِلَّا يَخْرُصُونَ ﴿٦٦﴾ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَالنَّهَارَ  
مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُسْمِعُونَ﴾ (سورة يونس: ٦٦-٦٧)

10:66. Verily to Allah belong all those who are in the heavens and on earth. Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.

10:67. He it is Who has made the night for you to rest in, and the day for you to see. Verily in that are signs for people who listen [attentively].

Here Allah (ﷻ) tells us that to Him belong all that is in the heavens and on earth, as He is its sole Creator and Owner, and all creatures are His slaves; He controls them by means of whatever decrees and rulings He will. They are all slaves of Allah, subjugated to Him and under His control, so they do not deserve any kind of worship and they are not partners of Allah in any sense whatsoever. Hence Allah says: ﴿Those who call upon their [so-called] partners besides Allah follow nothing but conjecture﴾ which has nothing to do with truth

﴿and they do nothing but lie﴾ and fabricate about such matters.

If they were telling the truth, that they are partners of Allah, then let them highlight any of their qualities and attributes that would make them deserving of an atom's weight of worship. But they will never be able to do that. Is there any among them who ever created anything or granted any provision, or who owns any created thing or controls the night and the day which Allah ordained for people to earn their living?

«He it is Who has made the night for you to rest in» by sleeping and reposing, because of the darkness that covers the face of the earth; if it remained light, they would not be able to settle and relax.

And Allah has created «the day for you to see» that is, He has made it light so that people can see and go about earning their living and taking care of their religious and worldly interests.

«Verily in that are signs for people who listen [attentively]» to the revelations of Allah, listening by way of seeking to understand, accept and be guided, not listening by way of stubbornness and rejection. In that are signs for people who listen attentively and take it as evidence that Allah alone is deserving of worship and He is the true God, and that the so-called divinity of anything besides Him is false, and He is the Most Kind, the Most Merciful, the All-Knowing, the Most Wise.



﴿قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ اِنْ عِنْدَكُمْ مِنْ سُلْطٰنٍ بِهٰذَا اَقُولُوْا عَلٰی اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿١٨﴾ قُلْ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلٰی اللّٰهِ الْكُذِبُ لَا يُفْلِحُوْنَ ﴿١٩﴾ مَتَّعَ فِي الدُّنْيَا ثُمَّ اِیْتٰنَا مَرْجِعُهُمْ ثُمَّ نَذِیْقُهُمُ الْعَذَابَ الشَّدِیْدَ بِمَا كَانُوْا یَكْفُرُوْنَ ﴿٢٠﴾﴾ (سورة یونس: ٦٨-٧٠)

- 10:68. They say: Allah has begotten a son. Glory be to Him! He is the Self-Sufficient; to Him belongs all that is in the heavens and on the earth. You have no proof for that. Would you attribute to Allah something of which you have no knowledge?
- 10:69. Say: Verily those who fabricate lies against Allah will never prosper.
- 10:70. A little enjoyment in this world [will be theirs], then to Us they will return, then We will make them taste severe punishment because they disbelieved.

Here Allah tells us of the lies of the polytheists about the Lord of the worlds:

﴿They say: Allah has begotten a son﴾. Then Allah declares Himself to be above that, as He says:

﴿Glory be to Him!﴾ That is, He is declaring Himself to be far above what the wrongdoers say of attributing imperfection to Him. Then He states why they are wrong, based on the following proof:

Firstly, He says: ﴿He is the Self-Sufficient﴾ that is, He is the only One Who is Self-Sufficient in all ways. He is the completely Self-Sufficient Who is independent in all aspects. As He is self-sufficient and independent in all aspects, for what reason would He beget a son? Is it because He needs a son? This is contrary to His self-sufficiency, for no one begets a son unless there is something lacking in his self-sufficiency.

Secondly, He says: ﴿to Him belongs all that is in the heavens and on the earth﴾. This is a comprehensive phrase that is general in meaning and does not exclude any being that exists among the inhabitants of the heavens and the earth; all of them are created beings and slaves (of Allah).

It is well known that this general description rules out the notion of Him having a son among them, for a son is of the same nature as his father, so a so-called ‘son of God’ could not be created or a slave. Therefore the fact that Allah owns everything in the heavens and on earth rules out the concept of His having a son.

Thirdly, He says: ﴿You have no proof for that﴾ that is, do you have any evidence or proof to confirm that Allah has a son? If they had any evidence, they would have produced it as He challenged them to do, but they were unable to establish any such proof. Thus it is known that what they say is false and that they were speaking without knowledge. Hence Allah says: ﴿Would you attribute to Allah something of which you have no knowledge?﴾ For this is the gravest of prohibited acts.

﴿Say: Verily those who fabricate lies against Allah will never prosper﴾ that is, they will never reach their goal or attain what they seek. Rather they will enjoy their disbelief and lies in this world for a little while, then they will return to Allah, and He will make them taste severe punishment because they disbelieved.

﴿...It is not Allah Who has wronged them, but they wronged themselves.﴾ (Al 'Imrân 3: 117)



﴿وَأَنذِرْ عَلَيْهِمْ نَبَأَ نُوحٍ إِذْ قَالَ لِقَوْمِهِ يَتَقَوَّمُوا إِن كَانَ كَبُرَ عَلَيْكُمْ مَقَامِي وَتَذِكْرِي بِآيَاتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا تُنظِرُونِ ﴿٧١﴾ فَإِن تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى اللَّهِ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾ فَكَذَّبُوهُ فَنَجَّيْتَهُ وَفِي مَعَهُ فِي الْفُلِّ وَجَعَلْنَاهُمْ خُلَفَاءَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكِبِينَ ﴿٧٣﴾﴾ (سورة يونس: ٧١-٧٣)

- 10:71. Recount to them the story of Nooh, when he said to his people: O my people, if my presence among you and my reminding you of the signs of Allah have become too much for you to bear, then in Allah I have put my trust, so decide on your course of action, you and your [so-called] partners, leaving no room for uncertainty, then carry out your decision concerning me, and give me no respite.
- 10:72. But if you turn away, I have not asked you for any recompense; my reward is with Allah alone, and I am commanded to be one of those who submit to Allah [in Islam].
- 10:73. But they rejected him; We saved him and those who were with him, in the ark, and made them [their] successors; and We drowned those who rejected Our signs. So see what was the fate of those who had been forewarned [but did not pay heed].

Here Allah (ﷻ) says to His Prophet (ﷺ): Recount to your people ﴿the story of Nooh﴾ and his call to his people. He called them to Allah for a long time, and he stayed among them for a thousand years less fifty, but his call only increased them in transgression. They got tired of him and could no longer put up with him, but he never slackened and was never heedless in calling them. He said to them:

﴿O my people, if my presence among you and my reminding you of the signs of Allah﴾ that is, if my staying with you and reminding you of that which will benefit you

﴿of the signs of Allah﴾ that is, clear and obvious proof; if that is too much for you and you find it burdensome, and you want to cause me harm or reject the truth,

﴿then in Allah I have put my trust﴾ that is, I rely upon Allah to ward off any harm intended to me and to the message to which I call people. This trust is my battalion and my weapon, so bring whatever you can of all kinds of manpower and weaponry.

﴿so decide on your course of action﴾ all of you together, so that none of you will stay behind and you will not spare any effort

﴿you and your [so-called] partners﴾ that is, bring your so-called partners whom you worship and take as allies instead of Allah, the Lord of the worlds

﴿leaving no room for uncertainty﴾ that is, do not be confused about it and do not conceal it; rather do it openly.

﴿then carry out your decision concerning me﴾ that is, carry out against me whatever punishment and harm you are able to

﴿and give me no respite﴾ that is, do not delay it for even an hour.

This is definitive proof and a great sign of the soundness of his message, and confirmation thereof. For he was alone, with no clan to protect him and no troops to turn to. But he initiated the argument with his people by declaring their beliefs to be foolish and their religion to be corrupt, and by criticising their gods. Hence they bore grudges and enmity towards him that were greater than lofty mountains, and



they were people of power and aggression. But he said to them: Get together, you and your so-called partners, and whoever else you can, and prepare all that you can of plots, then carry out those plots against me if you can. But they were not able to do any of that.

Thus it was known that he was indeed truthful and they were lying with regard to their claims. Hence he said:

﴿But if you turn away﴾ from that to which I am calling you, there is no reason for you to turn away, because it has become clear to you that you are not turning away from falsehood to truth; rather you are turning away from truth for which all proof has been established, to falsehood which has been proven to be false.

Moreover, ﴿I have not asked you for any recompense﴾ for my call or for your accepting the call. You say: This man has come to us to take our wealth, and you refuse because of that, but ﴿my reward is with Allah﴾ that is, I do not seek reward or recompense from anyone except Him.

﴿and﴾ moreover I did not enjoin you to do something then fail to do it myself; rather ﴿I am commanded to be one of those who submit to Allah [in Islam]﴾ so I am the first one to do that which I enjoined you to do.

﴿But they rejected him﴾ after he had called them night and day, in private and in public. His call only increased them in aversion

﴿We saved him and those who were with him, in the ark﴾ which We commanded him to build under Our supervision (*cf. 11: 37*), and We said to him, when water gushed up out of the earth:

﴿...Take on board a pair from every species, and your family, except those against whom the sentence has already been passed, and those who believe...﴾ (*Hood 11: 40*)

And he did that.

Then Allah commanded the sky to send down water in torrents, and caused the earth to burst forth with springs, then the waters met for a purpose that had already been decreed (*cf. 54: 12*).

﴿We carried him on a [vessel] made of planks and nails.﴾ (al-Qamar 54: 13)

– that sailed under Our watchful eye.

﴿and made them [their] successors﴾ in the earth, after the destruction of the disbelievers.

Then Allah blessed his offspring and made his offspring the ones who survived, and He caused them to spread throughout the earth  
﴿and We drowned those who rejected Our signs﴾ after they had become clear and proof had been established.

﴿So see what was the fate of those who had been forewarned [but did not pay heed]﴾. That fate was destruction and humiliation, and ongoing curses directed against them by every generation that came after them. You do not hear anyone speak of them but he blames them and criticises them.

So let these disbelievers beware lest there befall them what befall these disbelieving people of destruction, humiliation and punishment.



﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا بِمَا كَذَّبُوا  
بِهِ مِنْ قَبْلُ ۚ كَذَٰلِكَ نَطْبَعُ عَلَىٰ قُلُوبِ الْمُعْتَدِينَ﴾ (سورة يونس: ٧٤)

10:74. Then after him, We sent Messengers to their [own] peoples; they came to them with clear signs, but they would not believe what they had already rejected beforehand. Thus do We seal up the hearts of the transgressors.

﴿Then after him﴾ that is, after Nooh (ﷺ)

﴿We sent Messengers to their [own] peoples﴾ that is, their disbelieving peoples, to call them to guidance and warn them against that which might lead to their doom.

﴿they came to them with clear signs﴾ that is, each Prophet was supported in his call with signs that pointed to the soundness of the message he brought.

﴿but they would not believe what they had already rejected beforehand﴾ that is, Allah (ﷻ) punished them when the Messenger came to them but they hastened to disbelieve in him. So Allah put a seal on their hearts and prevented them from believing after they could have believed, as Allah (ﷻ) says elsewhere:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time...﴾ (al-An'âm 6: 110)

Hence Allah says here: ﴿Thus do We seal up the hearts of the transgressors﴾ that is, We put a seal on them, so no good will enter them. Allah did not wrong them; rather they wronged themselves by rejecting the truth when it came to them and because of their initial rejection.



﴿ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُّوسَىٰ وَهَارُونَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ يَتْلُوْنَ مَا آتَيْنَاكَ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ ﴿٧٥﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَٰذَا لَسِحْرٌ مُّبِينٌ ﴿٧٦﴾ قَالَ مُوسَىٰ أَتَقُولُونَ لِلْحَقِّ لَمَّا جَاءَكُمْ أَسِحْرٌ هَٰذَا وَلَا يُفْلِحُ السَّاحِرُونَ ﴿٧٧﴾ قَالُوا أَجِئْتَنَا لِنَلْفِنَا عَزَمًا وَجَدْنَا عَلَىٰ ءَابَاءِنَا وَتَكُونُ لَكُمْ ءَالِكِبْرِيَاءَ فِي الْأَرْضِ وَمَا نَحْنُ لَكُمْ بِمُؤْمِنِينَ ﴿٧٨﴾﴾ (سورة يونس: ٧٥-٧٨)

- 10:75. Then after them We sent Moosâ and Hâroon with Our signs to Pharaoh and his chiefs, but they showed arrogance and were wicked people.
- 10:76. So when the truth came to them from Us, they said: This is obviously nothing but magic!

10:77. Moosâ said: Do you speak thus of the truth after it has come to you? Can this be magic? Those who practise magic will never prosper.

10:78. They said: Have you come to us to turn us away from what we found our forefathers following, so that you two may reign supreme in the land? We will never believe in you!

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«Then after them» that is, after these Messengers whom Allah sent to the disbelieving and doomed people,

«We sent Moosâ» ibn 'Imrân, the one to whom the Most Gracious spoke directly, one of the Messengers of strong will and one of the great leaders whose example is followed, to whom great and comprehensive laws were revealed.

«and» We sent with him his brother «Hâroon», as an adviser. We sent them «with Our signs» that pointed to the truth of their message, namely the oneness of Allah and the prohibition on worshipping anything other than Allah (ﷻ)

«to Pharaoh and his chiefs» that is, the leaders and senior figures of his state, because their common folk followed the leaders.

«but they showed arrogance» towards the signs, wrongfully and out of conceit, after they became certain of them.

«and were wicked people» that is, their defining characteristics were wickedness and disbelief.

«So when the truth came to them from Us» which was the greatest kind of truth, as it came from Allah to Whose greatness all of creation is subjugated, and He is the Lord of the worlds Who bestows blessings on all of His creation.

When the truth came to them from Allah at the hand of Moosâ, they rejected it and did not accept it, and «they said: This is obviously nothing but magic!». They did not stop at turning away from it or rejecting it; rather they regarded it as the worst type of falsehood,

namely magic which in essence is a kind of deceit or illusion. Indeed they regarded it as obvious magic when in fact it was clearly the truth.

Hence ﴿Moosâ said﴾ to them, rebuking them for their rejection of the truth which no one rejects except the most wicked of people: ﴿Do you speak thus of the truth after it has come to you?﴾ That is, do you say that it is obviously magic?

﴿Can this be magic?﴾ That is, examine it and what it contains, for once you do that you will become certain that it is the truth.

﴿Those who practise magic will never prosper﴾ either in this world or in the hereafter. Wait and see for whom the good end will be and who will prosper, and at whose hands success will be achieved. They came to know after that, and it became clear to everyone, that Moosâ (ﷺ) was the one who prospered and attained victory in this world and the hereafter.

﴿They said﴾ to Moosâ, rejecting what he said and citing a flimsy argument:

﴿Have you come to us to turn us away from what we found our forefathers following﴾ that is, have you come to us to divert us from what we found our forefathers following of polytheism and worshipping something other than Allah, and to tell us that we should worship Allah alone with no partner or associate? Thus they regarded the beliefs of their misguided forefathers as proof, and rejected thereby the truth that Moosâ (ﷺ) had brought to them.

﴿so that you two may reign supreme in the land﴾ that is, have you come so that you may be the leaders and expel us from our land? This was a word of deceit on their part, and an effort to deceive their ignorant folk and incite the common folk against Moosâ, and to make them not believe in him.

But this is not an argument or proof. Anyone who knows how things really are and has deep insight knows that an argument cannot be warded off except by means of proof and evidence.

If a person brings truth and his message is countered with such flimsy arguments, this indicates that the one who presents this argument is unable to refute what his opponent stated. If he had sound proof and a sound argument, he would state it and would not resort to saying “your intention is..., your aim is...”, regardless of whether his accusation is correct or not. However, anyone who knew Moosâ and was aware of the message to which he called people would realise that he had no aim of achieving supremacy in the land. Rather his aim, and that of his fellow Messengers, was to guide people and show them that which would benefit them.

But the fact of the matter was as they said: ﴿We will never believe in you﴾ that is, out of arrogance and stubbornness, not because the message that Moosâ and Hâroon brought was false, or because they had any doubts about it, or for any other similar reason. It was only wrongdoing, enmity and a desire to reign supreme, which is what they accused Moosâ and Hâroon of.



﴿وَقَالَ فِرْعَوْنُ أَتَأْتُونِي بِكُلِّ سَاحِرٍ عَلِيمٍ ۖ﴾ ﴿٧٩﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالَ لَهُمُ مُوسَىٰ أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٨٠﴾ فَلَمَّا أَلْقَوْا قَالَ مُوسَىٰ مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ سَيُبْطِلُهُ إِنَّ اللَّهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِينَ ﴿٨١﴾ وَيُخَيِّضُ اللَّهُ الْحَقَّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ الْمُجْرِمُونَ ﴿٨٢﴾﴾

(سورة يونس: ٧٩-٨٢)

- 10:79. Pharaoh said: Bring to me all the learned magicians.  
 10:80. When the magicians came, Moosâ said to them: Throw whatever you wish to throw.  
 10:81. When they had thrown, Moosâ said: What you have brought is magic; Allah will surely show it to be false, for verily Allah does not allow the work of the mischief-makers to thrive.

10:82. Allah vindicates the truth by His words, even though the evildoers hate it.

﴿Pharaoh said﴾, in defiance of the truth that Moosâ had brought, and trying to mislead his chiefs and his people:

﴿Bring to me all the learned magicians﴾ that is, those who are skilled in magic.

So he sent someone to the cities of Egypt to bring him all kinds of magicians, who knew various types and levels of magic.

﴿When the magicians came﴾ to compete with Moosâ  
﴿Moosâ said to them: Throw whatever you wish to throw﴾, I will not specify what you should do. That was because he was certain of victory and was not worried about them or what they had brought.

﴿When they had thrown﴾ their ropes and sticks, they became like moving snakes.

﴿Moosâ said: What you have brought is magic﴾ that is, this is real and great magic, but despite its greatness, ﴿Allah will surely show it to be false, for verily Allah does not allow the work of the mischief-makers to thrive﴾, for they intend thereby to support falsehood against truth, and what mischief can be greater than that?

This applies to any mischief-maker who does and plans anything. His deeds will come to naught and fail. Even if what he does may meet with some measure of success at some time, ultimately it will diminish and be destroyed.

As for those who do good, seeking thereby the Countenance of Allah (ﷻ) and they do beneficial deeds that are enjoined, Allah will guide them and refine their deeds, and cause them (their reward) to grow and develop. So Moosâ threw down his staff, and it swallowed up everything that they had wrought. Thus their magic failed and their falsehood diminished.

﴿Allah vindicates the truth by His words, even though the evildoers hate it﴾. So the magicians fell down in prostration when the truth

became clear to them. Pharaoh threatened to crucify them and cut off their hands and feet, but they paid no attention to that and remained steadfast in their faith.

As for Pharaoh and his chiefs, and their followers, none of them believed; rather they continued to wander blindly in their misguidance. Hence Allah says:



﴿فَمَا آمَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ۚ وَإِنَّ فِرْعَوْنَ لَعَالِي فِي الْأَرْضِ وَإِنَّهُ لَمِنَ الْمُسْرِفِينَ﴾ (سورة يونس: ٨٣)

10:83. But no one believed in Moosâ except some of the youth among his people, despite their fear that Pharaoh and his chiefs might persecute them. Indeed Pharaoh was high-handed in the land and was one who transgressed all bounds.

﴿But no one believed in Moosâ except some of the youth among his people﴾ that is, some of the young people of the Israelites who remained steadfast in the face of fear, because faith had become firmly rooted in their hearts.

﴿despite their fear that Pharaoh and his chiefs might persecute them﴾ and try to make them give up their religion.

﴿Indeed Pharaoh was high-handed in the land﴾ that is, he had the upper hand, so no wonder they feared his persecution and harm.

﴿and﴾, in particular, he ﴿was one who transgressed all bounds﴾ that is, he overstepped the limit in transgression and enmity.

The wisdom – and Allah knows best – behind the fact that no one believed in Moosâ except some of the youth of his people was that the youth are more accepting of the truth and are quicker to follow it, unlike their elders who grew up with disbelief. Because of what



remains in their hearts of false beliefs, the latter are further from the truth than others.



﴿ وَقَالَ مُوسَىٰ يٰقَوْمِ إِن كُنتُمْ ءَامِنُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٤﴾ فَقَالُوا عَلَىٰ اللّٰهِ تَوَكَّلْنَا رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظَّالِمِينَ ﴿٨٥﴾ وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٦﴾ ﴾ (سورة يونس: ٨٤-٨٦)

10:84. Moosâ said: O my people, if you [truly] believe in Allah, then in Him put your trust, if you have [indeed] submitted to Him [in Islam].

10:85. They said: In Allah we put our trust. Our Lord, do not make us subject to the persecution of the wrongdoing people.

10:86. And deliver us by your mercy from the disbelieving people.

﴿Moosâ said﴾, advising his people to be patient and reminding them of what they could do to help themselves attain that ﴿if you [truly] believe in Allah﴾ then act in a manner that is expected of believers.

﴿then in Him put your trust, if you have [indeed] submitted to Him [in Islam]﴾ that is, depend on Him, turn to Him and seek His help.

﴿They said﴾, complying with that ﴿In Allah we put our trust. Our Lord, do not make us subject to the persecution of the wrongdoing people﴾ that is, do not give them power over us so that they force us to drift away from faith and say: If they were following truth, they would not have been defeated.

﴿And deliver us by your mercy from the disbelieving people﴾ so that we will be safe from their evil and we may adhere to our religion in such a way that we will be able to practise its teachings openly, without anyone objecting or opposing us.



﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوَّءَ لِقَوْمِكَ مِمَّا يَبْصُرُ بُيُوتًا وَأَجْعَلُوا يُبُوتَكُمْ قِبْلَةً  
وَأَقِيمُوا الصَّلَاةَ وَبَشِّرِ الْمُؤْمِنِينَ ﴾ (٨٧) وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ آتَيْتَ  
فِرْعَوْنَ وَمَلَئَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوهُ عَن سَبِيلِكَ رَبَّنَا اطْمِسْ  
عَلَىٰ أَمْوَالِهِمْ وَأَشْدُدْ عَلَىٰ قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ﴾ (٨٨) قَالَ قَدْ  
أُحِبِّتَ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ ﴾ (٨٩) (سورة)

يونس: ٨٧-٨٩)

- 10:87. We inspired Moosâ and his brother: Provide houses of worship for your people in Egypt, and make your houses of worship face towards the qibla; establish regular prayer; and give glad tidings to the believers.
- 10:88. Moosâ said: Our Lord, verily You have given Pharaoh and his chiefs splendour and wealth in the life of this world so that, our Lord, they may lead people astray from Your path. Our Lord, destroy their wealth and harden their hearts, so that they will not believe until they see the painful punishment.
- 10:89. Allah said: Your prayer is accepted. So continue, then, both of you, steadfastly on the straight path, and do not follow the path of those who have no knowledge.

﴿We inspired Moosâ and his brother﴾ when the persecution of Pharaoh and his people against the Israelites grew intense and they were very keen to make them give up their religion

﴿Provide houses of worship for your people in Egypt﴾ that is, tell them to make houses for themselves where they will be able to hide  
﴿and make your houses of worship face towards the qibla﴾ that is, make them places in which you can pray, because you cannot establish prayer in regular places of assembly or public places;

﴿establish regular prayer﴾ for this will help you in all your affairs

﴿and give glad tidings to the believers﴾ of help and support, and the victory of their religion, for verily with hardship comes ease, verily with hardship comes ease. When things become too hard, Allah grants relief. When Moosâ saw how hard-hearted Pharaoh and his chiefs were, and how they turned away from the truth, he prayed against them and Hâroon said *âmeen* to his supplication.

﴿Moosâ said: Our Lord, verily You have given Pharaoh and his chiefs splendour﴾ with which they adorn themselves with all kinds of jewellery, garments, fancy houses, fine mounts and servants ﴿and wealth﴾ in abundance ﴿in the life of this world so that, our Lord, they may lead people astray from Your path﴾ that is, they only use their wealth to mislead people from Your path, so they have gone astray and they lead others astray. ﴿Our Lord, destroy their wealth﴾ that is, take it away from them, either by ruining it or by turning it into stones that are of no use ﴿and harden their hearts, so that they will not believe until they see the painful punishment﴾.

He said that out of anger towards them, because they had transgressed the sacred limits of Allah, spread mischief among the slaves of Allah, and barred people from His way. Because of his perfect knowledge of his Lord, he knew that Allah would punish them for what they had done by closing the door of faith to them.

﴿Allah said: Your prayer is accepted﴾. The word translated here as “your” appears in the dual form in Arabic, which indicates that Moosâ was offering supplication and Hâroon was saying *âmeen* to his words, and that the one who says *âmeen* has a share in the supplication with the one who is offering that supplication.

﴿So continue, then, both of you, steadfastly on the straight path﴾ that is, remain steadfast in following your religion and continue with your call

﴿and do not follow the path of those who have no knowledge﴾ that is, do not follow the path of the ignorant and misguided who have deviated from the straight path and follow paths that lead to hell.

Allah instructed Moosâ to depart with the Children of Israel by night, and told him that they would be pursued. Pharaoh sent heralds to the cities to gather troops and said: ﴿These﴾ namely Moosâ and the Children of Israel:

﴿...are but a small band, and they have enraged us, but we are all well-prepared.﴾ (ash-Shu'arâ' 26: 54-56)

So Pharaoh gathered his troops from near and far, and pursued them with his army in a spirit of hatred and enmity. In other words, they set out to transgress against Moosâ and his people and to spread evil in the land. When transgression reaches such an extent and sin becomes so deeply rooted, then expect the punishment.



﴿وَجَوَزْنَا بِبَنِي إِسْرَءِيلَ الْبَحْرَ فَأَتْبَعَهُمْ فِرْعَوْنُ وَجُنُودُهُ، بَغْيًا وَعَدُوًّا حَتَّى إِذَا  
أَذْرَكَهُ الْفُرْقَى قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ، بَنُو إِسْرَءِيلَ وَأَنَا مِنَ  
الْمُسْلِمِينَ ﴿٩٠﴾ ءَأَكْتَنَ وَقَدْ عَصَيْتَ قَبْلُ وَكُنْتَ مِنَ الْمُفْسِدِينَ ﴿٩١﴾ فَالْيَوْمَ  
نُنَجِّكَ بِيَدِنَا لِتَكُونَ لِمَنْ خَلَقَكَ ءَايَةً وَإِنَّ كَثِيرًا مِنَ النَّاسِ عَنْ ءَايَتِنَا لَفَافِلُونَ  
﴿٩٢﴾﴾ (سورة يونس: ٩٠-٩٢)

- 10:90. We took the Children of Israel across the sea, and Pharaoh and his troops pursued them in transgression and enmity and caught up with them, until, when he was about to drown, he said: I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam].
- 10:91. [It was said to him:] What, now [do you believe], when before this you were disobedient, and were one of the mischief-makers?

10:92. So today We will save only your body, so that you may be a sign for those who come after you. But indeed many people are heedless of Our signs.

﴿We took the Children of Israel across the sea﴾ Allah revealed to Moosâ, when he reached the sea, that he should strike the sea with his staff. So he struck it, and twelve paths opened up, which the Children of Israel followed, and Pharaoh and his troops drove into the sea in pursuit.

When Moosâ and his people had all come out of the sea, and Pharaoh and his troops were in the middle of it, Allah commanded the sea to close in on Pharaoh and his troops, and they all drowned in the sea as the Israelites were looking on.

When Pharaoh was about to drown and was certain that he would perish, ﴿he said: I believe that there is no god but He in Whom the Children of Israel believe﴾, Who is Allah, the True God, besides Whom there is no other god.

﴿I am one of those who submit to Allah [in Islam]﴾ that is, those who submit to the religion of Allah and to the message that Moosâ brought.

Then Allah explains that this faith in this situation was of no avail to him:

﴿[It was said to him:] What, now﴾ do you believe and affirm the Messenger of Allah?

﴿when before this you were disobedient﴾ and audaciously committed sins, disbelieved and lied

﴿and were one of the mischief-makers?﴾ Believing now will not benefit you. This is the way of Allah: once the disbelievers reached the point at which they have no choice but to believe, belief will not benefit them because their belief is based on what they see with their own eyes, like the belief of one who is resurrected. The only belief or faith that is of benefit is faith in the unseen.

«So today We will save only your body, so that you may be a sign for those who come after you». The commentators said that because the Children of Israel were so terrified of Pharaoh, it was as if they could not believe that he had drowned, and they doubted that it had happened. So Allah commanded the sea to cast up his body onto a hill, so that it might be a lesson and a sign to them.

«But indeed many people are heedless of Our signs». Hence they may come across signs repeatedly, but they do not benefit from them because they have no interest in them.

In contrast, the one who is alert and focused sees of the signs of Allah that which is the greatest evidence of the soundness of what the Messengers told us.



﴿وَلَقَدْ بَوَّأْنَا بَنِي إِسْرَءِيلَ مَوْءَا صِدْقٍ وَرَزَقْنَهُمْ مِّنَ الطَّيِّبَاتِ فَمَا اخْتَلَفُوا حَتَّىٰ جَاءَهُمُ الْعِلْمُ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ﴾ (سورة يونس: ٩٣)

10:93. We caused the Children of Israel to settle in a goodly land and We provided good things for their sustenance, and they did not differ until after knowledge had come to them. Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ.

«We caused the Children of Israel to settle in a goodly land» that is, Allah caused them to settle in the houses of the people of Pharaoh, and caused them to inherit their land and territory.

«and We provided good things for their sustenance» that is, We provided them with food, drink and other things

«and they did not differ» concerning the truth

«until after knowledge had come to them» that required them to unite and be in harmony. But they transgressed against one another

and many of them developed desires and ulterior motives that were contrary to the truth. So dissent arose among them to a large degree.

﴿Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ﴾ by His just ruling that stems from His perfect knowledge and all-encompassing might. This is the problem that the followers of the true religion are faced with: if the Shaytân fails to make them obey him by abandoning religion completely, he strives to stir up troubles among them and create enmity and resentment among them, so that there arise differences between them that lead to them labelling one another as misguided and developing grudges against one another, which will delight Iblees.

Otherwise, as their Lord is one, their Messenger is one, their religion is one, and their public interests are the same, why would they differ in such a way that divides them, weakens them, dissolves the bonds between them and thus is detrimental to their religious and worldly interests, and this detracts from their religious commitment?

We ask You, O Allah, to show kindness to Your believing slaves and to unite them, bridge the gaps between them, and bring them all together, near and far, O Possessor of majesty and honour.



﴿فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٩٤﴾ وَلَا تَكُونَنَّ مِنَ الَّذِينَ كَذَبُوا بِبَيِّنَاتٍ اللَّهِ فَتَكُونُوا مِنَ الْخَاسِرِينَ ﴿٩٥﴾﴾ (سورة يونس: ٩٤-٩٥)

10:94. If you [O Muhammad] are in doubt concerning that which We have revealed to you, then ask those who read the scriptures [revealed] before your time. The truth has indeed come to you from your Lord, so do not be among those who doubt.

10:95. Never be among those who reject the signs of Allah, for then you would be among the losers.

Here Allah says to His Prophet Muhammad (ﷺ): «If you [O Muhammad] are in doubt concerning that which We have revealed to you», as to whether it is sound or not, «then ask those who read the scriptures [revealed] before your time» that is, ask the fair-minded People of the Book and the well-versed scholars, for they will confirm to you the soundness of what you were told (of the Qur'an), and they will confirm that it is in harmony with what they have.

If it is asked: many – if not most – of the People of the Book, namely the Jews and Christians, stubbornly disbelieved in the Messenger of Allah (ﷺ) and rejected his call, but Allah (ﷻ) instructed His Messenger (ﷺ) to quote them and described their testimony as proof for the message he brought and evidence that it is true; how can that be?

This may be answered by noting the following points:

- If testimony is attributed to a particular group, school of thought, country, and the like, it is only referring to the testimony of those among them who are just and truthful. As for others, even if they are more numerous, they are to be overlooked, because testimony should be based on justice and honesty, and that was fulfilled when many of their rabbis and scholars believed, such as 'Abdullāh ibn Salām and his companions, and many of those who became Muslim at the time of the Prophet (ﷺ), his successors (the caliphs) and after that.
- The testimony of the People of the Book in favour of the Messenger (ﷺ) was based on their Book, the Torah, which they claim to follow. If there is in the Torah that which is in harmony with the Qur'an, and confirms it and attests to its soundness, even if they all, from the first of them to the last,



agree to deny that, it cannot undermine the message that the Messenger (ﷺ) brought.

- Allah (ﷻ) instructed His Messenger (ﷺ) to seek the testimony of the People of the Book to the soundness of the message he brought, and he did that openly, announcing it before the people. It is well known that many of them were the keenest of people to prove false the call of the Messenger Muhammad (ﷺ). If they had possessed anything that could refute what Allah mentions, they would have proclaimed it openly and explained it clearly. As nothing of the sort happened, the fact that those who were hostile could not refute it and those who responded affirmed it offers the strongest evidence for the soundness and truthfulness of this Qur'an.
- Most of the People of the Book did not refute the call of the Messenger (ﷺ); rather most of them responded and submitted willingly. The Messenger (ﷺ) was sent at a time when most of the people on earth followed the religion of the People of the Book, and it was not long before most of the people of greater Syria, Egypt, Iraq and neighbouring regions became followers of Islam, in a region that was the heartland of the religions of the People of the Book, and none were left except people in positions of leadership who preferred that status to the truth, and those who followed them of the ignorant masses, as well as those who were Christian in name only, such as the Europeans who in reality do not believe in the hereafter and have nothing to do with any divinely-revealed religion; rather they claim to follow the religion of Christ for political reasons and as a means of camouflaging their falsehood, as anyone who mixes with them will clearly realise.

«The truth» concerning which there can be no doubt whatsoever; hence Allah says: «has indeed come to you from your Lord, so do

not be among those who doubt». This is like the verse in which Allah (ﷻ) says:

«This is a Book that has been sent down to you [O Muhammad], so do not let your heart be troubled by it...» (*al-A'raf* 7: 2)

«Never be among those who reject the signs of Allah, for then you would be among the losers». In this verse Allah (ﷻ) forbids two things: doubt concerning this Qur'an and being confused about it.

Even more serious than that is denying it, when it is the clear revelations of Allah that cannot be denied at all. Allah describes the result of that as loss, which means not benefiting at all, by missing out on reward in this world and the hereafter, and incurring punishment in this world and the hereafter. Prohibition of a thing is implicitly enjoining its opposite, so it is a command to believe completely in the Qur'an, be content with it, learn it and put it into practice.

By doing that, a person will become one of the winners who will attain the most sublime of goals, the best of aims and the highest of achievements, and will avoid loss.



﴿إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ۖ وَلَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّىٰ يَرَوْا الْعَذَابَ الْأَلِيمَ ۗ﴾ (سورة يونس: ٩٦-٩٧)

10:96. Verily those against whom the decree of your Lord is fulfilled will not believe,

10:97. Even if every sign were to come to them, until they see [for themselves] the painful punishment.

«Verily those against whom the decree of your Lord is fulfilled» that is, they are among those who are misguided and doomed to hell; they will inevitably meet the fate that Allah has decreed. They will

not believe even if every sign comes to them; the signs will only increase them in transgression and misguidance. But Allah does not wrong them; rather they wrong themselves by rejecting the truth when it first comes to them. So Allah punishes them by placing a seal on their hearts, hearing and sight, so that they will not believe until they see the painful punishment which they were promised.

At that point they will realise with certainty that what they were following is misguidance and that what the Messengers brought to them was the truth. But that will be at a time when faith will be of no avail to them. On that day excuses will not benefit those who did wrong, and no excuse will be accepted from them. The revelations only benefit the one who has a (sound) heart and who listens with an attentive mind.



﴿فَلَوْلَا كَانَتْ قَرْيَةٌ ءَامَنَتْ فَنَفَعَهَا إِيمَنُهَا إِلَّا قَوْمَ يُونُسَ لَمَّا ءَامَنُوا كَشَفْنَا عَنْهُمْ  
عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ﴾ (سورة يونس: ٩٨)

10:98. There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while.

«There was no city» among the cities of the disbelievers «that believed» once they saw the punishment «and benefitted from its faith» that is, not one of them benefitted from believing once they had seen the punishment. This is like what Allah (ﷻ) tells us about Pharaoh, when he said: «I believe that there is no god but He in Whom the Children of Israel believe; I am one of those who submit to Allah [in Islam]. [It was said to him:] What, now [do you believe],

when before this you were disobedient, and were one of the mischief-makers?﴾ (10: 90-91).

And it is like the verses in which Allah (ﷻ) says:

﴿But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves...﴾ (Ghāfir 40: 84-85)

﴿Until, when death comes to one of them, he says: My Lord, send me back, so that I may do the righteous deeds that I have failed to do...﴾ (al-Mu'minoon 23: 99-100)

The wisdom behind it is obvious: believing under compulsion does not constitute real faith, and if the punishment which compelled him to believe was averted, he would go back to disbelief.

﴿except the people of Yoonus. When they believed﴾ after they saw the punishment

﴿We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while﴾ but this was an exception from the general ruling, and there must have been some wisdom behind that which was known to the Knower of the unseen and the seen, but has not reached us, and we cannot understand it.

Allah (ﷻ) says elsewhere:

﴿Verily, Yoonus was one of the Messengers. ...We sent him as a Messenger to a hundred thousand people or more, and they believed, so We allowed them to enjoy life for a while.﴾ (aṣ-Ṣaffāt 37: 139, 147-8)

Perhaps the reason for that is that if the others who were destroyed had been given a second chance, they would have gone back to that which they were forbidden to do. As for the people of Yoonus, Allah knew that their faith would continue, and indeed they remained steadfast. And Allah knows best.



﴿وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مِنَ فِي الْأَرْضِ كُلُّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى  
يَكُونُوا مُؤْمِنِينَ ﴿٩٩﴾ وَمَا كَانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلَّا بِإِذْنِ اللَّهِ وَيَجْعَلُ الرَّجْسَ  
عَلَى الَّذِينَ لَا يَعْقِلُونَ ﴿١٠٠﴾﴾ (سورة يونس: ٩٩-١٠٠)

- 10:99. Had your Lord so willed, all those who are on earth would surely have believed, all of them together. Would you then compel people to become believers?
- 10:100. It is not [possible] for any soul to believe, except by Allah's leave, and He will cause to disbelieve those who will not understand.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Had your Lord so willed, all those who are on earth would surely have believed, all of them together﴾ as He could have inspired them to believe and instilled piety in their hearts, for He is able to do that. But His wisdom dictated that some of them should be believers and some of them should be disbelievers.

﴿Would you then compel people to become believers?﴾ That is, you cannot do that and it is not within your power; no one but Allah has the power to do such a thing.

﴿It is not [possible] for any soul to believe, except by Allah's leave﴾ that is, by His will and permission. Whoever is qualified for that, faith will take root in his heart and Allah will enable him and guide him to believe,

﴿and He will cause to disbelieve﴾ that is, He will leave to go astray ﴿those who will not understand﴾ the commands and prohibitions of Allah, and they do not care about His advice and exhortations.



﴿ قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ وَمَا تُعْطِي الْآيَاتُ وَالنَّذْرُ عَنْ قَوْمٍ لَا يُؤْمِنُونَ ﴾  
 ﴿ ١٠١ ﴾ فَهَلْ يَنْظُرُونَ إِلَّا مِثْلَ آيَاتِ الَّذِينَ خَلَوْا مِنْ قَبْلِهِمْ قُلْ فَانظُرُوا إِنِّي  
 مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿ ١٠٢ ﴾ ثُمَّ نُنْجِي رُسُلَنَا وَالَّذِينَ ءَامَنُوا كَذَلِكَ حَقًّا عَلَيْنَا  
 نُنْجِي الْمُؤْمِنِينَ ﴿ ١٠٣ ﴾ (سورة يونس: ١٠١-١٠٣)

- 10:101. Say: Look at what is in the heavens and on earth. But neither signs nor warnings are of any avail to people who will not believe.
- 10:102. What do they expect but a punishment like that which befell those who came before them? Say: Wait then; I too am waiting.
- 10:103. Then [in the end] We deliver Our Messengers and those who believe. Thus it is incumbent upon Us to save the believers.

Here Allah (ﷻ) calls His slaves to look at what is in the heavens and on earth. What is meant by that is that they should reflect, ponder and contemplate what is in them and what they contain, and think deeply about it, for in that there are signs for people who believe and lessons for people who are certain; these things indicate that Allah alone is deserving of worship and praise, Possessor of majesty and honour, and the greatest names and attributes.

﴿But neither signs nor warnings are of any avail to people who will not believe﴾ for they do not benefit from the signs because they stubbornly turn away.

﴿What do they expect but a punishment like that which befell those who came before them?﴾ That is, do these people who disbelieve in the signs of Allah expect anything after those signs have become clear ﴿but a punishment like that which befell those who came before them﴾ namely destruction and punishment, for they have done the same as those people did, and the laws of Allah are applicable to earlier and later generations alike.

«Say: Wait then; I too am waiting» for you will come to know who will have the good end and salvation in this world and the hereafter; that is only for the Messengers and their followers.

Hence Allah says: «Then [in the end] We deliver Our Messengers and those who believe» from the hardships and troubles of this world and the hereafter.

«Thus it is incumbent upon Us» and We have made it binding upon Us «to save the believers». This comes under the heading of His defending the believers, for Allah defends those who believe. So according to a person's level of faith he will be protected from troubles.



﴿قُلْ يَأَيُّهَا النَّاسُ إِن كُنتُمْ فِي شَكٍّ مِنْ دِينِي فَلَا أَعْبُدُ الَّذِينَ تَعْبُدُونَ مِنْ دُونِ اللَّهِ وَلَكِنْ  
أَعْبُدُ اللَّهَ الَّذِي يَتَوَفَّاكُمْ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٤﴾ وَأَنْ أَقِمَّ وَجْهَكَ لِلدِّينِ  
حَنِيفًا وَلَا تَكُونَ مِنَ الْمُشْرِكِينَ ﴿١٠٥﴾ وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا  
يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا مِنَ الظَّالِمِينَ ﴿١٠٦﴾﴾ (سورة يونس: ١٠٤-١٠٦)

- 10:104. Say [O Muhammad]: O people, if you are in doubt concerning my religion, I do not worship those whom you worship besides Allah. Rather I worship Allah, Who takes your souls [at death], and I am commanded to be among the believers,
- 10:105. And [I am commanded] to adhere exclusively and sincerely to the true faith of monotheism, and never to be among those who ascribe partners to Allah.
- 10:106. Do not call upon any besides Allah that can neither benefit you nor harm you, for if you do so, you will surely be among the wrongdoers.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), the leader of the Messengers, the imam of those who fear Allah and the best of those who have certain faith:

﴿Say [O Muhammad]: O people, if you are in doubt concerning my religion﴾ that is, if you are uncertain about it, I have no doubt about it; rather I have certain knowledge that it is the truth and that what you call upon besides Allah is false; and I have clear evidence and proof for that. Hence he said: ﴿I do not worship those whom you worship besides Allah﴾ such as rivals, idols and others, because they do not create anything, they do not grant provision and they have no control over anything at all. Rather they are created and subjected to Allah's will, and there is nothing in them to justify worshipping them.

﴿Rather I worship Allah, Who takes your souls [at death]﴾ that is, He is Allah Who created you; it is He Who causes you to die, then He will resurrect you so that He may requite you for your deeds. He is the One Who deserves to be worshipped, and you should pray to Him, humble yourselves before Him and prostrate to Him.

﴿and I am commanded to be among the believers, and [I am commanded] to adhere exclusively and sincerely to the true faith of monotheism﴾ that is, make your deeds, both outward and inward, sincerely for Allah alone, and establish all the teachings of Islam, turning to Allah alone and turning away from everything other than Him

﴿and never to be among those who ascribe partners to Allah﴾ that is, do not be like them and do not be with them.

﴿Do not call upon any besides Allah that can neither benefit you nor harm you﴾. This is a description of every created being: it can neither benefit nor harm; rather the only One Who can bring benefit or cause harm is Allah, may He be exalted.

﴿for if you do so﴾ by calling upon anything other than Allah that can neither benefit you nor harm you



﴿you will surely be among the wrongdoers﴾ who will harm themselves by bringing doom upon themselves. This wrongdoing is the ascription of partners to Allah, as He says:

﴿...associating others in worship with Him is indeed grievous wrongdoing.﴾ (Luqmân 31: 13)

He was the best of creation, but if he had called upon anyone alongside Allah, he would have been among the wrongdoers who ascribed partners to Allah, so how about people other than him?



﴿وَإِنْ يَمَسَّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِنْ يُرِدْكَ بِخَيْرٍ فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ (سورة يونس: ١٠٧)

10:107. If Allah afflicts you with harm, none can remove it but He; if He wills some good for you, none can avert His bounty, which He bestows upon whomever He will among His slaves. And He is the Oft-Forgiving, Most Merciful.

This is one of the greatest arguments for the fact that Allah alone is deserving of worship, for He is the One Who both benefits and harms, gives and withholds. If He causes any hardship to befall a person, such as poverty or sickness and the like, ﴿none can remove it but He﴾. Even if all of creation were to come together to benefit from something, they would not benefit except as Allah has decreed, and if they were all to come together to harm somebody, they would not be able to harm him with anything that Allah has not willed.

Hence He says: ﴿if He wills some good for you, none can avert His bounty﴾ that is, no one among creation can avert His bounty and kindness, as Allah (ﷻ) says elsewhere:

﴿Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter...﴾ (Fâtir 35: 2)

﴿which He bestows upon whomever He will among His slaves﴾ that is, He singles out for His mercy whomever He will among His creation, and Allah is Possessor of abundant grace.

﴿He is the Oft-Forgiving﴾ Who forgives all mistakes, the One Who enables His slave to take the measures that lead to attaining His forgiveness, then if a person takes those measures, Allah will forgive his sins, both major and minor.

﴿Most Merciful﴾ Whose mercy encompasses all things and His generosity reaches all existing beings, and they cannot do without His kindness for even the blink of an eye.

Once a person understands, on the basis of definitive proof, that Allah is the only One Who grants good and removes hardship and distress, and that no one in creation has any control over these things unless Allah causes it to happen at his Hand, he will be certain that Allah is the Truth and that whatever they call upon besides Him is false. Hence, having highlighted the clear evidence, Allah then goes on to say:



﴿قُلْ يَتَّيْبُهَا النَّاسُ قَدْ جَاءَكُمُ الْحَقُّ مِنْ رَبِّكُمْ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنَا عَلَيْكُمْ بِوَكِيلٍ ﴿١٠٨﴾ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ وَأَصْبِرْ حَتَّىٰ يَخُذَكَ اللَّهُ ۖ وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾﴾ (سورة يونس: ١٠٨-١٠٩)

10:108. Say: O people, truth has come to you from your Lord. So whoever is guided, is only guided for [the good of] his own soul; whoever goes astray, only goes astray to his own detriment. I am not your keeper.

10:109. So follow [O Muhammad] that which is revealed to you, and then be patient until Allah gives His judgement, for He is the best of judges.

﴿Say﴾ O Messenger, once the proof has become clear:

﴿O people, truth has come to you from your Lord﴾ that is, the true message which is supported by evidence, concerning which there is no doubt whatsoever, has reached you from your Lord. One of the greatest signs of His care for you is that He has sent down to you this Qur'an in which there is explanation of all things, as well as all kinds of rulings, divine guidance, and teaching of good manners. This is the greatest care and kindness from Him to you, for He has highlighted guidance as distinct from misguidance, and there is no longer any room for confusion or doubt.

﴿So whoever is guided﴾ and follows the guidance of Allah by knowing that it is the truth, so he understands it and gives it precedence over everything else

﴿is only guided for [the good of] his own soul﴾, for Allah (ﷻ) has no need of his slaves; rather the benefit of their good deeds comes back to them.

﴿whoever goes astray﴾ from true guidance by turning away from knowledge of the truth or acting upon it

﴿only goes astray to his own detriment﴾ and he does not harm Allah in the slightest, for he only harms himself.

﴿I am not your keeper﴾ – I do not keep a record of your deeds or call you to account for them. I am only a clear warner to you, and Allah is your keeper, so watch yourselves during the period of respite.

﴿So follow [O Muhammad] that which is revealed to you﴾ by learning it, acting upon it, making it part of your character and calling people to it

﴿and then be patient﴾ in doing so, for this is the most sublime kind of patience and its consequences are good. So do not slacken or grow weary; rather persist in that and remain steadfast

﴿until Allah gives His judgement﴾ between you and those who disbelieve in you

﴿for He is the best of judges﴾; His judgement is based on perfect justice and fairness for which He deserves to be praised.

The Prophet (ﷺ) complied with the command of his Lord and remained steadfast on the straight path until Allah caused his religion to prevail over all other religions and granted him victory over his enemies in battle, after He had caused him to prevail over them in terms of argument and proof.

This is the end of the commentary on Soorat Yoonus.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 11. Soorat Hood



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



الرَّكِتُ أَخِيَّتْ ءَايَتُهُ ثُمَّ فَصَّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ ﴿١﴾ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي  
لَكُمْ مِنْهُ نَذِيرٌ وَبَشِيرٌ ﴿٢﴾ وَأَنْ أَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمْنِعْكُمْ مَنَعًا حَسَنًا إِلَىٰ أَجَلٍ  
مُّسَمًّى وَيُؤْتِيَ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَإِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ ﴿٣﴾ إِلَىٰ  
اللَّهِ مَرْجِعُكُمْ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤﴾ (سورة هود: ١-٤)

11:1. Alif. Lām. Râ'.<sup>12</sup> This is a Book, the verses of which are perfected, then explained in detail, from One Who is Most Wise, All-Aware.

11:2. [Saying] that you should worship none but Allah. [Say:] Verily I am [sent] to you from Him, as a warner and a bringer of glad tidings,

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<sup>12</sup> Groups of letters (al-huroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

11:3. [and to instruct you]: Seek the forgiveness of your Lord and repent to Him, so that He may grant you goodly enjoyment of life for an appointed term and bestow His grace on all who merit it. But if you turn away, then verily I fear for you the punishment of a formidable day.

11:4. To Allah you will [all] return, and He has power over all things.

﴿This is a Book﴾ that is, a great Book and noble revelation  
 ﴿the verses of which are perfected﴾ that is, they have been made precise and beautiful, truthful in what they tell you and fair and just in their commands and prohibitions, eloquent in turn of phrase and sublime in meaning.

﴿then explained in detail﴾ that is, they have been made unambiguous and crystal clear, at the highest level of clarity

﴿from One Who is Most Wise﴾ and does what is appropriate, the right thing at the right time, and He does not enjoin or prohibit anything except as His wisdom dictates

﴿All-Aware﴾ He sees everything, whether apparent or hidden.

As its perfection and clarification come from Allah, the Most Wise, All-Aware, then do not ask about how great and majestic it is and how it encompasses perfect wisdom and vast mercy.

Allah has only revealed His Book so ﴿that you should worship none but Allah﴾ that is, so that all worship will be devoted to Allah alone, and nothing of His creation will be associated with Him in worship.

﴿Verily I am [sent] to you﴾ O people, ﴿from Him﴾ that is, from Allah your Lord

﴿as a warner﴾ to anyone who dares to commit sin, of punishment in this world and the hereafter

﴿and a bringer of glad tidings﴾ to those who are obedient to Allah, of reward in this world and the hereafter.

«[and to instruct you]: Seek the forgiveness of your Lord» for what you have committed of sins

«and repent to Him» in the future, for the remainder of your lives, by turning to Him and by turning away from that which Allah dislikes and to that which He loves and is pleased with.

Then comes a description of what will result from seeking forgiveness and repentance:

«so that He may grant you goodly enjoyment of life» that is, so that He may grant you of His provision that which you will enjoy and benefit from

«for an appointed term» that is, until the time of your death.

«and bestow His grace on all» among you

«who merit it» that is, He bestows upon people who are good and righteous bounty and blessings as a reward for their good deeds, by enabling them to attain that which they love and warding off that which they dislike.

«But if you turn away» from that to which I call you, and you reject it and disbelieve in it

«then verily I fear for you the punishment of a formidable day» namely the Day of Resurrection, on which Allah will bring together the first and the last, and He will requite them for their deeds; if they were good He will reward them and if they were evil He will punish them.

«and He has power over all things» – among the things He is able to do is bringing the dead back to life, for He has power over all things. He has told us of that and He is the most truthful of all who speak, so that must inevitably come to pass, on the basis of rational thought and textual evidence.



﴿إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُدْعُوا إِلَىٰ مَعْرِفَةِ اللَّهِ وَالْيَوْمِ الْآخِرِ ۚ يَخْبَاهُ الْغُيُوبُ﴾ (سورة هود: ٥)

11:5. Verily, they lean forward so as to conceal [their feelings] from Him, but when they cover themselves with their garments, He knows what they conceal and what they disclose, for He knows well what is in [their] hearts.

Here Allah tells us of the ignorance of the polytheists and how extreme their misguidance was.

﴿Verily, they lean forward so as to conceal [their feelings] from Him﴾, as they thought that doing this would conceal their situation from Allah, lest He see what they were doing.

But Allah explained that they were mistaken in their way of thinking:

﴿but when they cover themselves with their garments﴾ He knows what they are doing even when they are most hidden. Indeed ﴿He knows what they conceal﴾ of words and deeds ﴿and what they disclose﴾ thereof, and He knows what is even more hidden than that, ﴿for He knows well what is in [their] hearts﴾ that is, what is in them of wishes, whispers and thoughts that they never utter, either privately or in public, so how can their state be hidden from Him when they lean forward so as to conceal their feelings from Him?

It may be that what is meant here is that Allah mentions the turning away of those who disbelieved in the Messenger (ﷺ) and paid no heed to his call and states that, as part of their extreme turning away, they ﴿lean forward﴾ that is, they bend down, when they see the Messenger (ﷺ), lest he see them and make them hear his call, and exhort them with words that will benefit them. Can any turning away be worse than this?

Then in the next verse Allah (ﷻ) warns them that He knows all their situations and they cannot hide from Him, and He will requite them for their deeds.





﴿وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ﴾ (سورة هود: ٦)

11:6. There is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place; all is [inscribed] in a clear record.

That is, everything that moves on the face of the earth, be it human, land animal or sea creature, Allah (ﷻ) has guaranteed its provision and food.

«He knows its dwelling place and its resting place» that is, He knows the dwelling places of all these creatures, namely the places where they reside, settle and return to. The resting places are the places to which they come and go as they go about their business.

«all» the details about all these creatures

«is [inscribed] in a clear record» that is, in al-Lawḥ al-Maḥfūdh, which contains all events that will happen in the heavens and on earth. Allah encompasses all of that in His knowledge and has written it with His pen; His will is always done, and His provision encompasses all of them. So hearts may be reassured that the One Who guarantees provision will suffice them, as He encompasses in His knowledge their essence and attributes.



﴿وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِنْ قُلْتُمْ إِنَّكُمْ مَبْعُوثُونَ مِنْ بَعْدِ الْمَوْتِ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا سِحْرٌ مُبِينٌ﴾ (٧)

الْعَذَابَ إِلَّا أَنتَ مَعْدُودَةٌ لِّقَوْلِكَ مَا يَحْسِبُهُ إِلَّا يَوْمَ يَأْتِيهِمْ مَصْرُوفًا عَنْهُمْ  
وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٨﴾ (سورة هود: ٧-٨)

- 11:7. He it is Who created the heavens and the earth in six days – and [before that] His Throne was upon the water – so that He may test you [and see] which of you is best in conduct. But if you say to them: Verily you will be resurrected after death, those who disbelieve will surely say: This is obviously nothing but magic!
- 11:8. If We delay the punishment for them for a limited time, they will surely say: What is holding it back? Verily, on the day it reaches them, nothing will avert it from them, and the very thing [punishment] they used to ridicule will overwhelm them.

Allah tells us that He ﴿created the heavens and the earth in six days﴾, the first of which was Sunday and the last of which was Friday ﴿and﴾ at the time when He created the heavens and the earth, ﴿His Throne was upon the water﴾ above the seventh heaven.

After He created the heavens and the earth, He rose above the Throne and is controlling all affairs as He wills, in accordance with His divine decrees.

Hence He says: ﴿so that He may test you [and see] which of you is best in conduct﴾ that is, He created for you all that is in the heavens and on earth, so that He may try you, by means of His commands and prohibitions, to see which of you will be best in conduct.

Al-Fuḍayl ibn ‘Iyāḍ (may Allah have mercy on him) said: That is, who will be most sincere and most correct in conduct.

It was said: O Abu ‘Ali, what does most sincere and most correct mean? He said: If a deed is sincere but not correct, it will not be accepted, and if it is correct but not sincere, it will not be accepted; it will only be accepted if it is both sincere and correct.

Sincere means that it is done only for the sake of Allah, and correct means that it is in accordance with Islamic teachings and the Sunnah.

This is like the verses in which Allah (ﷻ) says:

﴿I have not created the jinn and humans except to worship Me.﴾  
(*adh-Dhâriyât* 51: 56)

– and:

﴿It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them so that you may know that Allah has power over all things and that He encompasses all things in His knowledge.﴾ (*aṭ-Ṭalâq* 65: 12)

Allah (ﷻ) created all of creation to worship Him and know Him by His names and attributes, and He has commanded them to do that. Whoever complies and does as he is commanded will be among the successful, but whoever turns away from that will be among the losers. He will inevitably bring them together in a realm where He will requite them for what He enjoined upon them and what He prohibited them to do.

Hence Allah mentioned the polytheists' disbelief in the recompense, as He says: ﴿But if you say to them: Verily you will be resurrected after death, those who disbelieve will surely say: This is obviously nothing but magic!﴾ That is, if you tell these people about the resurrection, they will not believe you; rather they will utterly reject it and criticise the message you have brought, and they will say: ﴿This is obviously nothing but magic!﴾. Rather it is obvious truth.

﴿If We delay the punishment for them for a limited time﴾ that is, until a time decreed, they will find it slow in coming and they will say, in their ignorance and unjust attitude: ﴿What is holding it back?﴾ This implies that they disbelieve in it, because they take the fact that it did not happen straightaway as an indication that the Messenger (ﷺ) was not telling the truth when he told them of the punishment. How far-fetched this conclusion is!

«Verily, on the day it» that is, the punishment «reaches them, nothing will avert it from them» so that they may rethink the matter. «and the very thing [punishment] they used to ridicule will overwhelm them» that is, befall them, after they had taken the matter so lightly that they were certain that the one who brought the message was lying.



﴿وَلَيْنَ أَذْقَنَا الْإِنْسَانَ مِمَّا رَحِمَهُ ثُمَّ نَزَعْنَاهَا مِنْهُ إِنَّهُ لَيَكُفُّرٌ ۝٩  
وَلَيْنَ أَذْقَنَهُ نِعْمَةً بَعْدَ ضَرْأٍ مَسْتَه لَيَقُولَنَّ ذَهَبَ السَّيِّئَاتُ عَنِّي إِنَّهُ لَفَرِحٌ  
فَخُورٌ ۝١٠ إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ  
﴿١١﴾﴾ (سورة هود: ٩-١١)

- 11:9. If We bestow upon a man mercy [prosperity] from Us, then take it away from him, he falls into despair and becomes ungrateful.
- 11:10. But if We bestow upon him good fortune after adversity had befallen him, he will surely say: All my woes are gone from me, and will become [unduly] exultant and boastful,
- 11:11. Except those who are patient and do righteous deeds; they will have forgiveness and a great reward.

Here Allah (ﷻ) tells us about the nature of man, that he is ignorant and given to wrongdoing. When Allah gives him a taste of mercy from Him, such as good health, provision, children, and so on, then He takes it away from him, he gives in to despair and ends up losing all hope. So he does not hope for the reward of Allah, and it never crosses his mind that Allah could restore it or give him something like it or better than it.

If Allah gives him a taste of mercy and prosperity after some hardship that befell him, he exults in it and becomes boastful. He thinks that he will always have that goodness and he says: «All my woes

are gone from me, and will become [unduly] exultant and boastful» that is, he rejoices in what he was given that is in accordance with his own whims and desires, and he boasts of the blessings of Allah before the slaves of Allah. This makes him conceited and vain, filled with self-admiration and arrogant towards others, so he looks down on them and scorns them. What misconduct could be worse than this?!

This is the nature of man as he was created, except for the one whom Allah guides and helps him to rid himself of this bad attitude and develop the opposite. They are the ones who make themselves be patient at times of hardship, so they do not despair, and at times of ease they do not gloat; and they do righteous deeds, both obligatory and recommended.

«they will have forgiveness» for their sins, and they will be protected from the bad consequences thereof  
«and a great reward» namely admittance to the gardens of bliss in which there is everything that the heart may desire and that may delight the eyes.



﴿فَلَعَلَّكَ تَارِكُ بَعْضِ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنْزِلَ عَلَيْهِ كُتُبٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۖ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿١٢﴾ أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيْنَ وَادْعُوا مَنِ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٣﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُسْلِمُونَ ﴿١٤﴾﴾ (سورة هود: ١٢-١٤)

- 11:12. Beware lest you omit some of that which is revealed to you, and feel distressed thereby, for fear that they will say: Why is not some treasure sent down to him, or why does an angel not come with him? Rather you are but a warner; Allah is in charge of all things.

- 11:13. Or they may say: He has fabricated it [the Qur'an]. Say: Then produce ten fabricated soorahs like it, and call upon whomever you can other than Allah [to help you], if you speak the truth!
- 11:14. Then if they do not respond to you, know that it [the Qur'an] is sent down with the knowledge of Allah, and there is no god but He. Will you then submit to Him [in Islam]?

Here Allah (ﷻ) says, consoling His Prophet Muhammad (ﷺ) for the rejection of the disbelievers: ﴿Beware lest you omit some of that which is revealed to you, and feel distressed thereby, for fear that they will say: Why is not some treasure sent down to him﴾ that is, it is not befitting for one such as you to let what they say affect you and turn you away from your mission, so that you omit some of that which is revealed to you and feel distressed by their stubbornness and their saying, ﴿Why is not some treasure sent down to him, or why does an angel not come with him?﴾. These words stem from stubbornness, wrongdoing, obstinacy, misguidance and ignorance of what constitutes proof and evidence. So carry on with your efforts and do not let these worthless ideas that only come from foolish people deter you or cause you distress.

Have they ever given you an argument that you could not refute, or criticised you for anything that you have brought that had an impact on it or detracted from it, and thus caused you distress?

Or are you responsible for bringing them to account, or are you expected to force them to follow you?

﴿Rather you are but a warner; Allah is in charge of all things﴾ – He is in charge of them, recording their deeds and He will requite them in full.

﴿Or they may say: He has fabricated it﴾ that is, has Muhammad (ﷺ) fabricated this Qur'an? Allah answered this question by saying: ﴿Say﴾ to them: ﴿Then produce ten fabricated soorahs like it, and call upon whomever you can other than Allah [to help you], if you

speak the truth﴾ when you say that he has fabricated it, for there is no difference between you and him in terms of eloquence and fine words. Moreover, you are his sworn enemies who are very keen to do whatever you can to prove his call false. So if you are telling the truth, then bring ten fabricated soorahs like it.

﴿Then if they do not respond to you﴾ with regard to any of that ﴿know that it [the Qur'an] is sent down with the knowledge of Allah﴾, from Allah, because it is based on proof and there is no proof to the contrary.

﴿and there is no god but He﴾ that is, and you should know that there is no god but He; that is, He alone is divine and worthy of worship. ﴿Will you then submit to Him [in Islam]?﴾ That is, will you submit to His divinity and become utterly subservient to Him?

These verses indicate that it is not appropriate for the one who calls people to Allah to be deterred by the objections and criticisms of people, especially if this criticism is baseless and does not undermine the message to which he is calling them. He should not let that distress him; rather he should be certain of his message and persist, focusing on his task. He does not have to respond to their demands for evidence of their own choosing; rather it is sufficient to establish sound proof, with no proof to the contrary.

This indicates that the Qur'an is a miracle in and of itself, for no human being can produce anything like it, not ten soorahs like it, or even one soorah like it, because those eloquent and well-spoken enemies to whom Allah issued this challenge did not try to produce anything that could match it, for they knew that they were unable to do such a thing.

This also indicates that what we need to seek certain knowledge about, and not rely on mere conjecture, is the Qur'an and tawh  d (oneness of Allah), because Allah (  ) says: ﴿that it [the Qur'an] is sent down with the knowledge of Allah, and there is no god but He﴾.



﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَلَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ ﴿١٥﴾ أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطِلْ مَا كَانُوا يَعْمَلُونَ ﴿١٦﴾﴾ (سورة هود: ١٥-١٦)

- 11:15. Those who seek the life of this world and its splendour – We will repay them in full in this life for their deeds, and they will not be given less than they deserve.
- 11:16. Those are the ones for whom there will be nothing in the hereafter but the fire. There all their efforts will come to nothing, and all they did will be in vain.

«Those who seek the life of this world and its splendour» that is, all their aspirations are limited to the life of this world and its adornments, such as women and sons, heaped-up hoards of gold and silver, fine horses, and livestock and well-tilled land (*cf.* 3: 14). Thus they focus their ambitions, efforts and striving on these things, and they do not aspire to the hereafter at all. Such a person can be nothing but a disbeliever, because if he were a believer, his faith would have prevented him from focusing all his attention on this world; rather his faith and whatever he was enabled to do of righteous deeds would be a sign of his aspiring for the hereafter.

But for such doomed individuals, who are as if they were created for this world alone, «We will repay them in full in this life for their deeds» that is, We will give them what was allocated for them in al-Lawḥ al-Mahfoodh of the reward of this world «and they will not be given less than they deserve» that is, nothing will be detracted from that which has been allocated to them, but that will be all that they get of joy and delight.



«Those are the ones for whom there will be nothing in the hereafter but the fire» where they will abide forever, and the torment will never cease; they have been deprived of great reward

«There all their efforts will come to nothing» that is, all that they did in this world will come to nothing and all their efforts against the truth and its followers will fail; this includes all the good deeds that they did that had no basis and did not fulfil the essential condition, namely faith.



﴿أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ، وَيَتْلُوهُ شَاهِدٌ مِّنْهُ وَمِنْ قَبْلِهِ كُتِبَ مُوسَىٰ إِمَامًا وَرَحْمَةً أُولَٰئِكَ يُؤْمِنُونَ بِهِ، وَمَنْ يَكْفُرْ بِهِ، مِنَ الْأَحْزَابِ، فَالنَّارُ مَوْعِدُهُ، فَلَا تَكُ فِي مِرْيَةٍ مِّنْهُ إِنَّهُ الْحَقُّ مِن رَّبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ﴾ (سورة هود: ١٧)

11:17. Can they be like one who possesses clear proof from his Lord, supported by a testimony from himself, which was preceded by the Book of Moosâ [which was revealed as] a guide and a mercy? Such people believe in it [the Qur'an]; as for those of any group who disbelieve in it, the fire will be their promised fate. So have no doubt about it, for it is the truth from your Lord, but most people do not believe.

Here Allah describes the situation of His Messenger Muhammad (ﷺ) and those who followed in his footsteps, calling others to His religion and the proofs that they believed in, and the qualities that they have that no one else could have except them, and no one could be like them.

«Can they be like one who possesses clear proof from his Lord» namely the revelation that Allah sent down to explain important matters and give clear proofs thereof, and he is certain of those proofs

﴿supported by a testimony from himself﴾ that is, this proof is supported by testimony from himself, which is the testimony of sound human nature and sound reason, when he testifies to the soundness of what Allah has revealed to him and of His religion, and he realises, on the basis of rational thinking, how beautiful it is, and that increases him in faith.

And there is a third testimony, which is ﴿the Book of Moosâ﴾, namely the Torah which Allah made ﴿a guide﴾ for people ﴿and a mercy﴾ to them. It also testifies to the truth of this Qur'an and is in harmony with it with regard to the truth.

In other words, is a person who is like this, who has all these proofs to support his faith and has all of this certain evidence, like one who is steeped in darkness and ignorance, and refuses to come out of it?

They are not equal before Allah or before the slaves of Allah. ﴿Such people﴾ that is, those who have been enabled to establish proof ﴿believe﴾ in the Qur'an in a real sense, so their faith will bear fruit and they will attain good in this world and the hereafter.

﴿as for those of any group﴾ that is, any of the groups of the people of this earth who are ganging up to reject the truth

﴿who disbelieve in it﴾ that is, the Qur'an

﴿the fire will be their promised fate﴾ and they will inevitably enter it.

﴿So have no doubt about it﴾ that is, do not entertain even the slightest doubt

﴿for it is the truth from your Lord, but most people do not believe﴾ either because of ignorance and wrongdoing on their part, or because of stubbornness and resentment. Otherwise, anyone whose intention is good and whose understanding is sound will inevitably believe in it, because he sees in it that which prompts him to believe in it completely.



﴿وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أُولَٰئِكَ يُعْرَضُونَ عَلَىٰ رَبِّهِمْ وَيَقُولُ  
 الْأَشْهَادُ هَٰؤُلَاءِ الَّذِينَ كَذَبُوا عَلَىٰ رَبِّهِمْ ۚ أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿١٨﴾  
 الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿١٩﴾  
 أُولَٰئِكَ لَمْ يَكُونُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا كَانَ لَهُم مِّن دُونِ اللَّهِ مِن  
 أَوْلِيَاءَ يَضْعَفُ لَهُمُ الْعَذَابُ مَا كَانُوا يَسْتَطِيعُونَ السَّمْعَ وَمَا كَانُوا يُبْصِرُونَ ﴿٢٠﴾  
 أُولَٰئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٢١﴾ لَا جَرَمَ  
 لَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٢٢﴾﴾ (سورة هود: ١٨-٢٢)

- 11:18. Who does greater evil than he who fabricates lies against Allah? Such people will be presented before their Lord, and the witnesses will say: These are the ones who lied about their Lord. Indeed the curse of Allah is upon the evildoers,
- 11:19. those who barred [people] from the path of Allah and sought to make it appear crooked, and who disbelieved in the hereafter.
- 11:20. Such people cannot escape [Allah's punishment] on earth, nor do they have any protector besides Allah. For them the punishment will be doubled. They could not bear to hear, nor did they see.
- 11:21. Such are the ones who will have lost their souls and that which they invented will be lost from them.
- 11:22. Without a doubt, in the hereafter, it is they who will be the greatest losers.

Here Allah (ﷻ) tells us that there is no one ﴿Who does greater evil than he who fabricates lies against Allah﴾. This includes everyone who tells lies against Allah by attributing partners to Him, or describing Him in terms that do not befit His Majesty, or saying things concerning Him that He did not say, or claiming to be a prophet, or other lies against Allah. These are the most evil of people.

﴿Such people will be presented before their Lord﴾ so that He may requite them for their wrongdoing. When He issues the verdict of severe punishment against them, ﴿the witnesses﴾ that is, those who testified against them that they were fabricating lies ﴿will say: These are the ones who lied about their Lord. Indeed the curse of Allah is upon the evildoers﴾ that is, a curse that will never cease, because their evil became second nature to them and is not subject to reduction.

Then Allah describes their wrongdoing: ﴿those who barred [people] from the path of Allah﴾. They barred themselves from following the path of Allah, which is the path of the Messengers to which they called people, and they barred others from following it, so they became leaders who called people to the fire.

﴿and sought to make it﴾ namely the path of Allah ﴿appear crooked﴾ that is, they strove to make it appear crooked, ugly and bad in people's eyes, so that it did not appear straight. They presented falsehood as good and truth as bad; may Allah curse them ﴿and who disbelieved in the hereafter﴾.

﴿Such people cannot escape [Allah's punishment] on earth﴾ that is, they cannot escape Allah, because they are under His control and subject to His power.

﴿nor do they have any protector besides Allah﴾ who could ward off the punishment from them or bring them any benefit; rather all ties between them are severed (*cf.* 2: 166).

﴿For them the punishment will be doubled﴾ that is, it will be intensified and increased, because they went astray themselves and they led others astray.

﴿They could not bear to hear﴾ that is, because of their resentment and their aversion towards the truth, they could not bear to hear the revelations of Allah in such a way that they could benefit from them.

«Then what is the matter with them, that they turn away from the Reminder [the Qur'an], as if they were startled [wild] donkeys, fleeing from a lion?» (al-Muddath-thir 74: 49-51)

«nor did they see» that is, they did not see by way of learning and reflection in a way that could benefit them; rather they are like the deaf and mute who cannot understand.

«Such are the ones who will have lost their souls» as they caused them to miss out on the greatest reward and made them deserve the worst punishment

«and that which they invented will be lost from them» that is, their religion, which they promoted and tried to make look good to others, will diminish, and the gods whom they worshipped besides Allah will avail them nothing when the decree of your Lord comes to pass.

«Without a doubt» that is, surely

«in the hereafter, it is they who will be the greatest losers». Loss is limited to them; in fact they are given the worst type of loss, because of the extent of their regret and deprivation, and what they will suffer of harsh punishment. We seek protection with Allah from ending up like them.

Having mentioned the state of those who are doomed (destined for hell), Allah then describes the characteristics of those who are blessed (destined for paradise) and what they will have with Allah of reward:



﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآخَبَتُوا إِلَىٰ رَبِّهِمْ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٢٣﴾ ﴿مَثَلُ الْفَرِيقَيْنِ كَالْأَصْصِ وَالْبَصِيرِ وَالسَّمِيعِ هَلْ يَسْتَوِيَانِ مَثَلًا ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٤﴾﴾ (سورة هود: ٢٣-٢٤)

11:23. Verily those who believe, do righteous deeds and humble themselves before their Lord, such will be the inhabitants of paradise; they will abide therein forever.

11:24. The likeness of the two groups is that of one who is blind and deaf, and one who sees and hears. Are they equal when compared? Will you not then pay heed?

﴿Verily those who believe﴾ in their hearts; that is, they believe and acknowledge all that Allah has commanded them to believe in of the fundamentals and principles of Islam.

﴿do righteous deeds﴾ – this includes deeds of the heart (beliefs), physical actions and words spoken

﴿and humble themselves before their Lord﴾ that is, they submit to Him and to His greatness, they humble themselves before His power and turn to Him with love, fear and hope, beseeching Him

﴿such﴾ that is, these people who have all of these characteristics

﴿will be the inhabitants of paradise; they will abide therein forever﴾, because they did not leave any good deed that was required of them but they did it, or any good deed but they were the first to do it.

﴿The likeness of the two groups﴾ that is, the group of those who are doomed and the group of those who are blessed

﴿is that of one who is blind and deaf﴾ these are the ones who are doomed

﴿and one who sees and hears﴾ these are the ones who are blessed

﴿Are they equal when compared?﴾ They are not equal when compared; rather the difference between them is indescribable.

﴿Will you not then pay heed﴾ to the deeds that will benefit you, so that you do them, and to the deeds that will harm you, so that you refrain from them?



﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ ﴿٢٥﴾ أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ أَلِيمٍ ﴿٢٦﴾ فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا

نَزَّلَكَ إِلَّا بَشَرًا مِّثْلَنَا وَمَا نَزَّلَكَ أَنْتَعَلَك إِلَّا الَّذِي هُمْ أَرَادُوا بِأَدَى الرَّأْيِ  
وَمَا نَزَّيْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كَاذِبِينَ ﴿٢٧﴾ (سورة هود: ٢٥-٢٧)

- 11:25. We sent Nooh to his people [and he said]: I have come to you with a clear warning:
- 11:26. That you should worship none but Allah. Verily I fear for you the punishment of a painful day.
- 11:27. But the chieftains of his people who disbelieved said: We do not see you as anything but a human being like ourselves. Nor do we see that any follow you but the lowest among us, those who are rash and undiscerning. We see no superior merit in you; in fact, we think you are liars.

﴿We sent Nooh﴾ that is, We sent Our Messenger Nooh, the first of the Messengers

﴿to his people﴾ to call them to Allah and to forbid them to ascribe partners to Him.

﴿[and he said]: I have come to you with a clear warning﴾ that is, I have explained to you that which I have warned you of, so as to dispel any confusion.

﴿That you should worship none but Allah﴾ that is, that you should devote your worship to Allah alone, and abandon everything that you worship besides Allah.

﴿Verily I fear for you the punishment of a painful day﴾ if you do not affirm the oneness of Allah and obey me.

﴿But the chieftains of his people who disbelieved﴾, namely the nobles and leaders, rejected the call of Nooh (ﷺ), as is usually the case with people of their ilk; they are the first to reject the call of the Messengers

﴿said: We do not see you as anything but a human being like ourselves﴾. This was what prevented them – or so they claimed – from following him, even though that was the right thing to do and

nothing else was appropriate. That is because humans may learn from a fellow human and discuss all issues with him, which would not be possible with the angels (if an angel had been sent as a Messenger). ﴿Nor do we see that any follow you but the lowest among us﴾ that is, we see that no one follows you among us except the lowest in status and those who are inferior – or so they claimed.

But in fact the ones who followed him were the noble ones and people of mature thinking who submitted to the truth. They were not like the lowest people who were called chieftains, who followed every rebellious devil and took stones and trees as gods, and sought to draw close to them and prostrate to them. Could you see anyone who is lower and viler than these?

﴿those who are rash and undiscerning﴾ that is, they only followed you without thinking or deliberating; rather as soon as you called them, they followed you. What they meant by saying this was that these people had no insight and did not know what they were doing. But these disbelievers did not realise that the clear truth is something that is based on common sense and as soon as it comes to wise people, they recognise it and are certain of it. It is not like subtle issues that require lengthy thought and reflection.

﴿We see no superior merit in you﴾ that is, you are no better than us, so that we should follow you

﴿in fact, we think you are liars﴾ but they were lying when they said this, for they had seen the signs which Allah sent to support Nooh, which should have made them completely certain that he was indeed a true Messenger.



﴿ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِنْ رَبِّي وَءَاتَانِي رَحْمَةً مِنْ عِنْدِي ۖ فَعَمِيَيتَ عَلَيْكُمْ أَنْزَلْتُكُمْ هَآؤَآنتُمْ هَآؤَآ كَرِهُونَ ﴿٢٥﴾ وَيَقَوْمِ لَا تَأْتِلُكُمْ عَلَيْهِ مَا لَا إِنْ أَجْرِي إِلَّا عَلَىٰ



اللَّهُ وَمَا أَنَا بِطَارِدِ الَّذِينَ ءَامَنُوا إِنَّهُمْ مُلْقُوا رَبِّهِمْ وَلَكِنِّي أَرِئُكُمْ قَوْمًا يَجْهَلُونَ  
 (٣١) وَيَقُولُونَ مَنْ يَنْصُرُنِي مِنَ اللَّهِ إِنْ طَرَدْتُهُمْ أَفَلَا تَذَكَّرُونَ ﴿٣٢﴾ وَلَا أَقُولُ لَكُمْ عِنْدِي  
 خَزَائِنُ اللَّهِ وَلَا أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ إِنِّي مَلَكٌ وَلَا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ  
 لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْرًا اللَّهُ أَعْلَمُ بِمَا فِي أَنْفُسِهِمْ إِنِّي إِذًا لَمِنَ الظَّالِمِينَ ﴿٣٣﴾ (سورة هود: ٢٨-٣١)

- 11:28. He said: O my people, what do you think, if I am relying on clear proof from my Lord, and He has bestowed on me mercy from Himself, but it has been obscured from your sight; can we compel you to accept it when you are averse to it?
- 11:29. O my people, I do not ask you for any wealth in return for it; my reward is with Allah alone. But I will not drive away those who believe, for they will surely meet their Lord. But I see that you are ignorant people.
- 11:30. O my people, who would protect me from Allah if I drove them away? Will you not then pay heed?
- 11:31. I do not tell you that I possess the treasures of Allah and I do not have knowledge of the unseen, nor do I tell you that I am an angel. Nor do I say of those who are contemptible in your eyes that Allah will never grant them any good – for Allah knows best what is in their hearts; if I did, then I would surely be one of the unjust.

Hence Nooh said to them in response:

﴿O my people, what do you think, if I am relying on clear proof from my Lord﴾ that is, certainty, for he was an exemplary leader whom the Messengers of strong resolve would follow, in comparison to whose wisdom the wisdom of the smartest minds is as nothing, and he was indeed telling the truth when he said: I am relying on clear proof from my Lord. This is sufficient testimony in his favour and confirmation of his truthfulness.

﴿and He has bestowed on me mercy from Himself﴾ that is, He has given revelation to me, sent me as a Messenger and blessed me with true guidance

﴿but it has been obscured from your sight﴾ that is, it is hidden from you, and you find it burdensome

﴿can we compel you to accept it﴾ that is, can we force you to accept that of which we are certain but about which you have doubts?

﴿when you are averse to it﴾ to the extent that you are keen to reject that which I have brought. That will not harm us or undermine our faith in it; your words and fabrications against us will not keep us from following what we believe. Rather the most that it can do is bar you yourselves from it, and lead to you not following the truth, which you claim is false. If the matter reaches this extent, then we cannot force you to follow the command of Allah or force you to accept something to which you are so averse. Hence Allah says: ﴿can we compel you to accept it when you are averse to it?﴾.

﴿O my people, I do not ask you for any wealth in return for it﴾ that is, for my call to you, for you would find it too burdensome to pay me.

﴿my reward is with Allah alone﴾. It is as if they asked him to drive away the believers who were weak in social standing, but he said to them: ﴿But I will not drive away those who believe﴾ that is, it is not appropriate or befitting for me to do that; rather I welcome them warmly, and I honour and respect them

﴿for they will surely meet their Lord﴾ and He will reward them for their faith and piety with gardens of bliss.

﴿But I see that you are ignorant people﴾ as you tell me to drive away the close friends of Allah and make them go away from me, and you rejected the truth because they follow it, and you regard truth as falsehood on the grounds that you say that I am human like you and that we are no better than you.

«O my people, who would protect me from Allah if I drove them away?» That is, who would protect me from His punishment, because driving them away would incur a punishment that no one can ward off except Allah.

«Will you not then pay heed» to that which is better for you, and take care of your affairs?

«I do not tell you that I possess the treasures of Allah and I do not have knowledge of the unseen, nor do I tell you that I am an angel»; all I am is the Messenger of Allah to you, bringing you glad tidings and warning you. As for anything other than that, I have no control over anything. The treasures of Allah are not under my control, such that I could give to whomever I wanted and withhold from whomever I wanted

«and I do not have knowledge of the unseen» such that I could tell you what is in your hearts and minds

«nor do I tell you that I am an angel». What is meant is: I do not claim to be anything more than I am, or to have any status other than that which Allah has given me; I do not judge people on the basis of my own speculation.

«Nor do I say of those who are contemptible in your eyes» namely the socially weak believers on whom the chieftains who disbelieved look down

«that Allah will never grant them any good – for Allah knows best what is in their hearts»; if they are sincere in their faith, they will have much good, but if they are otherwise, then their reckoning is with Allah

«if I did» that is, if I said to you any of the things mentioned, «then I would surely be one of the unjust». Thus Nooh (ؑ) would make his people lose any hope of him getting rid of or hating the poor believers, and he persisted in trying to convince his people by means that would convince any fair-minded person.



﴿قَالُوا يَنْتُحٍ قَدْ جَدَلْتَنَا فَأَكْثَرْتَ جِدْلَنَا فَأَيْنَا بِمَا قَدَدْنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾ (٣٢) ﴿قَالَ إِنَّمَا يَأْتِيكُمْ بِهِ اللَّهُ إِنْ شَاءَ وَمَا أَنْتُمْ بِمُعْجِزِينَ﴾ (٣٣) ﴿وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ تُرْجَعُونَ﴾ (٣٤) (سورة هود: ٣٢-٣٤)

- 11:32. They said: O Nooh, you have argued with us for too long. Bring us that with which you are threatening us, if you are telling the truth.
- 11:33. He said: It is Allah Who will bring it upon you if He wills, and you cannot escape it.
- 11:34. Nor will my advice benefit you, much as I desire to give you good advice, if Allah's will is to leave you astray. He is your Lord and to Him you will return.

When they saw that he would not give up his efforts to call them and they would not get from him what they demanded,

﴿They said: O Nooh, you have argued with us for too long. Bring us that with which you are threatening us﴾ of punishment ﴿if you are telling the truth﴾. How ignorant and misguided they were, when they said these words to their Prophet who was sincerely advising them. If they were sincere, why did they not say: O Nooh, you have been sincere towards us and cared for us, but you have called us to something that is not quite clear to us, so we want you to explain it to us so that we may follow you; otherwise we appreciate your efforts to give us sincere advice. That would have been a fair-minded response on the part of one who is called to something that is not clear to him. But they were lying in what they said and they were rude to their Prophet. They did not reject what he said because they had any doubts about it, let alone rejecting it on the basis of any sound argument.

Hence they turned from ignorance and wrongdoing to seeking to hasten the punishment, as if they were trying to outwit Allah.

Therefore Nooh responded to them by saying: ﴿It is Allah Who will bring it upon you if He wills﴾ that is, if His will and wisdom dictate that He should send it upon you, He will do that ﴿and you cannot escape it﴾ that is, you cannot escape Allah; and I have no control over the matter at all.

﴿Nor will my advice benefit you, much as I desire to give you good advice, if Allah's will is to leave you astray﴾ for His will is always done. If He wills to leave you astray because of your rejection of the truth, even if I did my utmost and advised you most sincerely – which is what he indeed did – it will not benefit you in the slightest.

﴿He is your Lord﴾ Who will do with you as He will and will judge you as He chooses

﴿and to Him you will return﴾ and He will requite you for your deeds.



﴿أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَعَلَىٰ إِجْرَائِي وَأَنَا بِرِيءٌ مِّمَّا يَنْجُرُمُونَ﴾

(سورة هود: ٣٥) ﴿٣٥﴾

11:35. If they say: He has fabricated it himself, say to them: If I did fabricate it, then I am responsible for my own sin, but I am innocent of the sins you commit.

﴿If they say: He has fabricated it himself﴾ – the pronoun may refer to Nooh, as the context speaks of his story with his people, in which case what is meant is that his people said: He has fabricated lies against Allah and has told lies about the revelation which he claims is from Allah, and he claims that Allah has instructed him to say: ﴿If they say: He has fabricated it himself, say to them: If I did fabricate

it, then I am responsible for my own sin, but I am innocent of the sins you commit» that is, each one will bear his own burden of sin.

﴿...No bearer of burdens can bear the burden of another...﴾ (al-An'ām 6: 164)

Or it may be that the pronoun refers to the Prophet Muhammad (ﷺ), in which case this verse is inserted, as if in parentheses, into the story of Nooh and his people, because this story is something that no one knows except the Prophets, so when Allah started to tell the story of Nooh to His Messenger (ﷺ), it was one of the signs that he was indeed a true Messenger and that his message was true, so He mentioned the disbelief of his people despite the perfect proof.

﴿If they say: He has fabricated it himself﴾, that is, Muhammad (ﷺ) has made up this Qur'an by himself, this would be an extremely strange and false thing to say, because they knew that he could neither read nor write, and he had not left them to go and study with any scholars, yet he brought them this Book that challenged them to produce even one soorah like it.

If, despite that, they claimed that he had fabricated it, it would be known that they were being stubborn and there would be no further use in arguing with them; rather what would be appropriate in that case would be to turn away from them. Hence Allah said:

﴿say to them: If I did fabricate it, then I am responsible for my own sin﴾ that is, the sin of my lying

﴿but I am innocent of the sins you commit﴾ that is, so why are you trying so hard to argue that I am a liar?



﴿وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَنْ قَدْ ءَامَنَ فَلَا تَبْتَئِسْ بِمَا كَانُوا  
يَفْعَلُونَ﴾ (سورة هود: ٣٦)

- 11:36. It was revealed to Nooh: None of your people will believe except those who have already believed. So do not be saddened by what they have been doing.

﴿It was revealed to Nooh: None of your people will believe except those who have already believed﴾ that is, their hearts have become hard

﴿So do not be saddened by what they have been doing﴾ that is, do not grieve and do not pay attention to them and their deeds, for Allah has cursed them and has decreed that they be punished, and His decree cannot be averted.



﴿وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا وَلَا تَخْطِبْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ﴿٣٧﴾ وَبَصْنَعِ الْفُلَ وَكَلَّمَا مَرْ عَلَيْهِ مَلَأْ مِنْ قَوْمِهِ سَخِرُوا مِنْهُ قَالَ إِنْ تَسْخَرُوا مِنَّا فَإِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُونَ ﴿٣٨﴾ فَسَوْفَ نَعْلَمُ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٣٩﴾﴾ (سورة هود: ٣٧-٣٩)

- 11:37. Build the ark under Our supervision and in accordance with Our inspiration. And do not plead with Me concerning those who did wrong, for they will surely be drowned.
- 11:38. So he started to build the ark, and every time the chieftains of his people passed by him, they ridiculed him. He said: Though you ridicule us now, we will certainly ridicule you as you are ridiculing us.
- 11:39. You will come to know who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment.

«Build the ark under Our supervision and in accordance with Our inspiration» that is, under Our care, in Our view and with Our approval.

«And do not plead with Me concerning those who did wrong» that is, do not discuss their impending destruction with Me

«for they will surely be drowned» that is, the punishment has become inevitable and the decree concerning them will be implemented.

Nooḥ obeyed the command of his Lord, and he started to build the ark.

«and every time the chieftains of his people passed by him» and saw what he was doing

«they ridiculed him. He said: Though you ridicule us now, we will certainly ridicule you as you are ridiculing us».

«You will come to know who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment», us or you. And they indeed came to know that when the punishment befell them.



﴿ حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ قُلْنَا احْمِلْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ  
إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ وَمَنْ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا قَلِيلٌ ﴾ (سورة هود: ٤٠)

11:40. [And so it went on] until, when Our command came and water gushed up out of the earth, We said: Take on board a pair from every species, and your family, except those against whom the sentence has already been passed, and those who believe. But only a few believed with him.

«[And so it went on] until, when Our command» that is, the time when We had decreed that the punishment should befall them



﴿came and water gushed up out of the earth﴾ that is, Allah caused the sky to send down rain in torrents and caused the earth to gush forth with springs, and the waters met (and rose) to the extent decreed (cf. 54: 11-12).

﴿We said﴾ to Nooh: ﴿Take on board a pair from every species﴾ that is, from every type of creature, take on board a male and female, so that different species could survive. As for the rest of the animals, other than the pairs that were taken on board, the ark could not carry them all.

﴿and your family, except those against whom the sentence has already been passed﴾ namely those who were disbelievers, such as his son who was drowned.

﴿and those who believe. But﴾ in fact ﴿only a few believed with him﴾.



﴿وَقَالَ أَزْكِبُوا فِيهَا بِسْمِ اللَّهِ بَحْرِنَهَا وَمُرْسَهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ﴾ (٤١) وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَبْنَى أَزْكِبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ﴾ (٤٢) قَالَ سَتَأْوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِينَ﴾ (٤٣)

(سورة هود: ٤١-٤٣)

- 11:41. Nooh said: Embark; in the name of Allah will be its course and its mooring. Verily my Lord is Oft-Forgiving, Most Merciful.
- 11:42. And as it sailed with them amid waves like mountains, Nooh called out to his son, who had kept himself apart: O my son, embark with us, and do not be with the disbelievers.
- 11:43. The son said: I will take refuge on a mountain which will save me from the water. Nooh said: Today there is no refuge from Allah's punishment, except for those on whom He has mercy.

And a wave came between them, and [the son] was among those who were drowned.

﴿Nooḥ said﴾ to those whom Allah had instructed him to take on board: ﴿Embark; in the name of Allah will be its course and its mooring﴾ that is, it will set sail in the name of Allah and drop anchor in the name of Allah, and it will set sail by His command and power. ﴿Verily my Lord is Oft-Forgiving, Most Merciful﴾ as He has forgiven us and had mercy on us, and He has delivered us from the wrongdoing people.

Then Allah describes its journey, as if we can see it: ﴿And as it sailed with them﴾ that is, with Nooḥ and those who had embarked with him ﴿amid waves like mountains﴾, Allah protected it and took care of its people.

﴿Nooḥ called out to his son﴾ when he embarked, telling him to embark with him ﴿who had kept himself apart﴾ from them, when they embarked. In other words, he was some distance apart from them, but Nooḥ wanted him to come closer so that he could embark, so he said to him: ﴿O my son, embark with us, and do not be with the disbelievers﴾ lest there befall you the same as will befall them.

﴿The son said﴾, not believing his father when he told him that no one would be saved except those who went on board the ark with him: ﴿I will take refuge on a mountain which will save me from the water﴾ that is, I will climb up a mountain and protect myself from the water thereby.

﴿Nooḥ said: Today there is no refuge from Allah's punishment, except for those on whom He has mercy﴾ that is, no mountain or anything else can protect anybody; even if he took all possible measures, he will not be saved if Allah does not save him.

﴿And a wave came between them, and [the son] was among those who were drowned﴾.



﴿وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكِ وَتَسْمَأِي أَقْلِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ وَاسْتَوَتْ عَلَى الْجُودِيِّ وَقِيلَ بُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤٤﴾ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يُنَوِّحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَتْلَنْ مَالَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنَ مِنَ الْخَاسِرِينَ ﴿٤٧﴾﴾ (سورة هود: ٤٤-٤٧)

- 11:44. Then it was said: O earth, swallow up your water; O sky, cease [your rain]! The water subsided and the decree was fulfilled. The ark came to rest on Mount Judi and it was said: Gone are the wicked people.
- 11:45. Nooh called out to his Lord and said: O Lord, surely my son was one of my family, and surely Your promise is true and You are the most just of judges.
- 11:46. Allah said: O Nooh, he is not one of your family, for indeed he was unrighteous in his conduct. So do not ask of Me that of which you have no knowledge. I admonish you, lest you be among the ignorant.
- 11:47. Nooh said: O my Lord, I seek refuge with You lest I ask of You that of which I have no knowledge. Unless You forgive me and have mercy on me, I will be among the losers.

When Allah had drowned them and had saved Nooh and those who were with him,

﴿Then it was said: O earth, swallow up your water﴾ that came out of you and that which fell upon you. In other words, swallow up all the water that is on your surface

﴿O sky, cease [your rain]!﴾ They both obeyed the command of Allah; the earth swallowed up its water and the sky stopped sending down rain.

﴿The water subsided﴾ that is, it was absorbed into the earth

﴿and the decree was fulfilled﴾ with the destruction of the disbelievers and the deliverance of the believers.

﴿The ark came to rest on Mount Judi﴾ that is, it settled on that well-known mountain, which is in the land of Mosul

﴿and it was said: Gone are the wicked people﴾ that is, after their destruction, they were followed by curses and imprecations.

﴿Nooh called out to his Lord and said: O Lord, surely my son was one of my family, and surely Your promise is true﴾ that is, You told me: ﴿Take on board a pair from every species, and your family﴾ (11: 40), and You will never break your promise to me.

Perhaps Nooh felt very sad for his son, and Allah had promised to save his family, so he thought that the promise included all of them, both those who believed and those who did not believe. Hence he called upon his Lord in this manner and referred the matter to the wisdom of Allah.

﴿Allah said: O Nooh, he is not one of your family﴾ whom I promised to save

﴿for indeed he was unrighteous in his conduct﴾ that is, you are offering supplication for the salvation of a disbeliever who did not believe in Allah or His Messenger.

﴿So do not ask of Me that of which you have no knowledge﴾ that is, that of which you do not know the outcome, whether it will be good or otherwise.

﴿I admonish you, lest you be among the ignorant﴾ that is, I give you this admonition so that you will be among those who attain perfection and will be saved from the attributes of the ignorant.

Thereupon Nooh greatly regretted his words, and he said: «O my Lord, I seek refuge with You lest I ask of You that of which I have no knowledge. Unless You forgive me and have mercy on me, I will be among the losers».

Forgiveness and mercy will save a person from being among the losers. This indicates that Nooh (ﷺ) had no knowledge that asking his Lord to save his son was forbidden and was included in the words: «And do not plead with Me concerning those who did wrong, for they will surely be drowned» (11: 37). Rather the matter was not clear in his mind and he thought that his son was included in the words «your family».

After it became clear to him that his son was among those for whom he was forbidden to offer supplication or plead,



﴿قَالَ يَنْوُحُ أَهَيْظَ بَسَلِمَ مِنَّا وَبَرَكَتٍ عَلَيْكَ وَعَلَى أُمَمٍ مِمَّنْ مَعَكَ وَأُمَمٌ  
سَنَعْتُبُكُمْ ثُمَّ لَنَبْسُقُنَّكُمْ إِنَّهُمْ لَمِنَ أَلْمِمْ﴾ (سورة هود: ٤٨)

11:48. It was said: O Nooh, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you. And there will be [other] communities whom We will allow to enjoy life for a while, then a painful punishment from Us will afflict them.

«It was said: O Nooh, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you» of humans and other species whom he had taken on board with him. Allah blessed them all, until they filled all regions of the earth.

«And there will be [other] communities whom We will allow to enjoy life for a while» on earth

﴿then a painful punishment from Us will afflict them﴾ that is, the saving of these people will not prevent Us from sending punishment on those who disbelieve after that; We will send the punishment upon them, even if they enjoyed life for a little while, then they will be brought to account after that.



﴿تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَذَابَ لِلْمُتَّقِينَ﴾ (سورة هود: ٤٩)

11:49. This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; neither you nor your people had any knowledge of it before this. So be patient, for the best outcome is for those who fear Allah.

Allah said to His Prophet Muhammad (ﷺ), after telling him the story discussed above, which no one could have known except one whom He blessed with His message:

﴿This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; neither you nor your people had any knowledge of it before this﴾, so they cannot say that he knew it from before. So praise Allah and give thanks to Him, and be patient and steadfast in adhering to the true religion that you are following, and to the straight path, and be patient in calling people to Allah ﴿for the best outcome is for those who fear Allah﴾, those who guard against polytheism and all sins. For you will ultimately prevail over your people, as Nooh prevailed over his people.



﴿وَالْإِلَٰهَ أَخَاهُمْ هُودًا قَالَ يَنْفَوْرُ آعْبُدُوا اللَّهَ مَا لَكُمْ مِنَ إِلَٰهٍ غَيْرُهُ إِنِّي أَنْتُمْ إِلَّا مُفْتَرُونَ﴾ (سورة هود: ٥١)

أَفَلَا تَعْقِلُونَ ﴿٥١﴾ وَنَقُومُوا اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُؤْبَئُونَ إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَزِدَّكُمْ قُوَّةً إِلَى قُوَّتِكُمْ وَلَا تَتَوَلَّوْا مُجْرِمِينَ ﴿٥٢﴾ (سورة هود: ٥٠-٥٢)

- 11:50. To 'Ad We sent their brother Hood. He said: O my people, worship Allah; you have no god but He. You are but inventors of falsehood.
- 11:51. O my people, no reward do I ask of you for this; my reward is only with Him Who created me. Will you not then understand?
- 11:52. O my people, seek the forgiveness of your Lord and repent to Him; He will send down upon you abundant rain from the sky, and will add strength to your strength. So do not turn away in sin.

﴿To 'Ad﴾ they were a well-known tribe in the region of the sandy tracts (*al-ahqāf*) in the land of Yemen.

﴿We sent their brother﴾ in lineage ﴿Hood﴾, so that they would be able to accept what he told them, as they knew that he was truthful. ﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He. You are but inventors of falsehood﴾ that is, he instructed them to worship Allah alone and he forbade them to continue with what they were doing of worshipping gods other than Allah. He told them that they had fabricated lies against Allah when they worshipped gods other than Him and regarded it as permissible to do so, and he explained to them that it was obligatory to worship Allah alone and that it was wrong to worship anything other than Him.

Then he told them that they had no reason not to submit to his message, as he said: ﴿O my people, no reward do I ask of you for this﴾ that is, payment from your wealth for what I am calling you to, lest you should say: This man wants to take our wealth. Rather I am calling you and teaching you for free.

﴿my reward is only with Him Who created me. Will you not then understand﴾ what I am calling you to and that there is every reason for you to accept it, and there is no reason to reject it.

«O my people, seek the forgiveness of your Lord» for what you have done in the past

«and repent to Him» sincerely, turning to Allah (ﷻ).

If you do that, «He will send down upon you abundant rain from the sky» that will make your land fertile and cause its produce to become abundant.

«and will add strength to your strength», for they were the strongest of people, hence they said:

«...Who is more powerful than us?...» (*Fussilat* 41: 15)

So he promised them that if they believed, Allah would add strength to their strength.

«So do not turn away in sin» that is, do not turn away from your Lord in sin, too arrogant to worship Him and transgressing His limits.



﴿قَالُوا يَا هُودُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَارِكِي آلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ﴿٥٣﴾ إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ آلِهَتِنَا بِسُوٍّ قَالَ إِنِّي أَشْهَدُ اللَّهَ وَأَشْهَدُوا أَنِّي بَرِيٌّ مِمَّا تَشْرِكُونَ ﴿٥٤﴾ مِنْ دُونِهِ فَكَيْدُوْنِي جَمِيعًا ثُمَّ لَا تُنْظِرُونَ ﴿٥٥﴾ إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٦﴾ فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَسَنُخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُمْ شَيْئًا إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِیْظٌ ﴿٥٧﴾﴾ (سورة هود: ٥٣-٥٧)

11:53. They said: O Hood, you have not brought us any clear sign; we are not going to forsake our gods at your behest, nor will we believe in you.

11:54. We can only say that some of our gods have afflicted you with evil [madness]. He said: I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners



- 11:55. to Allah. So scheme against me, all of you, and give me no respite.
- 11:56. I put my trust in Allah, my Lord and your Lord. There is no living creature but He holds it [in His control] by its forelock. Verily my Lord is on a straight path.
- 11:57. If you turn away, still I have conveyed to you that with which I was sent to you. My Lord will cause other people to replace you, and not the least harm will you do to Him. For my Lord watches over all things.

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«They said», rejecting his words:

«O Hood, you have not brought us any clear sign». If what they meant by a clear sign was the sign that they suggested, that was not necessary in order to prove the truth, for all that is required is for the Prophet to bring a sign that confirms the soundness of the message he brings. But if what they meant was that he had not brought any signs that testified to the soundness of what he was saying, then they were lying, for no Prophet came to his people but Allah sent at his hands signs that would usually be sufficient for people to believe. If he had no sign except his calling them to devote their worship to Allah alone, with no partner or associate, and the command to do all good deeds and attain all good attitudes, and the prohibition on all blameworthy characteristics such as ascribing partners to Allah, committing obscenities and wrongdoing, and all kinds of objectionable matters, in addition to what Hood (عليه السلام) himself had of attributes that could not be obtained except by the best and most sincere of people, that would have been sufficient evidence and proof of his sincerity.

Indeed those who possess reason and understanding will see that this sign is greater than mere extraordinary feats that some people may think are the only real miracles. One of the signs and proofs of Hood's truthfulness is that he was one person, on his own, with no supporters or helpers, and he was shouting out, calling his people and

proving them to be helpless, saying to them: ﴿I put my trust in Allah, my Lord and your Lord﴾ (11: 56), ﴿I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners to Allah. So scheme against me, all of you, and give me no respite﴾ (11: 54-55). They were the enemies who had the upper hand, and they wanted to extinguish what he had of light by any possible means, but he did not care about them and paid them no heed, for they were helpless and were unable to do him any harm. In that there are signs for people who understand.

Their words ﴿we are not going to forsake our gods at your behest﴾ (11: 53) mean: we will not give up worshipping our gods just because of what you said, for which there is no proof – or so they claimed ﴿nor will we believe in you﴾. They were telling their Prophet Hood (ﷺ) to give up all hope of them ever believing, and that they would continue to wander blindly in their disbelief.

﴿We can only say﴾ concerning you ﴿that some of our gods have afflicted you with evil [madness]﴾ that is, they have afflicted you with insanity, so you have started to murmur things that cannot be understood. Glory be to the One Who put a seal on the hearts of the evildoers, who regarded the most truthful of people, who brought the truest of truth, as being of such a lowly status, and any wise man would refrain from repeating what they said about him, were it not that Allah has told us about it in His Book.

Hence Hood (ﷺ) explained to them that he was very confident that no harm would reach him from them or from their gods, as he said: ﴿I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners to Allah. So scheme against me, all of you﴾ that is, try – all of you – to do me harm by all possible means at your disposal ﴿and give me no respite﴾.

﴿I put my trust in Allah﴾ that is, I rely in all of my affairs on Allah

﴿my Lord and your Lord﴾ that is, He is the Creator of all, and is in control of us and you, and it is He Who takes care of us.

﴿There is no living creature but He holds it [in His control] by its forelock﴾ so it cannot move or halt except by His leave. If all of you came together to harm me, but Allah did not give you power over me, you would not be able to do that; if He did give you power, it would be for some good reason known to Him.

﴿Verily my Lord is on a straight path﴾ that is, He is just, fair, wise and praiseworthy in all that He decrees of laws and commands, and in His requital, reward and punishment. His deeds do not go beyond that straight path, for which He is to be praised.

﴿If you turn away﴾ from what I am calling you to  
﴿still I have conveyed to you that with which I was sent to you﴾, after which I have no further responsibility towards you.

﴿My Lord will cause other people to replace you﴾ who will worship Him and not ascribe any partner to Him

﴿and not the least harm will you do to Him﴾ because your harm will only backfire on you, for the sins of the disobedient do not harm Him, just as the obedience of the obedient does not benefit Him.

﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment...﴾ (Fussilat 41: 46)

﴿For my Lord watches over all things﴾.



﴿وَلَعَلَّآ أَتُّرَكَّىٰ هُودًا ۖ وَالدِّينَ ءَامَنُوا مَعَهُ ۚ بِرَحْمَةٍ مِنَّا وَنُبَيِّنُ لَهُم مِّنْ عَذَابٍ غَلِيظٍ ۝٥٨ وَتِلْكَ ءَاثَارُ مَا كُنَّا فَعَلُوا بِرَبِّهِمْ وَعَصَوْا رُسُلَهُ ۚ وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ۝٥٩ وَأَنبَعَا فِي هَذِهِ الدُّنْيَا لَعْنَةً ۖ وَيَوْمَ الْقِيَامَةِ ءَلَا إِنَّا كَفَرُوا بِرَبِّهِمْ ءَلَا بُعْدَ لِعَادِ قَوْمِ هُودٍ ۝٦٠﴾ (سورة هود: ٥٨-٦٠)

- 11:58. When Our command came, We saved Hood and those who believed with him, by Our mercy; We saved them from a harsh punishment.
- 11:59. Such were the people of 'Ād; they rejected the signs of their Lord, disobeyed His Messengers and followed the command of every obstinate tyrant.
- 11:60. They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection. Verily, 'Ād disbelieved in their Lord. So away with 'Ād, the people of Hood!

«When Our command came» that is, Our punishment, by sending the devastating wind, that:

«...spared nothing it came upon, but it reduced it to ruin and decay.»  
(*adh-Dhāriyāt* 51: 42)

«We saved Hood and those who believed with him, by Our mercy; We saved them from a harsh punishment» that is, a great and severe punishment that Allah sent upon 'Ād, and when morning came there was nothing to be seen besides their ruined dwellings (*cf.* 46: 25).

«Such were the people of 'Ād» upon whom Allah sent that punishment because of their wrongdoing, for they «rejected the signs of their Lord», when they said to Hood: «you have not brought us any clear sign» (11: 53). Thus it became clear that they were certain of his call, but they stubbornly denied it «disobeyed His Messengers» because whoever disobeys one Messenger has disobeyed all of the Messengers, for their call is one «and followed the command of every obstinate tyrant» who persecuted the slaves of Allah and persisted in rejecting the signs of Allah. So they disobeyed everyone who sincerely cared about them, but they followed every insincere one who wanted to bring them doom. No wonder Allah destroyed them.

«They were overtaken by a curse in this world» in every time and generation, for there will be mention of their evil news and ugly deeds, and they will be condemned

﴿and [they will be cursed] on the Day of Resurrection﴾ too.

﴿Verily, 'Ād disbelieved in their Lord﴾ that is, they denied the One Who created them, granted them provision and took care of them.

﴿So away with 'Ād, the people of Hood!﴾ That is, may Allah send them far away from all that is good and bring them nearer all that is evil.



﴿وَإِلَى ثَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَفْقَرُوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَاسْتَعْمَرَكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تَوَلَّوْا إِلَيْهِ بِإِنَّ رَيْبَ قَرِيبٍ يُجِيبُ ﴿٦١﴾ قَالُوا يَصْلِحُ قَدْ كُنْتَ فِينَا مَرْجُوًّا قَبْلَ هَذَا أَتَنْهَانَا أَنْ نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّنَا لَفِي شَكٍّ مِمَّا تَدْعُونَا إِلَيْهِ مُرِيبٍ ﴿٦٢﴾﴾ (سورة هود: ٦١-٦٢)

11:61. To Thamood, We sent their brother Sâlih. He said: O my people, worship Allah; you have no god but He. It is He Who created you from the earth and caused you to dwell therein. So seek His forgiveness and repent to Him, for verily my Lord is Ever Near, Responsive.

11:62. They said: O Sâlih, great were the hopes we placed in you before this. Do you [now] forbid us to worship that which our forefathers worshipped? Indeed we are in grave doubt about that to which you are calling us.

﴿To Thamood﴾ they were the second 'Ād, the well-known tribe who dwelled in al-Hijr (the Rocky Tract) and the Valley of al-Qurā.

﴿We sent their brother﴾ in lineage ﴿Sâlih﴾, the slave of Allah and His Messenger, who called them to worship Allah alone.

﴿He said: O my people, worship Allah﴾ and affirm His oneness, and devote your worship sincerely to Him alone

﴿you have no god but He﴾ among the inhabitants of either the heavens or the earth.

﴿It is He Who created you from the earth and caused you to dwell therein﴾, and He bestowed blessings upon you, both visible and hidden, and gave you the means to establish yourselves on earth, build structures, plant trees and crops, farm it however you wished, benefit from it in different ways and make use of its resources. As He has no partner in all of that, do not ascribe partners to Him in worship.

﴿So seek His forgiveness﴾ for what you have committed of disbelief, ascription of partners to Him and sin, and give up these deeds

﴿and repent to Him﴾ that is, turn back to Him by repenting sincerely ﴿for verily my Lord is Ever Near, Responsive﴾ that is, He is near to the one who calls upon Him and asks of Him, or who offers supplication as an act of worship; He responds by giving him what he asks for, and accepting his worship and granting him the best of rewards for it.

It should be understood that Allah's nearness is of two types: general and specific. In general terms, He is near to all people by His knowledge. This is what is referred to in the verse in which He says:

﴿...We are closer to him than his jugular vein.﴾ (*Qāf* 50: 16)

In specific terms, He is close to those who worship Him, ask of Him and love Him. This is what is mentioned in the verse

﴿...Prostrate [in prayer] and draw near [to Allah].﴾ (*al-'Alaq* 96: 19)

– in the verse under discussion here, and in the verse

﴿When My slaves ask you concerning Me, I am indeed close [to them]; I answer the call of the caller when he calls on Me...﴾ (*al-Baqarah* 2: 186)

This type of closeness leads to the bestowal of Allah's mercy, His response to their supplications and His fulfilment of their hopes. Hence He mentions His name the ﴿Ever Near﴾ alongside His name the ﴿Responsive﴾.

When their Prophet Ṣāliḥ instructed them and encouraged them to be devoted to Allah alone, they rejected his call and responded in the worst manner.

«They said: O Ṣāliḥ, great were the hopes we placed in you before this» that is, we had hoped that you would be wise and bring benefit to us. This testimony on their part in favour of their Prophet indicates that they still acknowledged his good attitude and noble character, and that he was one of the best of his people. But when he brought this message to them, that was not in accordance with their corrupt whims and desires, they said these words, the implication of which was: you were good and perfect, but now you have disappointed us and you have reached the point where nothing good is to be expected from you.

The problem was, as they said: «Do you [now] forbid us to worship that which our forefathers worshipped?» This was the main factor that undermined Ṣāliḥ's character in their view: how could he cast aspersions on their rationality and that of their misguided fathers? How could he tell them not to worship that which could neither bring benefit nor ward off harm nor avail them anything, that was made of stone, wood and the like?

And he instructed them to devote their worship only to Allah their Lord, Who never stopped bestowing blessings upon them and granting them favours; they had no blessing but it was from Him and none ward off harm from them except Him.

«Indeed we are in grave doubt about that to which you are calling us» that is, we are still doubtful and suspicious about that to which you are calling us. According to them, if they knew it was sound they would have followed it. But this was a lie, so Ṣāliḥ pointed out that they were lying:



﴿قَالَ يَنْقُومُ أَرْءَيْتُمْ إِنْ كُنْتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَءَاتَنِي مِنْهُ رَحْمَةً فَمَن يَضُرُّنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ، فَمَا تَزِيدُونَنِي غَيْرَ تَخْسِيرٍ ﴿١٢﴾ وَيَنْقُومُ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ

ءَايَةً فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا يُسُوءَ فَيَأْخُذْكَ عَذَابٌ قَرِيبٌ ﴿٦٤﴾  
 فَعَقَرُوهَا فَقَالَ تَمَتَّعُوا فِي دَارِكُمْ ثَلَاثَةَ أَيَّامٍ ذَلِكَ وَعْدٌ غَيْرُ مَكْذُوبٍ ﴿٦٥﴾  
 (سورة هود: ٦٣-٦٥)

- 11:63. He said: O my people, what do you think, if I am relying on clear proof from my Lord, and He has bestowed on me mercy from Himself – then who would protect me from Allah, if I were to disobey Him? What you are offering me is no more than perdition.
- 11:64. O my people, this is the she-camel of Allah, a sign unto you. So leave her to graze in the land of Allah, and do not harm her in any way, or else an imminent punishment will overtake you.
- 11:65. But they hamstrung her, so he said: Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied.

«He said: O my people, what do you think, if I am relying on clear proof from my Lord» that is, evidence and certainty  
 «and He has bestowed on me mercy from Himself» that is, He has blessed me with His message and revelation, so should I follow you in the path you are on and to which you are calling me?  
 «then who would protect me from Allah, if I were to disobey Him? What you are offering me is no more than perdition» that is, loss, doom and harm.

«O my people, this is the she-camel of Allah, a sign unto you» she had a day to drink from the well, then all of them could drink from her udder, and they had a day to drink at the well.  
 «So leave her to graze in the land of Allah» that is, you are not responsible for her maintenance and feeding  
 «and do not harm her in any way» that is, by hamstringing her  
 «or else an imminent punishment will overtake you».



«But they hamstrung her, so he said» that is, Ṣâliḥ said to them: «Enjoy life in your worldly abodes for [another] three days. This is a promise that will not be belied»; rather it will inevitably come to pass.



﴿ فَلَمَّا جَاءَ أَمْرُنَا بَنَيْنَا صَلَاحًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِن خِزْيِ  
يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴾ ٦٦ ﴿ وَأَخَذَ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي  
دِيَارِهِمْ جِثْمِينَ ﴾ ٦٧ ﴿ كَان لَمْ يَنْفَعُوا فِيهَا أَلَا إِنَّ شِعْمُكَ كَفَرُوا رَبَّهُمْ أَلا بُعْدًا لِشِعْمُكَ  
(سورة هود: ٦٦-٦٨) ﴾ ٦٨

- 11:66. When Our command came, We saved Ṣâliḥ and those who believed with him, by Our mercy, and [saved them] from the disgrace of that day. Verily your Lord is the Strong, the Almighty.
- 11:67. The blast overtook the wrongdoers, and morning found them lying lifeless in their homes,
- 11:68. as if they had never lived there. Verily Thamood disbelieved in their Lord. So away with Thamood!

«When Our command came», that the punishment was to befall them

«We saved Ṣâliḥ and those who believed with him, by Our mercy, and [saved them] from the disgrace of that day» that is, We saved them from the punishment, disgrace and shame.

«Verily your Lord is the Strong, the Almighty» by His might and power, He destroyed the evildoing nations and saved their Messengers and their followers.

«The blast overtook the wrongdoers»; it was a mighty blast that caused their hearts to stop

«and morning found them lying lifeless in their homes» that is, immobile and not moving.

﴿as if they had never lived there﴾ that is, when the punishment came to them, it was as if they had never enjoyed life in their homes and had never known any good times, for all delight left them and they were overtaken by the eternal punishment that will never end, and it is as if it had always been with them.

﴿Verily Thamood disbelieved in their Lord﴾ that is, they denied Him after the clear signs came to them

﴿So away with Thamood!﴾ How doomed and humiliated they were. We seek refuge with Allah from punishment and disgrace in this world.



﴿وَلَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا سَلَامًا قَالَ سَلَامٌ فَمَا لَبِثَ أَنْ جَاءَ  
بِعِجْلٍ خَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً  
قَالُوا لَا تَخَفْ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمِ لُوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَابِئَةُ فَضَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ  
وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَتُولى ۖ أَلِدُ وَأَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا إِنَّ  
هَذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾ قَالُوا أَنْعَجِينَ مِنَ أَمْرِ اللَّهِ رَحِمْتُ اللَّهُ وَبَرَكَتُهُ عَلَيْهِمْ أَهْلَ  
الْبَيْتِ إِنَّهُ حَمِيدٌ مُّجِيدٌ ﴿٧٣﴾﴾ (سورة هود: ٦٩-٧٣)

- 11:69. Our messengers [angels] came to Ibrâheem with glad tidings. They bade him peace; he answered: [And upon you be] peace. And he hastened to bring them a roasted calf.
- 11:70. But when he saw that their hands did not reach out towards it, he had misgivings about them and conceived a fear of them. They said: Fear not; we have been sent to the people of Loot.
- 11:71. His wife, who was standing nearby, laughed. Then We gave her the glad tidings of Is-hâq and, after Is-hâq, of Ya'qoob.
- 11:72. She said: Alas for me! How can I bear a child when I am an old woman, and this husband of mine is an old man? That would be a strange thing indeed!

11:73. They said: Do you marvel at the decree of Allah? May the mercy and blessings of Allah be upon you, O members of this household.<sup>13</sup> Verily He is Praiseworthy, Glorious.

﴿Our messengers [angels] came to Ibrâheem﴾, the close friend (*Khaleel*) of Allah

﴿with glad tidings﴾ that is, with the glad tidings of a son. When Allah sent them to destroy the people of Loot, He instructed them to pass by Ibrâheem and give him the glad tidings of Is-hâq. When they entered upon him, ﴿They bade him peace; he answered: [And upon you be] peace﴾ that is, they greeted him and he returned the greeting.

This indicates that it is prescribed to give the greeting of salâm; this has been the case since the time of Ibrâheem. The greeting should be given before speaking, and the response should be better than the initial greeting.

﴿And he﴾ namely Ibrâheem ﴿hastened to bring them a roasted calf﴾ that is, he rushed to his house and prepared for his guests a fat calf that was roasted on hot stones. He brought it to them and said to them: Will you not eat?

﴿But when he saw that their hands did not reach out towards it﴾ that is, towards that food

﴿he had misgivings about them and conceived a fear of them﴾ and he thought that they had come to him for some evil purpose and with the intent of doing him some harm. That was before he found out who they were and why they had come.

﴿They said: Fear not; we have been sent to the people of Loot﴾ that is, we are messengers from Allah; Allah has sent us to destroy the people of Loot.

<sup>13</sup> ﴿members of this household﴾ refers to the family of Ibrâheem.

﴿His wife, who was standing nearby﴾ to serve his guests ﴿laughed﴾ out of amazement, when she heard who they were and what they had been sent to do.

﴿Then We gave her the glad tidings of Is-hâq and, after Is-hâq, of Ya‘qoob﴾. She was amazed at that, and said:

﴿Alas for me! How can I bear a child when I am an old woman, and this husband of mine is an old man?﴾ These were two impediments to having a child

﴿That would be a strange thing indeed!﴾.

﴿They said: Do you marvel at the decree of Allah?﴾ There is nothing strange in His decree, for His will is always done. So there is nothing strange about what His might and power may do, especially with regard to what He decides and decrees for the members of this blessed household.

﴿May the mercy and blessings of Allah be upon you, O members of this household﴾ that is, may His mercy, kindness and blessings always be upon you. This refers to even more of His goodness and kindness, and more divine blessings.

﴿upon you, O members of this household. Verily He is Praiseworthy, Glorious﴾ that is, He is Praiseworthy in His attributes, because His attributes are attributes of perfection; He is Praiseworthy in His deeds, for His deeds are deeds of kindness, generosity, wisdom, justice and fairness.

﴿Glorious﴾ Glory refers to the greatness and all-encompassing nature of His attributes, for they are attributes of perfection. His are the most perfect and complete of all attributes.



﴿فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبَشَرَىٰ يُجَادِلُنَا فِي قَوْمِ لُوطٍ ﴿٧٤﴾ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّهٌ مِّنْبِيبٍ ﴿٧٥﴾ يَتَذَكَّرُ لَهُمْ أَعْرِضْ عَنْ هَذَا إِنَّهُ قَدْ جَاءَ أَمْرُ رَبِّكَ وَإِنَّهُمْ لَنَا بِهِمْ عَذَابٌ عَزِيزٌ مَّرْدُودٍ ﴿٧٦﴾﴾ (سورة هود: ٧٤-٧٦)

- 11:74. When Ibrâheem's fear had subsided, and the glad tidings had reached him, he began to plead with Us for the people of Loot.
- 11:75. Verily Ibrâheem was forbearing, humble in supplication, penitent.
- 11:76. O Ibrâheem, cease your pleading, for verily the decree of your Lord has gone forth; verily there is coming to them a punishment that cannot be averted.

«When Ibrâheem's fear» of his guests «had subsided, and the glad tidings had reached him» of a child, he began to argue with the messengers about the destruction of the people of Loot, and he said to them:

«...But Loot is there! They said: We know full well who is there. We will surely save him and his family, except his wife...» (*al- 'Ankaboot* 29: 32)

«Verily Ibrâheem was forbearing» that is, he had a good attitude and was patient and big-hearted; he did not get angry with the ignorance of the ignorant

«humble in supplication» that is, he would humbly beseech Allah at all times

«penitent» that is, he constantly turned back to Allah by knowing Him and loving Him, and by turning to Him and turning away from all others but Him. Hence he argued on behalf of those whom Allah decreed were to be destroyed.

So it was said to him: «O Ibrâheem, cease your pleading» and arguing

«for verily the decree of your Lord has gone forth» that they are to be destroyed

«verily there is coming to them a punishment that cannot be averted», so there is no point in arguing.



﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِئَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾ وَجَاءَهُ قَوْمُهُ يُهْرَعُونَ إِلَيْهِ وَمِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَنْفَوِرْ هُنَآءَ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ فِي ضَيْفِي أَلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾ قَالُوا لَقَدْ عَلِمْتَ مَا لَنَا فِي بَنَاتِكَ مِنْ حَقٍّ وَإِنَّكَ لَلْعَٰلَمِ مَا تُرِيدُ ﴿٧٩﴾ قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ إِيَّايَ إِلَىٰ رُكْنٍ شَدِيدٍ ﴿٨٠﴾ قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْنَفِتْ مِنْكُمْ أَحَدٌ إِلَّا أَمْرَانِكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨١﴾﴾ (سورة هود: ٧٧-٨١)

- 11:77. When Our messengers came to Loot, he was perturbed by their coming and felt troubled on their account, and he said: This is a distressing day.
- 11:78. His people came running towards him, for they had long been accustomed to evil practices. He said: O my people, here are my daughters; they are purer for you.<sup>14</sup> Fear Allah and do not put me to shame by wronging my guests. Is there not among you even one right-minded man?
- 11:79. They said: You know that we have no need of your daughters. You know very well what we want!
- 11:80. Loot said: Would that I had the strength to stop you or that I could have recourse to some powerful support.
- 11:81. [The angels] said: O Loot, we are messengers of your Lord; they will never be able to harm you. So depart with your family in the dead of night – and let none of you look back – except your wife; she will suffer the same fate as the others. Verily their appointed time is the morning; is not the morning nigh?

<sup>14</sup> What is meant by «my daughters» is 'the daughters of my nation'. Loot was urging his people to give up their immoral ways and marry women in a lawful and pure manner.

«When our messengers» who had left Ibrâheem came to Loot, he was perturbed by their coming» that is, he was distressed by their coming and felt troubled on their account, and he said: This is a distressing day» that is, he was very upset and worried, because he knew that his people would not leave them alone, for they had come in the form of beardless young men of the utmost physical perfection and beauty, and what crossed his mind indeed happened.

«His people came running towards him» that is, they came rushing, wanting to commit with his guests the evil deeds that they were accustomed to. Hence Allah says: «for they had long been accustomed to evil practices» that is, immoral deeds that no one in the world had ever committed before them.

«He said: O my people, here are my daughters; they are purer for you» than my guests. This is like the case when Sulaymân (ﷺ) suggested to the two women that he should cut in half the child over whom they were disputing, in order to find out the truth, because he knew that his daughters were well protected from them and that they had no right to them; rather his greater aim was to ward off these grave immoral acts.

«Fear Allah and do not put me to shame by wronging my guests» that is, you should either pay attention to fearing Allah, or you should be kind to me with regard to my guests, and not disgrace me before them. «Is there not among you even one right-minded man» who will tell you not to do this and rebuke you? This indicates that they were completely devoid of goodness and dignity.

«They said» to him:

«You know that we have no need of your daughters. You know very well what we want!» That is, we only want men and we have no desire for women.

Hence Loot (لُوطٌ) grew even more anxious, and said: «Would that I had the strength to stop you or that I could have recourse to some powerful support» such as a powerful tribe who could stop you.

This was with regard to tangible means, otherwise he was turning to the strongest and most powerful support, namely Allah, Whose might none can resist.

Hence when the matter reached an impasse and his distress became very great, «[The angels] said: O Loot, we are messengers of your Lord» that is, they told him who they were, in order to reassure him «they will never be able to harm you». Then Jibreel moved his wing and put out their eyes, and they began to threaten Loot about the coming of the morning, so the angels instructed Loot to take his family and depart at night:

«So depart with your family in the dead of night» that is, in the middle of the night, long before dawn, so that they could get far away from their city.

«and let none of you look back» that is, hasten to leave and let your main concern be salvation from the punishment; do not turn round to look behind you.

«except your wife; she will suffer the same fate» that is, punishment «as the others», because she was a partner with her people in their sin; she would tell them about the guests of Loot if guests came to stay with him.

«Verily their appointed time is the morning» – it is as if Loot wanted to hasten it, so it was said to him: «is not the morning night?»



﴿فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَلَىٰهَا سَاقِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَابَةً مِّن سِجِّيلٍ  
﴿٨٢﴾ مِّنْضُودٍ ﴿٨٣﴾ مُّسَوِّمَةٌ عِنْدَ رَبِّكَ وَمَا هِيَ مِنَ الظَّالِمِينَ يَبْعِدُ ﴿٨٢﴾﴾ (سورة

هود: ٨٢-٨٣)



- 11:82. When Our command came, We turned [the cities] upside down and let loose upon them a shower of stones of baked clay, one after another
- 11:83. specifically marked, and kept with your Lord; nor are they ever far from the evildoers.

«When Our command came» that the punishment was to be sent upon them,

«We turned [the cities] upside down and let loose upon them a shower of stones of baked clay» that is, stones of very hot fire.

«one after another», targeting those who ran away from the cities.

«specifically marked» that is, they bore the mark of punishment and wrath

«and kept with your Lord; nor are they ever far from the evildoers» who emulate the deeds of the people of Loot, so let the people beware of doing the same deeds lest the same fate befall them.



﴿وَإِلَىٰ مَدْيَنَ أَخَاهُ شُعَيْبًا قَالَ يَنْقُورُوا أَعْبُدُوا اللَّهَ مَا لَكُمْ مِن إِلَهِ غَيْرِهِ ۖ وَلَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيزَانَ إِنِّي أَرَبُّكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾ وَيَنْقُورُوا أَوْفُوا الْمِكْيَالَ وَالْمِيزَانَ بِالْقِسْطِ ۖ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٨٥﴾ بَقِيَتْ اللَّهُ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٦﴾﴾ (سورة هود: ٨٤-٨٦)

- 11:84. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah; you have no god but He. And do not give short measure or weight. I see you are prospering, but I fear for you the punishment of an overwhelming day.

- 11:85. O my people, give full measure and weight fairly, and do not undermine people's rights and dues, and do not strive to spread mischief in the land.
- 11:86. And that which is left from the provision of Allah [after giving people their dues] is better for you, if you but believe, but I am not your keeper.

﴿To Madyan﴾ they were a well-known tribe who lived in Madyan, in southern Palestine

﴿We sent their brother﴾ in lineage ﴿Shu'ayb﴾ because they knew him and could learn from him.

﴿He said﴾ to them: ﴿O my people, worship Allah; you have no god but He﴾, that is, devote your worship to Him alone. They used to ascribe partners to Allah and, in addition to their polytheism, they used to give short measure and weight. Hence he told them not to do that, as he said:

﴿And do not give short measure or weight﴾; rather be fair and give full measure and weight.

﴿I see you are prospering﴾ that is, I see that you are enjoying many blessings, good health, abundant wealth and children, so give thanks to Allah for what He has given you, and do not be ungrateful for the blessings of Allah, lest they be taken away from you.

﴿but I fear for you the punishment of an overwhelming day﴾ that is, a punishment that will overwhelm you, and none of you will survive.

﴿O my people, give full measure and weight fairly﴾ that is, be fair as you would like to be given fairly,

﴿and do not undermine people's rights and dues﴾ that is, do not reduce people's property, stealing it by giving short measure and weight.

﴿and do not strive to spread mischief in the land﴾ for persisting in sin spoils one's religious commitment, beliefs and interests, both spiritual and worldly, and it leads to destruction of crops and livestock.

«And that which is left from the provision of Allah [after giving people their dues] is better for you» that is, what Allah leaves of provision for you, and what is yours, will suffice you, and you should not have hopes of acquiring something that you do not need when it is very harmful to you.

«if you but believe» then do as faith requires

«but I am not your keeper» that is, I am not keeping a record of your deeds and I am not responsible for them; rather the one who is keeping a record of that is Allah, may He be exalted; as for me, I only convey to you the message with which I have been sent.



﴿قَالُوا يَسْعَىٰ أَصْلُكُمْ أَنْ تَأْمُرَكُمْ أَنْ تَتْرُكَ مَا يَعْبُدُ آبَاؤُنَا أَوْ أَنْ نَفْعَلَ فِي أَمْوَالِنَا مَا نَشَاءُ إِنَّكَ لَأَنْتَ الْحَلِيمُ الرَّشِيدُ ﴾ (سورة هود: ٨٧)

11:87. They said: O Shu'ayb, does your prayer teach you that we should forsake that which our forefathers worshipped, or that we should not do as we please with our wealth? Are you not [supposed to be] the forbearing and right-minded one?

«They said: O Shu'ayb, does your prayer teach you that we should forsake that which our forefathers worshipped» that is, they said this by way of mocking their Prophet and showing that there was no chance that they would respond to his call.

What their words meant was: there is nothing that has made you forbid us to do what we want with our wealth except that you pray to Allah and worship Him; if that is the case, should we then give up what our forefathers used to worship, on the basis of words for which there is no evidence except that it suits you? How can we follow you and give up the ways of our forefathers, who were people of wisdom and reason?

Similarly, what you say does not mean that we should not do with our wealth what you suggest to us of giving full weight and measure and giving others their dues from it. Rather we will continue to do whatever we please with it, because it is our wealth and you have no rights over it.

Hence they said by way of mockery: «Are you not [supposed to be] the forbearing and right-minded one?» That is, are you the one who is supposed to be forbearing and dignified in character, and right minded in your attitude, so that you do not say anything but what is wise and you do not enjoin anything except what is wise, and you do not forbid anything but what is wrong? In other words, what they meant was: you are not like that.

What they meant was to suggest that he had the opposite of these two noble characteristics, and that he was foolish and wrong. In other words: how can you be the forbearing and right-minded one, and our forefathers be the ones who were foolish and wrong?

They said that by way of mocking him and meaning the opposite of what they said, but he was not as they thought he was. Rather he was as they said: his prayer did teach him that he should tell them not to worship that which their misguided forefathers had worshipped, and not to do whatever they pleased with that wealth, for prayer restrains one from shameful and evil acts, and what acts can be more shameful and evil than worshipping something other than Allah, withholding people's dues, or stealing by giving short weight and measure? Shu'ayb (ﷺ) was indeed the forbearing and right-minded one.



﴿ قَالَ يَتَقَوِّمُ أَرَأَيْتُمْ إِن كُنتُ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ  
أُخَالِفَكُم إِلَىٰ مَّا أَنهَضَكُم عَنْهُ إِن أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي  
إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾ (سورة هود: ٨٨)

11:88. He said: O my people, what do you think, if I am relying on clear proof from my Lord, and He has bestowed on me goodly provision from Himself? I do not want to do that which I am forbidding you to do; I only want to put things right to the best of my ability. My success depends on Allah alone; in Him I put my trust and to Him I turn.

«He» that is, Shu'ayb said to them: «what do you think, if I am relying on clear proof from my Lord» that is, if I am certain and sure of the validity of the message I have brought  
«and He has bestowed on me goodly provision from Himself» that is, Allah has given me different types of wealth, and «I do not want to do that which I am forbidding you to do»; I do not want to forbid you to give short measure and weight, and then do it myself, so that you may become suspicious of me concerning that. Rather if I tell you not to do something, I will be the first to refrain from doing it.

«I only want to put things right to the best of my ability» that is, I have no other aim except that your affairs should be set right and you should attain that which will benefit you; I have no personal aims of my own and I am trying my best for you.

Because what he said could have been taken as a form of self-praise, he balanced it by saying: «My success depends on Allah alone» that is, whatever I succeed in of doing good and whatever I manage to keep away from of evil is only by the help of Allah (ﷻ) and not by my own strength and power.

«in Him I put my trust» that is, I rely on Him in all my affairs and I am certain that He will suffice me  
«and to Him I turn» in doing what He has enjoined upon me of various acts of worship, and in growing close to Him by means of all kinds of good deeds.

Based on these two things, a person's well-being will be sound: seeking the help of his Lord and turning to Him, as Allah (ﷻ) says: «So worship Him [alone] and put your trust in Him» (11: 123) and:

«You [alone] we worship, and You [alone] we ask for help.» (*al-Fâtiḥah* 1: 5)



﴿وَيَنْقُورُ لَا يَجْرِمَنَّكُمْ شِقَاقِي أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَ قَوْمَ نُوحٍ أَوْ قَوْمَ هُودٍ أَوْ قَوْمَ صَالِحٍ وَمَا قَوْمُ لُوطٍ مِنْكُمْ بِبَعِيدٍ﴾ (سورة هود: ٨٩)

11:89. O my people, do not let your enmity towards me cause you to sin, lest there befall you the like of that which befell the people of Nooh, the people of Hood or the people of Ṣāliḥ; nor are the people of Loot so distant from you.

«O my people, do not let your enmity towards me cause you to sin» that is, do not let your differing with me and your resentment towards me prompt you to sin,  
 «lest there befall you» a punishment  
 «the like of that which befell the people of Nooh, the people of Hood or the people of Ṣāliḥ; nor are the people of Loot so distant from you» in place or time.



﴿وَأَسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ﴾ (سورة هود: ٩٠)

11:90. Seek the forgiveness of your Lord and repent to Him. Verily my Lord is Most Merciful, Most Loving.

«Seek the forgiveness of your Lord» for what you have committed of sins

«and repent to Him» in the future, for the rest of your life, repenting sincerely and turning to Him by obeying Him and not going against His commands.

«Verily my Lord is Most Merciful, Most Loving» to the one who repents and turns to Him; He has mercy upon him and forgives him, and He accepts his repentance and loves him. What is meant by the divine name the Most Loving is that He loves His believing slaves and they love Him.



﴿قَالُوا يَنْشُعِبُ مَا نُنْفِقُهُ كَثِيرًا مِمَّا نَقُولُ وَإِنَّا لَنَرُكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْمُكَ لَرَجَمْنَاكَ وَمَا أَنْتَ عَلَيْنَا بِعَزِيزٍ﴾ (سورة هود: ٩١)

11:91. They said: O Shu'ayb, we do not understand much of what you say. Indeed, we see how weak you are among us. Were it not for your family, we would have stoned you, for you have no great standing among us.

«They said: O Shu'ayb, we do not understand much of what you say» that is, they showed resentment towards his advice and his exhortations, so they said: «we do not understand much of what you say». That was because of their resentment and aversion towards what he said.

«Indeed, we see how weak you are among us» that is, you are weak in yourself and not one of the leaders or prominent figures; rather you are one of those of low standing.

«Were it not for your family» that is, your tribe

«we would have stoned you, for you have no great standing among us» that is, you are not held in any esteem among us and we have no respect for you; rather we respect your tribe by leaving you alone.



﴿قَالَ يَنْفَقُوا أَرْهَطِي أَعَزُّ عَلَيْكُمْ مِنَ اللَّهِ وَاتَّخَذْتُمُوهُ وَرَاءَكُمْ ظَهْرًا إِنَّ رَبِّي بِمَا تَعْمَلُونَ مُحِيطٌ﴾ (٩٢)

تَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ هُوَ كَذِبٌ وَأَرْتَقِبُوا إِنِّي مَعَكُمْ  
رَقِيبٌ ﴿٩٣﴾ (سورة هود: ٩٢-٩٣)

11:92. He said: O my people, do you hold my family in greater esteem than Allah, whilst you have cast Him away behind your backs? Verily my Lord has full knowledge of all that you do.

11:93. O my people, carry on as you are, and so will I. You will come to know who will receive a punishment that will disgrace him, and who is a liar. Wait; verily, I too am waiting with you.

«He said» to them in a kind manner, seeking to soften their hearts: «O my people, do you hold my family in greater esteem than Allah» that is, how can you be gentle with me because of my family, yet you are not gentle with me for the sake of Allah, so you hold my family in greater esteem than Allah?

«whilst you have cast Him away behind your backs» that is, you have thrown the command of Allah behind your backs and you do not pay any attention to it or fear Him

«Verily my Lord has full knowledge of all that you do» and not even an atom's weight of your deeds is hidden from Him on earth or in heaven. He will requite you in full for what you have done.

When he grew tired and felt that he was not achieving any results with them, he said: «O my people, carry on as you are, and so will I. You will come to know who will receive a punishment that will disgrace him» and he will suffer an eternal punishment

«and who is a liar» me or you? And they did indeed come to know that when the punishment befell them.

«Wait» and see what will happen to me

«I too am waiting with you» to see what will happen to you.





﴿وَلَمَّا جَاءَ أَمْرُنَا نَجَّيْنَا شُعَيْبًا وَالَّذِينَ ءَامَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَأَخَذَتِ الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَصْبَحُوا فِي دِيارِهِمْ جثثًا ﴿٩٤﴾ كَأَن لَّمْ يَغْنَوْا فِيهَا ۚ أَلَا بُعْدًا لِّلْعٰلَمِينَ ۚ كَمَا بَعَدَتْ ثَمُودُ ﴿٩٥﴾﴾ (سورة هود: ٩٤-٩٥)

- 11:94. When Our command came, We saved Shu'ayb and those who believed with him, by Our mercy. But the blast overtook the wrongdoers, and morning found them lying lifeless in their homes,
- 11:95. as if they had never lived there. Away with Madyan just like Thamood!

«When Our command came» to destroy the people of Shu'ayb  
 «We saved Shu'ayb and those who believed with him, by Our mercy. But the blast overtook the wrongdoers, and morning found them lying lifeless in their homes»; no sound was heard from them and no movement was seen.

«as if they had never lived there» that is, it was as if they had never resided in their homes and had never enjoyed anything there until the punishment came to them.

«Away with Madyan» as Allah destroyed them and disgraced them  
 «just like Thamood» that is, these two tribes shared a common fate of doom and destruction.

Shu'ayb (ﷺ) was called the eloquent speaker among the Prophets, because of the eloquent way in which he discussed with his people. We learn many lessons from his story, including the following:

- Just as the disbelievers may be accountable and may be addressed with the fundamentals of Islam, they are also addressed with the laws and minor issues thereof. Shu'ayb called his people to affirm the oneness of Allah and to give full weight and measure, and the warning of punishment was connected to both issues.

- Giving short weight and measure is a major sin and there is the fear of punishment in this world for the one who does that. This action comes under the heading of stealing people's wealth. If stealing from them by giving short weight and measure is subject to this warning, then stealing from them by way of compulsion and force is even more emphatically prohibited.
- Requitil matches the nature of the deed, so the one who gives short measure to people, seeking to increase his own wealth, will be punished with the opposite of that, and it will be a cause of blessing being taken away from his provision, because Shu'ayb said: ﴿I see you are prospering﴾ (11: 84), that is: so do not be the cause of that prosperity being taken away from you because of your deeds.
- The individual should be content with what Allah has given him; he should be content with that which is permissible and with permissible earnings, so that he has no need of that which is prohibited or of prohibited earnings. That is better for him, because Allah says: ﴿And that which is left from the provision of Allah [after giving people their dues] is better for you﴾ (11: 86). Being content with that which is permissible will lead to blessing and increased provision, such as is not found if one persists in prohibited means of earning, which leads to diminishing of provision and the opposite of blessing.
- Being honest in weight and measure is one of the results of faith, because Shu'ayb connected that to faith. This indicates that if there are no righteous deeds, then faith is lacking or absent.
- Prayer had always been prescribed for the earlier Prophets, and it is one of the best of good deeds, to the extent that its virtue is also recognised by the disbelievers and they give it precedence over other deeds. Prayer restrains people from loathsome deeds and from all that is evil (*cf.* 29: 45), and it is the measure of faith and religious observance. So establishing it in the proper manner

completes a person's well-being, but if it is not established properly, it undermines his religious well-being.

- If Allah bestows wealth upon a person – even though Allah has put it under his control – that does not mean that he may do whatever he wishes with it, for it is a trust that has been given to him and he must do what Allah has enjoined upon him with regard to it, by paying what is due from it and refraining from ways of earning that Allah and His Messenger have prohibited. It is not as the disbelievers and others of their ilk claim, that their wealth is theirs to do with as they wish, regardless of whether or not it is in accordance with the rulings of Allah.
- Part of perfecting one's efforts in calling people to Allah is being the first to do whatever one is enjoining others to do and being the first to refrain from whatever one is forbidding them to do, as Shu'ayb said: ﴿I do not want to do that which I am forbidding you to do﴾ (11: 88) and as Allah (ﷻ) says elsewhere: ﴿O you who believe, why do you say that which you do not do? It is most loathsome to Allah that you say that which you do not do.﴾ (as-Saff 61: 2-3)
- The role, way and character of the Messengers was to put things right to the best of their ability. Hence part of the message is to put things right and perfect them, or to achieve as much of that as possible, and to ward off and reduce evils, giving precedence to public interests over private interests.  
The aim of putting things right is so that people's affairs will be put in order and their religious and worldly interests will be sound.
- If a person does whatever he can to put things right, he is not to be blamed or criticised for not doing what he is not able to do. The individual should put right whatever he can in himself and in others, to the best of his ability.

- The individual should not rely on his own devices, not even for the blink of an eye; rather he should always seek the help of his Lord, rely on Him and ask Him for guidance and strength. Whatever success comes to him, he should attribute it to his Lord, Who granted it to him, and he should not indulge in self-admiration, because of the words of Shu'ayb: ﴿My success depends on Allah alone; in Him I put my trust and to Him I turn﴾ (11: 88).
- The stories of warnings of punishment and what happened to the earlier generations should be remembered, and these stories, which tell of the punishments that befell the evildoers, should be mentioned in the context of exhortation and admonition. We should also mention the honours that Allah bestowed upon those who feared Him when encouraging and urging people to fear Allah.
- Just as Allah forgives and pardons one who repents from sin, He also loves him. No attention should be paid to anyone who says that if a person repents, it is sufficient that he is forgiven and pardoned, but divine love is not re-established, because Allah (ﷻ) says: ﴿Seek the forgiveness of your Lord and repent to Him. Verily my Lord is Most Merciful, Most Loving﴾ (11: 90).
- Allah protects the believers by many means, some of which they may be aware of and others they may know nothing of. He may protect them by means of their tribe or their fellow countrymen who are disbelievers, as Allah protected Shu'ayb from the stoning of his people by means of his family. There is nothing wrong with benefiting from these ties, by means of which Islam and Muslims may be protected; indeed that may be a must, because putting things right is required to the extent of one's ability and what is possible.

Based on that, if Muslims who live under the rule of disbelievers work with others to change the system in a particular country

to one that is democratic, which will enable individuals and peoples to attain their religious and worldly rights, that is better than surrendering to a political system in which the state deprives them of their religious and worldly rights and tries to ignore them completely, and in which they will be no more than workers and servants.

Yes, if it is possible for the Muslims to be in power and be the rulers, that is what should be the case. But if that is not possible, then the other scenario (establishing a democratic system), in which there can be protection of religious and worldly affairs, should be given precedence. And Allah knows best.



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿١٦٦﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ، فَاتَّبَعُوا أَمْرَ فِرْعَوْنَ، وَمَا أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ﴿١٦٧﴾ يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ وَيَتَسَاءَلُونَ الْمُرُودَ ﴿١٦٨﴾ وَاتَّبِعُوا فِي هَذِهِ، لَعْنَةُ يَوْمِ الْقِيَمَةِ يَتَسَاءَلُونَ الْمَرْفُودَ ﴿١٦٩﴾ ذَلِكَ مِنْ أَنْبَاءِ الْفَرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا قَائِمٌ وَحَصِيدٌ ﴿١٧٠﴾ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ ظَلَمُوا أَنْفُسَهُمْ فَمَا أَغْنَتْ عَنْهُمْ آلِهَتُهُمُ الَّتِي يَدْعُونَ مِنْ دُونِ اللَّهِ مِنْ شَيْءٍ لَمَّا جَاءَ أَمْرُ رَبِّكَ وَمَا زَادُهُمْ إِلَّا تَتَابَعٌ ﴿١٧١﴾﴾ (سورة هود: ٩٦-١٠١)

11:96. And We sent Moosâ with Our clear signs and compelling proofs

11:97. To Pharaoh and his chiefs. But they followed Pharaoh's orders, and Pharaoh's orders were misguided.

11:98. He will go ahead of his people on the Day of Resurrection and lead them into the fire; how wretched is the place to which they will be led!

11:99. They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection; how wretched is the gift to be given!

- 11:100. These are some of the accounts of the cities which We relate to you [O Muhammad]; of them, some are still standing and some have been mown down.
- 11:101. We did not wrong them; rather they wronged themselves. Their gods, on whom they called besides Allah, availed them nothing when the command of your Lord came; in fact, they only added to their ruin.

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﴿And We sent Moosâ﴾ ibn ‘Imrân  
 ﴿with Our clear signs﴾ that pointed to the truth of the message he brought, such as his staff, his hand and other signs that Allah caused to occur at the hands of Moosâ (ﷺ).

﴿and compelling proofs﴾ that is, evidence that was as clear as day

﴿To Pharaoh and his chiefs﴾ that is, the nobles of his people, because they were the ones who were followed; other people would follow their lead. But they did not submit to the signs that Moosâ brought, which he showed to them as has been explained above in Soorat al-A‘râf.

﴿But they followed Pharaoh’s orders, and Pharaoh’s orders were misguided﴾ – he did not enjoin anything but that which was purely harmful, so it is no wonder that when his people followed him, Pharaoh led them to doom and destruction.

﴿He will go ahead of his people on the Day of Resurrection and lead them into the fire; how wretched is the place to which they will be led!﴾.

﴿They were overtaken by a curse in this world, and [they will be cursed] on the Day of Resurrection﴾ that is, they are cursed by Allah and His angels and by all of humankind in this world and the hereafter. ﴿how wretched is the gift to be given!﴾ That is, how wretched is all that they will receive, as the punishment of Allah and the curses of this world and the hereafter come upon them one after another.

Having mentioned the stories of these nations with their Messengers, Allah (ﷻ) then says to His Messenger (ﷺ): «These are some of the accounts of the cities which We relate to you [O Muhammad]» so that you may give warning and that may be a sign of the soundness of your message, and an exhortation and reminder to the believers

«of them, some are still standing» and have not been destroyed; rather the ruins of their abodes remain to tell something about them «and some have been mown down» that is, their dwellings have been destroyed and vanished utterly, leaving no trace of them.

«We did not wrong them» by sending various punishments upon them

«rather they wronged themselves» by ascribing partners to Allah and stubbornly disbelieving.

«Their gods, on whom they called besides Allah, availed them nothing when the command of your Lord came» this applies to everyone who turns to anything other than Allah; it does not avail them anything when calamity strikes.

«in fact, they only added to their ruin» that is, loss and destruction, the opposite of what they were thinking.



وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِّمَن خَافَ عَذَابَ الْآخِرَةِ ذَلِكَ يَوْمٌ تَجْمَعُ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ ﴿١٠٣﴾ وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدَّدٍ ﴿١٠٤﴾ (سورة هود: ١٠٢-١٠٤)

11:102. Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.

11:103. Surely in that there is a sign for those who fear the punishment of the hereafter. That is a day for which all humankind shall be gathered together; that will be a day when all [the inhabitants of the heavens and the earth] will be present.

11:104. Nor do We delay it, but until a time appointed.

«Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe» that is, He destroys and eradicates them by means of the punishment, and what they called upon besides Allah will avail them nothing.

«Surely in that» which is mentioned of sending various punishments upon the wrongdoers

«there is a sign for those who fear the punishment of the hereafter» that is, there is a lesson and an indication that those who do wrong and commit evil will have a punishment in this world and a punishment in the hereafter. Then Allah describes the hereafter, as He says: «That is a day for which all humankind shall be gathered together» that is, they will be gathered for that day of requital, and the might, power and great justice of Allah will be made manifest to them in such a way that they will truly know Him.

«that will be a day when all [the inhabitants of the heavens and the earth] will be present» that is, it will be witnessed by Allah, His angels and all created beings.

«Nor do We delay it» that is, the coming of the Day of Resurrection «but until a time appointed». When the time appointed for this world and what Allah has decreed for it of creation comes to an end, at that point He will move them to the hereafter, where He will carry out on them His rulings of requital as He carried out on them His *shar'i* rulings in this world.





﴿يَوْمَ يَأْتِ لَا تَكَلَّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ﴾ (سورة هود: ١٠٥)

11:105. When that day comes, no soul will speak except by His leave.  
Some among them will be wretched and some will be blessed.

«When that day comes» and all creatures are gathered together  
«no soul will speak except by His leave», even the noble Prophets  
and angels; they will not intercede except by His leave  
«Some among them» that is, among humankind  
«will be wretched and some will be blessed» the wretched are those  
who disbelieved in Allah, rejected His Messengers and disobeyed His  
command; the blessed are those believers who feared Allah.



﴿فَأَمَّا الَّذِينَ شَقُوا فَيُنَادُونَ فِي النَّارِ هَلْ مِنْ فِيهَا زَفِيرٌ وَشَهِيقٌ﴾ (١٠٦) ﴿خَلِيلَيْتَ فِيهَا مَا دَامَتْ  
السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ ۚ إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ﴾ (سورة هود: ١٠٦-١٠٧)

(١٠٧)

11:106. As for those who are wretched, they will be in the fire, where  
they will wail and moan.

11:107. They will abide therein for as long as the heavens and the earth  
endure, except as your Lord wills; your Lord does whatever He  
wills.

«As for those who are wretched», the recompense will be doom,  
disgrace and shame  
«they will be in the fire» and immersed in its punishment, which will  
be of the utmost severity  
«where» because of their intense suffering

This verse contains a warning against inclining towards any wrongdoer; what is meant by inclining is joining him in his wrongdoing and approving of it or being content with what he does of wrongdoing.

If this warning has to do with inclining towards the wrongdoers, then what about the wrongdoers themselves? We ask Allah to keep us safe and sound from wrongdoing.



﴿وَأَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَزُلْفًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ﴾ (116) ﴿وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (115) ﴿سورة هود:

(115-116)

11:114. And establish prayer at the two ends of the day and in some hours of the night. Verily good deeds erase bad deeds. This is a reminder for those who pay heed.

11:115. And be patient and steadfast, for verily Allah will not cause the reward of those who do good to be lost.

Here Allah (ﷻ) commands us to establish prayer in full ﴿at the two ends of the day﴾ that is, at the beginning and end of the day. This includes *fajr*, *dhuhr* and '*asr* prayers. ﴿and in some hours of the night﴾ this includes *maghrib* and '*ishâ*' prayers, as well as *qiyâm al-layl* (voluntary prayers at night), which are also one of the means by which a person draws closer to Allah (ﷻ). ﴿Verily good deeds erase bad deeds﴾ that is, these five prayers, and whatever is added to them of voluntary prayers, are among the greatest of good deeds and – in addition to being good deeds – they bring one closer to Allah and earn reward. Hence they erase and cancel out bad deeds, which in this case refers to minor sins, as specified in the *ṣaḥeeḥ* hadiths from the Prophet (ﷺ), such as the hadith in which he says:

«The five daily prayers, from one Jumu'ah to another, and from one Ramadan to another, expiate whatever (sins) come in between, so long as major sins are avoided.» (Muslim)

In fact, it is also specified by the verse in Soorat an-Nisâ', in which Allah (ﷻ) says:

«If you abstain from the major [sins] out of what you have been forbidden to do, We will erase your [minor] sins for you and admit you to a place of honour [paradise].» (an-Nisâ' 4: 31)

«This» it may be that this refers to all that is mentioned above of the obligation to adhere to the straight path and not transgress and go beyond that, and not to incline towards those who do wrong, as well as the command to establish prayer and the explanation that good deeds erase bad deeds. All of that is «a reminder for those who pay heed», from which they understand what Allah has enjoined upon them and what He has forbidden, and they comply with those instructions which lead to good results and ward off evil and bad consequences. But these commands require effort and patience in order to comply with them, hence Allah says:

«And be patient and steadfast» that is, control yourself and compel yourself to obey Allah and refrain from disobeying Him; adhere to that and persist in it, and do not falter.

«for verily Allah will not cause the reward of those who do good to be lost»; rather Allah accepts from them the best of their deeds and will reward them for the best of what they used to do. This is great encouragement to adhere to patience which will motivate people of weak resolve to remember the reward of Allah every time they falter.



﴿فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِن قَبْلِكُمْ أُولُوا بَقِيَّةَ يَهُودَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِّمَّنْ آمَنَّا مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ﴾

(سورة هود: ١١٦) ﴿١١٦﴾

11:116. There were not, among the nations that came before you, any people of virtue and understanding who would forbid others to spread mischief in the land, except a few among them whom We saved. But those who did wrong pursued the ease and comfort which had been conferred upon them, and they were evildoers.

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Earlier in this soorah, Allah mentioned the destruction of the nations who disbelieved in the Messengers, and stated that most of them were deviant, even the people of the divinely revealed Books, all of which could lead to destruction and eradication of religious teachings. In this verse, Allah points out that were it not for the fact that there were some remnants of the past generations who were good people who called others to guidance, and forbade mischief and that which may lead to doom, and some benefit resulted from their efforts, the religious teachings would not have survived at all; but these people were very few.

The conclusion is that they were saved by means of their following the Messengers and adhering to their religion, and because Allah caused His proof and evidence to be established at their hands, so that those who chose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who chose to live (by choosing faith) might do so after seeing clear evidence (*cf.* 8: 42).

﴿But those who did wrong pursued the ease and comfort which had been conferred upon them﴾ that is, they pursued what they had been used to of a life of ease and luxury, and they did not want anything else ﴿and they were evildoers﴾ that is, they did wrong by pursuing a life of ease and comfort, hence they deserved the punishment and the punishment eradicated them. This is encouragement to this Ummah, that there should be among them a remnant who put right what people corrupt, adhere to the religion of Allah, call those who go astray to come back to true guidance, bear with patience the harm that people do to them, and try to guide them after they have been heedless. This is

the highest position that a person could aspire to; the one who attains that will be a leader in religion, if he makes his deeds sincerely for the sake of the Lord of the worlds.



﴿وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلِهَا مُصْلِحُونَ﴾ (سورة هود: ١١٧)

(١١٧)

11:117. Your Lord would never have destroyed the cities unjustly, so long as their people were acting righteously.

That is, Allah would not have destroyed the people of the cities unjustly if they had been acting righteously and persisting in that. Allah would not have destroyed them unless they did wrong and proof was established against them.

It may be that what is meant is that your Lord would not have destroyed the cities for their previous wrongdoing if they had repented and mended their ways; in that case Allah would have pardoned them and erased their previous sins.



﴿وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ﴾ (سورة هود: ١١٨-١١٩)

(سورة هود: ١١٨-١١٩)

11:118. If your Lord had so willed, He could have made humankind one nation. But they will continue to differ,

11:119. except those on whom your Lord has mercy. For that He created them, and the decree of your Lord will be fulfilled: I will certainly fill hell with jinn and men, all together.

Here Allah (ﷻ) tells us that if He had so willed, He could have made all people one nation, following the Islamic religion, for that is not beyond His will and power, for nothing is beyond Him. But His wisdom dictated that they should continue to differ and go against the straight path, following paths that lead to hell, each one thinking that his way is the true way and that misguidance is what others follow.

﴿except those on whom your Lord has mercy﴾, for He guides them to knowledge of the truth and enables them to act upon it and agree upon it. They are the ones who are destined to be blessed, whom divine care and help has reached.

As for the others, they are forsaken and left to their own devices.

﴿For that He created them﴾ that is, His wisdom dictated that he should create them so that among them there would be those who are blessed (destined for paradise) and those who are doomed (destined for hell), those who will be in agreement and those who will differ, the group whom Allah guided and the group who deserved to be misguided, so as to demonstrate His justice and wisdom to His slaves, and to make manifest what is hidden in human nature of good and evil, so that there will be circumstances that require jihad, and acts of worship which cannot be perfected and done properly except through tests and trials.

﴿and﴾ because ﴿the decree of your Lord will be fulfilled: I will certainly fill hell with jinn and men, all together﴾. So it is inevitable that hell will be filled with people who do the deeds that will cause them to enter it.



﴿وَكُلًّا نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ الرُّسُلِ مَا نُثَبِّتُ بِهِ فُؤَادَكَ ۚ وَجَاءَكَ فِي هَذِهِ الْحَقُّ ۚ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١١٩﴾﴾ وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنَّا عَمِلُونَ

﴿١٢١﴾ وَأَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٢٢﴾ وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَتَوَكَّلْ عَلَيْهِ وَمَا رَبُّكَ بِغَفِلٍ عَمَّا تَعْمَلُونَ ﴿١٢٣﴾ (سورة هود: ١٢٠-١٢٣)

- 11:120. All that We relate to you of the accounts of the Messengers is so that We may make your heart steadfast thereby; through this, truth has come to you, and an admonition and a reminder to the believers.
- 11:121. Say to those who do not believe: Carry on as you are, and so will we.
- 11:122. And wait; verily, we too are waiting.
- 11:123. To Allah belongs all that is unseen in the heavens and on earth, and to Him all things will return. So worship Him [alone] and put your trust in Him, for your Lord is not unaware of what you do.

Having mentioned in this soorah the stories of some of the Prophets, Allah then tells us of the wisdom behind mentioning those stories, as He says:

﴿All that We relate to you of the accounts of the Messengers is so that We may make your heart steadfast thereby﴾ that is, so that your heart may be reassured and made steadfast and patient, as the Messengers of strong resolve were patient, because hearts feel at ease when they have an example to follow and they will be energised to do righteous deeds, and will want to compete in doing them. So the truth is supported by mentioning the proofs thereof and the large number of people who follow it.

﴿through this﴾ soorah,  
 ﴿truth﴾ that is, certainty  
 ﴿has come to you﴾, so there can be no doubt concerning it whatsoever, for knowledge thereof is knowledge of the truth which is the greatest virtue that one may attain.

﴿and an admonition and a reminder to the believers﴾ that is, by which they will be reminded and will be deterred from wrong deeds, and they will be reminded of actions that are beloved by Allah, so they will do them.

As for those who are not believers, they will not benefit from the exhortation and various kinds of reminders. Hence Allah says:

﴿Say to those who do not believe﴾, after establishing proof against them

﴿Carry on as you are﴾, doing what you have been doing

﴿and so will we﴾ that is, we shall do likewise.

﴿And wait﴾ and see what will befall us

﴿verily, we too are waiting﴾ to see what will befall you.

Allah passed judgement between the two parties, and demonstrated to His slaves His support for His believing slaves and His suppression of the disbelieving enemies of Allah.

﴿To Allah belongs all that is unseen in the heavens and on earth﴾ that is, whatever is hidden and unseen in them.

﴿and to Him all things will return﴾ of deeds and doers, and He will distinguish the evil from the good.

﴿So worship Him [alone] and put your trust in Him﴾ that is, worship Him, which means doing all that you are able to do of everything that Allah has enjoined, and put your trust in Allah with regard to that.

﴿for your Lord is not unaware of what you do﴾ of good and evil; rather His knowledge encompasses all of that. His pen is recording it and He will judge and requite for it.

This is the end of the commentary on Soorat Hood.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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## 12. Soorat Yoosuf

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الر تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ﴾ (١) إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ  
﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ  
كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ﴾ (٢) (سورة يوسف: ١-٣)

12:1. Alif. Lām. Râ'.<sup>15</sup> These are verses of the clear Book.

12:2. Verily, We have sent it down as an Arabic Qur'an so that you may understand.

12:3. We relate to you [O Muhammad] the best of stories, by revealing to you this Qur'an, of which you were unaware before.

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<sup>15</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

Here Allah tells us that the verses of the Qur'an are «verses of the clear Book» that is, their words and meanings are clear, and they are so clear because He sent it down in the Arabic language, the noblest and clearest of all languages, which explains everything that people need to know of beneficial and useful facts. All of that clarification and explanation is «so that you may understand» that is, so that you may understand the limits that it sets, and the fundamental and minor issues of which it speaks, and its commands and prohibitions.

If you understand that and become certain of it, and your hearts are filled with knowledge of it, that will lead to physical actions in compliance with it.

«so that you may understand» that is, so that you may increase in understanding by repeating its sublime meanings when you recite it and reflect upon it, thus you will move from one level to another that is higher and more perfect.

«We relate to you [O Muhammad] the best of stories» that is because they are true and expressed in easy language, and they contain sublime meanings.

«by revealing to you this Qur'an» that is, with what is contained in this Qur'an that We have revealed to you and with which We have favoured you over all the other Prophets. This is a pure favour and blessing from Allah.

«of which you were unaware before» that is, you did not know anything about the Qur'an or faith, before Allah sent revelation to you. But We have made it a light by means of which We guide whomever We will of Our slaves.

Having praised what this Qur'an contains of stories, and told us that they are the best of all stories, and there are no stories in any other books that are like the stories in this Qur'an, Allah tells us the story of Yoosuf and his father and his brothers, this beautiful and wondrous story.



﴿إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ﴾ (٤) قَالَ يَبْنَؤُ لَا تَقْصُصْ رُءْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٥﴾ وَكَذَلِكَ يَجْنِيكَ رَبُّكَ وَيُعَلِّمُكَ مِن تَأْوِيلِ الْأَحَادِيثِ وَيُتِمُّ نِعْمَتَهُ عَلَيْكَ وَعَلَىٰ آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَىٰ أَبَوَيْكَ مِن قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٦﴾ (سورة يوسف: ٤-٦)

- 12:4. [Remember] when Yoosuf said to his father: O my father, I saw [in a dream] eleven stars, and the sun and the moon; I saw them prostrating to me.
- 12:5. His father said: O my son, say nothing of this dream to your brothers, lest they plot evil against you, for verily the Shayṭān is to man an avowed enemy.
- 12:6. Thus your Lord will choose you and teach you the interpretation of dreams and events, and He will complete His favour to you and to the family of Ya'qoob, as He completed it to your forefathers Ibrâheem and Is-ḥâq before. Verily your Lord is All-Knowing, Most Wise.

It should be noted that Allah states that He tells His Messenger (ﷺ) the best of stories in this Book, then He tells this story and explains it, and tells what happened. Thus it is known that it is a complete, perfect and beautiful story. Whoever wants to augment it or improve on it by narrating what is mentioned in the Isrâ'eeliyât (stories from Jewish forces) that have no known chain of narration or narrator, and most of which are false, thinks he is filling so-called gaps in the story that Allah revealed, and he is trying to perfect something that he claims is lacking! It is sufficient evil for anyone to think in such a manner. Commentaries on this soorah in many books of *tafseer* are filled with a great deal of lies and abhorrent notions that are, to a large extent, contrary to what Allah (ﷻ) has told us.

People should understand what Allah has told us and ignore everything other than that which was not narrated from the Prophet (ﷺ).

«[Remember] when Yoosuf said to his father» Ya‘qoob ibn Is-hâq ibn Ibrâheem al-Khaleel (ﷺ)

«O my father, I saw [in a dream] eleven stars, and the sun and the moon; I saw them prostrating to me». This dream was a precursor to the high status that Yoosuf attained in this world and the hereafter.

This is how it is when Allah wills some great matter: He sends something ahead of it as a precursor to pave the way and prepare the individual for what he will go through of difficulty, by way of kindness to His slave. Ya‘qoob interpreted the sun as referring to his mother, the moon as referring to his father and the stars as referring to his brothers, and he understood it as meaning that he would move from one stage to another until they would all submit to him and prostrate to him out of respect and veneration, but this would not happen except by means of some events that Allah would choose for him, and that Allah would complete His favour upon him by blessing him with knowledge, guiding him to do righteous deeds and establishing him in the land.

This blessing would include the family of Ya‘qoob who prostrated to him; they would be included with him in that blessing.

«Thus your Lord will choose you» that is, He will select you through that with which He blesses you of sublime attributes and beautiful traits

«and teach you the interpretation of dreams and events, and He will complete His favour to you» in this world and the hereafter, by giving you goodness in this world and goodness in the hereafter

«as He completed it to your forefathers Ibrâheem and Is-hâq before» when Allah bestowed upon them abundant and immense blessings, both religious and worldly.

﴿Verily your Lord is All-Knowing, Most Wise﴾ that is, His knowledge encompasses all things and what is in people's hearts of righteousness or otherwise, so He gives to each one as His wisdom dictates, for He is Most Wise and does what is appropriate.

When the meaning of the dream became clear to Yoosuf, his father said to him:

﴿O my son, say nothing of this dream to your brothers, lest they plot evil against you﴾ that is, out of envy that you will be the leader over them

﴿for verily the Shayṭān is to man an avowed enemy﴾ and he never leaves him alone by night or by day, in private or in public. So it is better to avoid anything that may give an opportunity to him to gain power over you. Yoosuf obeyed his father's command and did not tell his brothers about that; rather he concealed it from them.



﴿لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٌ لِّلسَّائِلِينَ ۖ﴾ (٧) إِذْ قَالُوا لَيُوسُفُ وَأَخُوهُ أَحَبُّ إِلَيْنَا مِمَّا نَحْنُ غَضَبُهُ إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ﴿٨﴾ أَقْتُلُوا يُوسُفَ أَوْ اطْرَحُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهُ أَبِيكُمْ وَتَكُونُوا مِن بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾ (سورة

يوسف: ٧-٩)

- 12:7. Verily in Yoosuf and his brothers there are lessons for those who enquire.
- 12:8. [Remember] when they [his brothers] said: Truly Yoosuf and his brother are dearer to our father than we, even though we are so many. Indeed, our father is clearly mistaken.
- 12:9. Kill Yoosuf or banish him to some [other] land, so that your father's attention will be yours alone; then after that you can become righteous people.

«Verily in Yoosuf and his brothers there are lessons» that is, signs and proofs that lead one to aspire to good aims

«for those who enquire» that is, for everyone who shows interest and asks, for those who enquire are the ones who benefit from the signs and lessons. As for those who turn away, they will not benefit from signs, stories or explanations.

«[Remember] when they [his brothers] said» to one another:  
«Truly Yoosuf and his brother» Binyâmeen, who was his full brother; they were all brothers from different mothers

«are dearer to our father than we, even though we are so many» that is, a large group, so how can he love them more than us?

«Indeed, our father is clearly mistaken» that is, he is making an obvious mistake because he has favoured them over us for no obvious reason, as far as we can tell.

«Kill Yoosuf or banish him to some [other] land» that is, take him away from his father and send him to some faraway land where his father cannot see him; if you do one of these two things, «your father's attention will be yours alone» that is, he will pay full attention to you and will focus his love on you, for his heart was so distracted by Yoosuf that there was nothing left for you.

«then after that» that is, after taking this action

«you can become righteous people» that is, you can repent to Allah and ask Him to forgive you after committing your sin.

They had the intention of repentance before committing the sin, so as to make it easy for them to do that deed and reduce the impact of its abhorrent nature, and so that they would encourage one another.



﴿ قَالَ قَائِلٌ مِّنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوْهٖ فِي غَيْبَتِ الْجَبِّ يَلْقَاهُ بَعْضُ السَّيَّارَةِ إِن كُنْتُمْ فَاعِلِينَ ﴾ (سورة يوسف: ١٠)

- 12:10. One of them said: Do not kill Yoosuf; but if you must do something, throw him into the hidden depths of a well, so that some caravan can pick him up.

«One of them» that is, one of the brothers of Yoosuf who wanted to kill him or banish him

«said: Do not kill Yoosuf» for killing him is a worse sin and more abhorrent deed. You can achieve your aim by sending him away from his father without killing him. You can send him away by throwing him «into the hidden depths of a well» and warning him not to tell anyone what you have done; rather he should say that he is a slave who has run away from you, so that «some caravan can pick him up» that is headed to some distant place, and they can take him and keep him.

The one who suggested this made the best suggestion concerning Yoosuf, and he was the most righteous of them and the one who feared Allah the most concerning this matter. Some evils are less than others and greater harm may be warded off by means of lesser harm.



﴿قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمُرُنَا عَلَىٰ يُونُسَ وَإِنَّا لَهُ لَنَنْصِحُونَ ﴿١١﴾ أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْعَبْ وَإِنَّا لَهُ لَحَافِظُونَ ﴿١٢﴾ قَالَ إِنِّي لَيَحْزُنُنِي أَنَّ تَذْهَبُوا بِهِ، وَأَخَافُ أَنْ يَأْكُلَهُ الذِّئْبُ وَأَنْتُمْ عَنْهُ غَافِلُونَ ﴿١٣﴾ قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا إِذًا لَّخَسِرُونَ ﴿١٤﴾﴾ (سورة يوسف: ١١-١٤)

- 12:11. They said: O our father, why do you not trust us with Yoosuf when we truly care for him?
- 12:12. Send him with us tomorrow so that he may roam about and play; we will surely keep him safe.
- 12:13. Ya'qoob said: Verily it saddens me that you should take him away, and I am worried that a wolf may eat him when you are not paying attention.

12:14. They said: If the wolf were to eat him when we are so many, we would then be good for nothing.

When they had agreed upon their plan, the brothers of Yoosuf set out to put it into effect. So they said to their father:

﴿O our father, why do you not trust us with Yoosuf when we truly care for him?﴾

That is, why do you fear that we may do something to Yoosuf for no reason, at the time ﴿when we truly care for him﴾ and are compassionate towards him, and we like for him what we like for ourselves? This indicates that Ya'qoob did not let Yoosuf go with them into the wilderness, and the like.

Having cleared themselves of any suspicions that could prevent him from letting Yoosuf go with them, they then told him how it was in Yoosuf's own interests, as he could enjoy himself, which his father would like for him, and that would prompt him to let him go with them. So they said:

﴿Send him with us tomorrow so that he may roam about and play﴾ that is, have an outing in the wilderness and enjoy himself

﴿we will surely keep him safe﴾ that is, we will look after him and protect him from any harm.

Their father replied: ﴿Verily it saddens me that you should take him away﴾ that is, your merely taking him away saddens me and is hard on me, because I cannot bear to be without him even for a short while; this is what keeps me from letting him go

﴿and﴾ a second reason is that ﴿I am worried that a wolf may eat him when you are not paying attention﴾ that is, if you are distracted from him, because he is small and unable to defend himself from the wolf.

﴿They said: If the wolf were to eat him when we are so many﴾ that is, a large group that is eager to look after him

﴿we would then be good for nothing﴾ that is, there would be nothing good in us and we would be useless, if the wolf were to overpower us and eat him.



As they gave their father reasons why he should let Yoosuf go with them, and there was no reason why he should not do so, he allowed him to go with them so that he could enjoy himself.



﴿فَلَمَّا ذَهَبُوا بِهِ، وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيَّبَتِ الْجُبِّ وَأَوْحَيْنَا إِلَيْهِ لَتُنَبِّئَهُمْ بِأَمْرِهِمْ هَذَا وَهُمْ لَا يَشْعُرُونَ ﴿١٥﴾ وَجَاءَ آبَاهُمْ عِشَاءً يَبْكُونَ ﴿١٦﴾ قَالُوا يَا أَبَانَا إِنَّا ذَهَبْنَا نَسْتَبِقُ وَتَرَكْنَا يُوسُفَ عِنْدَ مَتَاعِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾ وَجَاءُوا عَلَى قَمِيصِهِ بِدَمٍ كَذِبٍ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ ﴿١٨﴾﴾ (سورة يوسف: ١٥-١٨)

- 12:15. So when they took him away, and they all decided to throw him into the hidden depths of a well, We revealed to him: You will surely tell them of this deed of theirs at a time when they will not realise who you are.
- 12:16. At nightfall they came to their father, weeping.
- 12:17. They said: O our father, we went off to race one another; we left Yoosuf with our things, and a wolf ate him. But you will not believe us, even though we are telling the truth.
- 12:18. They stained his shirt with false blood. Ya'qoob said: Nay; rather your souls have tempted you to do something evil. But I will bear this patiently, and in good grace. It is Allah alone Whose help I seek to bear the loss you speak of.

When the brothers of Yoosuf took him away, after his father had given him permission to go, they decided to throw him into the hidden depths of a well, as one of them had previously suggested, and they were able to carry out what they had agreed to. They threw him into the well, then Allah showed kindness to him by revealing to him when he was in that difficult situation: ﴿You will surely tell them of this

deed of theirs at a time when they will not realise who you are» that is, you will rebuke them and tell them about this deed of theirs, when they will not be aware of who you are in that situation.

Thus he received foretelling that he would be saved from the situation he found himself in, for Allah would reunite him with his family and his brothers when he was in a position of honour and had been given authority in the land.

«At nightfall they came to their father, weeping». They came later than usual and weeping to show that they were sincere and were telling the truth. They said, giving false excuses:

«O our father, we went off to race one another» – the word translated here as «race one another» refers to competing, either by racing on foot or competing in shooting arrows

«we left Yoosuf with our things» to avoid putting him through trouble and to let him rest

«and a wolf ate him» whilst we were away from him and were competing

«But you will not believe us, even though we are telling the truth» that is, you will not accept our explanation, for it seems that you do not believe us because of the intense grief and sorrow that you feel in your heart for Yoosuf. But the fact that you do not believe us does not prevent us from offering our real explanation. All of this was said to confirm their version of the story.

And, to confirm what they were saying: «They stained his shirt with false blood» and claimed that it was the blood of Yoosuf, from when the wolf had eaten him. But their father did not believe them, rather he said: «Nay; rather your souls have tempted you to do something evil» that is, your souls made fair-seeming to you an abhorrent deed in order to separate me and him. For he realised, from the circumstantial evidence and from the dream that Yoosuf had told him about, that which proved his suspicion.

﴿But I will bear this patiently, and in good grace. It is Allah alone Whose help I seek to bear the loss you speak of﴾ that is, for this is what is required of me and is what I am very keen to do well, which is to show patience and good grace in the face of this calamity, free of discontent and complaints to people, and I seek the help of Allah to do that, and I do not rely on my own strength. He made this promise of his own accord, and he complained to His Creator, as it says (in 12: 18): ﴿It is Allah alone Whose help I seek to bear the loss you speak of﴾. Complaining to the Creator is not contrary to patience and good grace, because when a Prophet made a promise, he fulfilled it.



﴿وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى دَلْوَهُ قَالَ يَبُشْرَىٰ هَذَا غُلَامٌ وَأَسَرُّهُ بِضَاعَةً  
وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾ وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُودَةٍ وَكَانُوا  
فِيهِ مِنَ الزَّاهِدِينَ ﴿٢٠﴾﴾ (سورة يوسف: ١٩-٢٠)

12:19. There came a caravan and they sent their water carrier [to the well]. He let down his bucket and [when he saw Yoosuf] he said: What good luck; there is a boy here! They concealed him as part of their merchandise, but Allah had full knowledge of what they were doing.

12:20. They [his brothers] sold him for a small price, for a few pieces of silver; they were quite indifferent about him.

Yoosuf remained in the well for a while, until ﴿There came a caravan﴾ heading towards Egypt ﴿and they sent their water carrier [to the well]﴾ that is, the one who brought water for them would go on ahead of them, fetch water and put it in vessels and the like. This water carrier ﴿let down his bucket﴾ and Yoosuf (ﷺ) held onto it and came out.

The water carrier said: ﴿What good luck; there is a boy here!﴾ In other words, he was glad and said: There is a valuable boy here.

﴿They concealed him as part of their merchandise﴾; his brothers were nearby, so the travellers bought him from them

﴿for a small price﴾ that is, for very little which is explained by the words: ﴿for a few pieces of silver; they were quite indifferent about him﴾.

That is because they had no aim other than to send him away from his father; their aim was not to make money.

What is meant is that when the travellers found him, they decided to keep him secret and they put him with the rest of their merchandise, until his brothers came to them and claimed that he was a slave who had run away from them. So they bought him for that price, and (his brothers) urged them not to let him run away from them. And Allah knows best.



﴿وَقَالَ الَّذِي اشْتَرَاهُ مِنْ مِصْرَ لِامْرَأَتِهِ أَكْرِمِي مَثْوَاهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَكَذَٰلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ وَلِنُعَلِّمَهُ مِن تَأْوِيلِ الْأَحَادِيثِ ۚ وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (سورة يوسف: ٢١)

12:21. The man in Egypt who bought him said to his wife: Take good care of him; perhaps he will be of some benefit to us or maybe we will adopt him as a son. Thus We established Yoosuf in the land, so that We might teach him the interpretation of dreams and events. Allah's decree always prevails, though most people do not realise.

That is, when the travellers took him to Egypt and sold him there, he was bought by the 'Azeez of Egypt. When he bought him, he was

very impressed by him and he told his wife to take care of him and said: «Take good care of him; perhaps he will be of some benefit to us or maybe we will adopt him as a son». In other words: either we will benefit from him as a slave, because he will do all kinds of service for us, or we will regard him as one of our children; perhaps that was because they did not have any children of their own.

«Thus We established Yoosuf in the land» that is, as We caused the 'Azeez of Egypt to buy him and honour him in that manner, We made that the first step towards establishing him in the land in that way. «so that We might teach him the interpretation of dreams and events», as he would not have anything to distract him and no concern except the pursuit of knowledge, so this became a means of his learning a great deal about rulings, interpretation of dreams, and other matters.

«Allah's decree always prevails» that is, His will is always done, for nothing can cancel it out and nothing can withstand it.

«though most people do not realise» and that is why they behave as they do, trying to withstand the decree of Allah when they are too helpless and too weak to do that.



﴿وَلَمَّا بَلَغَ أَشُدَّهُ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۖ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ﴾ (سورة يوسف: ٢٢)

(٢٢)

12:22. When Yoosuf reached his prime, We gave him wisdom and knowledge. Thus do We reward those who do good.

«When Yoosuf reached his prime» that is, his perfect strength, both mental and physical, and was fit to carry the heavy burdens of prophethood and messengership,

«We gave him wisdom and knowledge» that is, We made him a Prophet and a Messenger, knowledgeable and devoted to Allah.

«Thus do We reward those who do good» by worshipping the Creator, doing their utmost with all sincerity, and seek to do good to the slaves of Allah by helping them and being kind to them. We will reward them for their good deeds and kindness with beneficial knowledge.

This indicates that Yoosuf attained the status of one who does good, so Allah granted him the wisdom to judge between people, a great deal of knowledge, and prophethood.



﴿وَرَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ، وَعَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ  
مَعَاذَ اللَّهِ إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٢٣﴾ وَلَقَدْ هَمَّتْ بِهِ  
وَهُمْ يَهْأُولَآ أَنْ رَمَاهُ بَرْهَنَ رَبُّهُ ۚ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ  
مِنْ عِبَادِنَا الْمُخْلَصِينَ ﴿٢٤﴾ وَاسْتَبَقَا الْبَابَ وَقَدَّتْ قَمِيصَهُ، مِنْ دُبُرٍ وَأَلْفَيَا  
سَيْدَهَا لِدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا أَنْ يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ  
﴿٢٥﴾ قَالَ هِيَ رَوَدَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَتْ قَمِيصَهُ  
قَدْ مِّنْ قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ﴿٢٦﴾ وَإِنْ كَانَتْ قَمِيصَهُ قَدْ مِّنْ دُبُرٍ فَكَذَبَتْ  
وَهُوَ مِنَ الصَّادِقِينَ ﴿٢٧﴾ فَلَمَّا رَأَاهُ قَمِيصَهُ قَدْ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِّنْ كَذِبِكُنَّ إِنَّ  
كَذِبَكُمْ عَظِيمٌ ﴿٢٨﴾ يَٰيُوسُفُ أَعْرِضْ عَنْ هَذَا ۖ وَاسْتَغْفِرِي لِذَنبِكِ ۖ إِنَّكِ كُنتِ مِنَ  
الْخَاطِئِينَ ﴿٢٩﴾﴾ (سورة يوسف: ٢٣-٢٩)

- 12:23. But she in whose house he was living wanted to seduce him.  
She bolted the doors and said: Come here. He said: Allah forbid!  
Surely, he [your husband] is my master; he has taken good care  
of me. Verily the wrongdoers will never prosper.

- 12:24. She advanced towards him, and he felt inclined towards her;<sup>16</sup> were it not that he saw a sign from his Lord [he would have succumbed]. Thus We averted from him evil and shameful deeds. Verily He was one of Our chosen slaves.
- 12:25. They both raced to the door and she tore his chemise from behind, and they found her husband at the door. She said: What should the recompense of one who had evil designs on your wife be, other than prison or a painful punishment?
- 12:26. He said: It was she who tried to seduce me. A witness from her own household suggested: If his chemise is torn from the front, then she is telling the truth and he is lying.
- 12:27. But if his chemise is torn from behind, then she is lying and he is telling the truth.
- 12:28. When he saw that Yoosuf's chemise was torn from behind, he said: This is but one of your [women's] wiles. Your cunning is great indeed!
- 12:29. O Yoosuf, say no more about this matter. [O wife] seek pardon for your sin, for you have indeed done wrong.

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This grave trial was harder for Yoosuf than the trial he went through at the hands of his brothers, and the patience with which he bore it brought a greater reward, because it was patience based on choice even though there were many reasons to commit the sin, but he gave precedence to love of Allah over those reasons. As for the trial at the hands of his brothers, his patience in that case was the patience of one who had no other choice, as in the case of sickness and hardship that may befall a person with no choice on his part, and he has no option but to bear it patiently, willingly or unwillingly. Yoosuf (ﷺ) was respected and honoured in the house of the 'Azeez, and he had a high

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<sup>16</sup> His feeling inclined was a natural human response to the situation. It does not mean that he wanted to commit any shameful deed, because he was a Prophet and therefore infallible.

degree of beauty, perfection and dignity; all of this led to temptation at the hands of his mistress: ﴿she in whose house he was living wanted to seduce him﴾ that is, he was her slave and under her control, and they lived in the same dwelling, which would have made it easy to commit the evil deed without anyone realising.

What made matters worse was that she ﴿bolted the doors﴾ and the place was deserted; they were safe from anyone entering, because the doors had been bolted, and she called him to her.

﴿and said: Come here﴾ that is, commit the evil deed and come to me. Moreover, he was a stranger (in that land) and a stranger would not feel embarrassed as he would if he was in his homeland and among people who knew him. He was like a prisoner under her control, and she was his mistress and owner; she possessed beauty that might encourage him to do that, and he was a young man and single. Moreover, she threatened him, if he did not do her bidding, with prison or a painful punishment.

But he remained steadfast in refraining from disobedience to Allah, even though there was a strong motive for doing so, because he thought of that sin and felt inclined towards her, but he refrained for the sake of Allah, giving precedence to what Allah wanted over what the soul that is inclined to evil might want. From the proof of his Lord – which was what he possessed of knowledge and faith that required him to refrain from everything that Allah had forbidden – he saw that which compelled him to keep away and refrain from this grave sin.

﴿He said: Allah forbid!﴾ That is: I seek refuge with Allah lest I do this evil deed, for it is something that incurs the wrath of Allah and distances one from him; moreover, it is a betrayal of my master who has honoured me and taken good care of me. So it is not befitting for me to respond by committing the utmost evil with his wife, for this is one of the gravest kinds of wrongdoing, and wrongdoers never prosper.



To sum up, he mentioned reasons why he should not do this deed, namely fear of Allah and paying attention to the rights of his master who had shown him kindness, as well as protecting himself from wrongdoing, for those who do wrong never prosper. Moreover, Allah had blessed him with the proof of the faith that was in his heart, which dictated that he should comply with Allah's commands and avoid that which He prohibited. All of that was because Allah had averted evil and shameful deeds from him, because he was one of His devoted slaves who were sincere towards Him in their worship, whom Allah chose, selected and kept for Himself; He bestowed blessings upon them and averted evil from them, so they were the best of His creation.

When he refused to comply with her demand despite her fervent efforts, and he tried to flee from her and ran to the door in order to escape this temptation, she raced him to the door and grabbed hold of his garment and tore his chemise. When they reached the door, at that moment they found her husband at the door. He saw something that upset him, so she hastened to tell a lie, saying that Yoosuf was the one who had wanted to tempt her, as she said: ﴿What should the recompense of one who had evil designs on your wife be﴾? She did not say "one who did evil to your wife", so as to suggest that she was innocent and so was he. Rather what was disputed was the matter of who had tempted whom.

﴿other than prison or a painful punishment﴾?

Yoosuf declared his innocence of what she accused him of, and said: ﴿It was she who tried to seduce me﴾. At that point the issue was that one of them was telling the truth, but al-'Azeez did not know which one it was.

But Allah (ﷻ) has made signs and indications that point to the truth, which people may or may not know. In this case, Allah guided him to a way by which he could know which of them was telling the truth, thus proving the innocence of His Prophet and chosen one, Yoosuf (ﷺ). A witness from her household intervened and suggested

a way to find out who was telling the truth, based on circumstantial evidence. He said: «If his chemise is torn from the front, then she is telling the truth and he is lying» because that would indicate that he was the one who had come to her and tried to seduce her, and she had wanted to fend him off, so she had torn his chemise from the front. «But if his chemise is torn from behind, then she is lying and he is telling the truth» because this would indicate that he was running away from her, and that she was the one who had been pursuing him and had torn his chemise from the back.

«When he saw that Yoosuf's chemise was torn from behind» he realised thereby that Yoosuf was telling the truth and was innocent, and that she was the liar. So her husband said to her: «This is but one of your [women's] wiles. Your cunning is great indeed».

Is there anything worse than this cunning by means of which she tried to prove her innocence of what she had tried to do and accused the Prophet of Allah Yoosuf (ﷺ) of doing? But when her husband realised what had really happened, he said to Yoosuf: «O Yoosuf, say no more about this matter» that is, do not speak about it; forget it and do not mention it to anyone. He said this because he wanted to conceal what his wife had done.

«[O wife] seek pardon for your sin, for you have indeed done wrong» – so he instructed Yoosuf to say no more about it and he instructed his wife to seek forgiveness and repent.



﴿ وَقَالَ يَسُوۡةٌ فِى الْمَدِيۡنَةِ اٰمْرَاۡتُ الْعَزِيۡزِ تَرْوِىۡ فَنَسْهَاعَنۡ نَّفْسِيۡهٖۤ ۚ قَدْ شَغَفَهَا حُبًّا ۗ اِنَّا لَنَرٰهَا فِى ضَلٰلٍ مُّبِيۡنٍ ﴿٢٠﴾ فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ وَاَعْتَدَتْ لَهُنَّ مَتٰكِفًا وَّاَنْتَ كُلِّ وَجِدٍ مِّنْهُنَّ سَيٰكِنًا ۚ وَقَالَ اَخْرِجْ عَلَيْنَۙ فَلَمَّا رَاَتْهُۙ اَكْبَرْتُهُۥ وَفَطَعْنِ اَيْدِيَهُنَّ ۚ وَقُلْنَ حَٰشَ لِلّٰهِ مَا هٰذَا بَشَرًا اِنْ هٰذَا اِلَّا مَلَكٌۭ كَرِيۡمٌ ﴿٢١﴾ ۖ قَالَتْ فَاِذْ لٰكُنَّ الَّذِى لُمْتُنِّىۡ ۖ﴾

فِيهِ ۖ وَلَقَدْ رَوَدُّهُ عَنْ نَفْسِهِ ۖ فَاسْتَعْصَمَ ۚ وَلَئِنْ لَّمْ يَفْعَلْ مَا ءَامُرُهُ ۖ لَيَسْجُنَنَّ وَلَيَكُونًا  
 مِنَ الضَّالِّينَ ﴿٣٠﴾ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ ۖ وَإِلَّا تَصْرِفْ عَنِّي  
 كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ﴿٣١﴾ فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ  
 هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٢﴾ ثُمَّ بَدَأ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيَسْجُنُنَّهُ حَتَّىٰ حِينٍ  
 ﴿٣٥﴾ ﴿سورة يوسف: ٣٠-٣٥﴾

- 12:30. Women in the city said: The wife of al-'Azeez is trying to seduce her slave, for she is passionately in love with him. Indeed we think she is clearly in error.
- 12:31. When she heard of their malicious talk, she sent for them and prepared a banquet for them, and gave each one of them a knife. Then she said [to Yoosuf]: Come out unto them. When they saw him, they were so wonderstruck that they cut their hands. They said: Good Lord! This is no mortal; this can be none but a noble angel!
- 12:32. She said: This is the one you blamed me for. I did indeed try to seduce him, but he resisted. If he does not do my bidding, he will certainly be thrown into prison and will certainly find himself among the despised!
- 12:33. He said: O my Lord, prison is more to my liking than that to which they are calling me. Unless You protect me from their wiles, I may succumb and lapse into folly.
- 12:34. So his Lord answered his prayer and protected him from their wiles. Verily He is All-Hearing, All-Knowing.
- 12:35. Then it occurred to them, even after they had seen the signs [of his innocence], that they should imprison him for a while.

The news became known far and wide in the city, and the women talked about it and started to criticise her, saying: «The wife of al-'Azeez is trying to seduce her slave, for she is passionately in love with him» that is, this is something abhorrent, for she is a woman of

high standing and her husband is a man of high standing, yet despite that she is still trying to seduce her slave who is under her control and at her service, for her love for him has become intense.

﴿she is passionately in love with him﴾ that is, her love for him has penetrated deeply into her heart. This is the greatest degree of love.

﴿Indeed we think she is clearly in error﴾ as she is in this state, which is not befitting to her, for it is lowering her status and causing her to lose respect in people's eyes.

This was malicious talk on their part, because the aim behind it was not just to blame and criticise her; rather by means of this talk they wanted to see Yoosuf, this man by whom the wife of al-'Azeez had been tempted, so that she would get annoyed and decide to show him to them so that they would stop blaming her and would cease their malicious talk.

﴿When she heard of their malicious talk, she sent for them﴾ and invited them to her house

﴿and prepared a banquet for them﴾ that is, she prepared a room with couches and pillows, and delicious food. Among the food that she offered them was some food that required knives, either citrus fruits or something else, so she ﴿gave each one of them a knife﴾ with which to cut that food.

﴿Then she said [to Yoosuf]: Come out unto them﴾ with your beauty and dignity.

﴿When they saw him, they were so wonderstruck﴾ that is, they felt awe in their hearts, as they saw a beautiful sight, the like of which they had never seen

﴿that they cut their hands﴾ out of astonishment, with the knives that they had with them.

﴿They said: Good Lord! This is no mortal; this can be none but a noble angel!﴾ That is because Yoosuf was given a supreme degree of beauty, radiance and dignity, which was a sign to the onlookers and a lesson for those who reflect.

When they saw Yoosuf's outward beauty, they were so amazed by it that they expressed their understanding and appreciation of why the wife of al-'Azeez had been tempted. But she also wanted to show them his inner beauty and perfect dignity. So she said, announcing that and expressing her extreme love without a care, and because the women no longer blamed her:

«I did indeed try to seduce him, but he resisted» that is, he refused. But she kept trying to seduce him and the passage of time only increased her in anxiety, love and longing for his response. Hence she said to him in their presence:

«If he does not do my bidding, he will certainly be thrown into prison and will certainly find himself among the despised!» in order to force him, by means of this threat, to do what she wanted. At that, Yoosuf sought the protection of his Lord, seeking His help against their wiles.

«He said: O my Lord, prison is more to my liking than that to which they are calling me». This indicates that the women started advising Yoosuf to obey his mistress, and they were trying their best to make him do that.

But he preferred prison and worldly punishment over a brief moment of pleasure that would incur a severe punishment (in the hereafter).

«Unless You protect me from their wiles» that is, I may incline towards them, for I am weak and helpless; if You do not ward off their evil from me

«I may succumb» that is, give in to them

«and lapse into folly», for this is foolishness, because it is giving precedence to brief, tainted pleasure over the ongoing and varied delights of the gardens of bliss, and who is more foolish than the one who gives precedence to the former over the latter? For knowledge and reason call for giving precedence to the greater of two interests and the greater of two pleasures, and giving precedence to that which leads to the best consequences.

«So his Lord answered his prayer» when he called upon Him «and protected him from their wiles». But she kept trying to seduce him, using all possible means at her disposal, until she gave up and Allah protected him from her wiles.

«Verily He is All-Hearing» and hears the call of the one who calls upon Him

«All-Knowing» and He knew his good intentions and weak nature that required His support, protection and kindness. Thus Allah saved Yoosuf from a great trial and hard test. As for his masters, when the news became known far and wide, and some people gave justification for it whilst others blamed and criticised,

«Then it occurred to them» that is, they decided

«even after they had seen the signs [of his innocence], that they should imprison him for a while» that is, so that the gossip about that news would stop and the people would forget it, because when something becomes widely known, it will be talked about and spread further, so long as the reason for it is still present, but if the reason disappears, it will be forgotten. So they decided that this was in their best interests, and they put him in prison.



﴿وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَدْتُ أُغْوِي رَجُلًا فَقَالَ الْأُخْرَىٰ إِنِّي  
أَرَدْتُ أُحْمِلُ فَوْقَ رَأْسِي خُبْرًا تَأْكُلُ الطَّيْرُ مِنْهُ نَبِئْنَا بِتَأْوِيلِهِ إِنَّا نَرَاكَ مِنْ  
الْمُحْسِنِينَ ﴿٣٦﴾ قَالَ لَا يَأْتِيكُمَا طَعَامٌ تُزْرَقَانِهِ إِلَّا نَبَأُكُمَا بِتَأْوِيلِهِ قَبْلَ أَنْ يَأْتِيَكُمَا  
ذَلِكَمَا مِمَّا عَلَّمَنِي رَبِّي إِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ هُمْ  
كَافِرُونَ ﴿٣٧﴾ وَاتَّبَعْتُ مِلَّةَ آبَائِي إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ مَا كَانُوا لَنَا  
بِشْرِكٍ بِاللَّهِ مِنْ شَيْءٍ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَعَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَشْكُرُونَ ﴿٣٨﴾ يَصْصَحِي السِّجْنَ ۖ أَبْوَابٌ مُتَفَرِّقُونَ حَيَّرَ أَمِ اللَّهُ أَلَوْحَدُ الْقَهَّارُ

﴿٣٦﴾ مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءُ سَعَيْتُمُوهَا أَنتَرَوْهَ أَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾ (سورة يوسف: ٣٦-٤٠)

- 12:36. Two young men went to prison with him. One of them said: I dreamt that I was pressing [grapes for] wine. The other one said: I dreamt that I was carrying bread on my head, from which the birds were eating. [They said:] Tell us the interpretation of these dreams, for we see that you are a man of virtue and knowledge.
- 12:37. Yoosuf said: Before there comes to you the meal which you are given [daily], I will inform you of the true interpretation of your dreams. This is part of what my Lord has taught me. Verily I have rejected the religion of people who do not believe in Allah and who deny the hereafter.
- 12:38. I follow the religion of my fathers, of Ibrâheem, Is-hâq and Ya'qoob; it is not right for us to ascribe any partner to Allah. This is part of Allah's grace which He has bestowed on us and on all humankind, but most people do not give thanks.
- 12:39. O my two fellow prisoners, which is better: many different gods or Allah, the One, the Subjugator?
- 12:40. All that you worship besides Him is no more than names you have named, you and your forefathers, for which Allah has not sent down any authority. All power belongs to Allah alone, and He has ordained that you should worship none but Him. This is the right religion, but most people do not realise.

When Yoosuf went to prison, «Two young men went to prison with him». Each of them saw a dream, and told it to Yoosuf so that he might interpret it.

«One of them said: I dreamt that I was pressing [grapes for] wine. The other one said: I dreamt that I was carrying bread on my head,

from which the birds were eating. [They said:] Tell us the interpretation of these dreams» and how they will materialise, «for we see that you are a man of virtue and knowledge» that is, you are one of those who are kind to others, so be kind enough to interpret our dreams for us, as you have been kind to others. They appealed to Yoosuf on the basis of his virtue and knowledge.

«Yoosuf said», responding to their request: «Before there comes to you the meal which you are given [daily], I will inform you of the true interpretation of your dreams» that is, so that you may be reassured and be certain that I am going to interpret your dreams, your daily meal will not come to you before I interpret them.

Perhaps Yoosuf (ﷺ) meant to call them to faith in that situation in which they needed him, so that his call would be more effective and they would be more receptive.

Then he said: «This» interpretation that I will give to you «is part of what my Lord has taught me» that is, it is part of the knowledge of Allah that He has taught me and bestowed upon me. That is because «I have rejected the religion of people who do not believe in Allah and who deny the hereafter» and «I follow the religion of my fathers, of Ibrâheem, Is-hâq and Ya'qoob». Then he explained that religion, saying: «it is not right» that is, it is not appropriate or befitting «for us to ascribe any partner to Allah»; rather we affirm His oneness and we devote our worship only to Him.

«This is part of Allah's grace which He has bestowed on us and on all humankind» that is, this is part of His great blessings, favour and grace towards us and towards those whom Allah guides as He has guided us, for there is no greater blessing that Allah can bestow upon people than Islam and the true religion. Whoever accepts it and submits to Him is most fortunate, for he has attained the greatest blessings and the greatest virtues.

«but most people do not give thanks». Hence blessings come to them but they do not accept them and they do not carry out their duties



towards Allah. This is encouragement to follow the path that he was following, clearly making it appealing. When it was established in Yoosuf's mind that the two young men held him in high esteem and regarded him as a man of virtue and knowledge, he told them: The reason why I am as you think is that it is all by the grace and blessing of Allah, for He has blessed me by enabling me to reject polytheism and follow the way of my forefathers. This is what has brought me to what you see now, so you should follow my path.

Then he openly called them to Allah, and said: «O my two fellow prisoners, which is better: many different gods or Allah, the One, the Subjugator?» That is, gods who are helpless and weak, and can neither bring benefit nor cause harm, give or withhold, and they are of many different types: trees, rocks, angels, the dead and other objects of worship that the polytheists take as gods. Is that better, «or Allah» Who possesses all attributes of perfection, «the One» in His essence, attributes and actions, and He has no partner in any of that.

«the Subjugator» to Whose might and power all things submit; whatever He wills happens and whatever He does not will does not happen.

«...There is no living creature but He holds it [in His control] by its forelock...» (Hood 11: 56)

It is well known that One Who is like this is better than the various gods that are mere names and are not perfect at all and do not do anything. Hence Allah says:

«All that you worship besides Him is no more than names you have named, you and your forefathers» that is, you have invented names for them and called them gods, but they are nothing and possess no divine attributes whatsoever.

«for which Allah has not sent down any authority»; rather Allah has sent down authority to prohibit worshipping them and to highlight their false nature. Because Allah has not sent down any authority for them, there is no proof or evidence to support them.

Because all power belongs to Allah alone, He is the One Who commands and prohibits, prescribes laws and ordains rulings, and He is the One Who has ordained ﴿that you should worship none but Him. This is the right religion﴾ that is, the straight path that leads to all good, and all other religions are not true or straight paths; rather they are crooked and lead to all that is bad.

﴿but most people do not realise﴾ the true nature of things, otherwise the difference between worship of Allah alone, with no partner or associate, and ascribing partners to Him, is the clearest and most obvious of things. But because most people do not realise that, they do what they do of ascribing partners to Him. So Yoosuf (ﷺ) called his two fellow prisoners to worship Allah alone and to be devoted solely to Him. It may be that they responded and submitted, and thus the blessing was completed for them, or it may be that they remained polytheists and thus proof was established against them. Then Yoosuf (ﷺ) began to interpret their dreams, after he had promised to do so.



﴿يَصْحَبِي السِّجْنِ أَمَّا أَحَدُكُمَا فَيَسْقِي رَبَّهُ خَمْرًا وَأَمَّا الْآخَرُ فَيُصَلَّبُ فَتَأْكُلُ  
الطَّيْرُ مِنْ رَأْسِهِ قُضِيَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ﴾ (سورة يوسف: ٤١)

12:41. O my two fellow prisoners, as for one of you, he will pour wine for his lord to drink; as for the other, he will be crucified, and the birds will peck at his head. The matter you asked about has been decreed.

﴿O my two fellow prisoners, as for one of you﴾ namely the one who dreamt that he was pressing grapes for wine, he will get out of prison and ﴿he will pour wine for his lord to drink﴾ that is, he would pour wine for his master whom he used to serve, which means that he would get out of prison.

﴿as for the other﴾ namely the one who dreamt that he was carrying bread on his head, from which the birds were eating

﴿he will be crucified, and the birds will peck at his head﴾. So he interpreted the bread that the birds were eating as referring to the flesh of his head and his brain, and said that he would not be buried and therefore would not be protected from the birds; rather he would be crucified and placed somewhere where the birds would be able to eat him. Then he told them that this interpretation that he gave them would inevitably come to pass, and said:

﴿The matter you asked about has been decreed﴾ that is, the matter of which you are asking about the interpretation and meaning.



﴿وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِّنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنَسَهُ الشَّيْطَانُ  
ذِكْرَ رَبِّهِ ۖ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ﴾ (سورة يوسف: ٤٢)

12:42. Yoosuf said to the one who he knew would be saved: Mention me to your master. But Shayṭān made him forget to mention him to his master; thus Yoosuf remained in prison for a few more years.

﴿Yoosuf said to the one who he knew would be saved﴾ namely the one who dreamt that he was pressing grapes for wine: ﴿Mention me to your master﴾ that is, tell him about me and my story; perhaps he will feel sorry for me and will order my release.

﴿But Shayṭān made him forget to mention him to his master﴾ that is, Shayṭān caused the one who was saved to forget, and that was in order that the decree of Allah might be completed.

﴿thus Yoosuf remained in prison for a few more years﴾. The word translated here as ﴿a few﴾ refers to anything between three and nine. Hence it was said that he remained in prison for seven more years.

When Allah wanted to complete His decree and willed that Yoosuf should be released from prison, He ordained means for that which caused Yoosuf to be released and to become prominent and attain high esteem; that was the king's dream.



﴿ وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعَ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي رُؤْيَايَ إِن كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾ قَالُوا أَضْغَنْتُ أَخْلِيكَ وَمَا نَحْنُ بِتَأْوِيلِ الْأَخْلَامِ بِعَالَمِينَ ﴿٤٤﴾ وَقَالَ الَّذِي نَجَّا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾ يُوسُفُ أَيُّهَا الصِّدِّيقُ أَفْتِنَا فِي سَبْعِ بَقَرَاتٍ سِمَانٍ يَأْكُلُهُنَّ سَبْعٌ عِجَافٌ وَسَبْعِ سُنبُلَاتٍ خُضْرٍ وَأُخَرَ يَابِسَاتٍ لَعَلِّي أَرْجِعُ إِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُونَ ﴿٤٦﴾ قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَابَّا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ إِلَّا قَلِيلًا مِمَّا نَأْكُلُونَ ﴿٤٧﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ شِدَادٌ يَأْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ ﴿٤٨﴾ ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَاثُ النَّاسُ وَفِيهِ يَعْرِضُونَ ﴿٤٩﴾ ﴾ (سورة يوسف: ٤٣-٤٩)

- 12:43. The king said: I saw [in a dream] seven fat cows being eaten by seven lean ones; and seven green ears of corn and [seven] others that were dry. O chiefs, explain my dream to me, if you are able to interpret dreams.
- 12:44. They said: [These are] jumbled, confusing dreams, and we are not skilled in the interpretation of dreams.
- 12:45. The one [of the two prisoners] who had been saved, and who remembered [now], after a while, said: I will find out its interpretation for you, so give me leave to go [in search of it].
- 12:46. [He went to the prison and said:] O Yoosuf, O truthful one, explain to us [the dream of] seven fat cows being eaten by seven lean ones; and seven green ears of corn and [seven] others that

were dry, so that I may go back to the people and they may know.

12:47. Yoosuf said: You will sow for seven years, as usual. But whatever grain you reap, leave it in the ear, except for a little that you will eat.

12:48. Then after that will come seven years of hardship [drought], which will consume what you had stored in advance, except a little that you will set aside.

12:49. Then after that will come a year in which the people will have rain, and in which they will press [grapes and olives].

When Allah (ﷻ) willed that Yoosuf should be released from prison, He caused the king to see that strange dream, the interpretation of which applied to the entire nation, so that it might be interpreted by Yoosuf and so that his virtue might be made manifest and his knowledge become widely known, and thus he might be raised in status. As it was the king who decided about his subjects' affairs, it was appropriate that he was the one to see the dream, because the affairs of the subjects are connected to the king.

The king saw a dream that alarmed him, so he gathered together all the people of knowledge and wisdom in his nation and said:

«I saw [in a dream] seven fat cows being eaten by seven lean ones». This was something very strange, to see seven lean and emaciated cows, who had lost their strength, eating seven fat ones who would have been very strong.

«And» I saw «seven green ears of corn» being eaten by seven others «that were dry. O chiefs, explain my dream to me» because the interpretation of all of these things points to one thing «if you are able to interpret dreams». But they were confused and did not know how to interpret it or what it meant.

«They said: [These are] jumbled, confusing dreams» that is, dreams that do not mean anything and for which there is no interpretation.

This was a statement about something of which they had no knowledge, so they excused themselves, then they said: ﴿and we are not skilled in the interpretation of dreams﴾ that is, we only interpret true dreams; as for jumbled dreams that come from the Shaytân or from the ruminations of one's own mind, we cannot interpret them.

Thus they combined ignorance with an affirmation that these were jumbled, confusing dreams, which stemmed from self-admiration, because they did not say, "We do not know how to interpret it." This is an attitude that is not appropriate for people of religious commitment and wisdom. This was also a sign of Allah's kindness towards Yoosuf (عليه السلام), because if he had interpreted this dream from the outset – before it was discussed with the chiefs of their people and their scholars, who were unable to interpret it, that would not have had the same impact. But because the king asked them first, and they failed to give him an answer, he was very concerned and worried about it. Then Yoosuf interpreted it, and that had a great impact on them. This is similar to the way in which Allah showed Adam to be superior to the angels because of the knowledge he had, after He asked them and they could not answer, then He asked Adam, and Adam taught them the names of all things. Thus his superiority became apparent. Similarly the superiority of the best of creation, Muhammad (ﷺ), will become apparent on the Day of Resurrection, when Allah will inspire humankind to seek the intercession of Adam, then Nooh, then Ibrâheem, then Moosâ, then 'Eesâ (peace be upon all of them), but they will offer their apologies; then they will come to Muhammad (ﷺ) and he will say: «I am able for it,» (Bukhari), then he will intercede for all of humankind and will attain that station of praise and honour for which he will be envied by the first and the last.

Glory be to the One Who is kind in subtle ways; how subtle is the way in which He causes blessings to reach His chosen ones and close friends.

«The one [of the two prisoners] who had been saved» that is, the one of the two young men who had dreamt that he was pressing grapes for wine; he was the one whom Yoosuf had asked to mention him to his master

«and who remembered [now], after a while» that is, he remembered Yoosuf and how he had interpreted the two dreams, and what he had asked him to do; and he realised, after several years, that Yoosuf would surely be able to interpret this dream. So he said:

«I will find out its interpretation for you, so give me leave to go [in search of it]» that is, let me go to Yoosuf and ask him about it.

So they gave him permission and he went to him, but Yoosuf did not rebuke him for forgetting him; rather he listened to his questions and answered them. The young man said:

«O Yoosuf, O truthful one» that is, one who is very truthful in word and deed

«explain to us [the dream of] seven fat cows being eaten by seven lean ones; and seven green ears of corn and [seven] others that were dry, so that I may go back to the people and they may know» for they are very eager to find out about the interpretation of this dream, and they are very concerned about it.

Yoosuf interpreted the seven fat cows and the seven green ears of corn as referring to seven years of abundance, and the seven lean cows and the seven dry ears of corn as referring to seven years of drought. The connection to abundance and drought – and Allah knows best – is that agriculture is based on that; if there is abundant rain, the crops will be good and there will be an abundant yield, but if there is a drought, then it will be the opposite of that.

Cattle (oxen) were usually used to till the soil and to irrigate it. The ears of corn referred to are the most common and best kind of staple food. The dream was interpreted in this manner because there is a connection. So he combined interpretation of the dream with advice to the people as to what they should do and what preparations they

should make during the years of abundance for the years of drought, and said:

«You will sow for seven years, as usual» that is, seven consecutive years

«But whatever grain you reap» of those crops

«leave it in the ear» because that will better preserve it and you will be less likely to eat it.

«except for a little that you will eat» that is, you should also pay attention to how much you eat during these years of abundance; let it be little, so that what you save will become of significant benefit and will have a good impact.

«Then after that» that is, after the seven plentiful years

«will come seven years of hardship [drought]» that is, severe drought

«which will consume what you had stored in advance» that is, which will use up all that you had stored, even if it was a great quantity

«except a little that you will set aside» that is, that you will keep and not use up during the hard years.

«Then after that» that is, after the seven hard years

«will come a year in which the people will have rain, and in which they will press [grapes and olives]» that is, there will be a great deal of rain and the streams will flow and the yield will increase and be abundant, and will give more than the people need, so that they will press the grapes and other crops that are surplus to what they eat. Perhaps the way in which he worked out that there would be that year of plenty, even though there was no clear indication of it in the king's dream, was that the seven years of hardship must be followed by a year in which hardship would come to an end. It is well known that a drought that lasted for seven consecutive years could only be followed by a year of great abundance, otherwise his plan would not work out. When the messenger went back to the king and the people, and told them about Yoosuf's interpretation of the dream, they were amazed and they rejoiced greatly.





﴿وَقَالَ الْمَلِكُ أَتُؤْتِيَنِي بِهِ؟ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ أَرْجِعْ إِلَىٰ رَبِّكَ فَسْأَلْهُ مَا بَالُ النِّسْوَةِ  
الَّتِي قَطَّعْنَ أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ﴿٥٠﴾ قَالَ مَا خَطْبُكُمْ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ  
نَفْسِهِ؟ قُلْنَ حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ الْعَزِيزِ الْقَنْ حَصْحَصَ  
الْحَقُّ أَنَا رَوَدْتُهُ عَنْ نَفْسِهِ، وَإِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٥١﴾ ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ  
وَأَنَّ اللَّهَ لَا يَهْدِي كَيْدَ الْخَائِنِينَ ﴿٥٢﴾﴾ (سورة يوسف: ٥٠-٥٢)

- 12:50. So the king said: Bring him to me. But when the messenger came to him, Yoosuf said: Go back to your master and ask him: What about the women who cut their hands? For verily my Lord has full knowledge of their cunning.
- 12:51. The king said to the women: What happened when you tried to seduce Yoosuf? They said: Allah forbid! We know of no evil on his part. The wife of al-'Azeez said: Now the truth has come to light. It was I who tried to seduce him; verily he was telling the truth.
- 12:52. Thus he will know that I did not betray him in his absence, for Allah will never allow the plans of the treacherous to succeed.

﴿So the king said﴾ to those who were with him: ﴿Bring him to me﴾ namely Yoosuf; that is, they were to release him from prison and bring him to the king. When the messenger came to Yoosuf and ordered him to appear before the king, Yoosuf refused to hasten to leave the prison until his innocence had been established completely. This was indicative of his patience, mature thinking and complete wisdom.

Hence he said to the messenger: ﴿Go back to your master﴾ namely the king  
﴿and ask him: What about the women who cut their hands?﴾ That is, ask him what happened with them, for what really happened with them is clear and obvious.

﴿For verily my Lord has full knowledge of their cunning﴾.

So the king summoned the women and said: ﴿What happened when you tried to seduce Yoosuf?﴾ Did you see any suspicious behaviour on his part?

But the women declared him to be innocent and said: ﴿Allah forbid! We know of no evil on his part﴾ that is, we know of no evil, small or great, on his part. Thus it was established that there was no longer any reason to be suspicious of him or his good character, and there was nothing left of the matter to be examined except what the wife of al-'Azeez had to say.

﴿The wife of al-'Azeez said: Now the truth has come to light﴾ that is, now the truth has become clear after we accused him and cast aspersions on him that led to his being put in prison.

﴿It was I who tried to seduce him; verily he was telling the truth﴾ in what he said, and he was innocent.

﴿Thus﴾ as a result of my confession that it was I who tried to seduce Yoosuf,

﴿he will know that I did not betray him in his absence﴾.

It may be that what she meant was her husband; that is, he will know, as I have admitted that I am the one who tried to seduce Yoosuf, that I did not betray him in his absence. In other words, nothing happened on my part except an attempt at seduction, but I did not betray him in bed.

Or it may be that what she meant was: so that Yoosuf would know, as I have admitted that I was the one who tried to seduce him and that he was telling the truth, that I did not betray him when he was away from me.

﴿for Allah will never allow the plans of the treacherous to succeed﴾ for the betrayal and plot of every betrayer will inevitably backfire on him, and he will inevitably be found out.

Then, because these words were a kind of self-praise and may imply that she was suggesting that she did nothing wrong with regard to the story of Yoosuf, she added a remark to correct that impression.



﴿they will wail and moan﴾ – these are among the most horrible sounds.

﴿They will abide therein﴾ in the fire with this torment  
 ﴿for as long as the heavens and the earth endure, except as your Lord will﴾ that is, they will remain therein forever, except for the period before they enter it. This is the view of the majority of commentators. The exception here refers to the period before they enter it; they will abide in it forever apart from the time before they enter it.  
 ﴿your Lord does whatever He will﴾ everything that He wants to do and is dictated by His wisdom, He does it, and none can avert His will.



﴿وَأَمَّا الَّذِينَ سُعِدُوا فَيُخَالِدُونَ فِيهَا مَا دَامَتِ السَّمَوَاتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْذُورٍ﴾ (سورة هود: ١٠٨)

11:108. As for those who are blessed, they will be in paradise. They will abide therein for as long as the heavens and the earth endure, except as your Lord wills – a gift without end.

﴿As for those who are blessed﴾ that is, those who attain happiness, success and triumph  
 ﴿they will be in paradise. They will abide therein for as long as the heavens and the earth endure, except as your Lord will﴾. Then Allah confirms that by saying: ﴿a gift without end﴾ that is, what Allah will give them of eternal bliss and sublime pleasure will be ongoing and everlasting, and it will never ever cease. We ask Allah the Most Generous, by His grace, to make us among them.



﴿فَلَا تَكُ فِي مِرْيَةٍ مِّمَّا يَعْبُدُ هَؤُلَاءِ مَا يَعْبُدُونَ إِلَّا كَمَا يَعْبُدُ آبَاؤُهُمْ مِنْ قَبْلُ وَإِنَّا لَمُوفُونَ نَضِيبُ لَهُمْ مَا قَدْ سَلَفَ وَأَنَّا مُؤْتُونَهُمْ غَيْرَ مَنْقُوصٍ﴾ (سورة هود: ١٠٩)

11:109. Therefore do not be in doubt as to what these people worship; they worship nothing but that which their forefathers worshipped before them. We will surely give them their portion in full, undiminished.

Here Allah (ﷻ) says to His Messenger Muhammad (ﷺ): «Therefore do not be in doubt as to what these people worship» that is, do not have any doubts about these polytheists and that what they follow is false, for they have no textual or rational evidence; rather their evidence is their specious argument that «they worship nothing but that which their forefathers worshipped before them».

It is well known that this is not a valid argument, let alone constituting proof, because the statements of anybody other than the Prophets require evidence and cannot be used as evidence, especially in the case of people such as these misguided ones who made many mistakes and whose views with regard to the fundamentals of religion were corrupt; even if they were unanimously agreed upon, they are still wrong and misguided.

«We will surely give them their portion in full, undiminished» that is, they will inevitably have their share of this world, whatever is decreed for them, even if it is a great deal and even if it appears pleasing to you. Yet it is not indicative of their sound well-being, for Allah bestows worldly gain upon those whom He loves and those whom He does not love, but He does not bestow faith and true religion upon any except those whom He loves. The point is that no one should be deceived by the consensus of the misguided on following the beliefs of their misguided forefathers, or by what Allah has bestowed upon them of worldly gain.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُضِيَ  
بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١١٠﴾ وَإِنْ كَلَّا لَمَا يُؤْفِكُهُمْ رَبُّكَ أَفْعَلُهُمْ إِنَّهُمْ بِمَا  
يَعْمَلُونَ خَبِيرٌ ﴿١١١﴾ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَنْ تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ ﴿١١٢﴾ وَلَا تَرْكَبُوا إِلَى الَّذِينَ ظَلَمُوا فَمَا تَقْسِمُكُمُ النَّارُ وَمَا لَكُم مِّنْ دُونِ اللَّهِ مِنْ  
أَوْلِيَاءَ ثُمَّ لَا تُنصَرُونَ ﴿١١٣﴾﴾ (سورة هود: ١١٠-١١٣)

- 11:110. We gave Moosâ the Book, but differences arose concerning it. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them, but they are in grave doubt concerning it.
- 11:111. Verily your Lord will pay each one of them in full for his deeds, for verily He is well aware of all that they do.
- 11:112. So keep to the straight path as you have been commanded, together with those who have turned to Allah with you, and do not exceed the bounds, for verily He sees well all that you do.
- 11:113. Do not incline to those who do wrong, lest the fire touch you and you will have no protector against Allah, nor will you be helped.

Here Allah (ﷻ) tells us that He gave Moosâ the Book, namely the Torah, that should lead to consensus on following its commands and prohibitions, and should lead to being united. But despite that, those who claimed to follow it differed concerning it in a manner that adversely affected their beliefs and religious unity.

﴿Were it not for a prior decree from your Lord﴾ that they would be given respite and the punishment would not be hastened for them ﴿a decisive judgement would already have been passed between them﴾ that the punishment should befall the wrongdoer. But His wisdom dictated that judgement between them should be deferred

until the Day of Resurrection, and they remained in grave doubt concerning it.

If this was their attitude towards their own Book, then with regard to the Qur'an which Allah has revealed to you (O Muhammad ﷺ), it should come as no surprise that the Jews do not believe in it and that they are in grave doubt concerning it.

﴿Verily your Lord will pay each one of them in full for his deeds﴾ that is, Allah will inevitably judge between them on the Day of Resurrection with justice, and He will requite each one of them as he deserves.

﴿for verily He is well aware of all that they do﴾, both good and evil; none of their deeds, small or great, are hidden from Him.

Having described how they did not remain steadfast, which led to differences and divisions among them, Allah then commanded His Prophet Muhammad (ﷺ), and the believers with him, to keep to the straight path as they had been commanded, to follow the laws and regulations that Allah prescribed for them, to believe in what Allah told them of sound beliefs, and not to drift away from that to the right or to the left, but to persist in that, and not transgress by exceeding the bounds of righteousness that Allah had set for them.

﴿for verily He sees well all that you do﴾ that is, nothing is hidden from Him of your deeds and He will requite you for them. This offers encouragement to adhere to the straight path and a warning against doing the opposite. Hence Allah warned them against being inclined towards those who had drifted from the straight path, as He said:

﴿Do not incline to those who do wrong﴾, for if you incline towards them and go along with their wrongdoing or approve of it,  
 ﴿the fire [may] touch you﴾ if you do that  
 ﴿and you will have no protector against Allah﴾ to save you from the punishment of Allah or to bring you any of the reward of Allah  
 ﴿nor will you be helped﴾ that is, the punishment will not be averted from you if it touches you.

## 12. Soorat Yoosuf

(continued)



﴿ وَمَا أُنَبِّئُ نَفْسٍ ۖ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي ۚ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ﴾  
﴿ ٥٣ ﴾ وَقَالَ الْمَلِكُ ائْتُونِي بِوَهْءٍ أُسَخِّلْهُ لِنَفْسِي فَلَمَّا كَلَّمَهُ قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ  
﴿ ٥٤ ﴾ قَالَ أَجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلِيمٌ ﴿ ٥٥ ﴾ وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي  
الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَنْ نَشَاءُ وَلَا نَضِيعُ أَجْرَ السَّاجِدِينَ  
﴿ ٥٦ ﴾ وَلَا جُرْأَ الْآخِرَةِ خَيْرٌ لِلَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿ ٥٧ ﴾ (سورة يوسف: ٥٣-٥٧)

12:53. Nor do I absolve my own self [of blame], for verily the human soul constantly prompts one to do evil, except for those on whom my Lord bestows His mercy. Verily my Lord is Oft-Forgiving, Most Merciful.<sup>1</sup>

12:54. The king said: Bring him to me, so that I may appoint him [as an adviser] solely for me. Then when he had spoken with him, he said: Verily from this day you will be in a position of high standing with us, and entrusted with our affairs.

12:55. Yoosuf said: Put me in charge of the storehouses of the land; indeed I will manage them carefully and wisely.

12:56. Thus We established Yoosuf in the land, so that he was free to do therein whatever he willed. We bestow Our mercy upon

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)



whomever We will, and We will not cause the reward of those who do good to be lost.

12:57. But verily the reward of the hereafter is better, for those who believe and are mindful of Allah.

Having admitted that she did indeed try to seduce Yoosuf (‘*alayhi as-salâm* – peace be upon him) and affirmed that she did not in fact betray her husband (as the seduction attempt failed), the wife of al-‘Azeez countered any possible impression of self-praise on her part by saying:

﴿Nor do I absolve my own self [of blame]﴾ that is, I do not absolve myself of the attempt at seduction, or of wanting that and being very eager and scheming to attain it

﴿for verily the human soul constantly prompts one to do evil﴾ that is, it is always prompting one to do evil, such as shameful deeds and other sins, for it is the vehicle of the Shayṭān, through which he gains access to people

﴿except for those on whom my Lord bestows His mercy﴾ and saves such a one from his soul that prompts him to do evil, until his soul becomes content with its Lord, submits to the call of guidance and resists the caller of doom. That does not come from the soul itself; rather it is by the grace and mercy of Allah (*Subḥānahu wa Ta‘ālâ* – Glorified and Exalted is He) towards His slave.

﴿Verily my Lord is Oft-Forgiving, Most Merciful﴾ that is, He is Oft-Forgiving to the one who commits sins if he repents and turns back to Him

﴿Most Merciful﴾ because He accepts his repentance and enables him to do righteous deeds. This is the correct view, that these are the words of the wife of al-‘Azeez, not the words of Yoosuf, as the context has to do with her words, because at that point Yoosuf was still in prison and was not present.

When the king and the people realised that Yoosuf was completely innocent, the king sent for him, saying:

﴿Bring him to me, so that I may appoint him [as an adviser] solely for me﴾ that is, so that I may appoint him to serve me only and bring him close to me. So they brought him, with honour and respect

﴿Then when he had spoken with him﴾, he was impressed with his words and thought even more highly of him. So he said to him:

﴿Verily from this day you will be in a position of high standing with us, and entrusted with our affairs﴾ that is, you will be well established and entrusted with secrets.

﴿Yoosuf said﴾, seeking that which was in the public interest:

﴿Put me in charge of the storehouses of the land﴾ that is, in charge of the treasury of the land, and the storehouse in which the yield of the land was kept, as a keeper and controller

﴿indeed I will manage them carefully and wisely﴾ that is, I will be careful with whatever I am put in charge of, so nothing will be lost of it inappropriately. I will monitor what comes in and what goes out, for I have knowledge of how to manage things, when to give and when to withhold, and how to handle all manner of things. This was not because Yoosuf was eager to be in a position of authority; rather he cared about the public interest, and he knew that he was competent and honest, and able to take good care of things, which they did not know.

Hence he asked the king to put him in charge of the storehouses of the land, and the king did that.

﴿Thus﴾ by means of what is mentioned above

﴿We established Yoosuf in the land, so that he was free to do therein whatever he willed﴾ of living a life of ease and abundance, and holding a position of high status

﴿We bestow Our mercy upon whomever We will﴾ that is, this was by the mercy of Allah to Yoosuf, that He bestowed upon him and decreed for him; it was not limited to worldly blessings.

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**mbin**

It is through mindfulness of Allah and piety that prohibited matters, both major and minor sins, are given up, and it is through perfect faith that the heart believes in what Allah has commanded it to believe, and the actions of the heart (beliefs) and physical actions, both obligatory and recommended, follow that.



﴿ وَجَاءَ إِخْوَةُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَعَرَّفَهُمُ وَهُمْ لَهُ مُنْكَرُونَ ﴾ (٥٨) وَلَمَّا جَهَّزَهُم بِجَهَّازِهِمْ قَالَ أَتُنُونِي بِأَخٍ لَكُمْ مِنْ أَبِيكُمْ أَلا تَنُرُونَ أَنِي أُوْفِي الْكِيلَ وَأَنَا خَيْرُ الْمُنْزِلِينَ ﴾ (٥٩) فَإِنْ لَمْ تَأْتُونِي بِهِ فَلَا كَيْلَ لَكُمْ عِنْدِي وَلَا تَقْرُبُونِ ﴾ (٦٠) قَالُوا سَتَرِدُ عَنْهُ أَبَاهُ وَإِنَّا لَفَاعِلُونَ ﴾ (٦١) وَقَالَ لِفَتِيِّيهِ أَجْمَلُوا بِضَعْتَهُمْ فِي رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُونَهَا إِذَا انْقَلَبُوا إِلَى أَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُونَ ﴾ (٦٢) فَلَمَّا رَجَعُوا إِلَى أَبِيهِمْ قَالُوا يَا أَبَانَا مُنِعَ مِنَّا الْكِيلُ فَأَرْسِلْ مَعَنَا آخَانَا نَكْتَلْ وَإِنَّا لَهُ لَحَافِظُونَ ﴾ (٦٣) قَالَ هَلْ ءَمَنْتُمْ عَلَيْهِ إِلَّا كَمَا ءَمَنْتُمْ عَلَى أَخِيهِ مِنْ قَبْلُ قَالَهُ خَيْرٌ حَفِظْتُ وَهُوَ أَرْحَمُ الرَّاحِمِينَ ﴾ (٦٤) وَلَمَّا فَتَحُوا مَتْعَهُمْ وَجَدُوا بِضَعَتَهُمْ رُدَّتْ إِلَيْهِمْ قَالُوا يَا أَبَانَا مَا نَبْغِي هَذِهِ بِضَعْنَا رُدَّتْ إِلَيْنَا وَنَمِيرُ أَهْلَنَا وَنَحْفَظُ أَخَانَا وَنَزَادُ كَيْلَ بَعِيرٍ ذَلِكَ كَيْلٌ يَسِيرٌ ﴾ (٦٥) قَالَ لَنْ أَرْسِلَهُ مَعَكُمْ حَتَّى تُؤْتُونِ مَوْثِقًا مِنْ اللَّهِ لَتَأْتُنَّنِي بِهِ إِلَّا أَنْ يُحَاطَ بِكُمْ فَلَمَّا ءَاتَوْهُ مَوْثِقَهُمْ قَالَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴾ (٦٦) وَقَالَ يَبْنَئِي لَا

تَدْخُلُوا مِنْ بَابٍ وَاحِدٍ وَادْخُلُوا مِنْ أَبْوَابٍ مُتَفَرِّقَةٍ وَمَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ  
 إِنَّ الْحُكْمَ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَعَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿٦٧﴾ وَلَمَّا دَخَلُوا مِنْ  
 حَيْثُ أَمَرَهُمْ آبَاؤُهُمْ مَا كَانَتْ يُعْطِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ  
 يَعْقُوبَ قَضَاهَا وَإِنَّهُ لَذُو عِلْمٍ لِمَا عَلَّمْنَاهُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ  
 ﴿٦٨﴾ (سورة يوسف: ٥٨-٦٨)

- 12:58. The brothers of Yoosuf came and presented themselves before him; he immediately recognised them but they did not recognise him.
- 12:59. When he had supplied them with their provisions, he said: Bring to me a brother of yours through your father; do you not see that I give full measure and am the best of hosts?
- 12:60. If you do not bring him to me, you will never again receive a single measure [of provisions] from me, nor will you come near me.
- 12:61. They said: We will try to persuade his father to let him go, and we will surely do it.
- 12:62. Yoosuf said to his servants: Put their trade goods [with which they had bartered] in their saddlebags so that they may discover them when they return to their people; perhaps they will come back.
- 12:63. When they returned to their father, they said: O our father, we have been denied any further provisions [unless we take our brother with us]; send our brother with us, so that we may get our measure [of provisions], and we will surely keep him safe.
- 12:64. Ya'qoob said: Am I to trust you with him as I once trusted you with his brother? But Allah is the best of guardians, and He is the Most Merciful of those who show mercy.
- 12:65. When they opened their baggage, they discovered that their trade goods had been returned to them. They said: O our father, what more could we ask? These trade goods of ours have been

returned to us. We will get [more] provisions for our household, and take care of our brother, and receive an extra camel-load. That is an easy measure [to obtain].

12:66. Ya'qoob said: I will never send him with you unless you swear a solemn oath to me, by Allah, that you will surely bring him back to me, unless you are overwhelmed by circumstances. Then when they had sworn their solemn oath to him, he said: Allah is witness over what we say.

12:67. And he said: O my sons, do not enter [all] by one gate; enter by different gates. I cannot avail you anything against [the decree of] Allah; Allah's decree alone prevails. In Him I put my trust, and in Him let all that trust put their trust.

12:68. Although they entered [the city] as their father had instructed them, it would not have availed them anything against [the decree of] Allah, yet a need in Ya'qoob's soul was satisfied. Verily he was possessed of knowledge because of what We had taught him, but most people have no knowledge.

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When Yoosuf (ﷺ) took charge of the storehouses of the land, he managed them well. He grew a huge amount of crops throughout the land of Egypt during the years of abundance, and allocated large depots in which he collected a great deal of food, which he kept and managed in the best manner. Then when the years of drought began, and the drought spread as far as Palestine, where Ya'qoob and his sons lived, Ya'qoob sent his sons to Egypt for provisions.

﴿The brothers of Yoosuf came and presented themselves before him; he immediately recognised them but they did not recognise him﴾ that is, they did not realise who he was.

﴿When he had supplied them with their provisions﴾ that is, when he had weighed out for them as he weighed out for others; it was part of his good management that he did not give any individual more than one camel load. He had asked them about their situation,

and they told him that they had a brother who was with his father, namely Binyâmeen.

﴿he said﴾ to them: ﴿Bring to me a brother of yours through your father﴾ – he encouraged them to bring him, and said:

﴿do you not see that I give full measure and am the best of hosts﴾ in generosity towards my guests?

Then he warned them of the consequences if they did not bring him: ﴿If you do not bring him to me, you will never again receive a single measure [of provisions] from me, nor will you come near me﴾. That was because he knew that they had no choice but to come to him, and that would make them bring their brother.

﴿They said: We will try to persuade his father to let him go﴾ – this indicates that Ya‘qoob (ﷺ) was very attached to Binyâmeen and could not bear to be apart from him, for he found consolation in him after the loss of Yoosuf. Therefore he needed to be persuaded to send him with them.

﴿and we will surely do it﴾ that is, what you have instructed us to do.

﴿Yoosuf said to his servants: Put their trade goods﴾ that is, with which they had bought their provisions

﴿in their saddlebags so that they may discover them﴾ that is, the trade goods

﴿when they return to their people; perhaps they will come back﴾ – that was because he felt uncomfortable taking the trade goods in return for the provisions. What appears to be the case is that he wanted to encourage them by showing generosity towards them, by giving them full measure and then by returning their trade goods to them without them realising.

﴿When they returned to their father, they said: O our father, we have been denied any further provisions﴾ that is, if you do not send our brother with us.

﴿send our brother with us, so that we may get our measure [of provisions]﴾ that is, let that be a means of us getting our measure of provisions. Then they promised to take care of him, as they said: ﴿and we will surely keep him safe﴾ from any harm that may befall him.

﴿Ya'qoob said: Am I to trust you with him as I once trusted you with his brother?﴾ That is, you previously gave me a stronger promise than this to keep Yoosuf safe, yet you did not fulfil the promise you made. Therefore I do not trust your promise; rather I trust Allah (ﷻ).

﴿But Allah is the best of guardians, and He is the Most Merciful of those who show mercy﴾ that is, He knows my situation and I hope that He will have mercy on me, so He will protect him and bring him back to me. It was as if these words softened his heart to the idea of sending Binyâmeen with them.

Moreover, ﴿When they opened their baggage, they discovered that their trade goods had been returned to them﴾. This indicates that they were aware that Yoosuf had returned them deliberately and that he wanted them to keep them. So they said to their father, encouraging him to send their brother with them: ﴿O our father, what more could we ask?﴾ That is, what further kindness could we seek, when he has given us full measure and has returned our trade goods to us as a goodwill gesture, which is indicative of his sincerity and good attitude?

﴿These trade goods of ours have been returned to us. We will get [more] provisions for our household﴾ that is, if we take our brother with us, he will be a means of us being given provisions, so we will get more provisions for our household and we will bring them what they need of food

﴿and take care of our brother, and receive an extra camel-load﴾ if he goes with us, for Yoosuf gives each person a camel load.

﴿That is an easy measure﴾ that is, it is easily obtained, because it will not take any longer than usual and there is a clear interest in doing so.

﴿Ya'qoob said﴾ to them: ﴿I will never send him with you unless you swear a solemn oath to me, by Allah, that you will surely bring him back to me, unless you are overwhelmed by circumstances﴾ that is, unless something happens to you that you have no power to deal with and cannot ward it off.

﴿Then when they had sworn their solemn oath to him﴾ pledging to do as he asked

﴿he said: Allah is witness over what we say﴾ that is, His witness over us is sufficient, and His care will suffice us. When he sent Binyameen with them, he advised them that when they reached Egypt: ﴿do not enter [all] by one gate; enter by different gates﴾. That was because he feared the evil eye, as they were so many and good-looking, for they were all the sons of one man.

﴿I cannot avail you anything against [the decree of] Allah﴾ for His decree will inevitably come to pass

﴿Allah's decree alone prevails﴾ that is, His will and decree and His command, for whatever He decrees and rules will inevitably happen ﴿In Him I put my trust﴾ that is, I rely upon Allah, not on my advice to you of taking certain measures

﴿and in Him let all that trust put their trust﴾ for by doing so, all aims will be achieved and all harm will be warded off.

When they left and ﴿they entered [the city] as their father had instructed them﴾, that action ﴿would not have availed them anything against [the decree of] Allah, yet a need in Ya'qoob's soul was satisfied﴾ which was the result of compassion and love for his children; therefore by giving them this advice, he put his mind at rest.

This was not due to any lack of knowledge on his part, for he was one of the noble Messengers and devoted scholars. Hence Allah says of him: ﴿Verily he was possessed of knowledge﴾ that is, he had great knowledge



«because of what We had taught him» that is, he did not acquire knowledge by his own strength; rather it was by the grace of Allah Who taught him

«but most people have no knowledge» of the consequences and subtleties of things. This applies to the knowledgeable among them; some knowledge may be hidden from them and they may be unaware of some rulings and requirements.



﴿وَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَىٰ أَخِيهِ قَالَ إِنِّي أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَا كَانُوا يَعْمَلُونَ ﴿٦٦﴾ فَلَمَّا جَهَّزَهُم بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِي رِجْلِ أَخِيهِ ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ ﴿٦٧﴾ قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ﴿٦٨﴾ قَالُوا تَفْقَدُ صُورَاعَ الْمَلِكِ وَلِمَن جَاءَ بِهِ حِمْلُ بَعِيرٍ وَأَنَا بِهِ زَعِيمٌ ﴿٦٩﴾ قَالُوا تَاللَّهِ لَقَدْ عَلِمْتُمْ مَا جِئْنَا لِنُفْسِدَ فِي الْأَرْضِ وَمَا كُنَّا سَارِقِينَ ﴿٧٠﴾ قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ﴿٧١﴾ قَالُوا جَزَاؤُهُ مِنْ وُجْدٍ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ كَذَلِكَ يَجْزِي الظَّالِمِينَ ﴿٧٢﴾ فَبَدَأَ بِأَوْعِيَّتِهِمْ قَبْلَ وِعَاءِ أَخِيهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِعَاءِ أَخِيهِ كَذَلِكَ كِدْنَا لِيُوسُفَ مَا كَانَ لِيَأْخُذَ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ نَرْفَعُ دَرَجَاتٍ مَن نَّشَاءُ وَفَوْقَ كُلِّ ذِي عِلْمٍ عَلِيمٌ ﴿٧٣﴾ قَالُوا إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ فَأَسْرَهَا يُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ أَنْتُمْ شَرُّ مَكَانٍ وَاللَّهُ أَعْلَمُ بِمَا تَصِفُونَ ﴿٧٤﴾ قَالُوا يَا أَبَا الْعَزِيزِ إِنَّ لَهُ أَبَا شَيْخًا كَبِيرًا فَخُذْ أَحَدَنَا مَكَانَهُ إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٧٥﴾ قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عِنْدَهُ إِنَّا إِذَا

لَطَلِمُونَ ﴿٧٦﴾ ﴿سورة يوسف: ٦٦-٧٩﴾

- 12:69. When they came into Yoosuf's presence, he lodged his brother with himself [and said]: Verily I am your brother, so do not be saddened by their past actions.
- 12:70. Then when he had given them their provisions, he placed the drinking-cup in his brother's saddlebag. Then a crier called out: O people of the caravan, you are thieves!
- 12:71. They said, turning towards them: What have you lost?
- 12:72. They said: We have lost the king's goblet. Whoever brings it will have a camel-load [of provisions, as a reward]; I guarantee it.
- 12:73. [The brothers] said: By Allah, you know that we did not come to cause mischief in the land, and we are not thieves.
- 12:74. [The Egyptians] said: Then what should the penalty for this be, if you are [found to be] lying?
- 12:75. They said: The penalty should be that the one in whose saddlebag it is found should be enslaved in recompense thereof. Thus do we punish wrongdoers.
- 12:76. So he began with their baggage before his brother's baggage, then he took it [the goblet] out of his brother's baggage. Thus We devised a plan for Yoosuf, for he could not have detained his brother under the king's law, unless Allah so willed. We raise in status whomsoever We will; above each one who is possessed of knowledge is one more knowing.
- 12:77. They said: If he steals, there was a brother of his who stole before him. But Yoosuf kept his thoughts to himself and did not disclose anything to them. He said [to himself]: You are in a worse position; and Allah knows best the truth of what you say.
- 12:78. They said: O ruler of the land, verily he has a father who is elderly and venerable; take one of us, instead of him, for indeed we see that you are a kind man.

12:79. Yoosuf said: Allah forbid that we should take any but the man with whom our property was found, for in that case we should surely be unjust.

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«When they» that is, the brothers «came into Yoosuf's presence, he lodged his brother», namely his full brother, Binyâmeen, whom he had instructed them to bring, «with himself» and made him join him; he singled him out from among his brothers and told him the real situation.

«[and said]: Verily I am your brother, so do not be saddened» that is, grieved «by their past actions», for the outcome will be good for us. Then he told him what his plan was and the trick he wanted to use so that he would stay with him until the matter was concluded.

«Then when he had given them their provisions» that is, when he had weighed out provisions for each of his brothers, including this brother,

«he placed the drinking-cup» which was a vessel from which he drank, and also used for measuring «in his brother's saddlebag. Then» they loaded up their luggage, but when they set out, «a crier called out: O people of the caravan, you are thieves!» Perhaps this caller did not know what was really going on.

«They» namely the brothers of Yoosuf «said, turning towards them» in order to dispel suspicion, for the thief does not care about anything except getting away from the one from whom he stole, so that he can get away with his theft. But these people turned and came towards them, because they had no concern except to dispel the accusation that had been made against them, so they said: «What have you lost?» And they did not say, "What have we stolen from you?" because they were certain that they were innocent of theft.

«They said: We have lost the king's goblet. Whoever brings it will have a camel-load» that is, as a reward for finding it «I guarantee it» – this was said by the caller who was looking for it.

﴿[The brothers] said: By Allah, you know that we did not come to cause mischief in the land﴾ by committing all kinds of sins ﴿and we are not thieves﴾, for stealing is one of the worst kinds of causing mischief in the land. They only swore because they were confident that the Egyptians were aware that they were not causing mischief and were not thieves, as they knew them very well and were aware that they were people of dignity and piety, who could not have committed this theft; those who accused them knew that they could not have done that. This is a more eloquent way of refuting the accusation than saying, “By Allah we did not cause mischief in the land and we did not steal anything.”

﴿[The Egyptians] said: Then what should the penalty for this be, if you are [found to be] lying?﴾ and if it is found in your possession.

﴿They said: The penalty should be that the one in whose saddlebag it is found should be enslaved in recompense thereof﴾ that is, the one in whose saddlebag it is found should become the slave of the owner of the stolen item. According to their religion, if the thief was proven to be guilty, he would become the property of the owner of the stolen wealth. Hence they said: ﴿Thus do we punish wrongdoers﴾.

﴿So he﴾ the inspector ﴿began with their baggage before his brother’s baggage﴾, so that there would be no suspicion that it had been done deliberately. When he did not find anything in their baggage, ﴿then he took it [the goblet] out of his brother’s baggage﴾. It does not say “he found it” or “his brother stole it”, so as to reflect the reality of the situation.

Having described how Yoosuf accomplished what he wanted to do of keeping his brother with him in such a way that his other brothers would not realise it, Allah says: ﴿Thus We devised a plan for Yoosuf﴾ that is, We made easy for him this plan which enabled him to achieve something that was not blameworthy ﴿for he could not have detained his brother under the king’s law﴾ because there was nothing in that law that allowed enslavement of

the thief; rather they had some other penalty in such cases. Therefore if the ruling had been referred to the king's law, Yoosuf would not have been able to keep his brother with him. But he made the ruling come from them, so that he might achieve his aim.

﴿We raise in status whomsoever We will﴾ by means of beneficial knowledge and knowledge of ways and means of achieving desired goals, as We raised Yoosuf in status ﴿above each one who is possessed of knowledge is one more knowing﴾. Above each one who has knowledge is one who is more knowledgeable than him, until knowledge ends with the Knower of the unseen and the seen.

When the brothers of Yoosuf saw what happened, ﴿They said: If he﴾ – namely this brother – ﴿steals﴾, there is nothing surprising about that, because ﴿there was a brother of his who stole before him﴾. They were referring to Yoosuf (ﷺ); what they meant by saying this was to declare their own innocence. In other words: this one and his brother may commit acts of theft, but they are not our full brothers.

These words implied a great deal of disparagement, but Yoosuf kept his thoughts to himself ﴿and did not disclose anything to them﴾ that is, he did not respond to their words in a way that would be displeasing to them; rather he restrained his anger and kept it to himself.

﴿He said [to himself]: You are in a worse position﴾ because you blamed us when you are worse than us in that regard ﴿and Allah knows best the truth of what you say﴾ that is, He knows better than others, as you are accusing us of theft when Allah knows that we are innocent.

Then they tried to appease him, hoping that he would let their brother go with them. ﴿They said: O ruler of the land, verily he has a father who is elderly and venerable﴾ and he cannot bear to be apart from him; it is too difficult for him to be separated from him.

«take one of us, instead of him, for indeed we see that you are a kind man», so be kind to us and to our father by doing that.

But «Yoosuf said: Allah forbid that we should take any but the man with whom our property was found» that is, this would be wrongdoing on our part, if we were to punish an innocent person for the crime of the one with whom we found our property. He did not say “the one who stole”, in order to avoid lying.

«for in that case», if we punished someone other than the one in whose saddlebag it was found

«we should surely be unjust» as we would be imposing punishment on one who was innocent.



﴿فَلَمَّا أَتَيْنَاهَا مِنْهُ خَلَصُوا بِحَيَاتٍ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا فَرَّطْتُمْ فِي يُوسُفَ فَلَنْ أَبْرَحَ الْأَرْضَ حَتَّى يَأْذَنَ لِي أَبِي أَوْ يَحْكُمَ اللَّهُ لِي وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٠﴾ أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا يَتَابَعْنَا بِأَبْنَاءِ ابْنِكُمْ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمَنَا وَمَا كُنَّا لِلْغَيْبِ حَافِظِينَ ﴿٨١﴾ وَسَلِّ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾ قَالَ بَلْ سَوَّلَتْ لَكُمْ أَنْفُسُكُمْ أَمْرًا فَصَبِرْ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿٨٣﴾﴾ (سورة يوسف: ٨٠-٨٣)

12:80. When they despaired of him [responding to their request], they conferred privately. The eldest of them said: Do you not know that your father took a solemn oath from you, by Allah, and before this you failed with regard to Yoosuf? Therefore I will not leave this land until my father gives me leave or Allah decides for me, and He is the best to decide.

12:81. Go back to your father and say: O our father, indeed your son has committed theft; we can only tell you what we saw and we could not guard against what we could not foresee.

12:82. Ask in the town where we have been and ask the caravan in which we returned; we are indeed telling the truth.

12:83. Ya'qoob said: Nay; rather your souls have tempted you to do something evil. But I will bear this patiently, and in good grace. Perhaps Allah will bring them all back to me, for verily He is the All-Knowing, Most Wise.

When the brothers of Yoosuf despaired of him allowing them to take their brother back with them,

﴿they conferred privately﴾ that is, they got together on their own, with no one else present, and started to discuss the issue amongst themselves.

﴿The eldest of them said: Do you not know that your father took a solemn oath from you, by Allah﴾ that you would look after him and that you would bring him back, unless you were overwhelmed by circumstances?

﴿and before this you failed with regard to Yoosuf﴾. So you did two things: your previous failure with regard to Yoosuf, and your failure to bring his brother back later on. I am too ashamed to face my father, ﴿Therefore I will not leave this land﴾ that is, I will stay in this land and will remain here

﴿until my father gives me leave or Allah decides for me﴾ that is, He decrees that I should come on my own or with my brother

﴿and He is the best to decide﴾.

Then he advised them what to say to their father. He said: ﴿Go back to your father and say: O our father, indeed your son has committed theft﴾ that is, he has been detained for theft and we could not bring him to you despite our best efforts. We are not telling you about something of which we have no knowledge; rather we can only tell you what we saw, because we saw the goblet taken out of his saddlebag

﴿and we could not guard against what we could not foresee﴾ that is, if we had known what we could not foresee, we would not have been

eager and we would not have insisted that he should go with us, and we would not have given you our solemn oath. But we did not think that the matter would end like this.

﴿Ask﴾ if you doubt what we say ﴿in the town where we have been and ask the caravan in which we returned﴾ for they are aware of what we are telling you

﴿we are indeed telling the truth﴾ and we are not lying or changing the story; rather this is what really happened.

When they went back to their father and told him this news, he was very upset; his grief intensified and he accused them again about this matter, as he had accused them in the first case.

﴿Ya'qoob said: Nay; rather your souls have tempted you to do something evil. But I will bear this patiently, and in good grace﴾ that is, he resorted to patience and good grace that is not accompanied by discontent, panic or complaints to people. Then he began to hope for relief, when he saw that things had got worse and his distress had become severe. Therefore he said: ﴿Perhaps Allah will bring them all back to me﴾ namely Yoosuf, Binyameen and their eldest brother who had stayed in Egypt.

﴿for verily He is the All-Knowing﴾ Who knows my situation and my need for His relief and favour, and my desperate need for His kindness ﴿Most Wise﴾ Who has decreed for everything a timescale and an end for all things, according to His divine wisdom.



﴿وَتَوَلَّى عَنْهُمْ وَقَالَ يَأْسَفَى عَلَى يُونُسَ وَأَبْيَضَتْ عَيْنَاهُ مِنَ الْحُزَنِ فَهُوَ كَظِيمٌ﴾  
 ﴿قَالُوا تَاللَّهِ تَفْتَوْا تَذَكَّرْ يُونُسَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ﴾  
 ﴿الْهَلِكِينَ﴾ ﴿قَالَ إِنَّمَا أَشْكُوا بَنِي وَحْزَنِي إِلَى اللَّهِ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا﴾  
 ﴿تَعْلَمُونَ﴾ ﴿(سورة يوسف: ٨٤-٨٦)﴾



- 12:84. And he turned away from them, and said: Alas for Yoosuf! And his eyes became white with grief, and he was burdened with silent sorrow.
- 12:85. They said: By Allah, you will not cease to remember Yoosuf until your health is ruined or you die.
- 12:86. He said: I only complain of my distress and sorrow to Allah, and I know from Allah what you do not know.

That is, Ya'qoob (ﷺ) turned away from his sons after they told him this news, and he was very sad and grieved. His eyes turned white because of the grief and sorrow in his heart that caused him to weep a great deal.

﴿and said: Alas for Yoosuf!﴾ That is, his old and deep-rooted sorrow and longing, that had remained hidden, now rose to the surface and this calamity, which was minor in comparison to the first calamity, reminded him of that earlier calamity. His sons, who were surprised at his state, said to him:

﴿By Allah, you will not cease to remember Yoosuf﴾ that is, you keep on remembering Yoosuf in all situations

﴿until your health is ruined﴾ that is, until you lose all power and become unable to move or talk

﴿or you die﴾.

﴿He﴾ that is, Ya'qoob ﴿said: I only complain of my distress and sorrow﴾ that are in my heart ﴿to Allah﴾ alone, not to you or to any other people. So say whatever you want.

﴿and I know from Allah what you do not know﴾, that He will return them to me and I will have the joy of being reunited with them.



﴿يَبْقَىٰ أَذْهَبُوا فَتَحَسَّسُوا مِنْ يُوسُفَ وَأَخِيهِ وَلَا تَأْتِسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لَا يَأْتِسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴿٨٧﴾ فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْعَزِيزُ

مَسْنَا وَأَهْلَنَا الْفَرُّ وَجِئْنَا بِضَعْفٍ مُزْجَنٍ فَأَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا إِنَّ اللَّهَ  
يَجْزِي الْمُتَصَدِّقِينَ ﴿٨٨﴾ (سورة يوسف: ٨٧-٨٨)

- 12:87. O my sons, go and seek news of Yoosuf and his brother, and do not despair of the mercy of Allah. Verily no one despairs of the mercy of Allah but the disbelieving people.
- 12:88. When they came into his presence, they said: O ruler of the land, hardship has befallen us and our family, and we have brought merchandise of scant worth. So give us full measure, and be charitable to us, for Allah rewards the charitable.

Ya'qoob (ﷺ) said to his sons: ﴿O my sons, go and seek news of Yoosuf and his brother﴾ that is, try hard to look for them ﴿and do not despair of the mercy of Allah﴾ for hope makes a person try hard to achieve what he hopes for, whereas despair leads to apathy and giving up. The best that people can hope for is the grace, kindness and mercy of Allah.

﴿Verily no one despairs of the mercy of Allah but the disbelieving people﴾ for – because of their disbelief – they think it unlikely that He will bestow mercy upon them and they think His mercy is far off, so do not be like the disbelievers.

This indicates that a person's hope of the mercy of Allah will be commensurate with the level of his faith.

So they went, and ﴿When they came into his presence﴾ that is, when they entered upon Yoosuf

﴿they said﴾, beseeching him:

﴿O ruler of the land, hardship has befallen us and our family, and we have brought merchandise of scant worth. So give us full measure, and be charitable to us﴾ that is, we and our family are in desperate need ﴿and we have brought merchandise of scant worth﴾ that is, merchandise that no one is interested in and is of little value

«So give us full measure» that is, even though the goods we offer do not match what we seek, be charitable to us by giving more than is our due

«for Allah rewards the charitable» in this world and the hereafter.

When they had finished their plea for help and expressed how desperate they were, Yoosuf was very moved and felt sorry for them, and he told them who he was and rebuked them.



﴿قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ يُّوسُفَ وَأَخِيهِ إِذْ أَنْتُمْ جَاهِلُونَ﴾ (٨٩) ﴿قَالُوا أَوَإِنَّكَ لَأَنْتَ يُّوسُفُ﴾ قَالَ أَنَا يُوسُفُ وَهَذَا أَخِي قَدْ مَنَّ اللَّهُ عَلَيْنَا إِنَّهُ مَن يَتَّقِ وَيَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٩٠﴾ ﴿قَالُوا تَاللَّهِ لَقَدْ ءَاتَاكَ اللَّهُ عَلَيْنَا وَإِنْ كُنَّا لَخَطِئِينَ﴾ (٩١) ﴿قَالَ لَا تَثْرِبَ عَلَيْكُمْ أَيُّومٌ يُغْفِرُ اللَّهُ لَكُمْ وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾ (٩٢) (سورة يوسف: ٨٩-٩٢)

12:89. He said: Do you know what you did to Yoosuf and his brother, when you were ignorant?

12:90. They said: Could it be that you are Yoosuf? He said: I am Yoosuf, and this is my brother. Allah has indeed been gracious to us. Verily, whoever fears Allah and is patient, Allah will not cause the reward of those who do good to be lost.

12:91. They said: By Allah, verily Allah has favoured you above us, and we were indeed in the wrong.

12:92. He said: There is no reproach against you this day. May Allah forgive you, for He is the Most Merciful of those who show mercy.

«He said: Do you know what you did to Yoosuf and his brother» – as for Yoosuf, it is clear what they did to him; as for his brother, it

may have been – and Allah knows best – what they said about him: ﴿If he steals, there was a brother of his who stole before him﴾ (12: 77), or it may have been the incident that separated him from his father, of which they were the cause.

﴿when you were ignorant﴾ this is a kind of excuse for their misbehaviour, attributing it to their ignorance, or it may be a rebuke to them, because they did the deeds of ignorant people even though that was not befitting for them.

They realised that the one who was addressing them was Yoosuf, and they said: ﴿Could it be that you are Yoosuf? He said: I am Yoosuf, and this is my brother. Allah has indeed been gracious to us﴾ by blessing us with piety and fear of Allah, and establishing us in the land. That is because ﴿Verily, whoever fears Allah and is patient﴾ that is, he avoids doing what Allah has prohibited and is patient in bearing pain and calamity and in complying with the commands, ﴿Allah will not cause the reward of those who do good to be lost﴾ for these things are part of doing good, and Allah will not cause the reward of those who do good to be lost.

﴿They said: By Allah, verily Allah has favoured you above us﴾ that is, He has favoured you above us in terms of sublime characteristics and attitude, and beautiful traits, but we mistreated you in the worst manner, and we strove to cause you harm and keep you away from your father. But Allah (ﷻ) favoured you and enabled you to attain what you wanted

﴿and we were indeed in the wrong﴾ – this was a clear and blunt admission on their part of the offence that they had committed against Yoosuf.

But Yoosuf (ﷺ) said to them, out of generosity and kindness: ﴿There is no reproach against you this day﴾ that is, I will not reproach you or blame you

﴿May Allah forgive you, for He is the Most Merciful of those who show mercy﴾. So he forgave them completely, without shaming them by mentioning their previous sins, and he prayed for forgiveness and mercy for them. This is the ultimate kindness and goodness that only comes from the best of people, the elite of the chosen.



﴿أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأْتُونِي بِأَهْلِكُمْ أَجْمَعِينَ﴾ (٩٣) وَلَمَّا فَصَلَ الْعِيرُ قَالَ أَبُوهُمْ إِنِّي لَأَجِدُ رِيحَ يُوسُفَ لَوْلَا أَن تُفَنِّدُونِ (٩٤) قَالُوا تَاللَّهِ إِنَّكَ لَفِي ضَلَالِكَ الْقَدِيمِ (٩٥) فَلَمَّا أَن جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٩٦) قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (٩٧) قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ (٩٨) ﴿(سورة يوسف: ٩٣-٩٨)﴾

- 12:93. Take this shirt of mine and place it over my father's face; he will recover his sight. Then come [back] to me with all of your family.
- 12:94. When the caravan set out, their father said: Verily I can smell the fragrance of Yoosuf, even though you may think me senile.
- 12:95. They said: By Allah, you are still lost in your old delusions!
- 12:96. Then when the bearer of glad tidings came, he placed [the shirt] over his face, and he [immediately] recovered his sight. He said: Did I not say to you, I know from Allah what you do not know?
- 12:97. They said: Our father, pray to Allah to forgive us our sins, for we were indeed in the wrong.
- 12:98. He said: I shall ask my Lord to forgive you, for verily He is the Oft-Forgiving, Most Merciful.

Yoosuf (ﷺ) said to his brothers: «Take this shirt of mine and place it over my father's face; he will recover his sight» because every disease is treated with its opposite; this shirt held traces of the fragrance of Yoosuf, grief and longing for whom had taken deep root in his father's heart, to an extent known only to Allah, but when his father smelled it, his heart found relief and his sight was restored. There was divine wisdom in that which people do not fully understand, but Yoosuf was aware of that.

«Then come [back] to me with all of your family» that is, your children and your clan, and all those who are connected to you, so that the reunion will be complete and hardship and lack of provision will be removed from you.

«When the caravan set out» from Egypt, heading towards Palestine, Ya'qoob smelled the fragrance of the shirt and said: «Verily I can smell the fragrance of Yoosuf, even though you may think me senile» that is, you make fun of me and think I do not know what I am saying. That is because he realised that they were surprised at what had happened to make him say that, and what he expected from them did indeed happen, as they said:

«By Allah, you are still lost in your old delusions!» That is, you are still like one who is lost at sea, and you do not know what you are saying.

«Then when the bearer of glad tidings» that Yoosuf and his brothers and their father would soon be reunited «came, he placed [the shirt] over his face, and he [immediately] recovered his sight» that is, his sight was restored, after his eyes had turned white with grief, and he said to those of his children and his family who were present, who had rejected his view and been surprised at it, triumphantly rejoicing in the blessing that Allah had bestowed upon him: «Did I not say to you, I know from Allah what you do not know?», as I was hoping to meet Yoosuf, and I was expecting relief from worry, distress and grief.

Then they admitted their sin, and rightfully so: «They said: Our father, pray to Allah to forgive us our sins, for we were indeed in the wrong» when we did what we did to you.

«He said» hastening to respond to their request: «I shall ask my Lord to forgive you, for verily He is the Oft-Forgiving, Most Merciful» and I hope that He will forgive you and have mercy upon you, showering His mercy upon you. It was said that he delayed seeking forgiveness for them until the time just before dawn, which is the best time to pray for forgiveness and the time when such prayer is more likely to be answered.



﴿فَلَمَّا دَخَلُوا عَلَى يُوسُفَ ءَاوَىٰ إِلَيْهِ أَبَوَيْهِ وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ۝١١﴾ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا وَقَالَ يَأْتِبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ ﴿١٢﴾ (سورة يوسف: ٩٩-١٠٠)

12:99. Then when they came into Yoosuf's presence, he lodged his parents with himself and said: Enter Egypt, if Allah wills, safe and secure.

12:100. He seated his parents in the highest place of honour, and they fell down in prostration before him. He said: O my father, this is the fulfilment of my dream of old. My Lord has made it come true. He has indeed been gracious to me, when He rescued me from prison and brought you here from the desert, after Shaytân had sown discord between me and my brothers. Verily my Lord is gracious to whomever He will, for He is the All-Knowing, Most Wise.

«Then when» Ya‘qoob and his sons, and all their families, had made preparations and travelled from their land to go and join Yoosuf in Egypt and live there, when they reached him and «came into Yoosuf’s presence, he lodged his parents with himself» that is, he made them join him and he singled them out to be close to him, showing them a great deal of respect, kindness, honour and veneration «and said» to all of his family: «Enter Egypt, if Allah wills, safe and secure» from all harm and fear. So they entered Egypt in that happy state and were delivered from hardship and misery, and they attained happiness and joy.

«He seated his parents in the highest place of honour» that is, on the king’s throne, where al-‘Azeez sat

«and they fell down in prostration before him» that is, his father, his mother and his siblings fell down in prostration before him by way of respect and honour.

«He said», when he saw that and he saw them prostrating to him: «O my father, this is the fulfilment of my dream of old» when he saw eleven stars and the sun and moon prostrating to him. This was the fulfilment of that dream, when it finally came to pass.

«My Lord has made it come true» and He did not make it a jumbled, confusing dream.

«He has indeed been gracious to me» and very kind «when He rescued me from prison and brought you here from the desert». This is an example of his gentle and eloquent talk, as he mentioned his situation in prison, but he did not mention his situation in the well, because he had completely forgiven his brothers. Therefore he did not mention their wrongdoing and he described their coming from the desert as being an example of Allah’s kindness to him.

He did not say: Hunger and hardship have brought you here, and he did not say: Allah has been gracious to you. Rather he said: «He has indeed been gracious to me», pointing out that the divine kindness was directed to him. Blessed be the One Who bestows His mercy



upon whomever He will of His slaves, and He grants mercy to them from Him, for He is the Bestower.

«after Shayṭān had sown discord between me and my brothers». He did not say: The Shayṭān misled my brothers; rather it was as if the sin and ignorance were on both parts. Praise be to Allah Who humiliated and defeated the Shayṭān and brought us together after this difficult separation.

«Verily my Lord is gracious to whomever He will» He causes His kindness to reach His slave from where he does not expect it, and He causes him to attain high status by means of things that he dislikes «for He is the All-Knowing» Who knows the visible and hidden aspects of all things and the secrets in people's hearts. «Most Wise» in doing what is appropriate and causing events to occur at decreed times.



﴿ رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي مِنْ تَأْوِيلِ الْأَحَادِيثِ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ أَنْتَ وَلِيِّ فِي الدُّنْيَا وَالْآخِرَةِ تَوَفَّنِي مُسْلِمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴾ (سورة يوسف: ١٠١)

12:101. O my Lord, You have indeed given me some authority and taught me something of the interpretation of dreams. O Originator of the heavens and the earth, You are my Protector in this world and in the hereafter. Cause me to die as a Muslim [submitting to Your will], and join me with the righteous.

When Allah gave Yoosuf power and authority in the land, and reunited him with his parents and brothers, and after Allah granted him great knowledge, he said, acknowledging with gratitude the blessing of Allah and asking Him to make him steadfast in Islam:

«O my Lord, You have indeed given me some authority» – as he was put in charge of the storehouses of the land, to manage as he saw fit, and he was an important adviser to the king

«and taught me something of the interpretation of dreams» – the Arabic wording may refer to the interpretation of the revealed Books, as well as the interpretation of dreams and other kinds of knowledge

«O Originator of the heavens and the earth, You are my Protector in this world and in the hereafter. Cause me to die as a Muslim [submitting to Your will]» that is, make me always adhere to Islam and be steadfast therein, until You cause me to die as a Muslim. This supplication was not by way of seeking to hasten death.

«and join me with the righteous» namely the Prophets, the righteous, the pure and the chosen.



ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَتَمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

﴿سورة يوسف: ١٠٢﴾

12:102. This is an account of the unseen [the distant past], which We reveal to you [O Muhammad]; you were not with them when they agreed upon their plot and they were scheming.

When Allah told this story to Muhammad (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him), Allah said to him: «This» namely the story that We have related to you «is an account of the unseen [the distant past]». Were it not for Our sending revelation to you, this great story could not have reached you, because you were not present with them «when they» namely the brothers of Yoosuf «agreed upon their plot and they were scheming» against him, when they pledged to separate him and his father, and they were in a

situation where no one could see them except Allah (ﷻ) and no one could know about it unless Allah informed him of it.

This is like what Allah (ﷻ) said when He told the story of Moosâ and what happened to him, and mentioned the situation that people had no way of knowing except by His revelation:

﴿You were not there on the western side [of the mountain] when We decreed for Moosâ the commission, nor did you witness that event.﴾  
(*al-Qasas* 28: 44)

This is the clearest indication that what the Messenger of Allah (ﷺ) brought is true.



﴿وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿١٠٣﴾ وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٠٤﴾ وَكَأَيِّنْ مِنْ آيَةٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿١٠٥﴾ وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿١٠٦﴾ أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِّنْ عَذَابِ اللَّهِ أَوْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿١٠٧﴾﴾  
(سورة يوسف: ١٠٣-١٠٧)

- 12:103. But most of humankind will not believe, no matter how eagerly you desire it.
- 12:104. No reward do you ask of them for this. It is but a reminder to the worlds.
- 12:105. How many are the signs in the heavens and the earth which they pass by without paying them any heed!
- 12:106. And most of them believe not in Allah except that they ascribe partners to Him.
- 12:107. Do they feel secure that the overwhelming scourge of Allah's punishment will not come upon them, or that the Hour will not come upon them suddenly when they least expect it?

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «But most of humankind will not believe, no matter how eagerly you desire it», for their thoughts and aims have become corrupt, so the eagerness of those who would sincerely advise them is of no avail, even if there are no impediments to guidance, in the sense that those would-be advisers are teaching them and calling them to that which is good for them and will ward off harm from them without asking for any reward or compensation, and even if they establish all evidence and proof that points to the truthfulness of their message. Hence Allah says:

«No reward do you ask of them for this. It is but a reminder to the worlds» so that they may remember that which will benefit them and thus do it, and that which will harm them and thus refrain from it.

«How many are the signs in the heavens and the earth» that point to the oneness of Allah «which they pass by without paying them any heed».

Yet despite that, even if there is some belief on the part of some of them, «most of them believe not in Allah except that they ascribe partners to Him». Even if they affirm the Lordship of Allah (ﷻ) and acknowledge that He is the Creator, Provider and Controller of all things, they still ascribe partners to Allah in His divinity and oneness. For those who have reached this state (of ascribing partners to Allah), there is nothing left for them but that the punishment should befall them and come upon them suddenly whilst they feel safe. Hence Allah says:

«Do they feel secure» that is, do those who do these deeds and turn away from the signs of Allah feel safe «that the overwhelming scourge of Allah's punishment will not come upon them» that is, a punishment that will overwhelm them all and eradicate them «or that the Hour will not come upon them suddenly when they least expect it» that is, for they deserve that, so let them repent to Allah and refrain from anything that may be a cause of their punishment.



﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ﴾ (١٠٨) وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾ (سورة يوسف: ١٠٨-١٠٩)

- 12:108. Say [O Muhammad]: This is my way; I call to Allah on the basis of clear evidence – I and those who follow me. Glory be to Allah! And I am not one of those who ascribe partners to Allah.
- 12:109. We did not send before you any but men to whom We gave revelation, from among the people of the cities. Have they not travelled in the land and seen what was the fate of those who came before them? But the abode of the hereafter is better for those who fear Allah. Will you not then understand?

Here Allah says to His Prophet Muhammad (ﷺ): ﴿Say﴾ to the people

﴿This is my way﴾ that is, my way to which I call; it is the way that leads to Allah and to paradise, the way that is based on knowledge of the truth, acting upon it and giving it precedence, and based on devoting worship to Allah alone with no partner or associate.

﴿I call to Allah﴾ that is, I urge and encourage people to turn to their Lord, and I warn them against that which keeps them away from Him. Moreover, I do that ﴿on the basis of clear evidence﴾ for my religion, that is, on the basis of knowledge and certainty beyond any shadow of a doubt, about which there are no reservations. And, likewise, ﴿those who follow me﴾ also call to Allah as I do, on the basis of certainty. So ﴿Glory be to Allah﴾, and exalted be He far above what is attributed to Him that is not befitting to His Majesty or is contrary to His perfection.

﴿And I am not one of those who ascribe partners to Allah﴾ in any of my affairs; rather I worship Allah, devoting my worship sincerely to Him alone.

﴿We did not send before you any but men﴾ that is, We did not send angels or any other type of creature, so why then do your people find it strange that you are sent as a Messenger, and claim that you are no better than them? But you have a good example in the Messengers who were sent before you.

﴿to whom We gave revelation, from among the people of the cities﴾ that is, they were not from the desert; rather they were from among the people of the cities, who are more rational and more mature in thinking, so that their case and their message would be clear.

﴿Have they not travelled in the land﴾ if they do not believe what you say ﴿and seen what was the fate of those who came before them﴾, and how Allah destroyed them for their disbelief; so beware lest you do what they did and thus the same fate befall you as befell them.

﴿But the abode of the hereafter﴾ that is, paradise and what it contains of eternal delights

﴿is better for those who fear Allah﴾ by obeying His commands and avoiding what He prohibits, for the delights of this world are imperfect, tainted and fleeting, whereas the delights of the hereafter are perfect, complete and never-ending; rather they are eternal and will forever increase and continue:

﴿...a gift without end.﴾ (Hood 11: 108)

﴿Will you not then understand?﴾ that is, do you not have reason with which to give precedence to that which is better over that which is inferior?



﴿حَتَّىٰ إِذَا اسْتَيْشَسَ الرَّسُولُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مِنْ نَشْأَةٍ وَلَا يَرُدُّ بَأْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١١﴾﴾ لَقَدْ كَانَتْ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولَى

أَلَا لَيْتَ مَا كَانَ حَدِيثًا يُفْتَرَى وَلَٰكِن تَصَدِّقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ  
كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾ (سورة يوسف: ١١٠-١١١)

- 12:110. Then when the Messengers despaired and [the people] thought that the promise [made to the Messengers] was false, Our help came to them, and those who We willed were saved. Our punishment is never averted from the transgressors.
- 12:111. In their stories there is a lesson for people of understanding. This [the Qur'an] is not a fabricated tale, but a confirmation of [the scriptures] that came before it, an explanation of all things, and guidance and mercy to people who believe.

Here Allah (ﷻ) tells us that He sent the noble Messengers, but the wicked transgressors disbelieved in them, and that Allah gave them respite so that they might believe; He continued to give them respite until they reached such a high degree of harshness towards the Messengers that the latter, despite their complete certainty and strong belief in the promise and warnings of Allah, began to feel a kind of despair and a kind of faltering in knowledge and certainty. When matters reached that state, ﴿Our help came to them, and those who We willed were saved﴾ namely the Messengers and their followers. ﴿Our punishment is never averted from the transgressors﴾ that is, Our punishment is never averted from those who committed offences and transgressed the limits set by Allah.

﴿Then man will have no power to help himself nor anyone to help him.﴾ (at-Târiq 86: 10)

﴿In their stories﴾ that is, in the stories of the Prophets and Messengers with their people  
﴿there is a lesson for people of understanding﴾ that is, they learn from them, as the stories speak of both good and bad people, and explain that those who do what they did will get what they got of honour or humiliation, respectively. They also learn from these stories

what Allah has of attributes of perfection and great wisdom, and that Allah is the One Who alone should be worshipped, with no partner or associate.

«This [the Qur'an] is not a fabricated tale» that is, the Qur'an – in which Allah tells you these stories of the unseen – is not fabricated tales

«but» it is «a confirmation of [the scriptures] that came before it» namely the previous Books; it is in harmony with them and testifies to their truth

«an explanation of all things» that people need to know of the fundamental and minor issues of faith and of proof and evidence.

«and guidance and mercy to people who believe» for they – because of what they gain from it of knowledge of the truth to which they give precedence – attain guidance, and by what they attain of reward in this world and the hereafter, they will also attain mercy.

### Note:

Here we will list some of the lessons that may be derived from this great story, at the beginning of which Allah says: «We relate to you [O Muhammad] the best of stories» (12: 3) and He says: «Verily in Yoosuf and his brothers there are lessons for those who enquire» (12: 7) and at the end of this story, He says: «In their stories there is a lesson for people of understanding» (12: 111).

Here we will list some lessons other than those which have been mentioned above:

- This story is one of the best and clearest of stories, because it moves from one situation to another, from trial to trial, from trial to blessing, from humiliation to honour, from slavery to a position of authority, from separation and fragmentation to reunion and harmony, from sorrow to joy, from ease to hardship, from hardship to ease, from restriction to abundance, from denial to admission. Blessed be the One Who told the story and told it well, making it abundantly clear.



- It shows that there is a basis for dream interpretation and that knowledge of dream interpretation is one of the important branches of knowledge that Allah gives to whomever He will among His slaves. What this knowledge is mostly based on is connection and similarity in names and attributes. In the dream that Yoosuf saw, the sun, moon and stars were prostrating to him, and the connection here was that these lights were the adornment and beauty of heaven, and the sky is useful because of them. Similarly, the Prophets and scholars are the adornment and beauty of the earth, and by them people are guided in the darkness as they are guided by the lights (of the heavenly bodies mentioned above). Moreover, his father and mother were his origin, and his brothers were branches that stemmed from them, so it was appropriate that the origin should be greater in illumination and size than that which stemmed from it. Therefore the sun represented his mother, the moon represented his father and the stars represented his brothers. Moreover, the Arabic word for sun (*shams*)<sup>2</sup> is feminine, therefore it represented his mother. The words for moon (*qamar*) and stars (*kawākib*) are masculine, therefore they represented his father and his brothers. It is also appropriate that the one who prostrates respects and venerates the one to whom he prostrates, and the one who is prostrated to is respected and venerated. Therefore this indicated that Yoosuf would be respected and honoured by his parents and brothers, which necessitated that he would be chosen and favoured in terms of knowledge and attributes that would lead to him being thus venerated and respected. Hence his father said to him: ﴿Thus your Lord will choose you and teach you the interpretation of dreams and events﴾ (12: 6).

<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

In the case of the dreams of the two young men, his interpretation with regard to the first dream, in which the person saw himself pressing grapes for wine, was based on the fact that the one who presses the grapes is usually a servant to someone else, and that pressing is done for the sake of another person. Therefore Yoosuf interpreted the dream as he did, and told him that he would pour wine for his master, which implied that he would get out of prison.

In the case of the one who dreamt that he was carrying bread on his head from which the birds were eating, he interpreted it as referring to the skin and flesh of his head, and his brains, and that what was carried would be exposed to the birds in such a way that the birds would be able to eat from his head. From his situation, he realised that he would be killed and crucified after his death, and his body would be left out for the birds so that they could eat from his head, which would only occur in the case of crucifixion after execution.

He interpreted the king's dream of the cows and ears of corn as referring to years of plenty and years of drought. The connection in this case is that the people's situation and interests are tied to those of the king; if his situation is good or bad then their situation will be likewise. Similarly, the people's well-being and livelihood is connected to the yield of crops.

With regard to cows (oxen), they are used to till the soil and bring water to it, and if the yield is good they grow fat, but if there is drought, they grow lean. In years of abundance the ears of corn are plentiful and green, but at times of drought they are few and dry; they are the best crop that land may produce.

- This story offers evidence for the truthfulness of the prophethood of Muhammad (ﷺ), as he told this long story to his people, although he had not read the scriptures of earlier nations or studied with anyone. His people saw him living among them,

morning and evening, and they knew that he was unlettered and could neither read nor write. But this story is in accordance with what is mentioned in the previous Books, although he was not with them when they agreed upon their plot and they were scheming (12: 102).

- We should keep away from the causes of evil and conceal what we fear, because Ya'qoob said to Yoosuf: ﴿O my son, say nothing of this dream to your brothers, lest they plot evil against you﴾ (12: 5).
- It is permissible to tell a person something that may upset him by way of advice, because Ya'qoob said to him: ﴿lest they plot evil against you﴾ (12: 5).
- The blessing that Allah bestows upon a person is also a blessing for anyone who is connected to him of the members of his household, his relatives and his friends, and they may get what he gets because of that, as Ya'qoob said, explaining the dream of Yoosuf: ﴿Thus your Lord will choose you and teach you the interpretation of dreams and events, and He will complete His favour to you and to the family of Ya'qoob﴾ (12: 6). When the blessing was completed for Yoosuf, the family of Ya'qoob also attained honour and power in the land, and were granted happiness and joy, and that was because of Yoosuf.
- Justice is required in all affairs, not only in the way in which the ruler treats his people or anything less than that; it is even required in the way a father treats his children in terms of love, giving of gifts, and so on. Not treating them equally will lead to trouble for the father and will cause problems. Therefore when Ya'qoob gave precedence to Yoosuf in terms of love, and preferred him over his brothers, they did what they did, which led to bad consequences for themselves and for their father and brothers.

- This story contains a warning of the bad consequences of sin, and that one sin may lead to many other sins; one sin cannot be committed unless many others were committed before it. When the brothers of Yoosuf wanted to separate him from his father, they used various kinds of tricks to achieve that; they told lies on several occasions, and they forged the evidence of the blood-stained shirt and came weeping in order to deceive their father. It is not far-fetched to say that perhaps they had discussed the matter a great deal, and perhaps that discussion continued until they met Yoosuf again, and the more they discussed it, the more lies and fabrications there were about what happened. This is the negative consequences of sin and the effects that result from it both before and after it is done.
- What matters is having a good end, not having a bad start. The sons of Ya'qoob (ﷺ) did what they did in the beginning, which was one of the gravest and most blameworthy of deeds, but in the end they repented sincerely and attained complete forgiveness from their father and from Yoosuf, who prayed for forgiveness and mercy for them. If a person gives up his rights and forgives another, then Allah is the best of those who show mercy.  
Therefore – according to the more correct opinion – they were Prophets, because Allah (ﷻ) says:  
﴿... We sent revelation to Ibrâheem, Ismâ'eel, Is-hâq, Ya'qoob and his sons...﴾ (an-Nisâ' 4: 163)  
This refers to the twelve sons of Ya'qoob and their offspring. This is supported by the fact that Yoosuf saw them in his dream as bright stars, and stars give light and guidance, which are attributes of the Prophets; if they were not Prophets, then they were rightly guided scholars.
- In this story we also see that Allah blessed Yoosuf (ﷺ) with knowledge, forbearance and noble characteristics; he called

people to Allah and to His religion, and he forgave his brothers who had wronged him, on his own initiative, and he completed that by not blaming or reproaching them. Then he honoured his parents greatly and treated his brothers – and indeed all people – with kindness.

- Some evils are less serious than others, and committing the lesser of two evils is preferable to committing the greater. When the brothers of Yoosuf agreed to either kill or banish him, one of them said: ﴿Do not kill Yoosuf; but if you must do something, throw him into the hidden depths of a well﴾ (12: 10). What he said was better than what the others said, and was less serious; because of it the major sin of his brothers was reduced in severity.
- If anything is passed from hand to hand (by buying and selling) and becomes part of people's property, and it is not known that it was acquired unlawfully, there is no sin on the one who handles it by way of buying, selling, using or benefitting from it. Yoosuf's brothers sold him in a haram transaction that was not permissible, then the caravan took him to Egypt where they sold him, and he remained with his masters as a slave and was well-treated by them. Allah called this transaction selling ﴿They [his brothers] sold him for a small price﴾ (12: 20); even though it was haram on the part of Yoosuf's brothers, it was permissible on the part of those who bought him.
- This *soorah* warns against being alone with women from whom temptation is feared, and it also warns against the type of love that may cause harm. The wife of al-'Azeer did what she did because of being alone with Yoosuf, which persisted until she attempted seduction and then told lies about him, and he was imprisoned for a long time because of her.
- The inclination that Yoosuf felt towards the woman, which he then gave up for the sake of Allah, was a means of drawing

closer to Allah, because that inclination came from the soul that prompts evil, which is something natural in most people. But when he compared it with the love of Allah and fear of Him, love and fear of Allah overcame the inclinations and the whims and desires of the soul. Thus he was one:

«...who feared standing before his Lord and restrained himself from base desires.» (an-Nâzi'ât 79: 40)

– and he was one of the seven whom Allah will shade in the shade of His Throne on the day when there will be no shade but His, one of whom is:

«A man who is called (to sin) by a woman of high status and beauty, but he says: I fear Allah.» (Bukhari and Muslim)<sup>3</sup>

Rather the inclination for which a person is to be blamed is that which persists and becomes resolve, and may lead to action.

- If faith enters a person's heart and he is sincere towards Allah in all his affairs, then Allah will ward off from him, by means of his faith and sincerity, all kinds of evil and shameful deeds, and the means that lead to sin, as a reward for his faith and sincerity, because He says: «and he felt inclined towards her; were it not that he saw a sign from his Lord [he would have succumbed]. Thus We averted from him evil and shameful deeds. Verily He was one of Our chosen slaves» (12: 24).
- If a person sees a place in which there is temptation and the means that lead to sin, he should get as far away as possible, so that he will be able to be safe from sin. When the woman in

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<sup>3</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

whose house Yoosuf was living wanted to seduce him, he tried to flee from her and ran to the door in order to save himself from her evil.

- Circumstantial evidence is to be resorted to when there is doubt or confusion. If a man and his wife dispute about the pots and vessels in the house, what is good for the man is his and what is good for the woman is hers, if there is no proof to indicate what belongs to whom. The same applies if there is a dispute between a carpenter and a blacksmith concerning the tools of their trades, when there is no proof; actions are to be based on seeing similarities and likenesses (and the tools that are appropriate to one of these crafts are to be given to the appropriate craftsman). The witness in the case of Yoosuf testified on the basis of circumstantial evidence, ruling on the basis of the tear in the chemise. Based on the fact that it was torn from the back, he deduced that Yoosuf was telling the truth and the woman was lying.

Another example of the application of this principle was that Yoosuf deduced from the fact that the goblet was found in the saddlebag of his brother that his brother had stolen it, without the proof of a testimony or confession. Based on that, if the stolen property is found in the possession of the thief, especially if he is known for stealing, then he is to be deemed a thief. This is stronger than testimony. By the same token, if a man vomits wine, then the *hadd* punishment is to be carried out on that basis, so long as there is no impediment to doing so. Hence Allah called this ruling a witness, as He said: ﴿A witness from her own household suggested﴾ (12: 26).

- The beauty that Yoosuf possessed was both outward and inward. As for his outward beauty, it caused the woman in whose house he was living to do what she did, and it caused the women whom she brought together when they criticised her for that

to cut their own hands and say: «This is no mortal; this can be none but a noble angel!» (12: 31). As for his inward beauty, it was his great dignity in refraining from sin, even though there were many motives for doing it, and the subsequent testimony to his innocence given by the wife of al-‘Azeez and the other women. Hence the wife of al-‘Azeez said: «I did indeed try to seduce him, but he resisted» (12: 32), and later on she said: «Now the truth has come to light. It was I who tried to seduce him; verily he was telling the truth» (12: 51). And the women said: «Allah forbid! we know of no evil on his part» (12: 51).

- Yoosuf (ﷺ) chose prison over sin. This is what a person should do if he is tested with the choice of two things – either committing sin or undergoing a worldly punishment; he should choose the worldly punishment over committing the sin which incurs a severe punishment in this world and the hereafter. Hence one of the signs of faith is that a person hates to go back to disbelief after Allah has saved him from it, as he would hate to be thrown into the fire.
- The individual should turn to Allah and seek His protection when faced with the temptation to sin, and he should say that he has no power or strength of his own, because Yoosuf (ﷺ) said: «Unless You protect me from their wives, I may succumb and lapse into folly» (12: 33).
- Knowledge and reason call a person to good and forbid evil, whereas ignorance and folly call a person to go along with his whims and desires even if they are harmful to himself.
- Just as the person should be a true slave to Allah at times of ease, he should also be a true slave to Him at times of hardship. Yoosuf (ﷺ) kept calling people to Allah, and when he was put in prison he continued to do so. He called the two young men to affirm the oneness of Allah and he told them to give up ascribing partners to Him. As an example of his smartness,



when he saw that they were open to his call – as they thought positively of him and said to him: ﴿we see that you are a man of virtue and knowledge﴾ (12: 36), and they came to him so that he could interpret their dreams for them, and he saw that they were eager to learn their interpretation from him – he saw that as an opportunity and made the most of it. So he called them to Allah (ﷻ) before interpreting their dreams, as that would be more helpful in achieving his aims and goals. First of all he explained to them that what had brought him to the level of perfection and knowledge that they saw was his faith, his affirmation of Allah's oneness and his shunning of the path of those who did not believe in Allah and the Last Day. This was an indirect call to them, then he called them directly, explaining what was wrong with polytheism and the proof against it, and the reality of pure monotheism and the proof for it.

- One should start with what is most important, then the next most important, and so on. If a *mufti* is asked a question, but the questioner needs to know something else more than he needs to know what he asked about, then the mufti should teach him what he needs to know before answering his question. This is a sign of sincerity and smartness on the part of the teacher, and indicates that his advice and teaching are good. When the two young men asked Yoosuf about their dreams, before he interpreted the dreams he called them to Allah alone, with no partner or associate.
- If a person finds himself faced with hardship and difficulty, there is nothing wrong with him seeking the help of anyone who has the ability to save him or to tell others about his situation. This is not regarded as complaining to other humans, because it is something normal; people usually seek one another's help. Hence Yoosuf said to the young man who he thought would be saved: ﴿Mention me to your master﴾ (12: 42).

- It should and must be confirmed that the teacher should be completely sincere in his teaching; he should not make it a means of attaining some financial gain, status or other benefit, and he should not refuse to teach or be insincere in teaching, if the questioner does not do what his teacher tells him to do. Yoosuf (ﷺ) asked one of the two young men to mention him to his master, but he did not do so and he forgot, but when the need arose to ask Yoosuf, they sent that young man to him, and he came and asked him about the meaning of that dream. However, Yoosuf did not rebuke him or tell him off for not mentioning him sooner; rather he answered his question completely.
- The one who is asked should tell the one who is asking about that which will benefit him of matters connected to his question, and he should guide him to the way that will benefit him in both religious and worldly terms. This comes under the heading of perfect sincerity and smartness, and good advice. Yoosuf (ﷺ) did not only interpret the king's dream, he also – in addition to that – told them what they should do during those years of plenty, of collecting and storing up a great deal of food.
- A person is not to be blamed for trying to ward off accusations from himself and seeking to prove his innocence; rather he is to be commended for that, as Yoosuf refused to come out of prison until it became clear to them that he was innocent with regard to the women who had cut their hands.
- This story highlights the virtue of knowledge, namely knowledge of rulings, laws, dream interpretation, management and education; it indicates that knowledge is superior to having a good image, even if it is as beautiful as Yoosuf was. Because of his beauty, Yoosuf went through all these trials and was imprisoned, but because of his knowledge he attained honour and high status, and was established in the land. All that is good

in this world and the hereafter is the result and consequences of knowledge.

- Knowledge of dream interpretation is one of the branches of Islamic knowledge, and the person will be rewarded for learning and teaching it. Hence it is not permissible to try to interpret dreams without knowledge.
- There is nothing wrong with a person speaking of the qualities he has, of knowledge and deeds, if there is an interest to be served by that, he is not intending to show off, and he is not lying, because Yoosuf said: ﴿Put me in charge of the storehouses of the land; indeed I will manage them carefully and wisely﴾ (12: 55). Similarly, seeking a position of authority is not blameworthy if the one who seeks it will do his best to fulfil his duties towards Allah and towards His slaves. There is nothing wrong with seeking such a position if one is more qualified for it than others. What is blameworthy is seeking such a position when one is not qualified for it, or if there is someone else who is of the same calibre or better, or if one is not seeking thereby to establish the command of Allah. In all such cases it is not permissible to seek positions of authority.
- Allah is most generous, and He bestows good upon His slave in this world and the hereafter. There are two means of attaining good in the hereafter, namely faith and piety, and that is better than worldly reward and acquiring worldly possessions. The individual should remind himself and make himself long for the reward of Allah, and he should not feel sad if he sees worldly people and their pleasures when he himself is not able to have the same things; rather he should console himself by thinking of the reward of Allah in the hereafter and His great bounty, because Allah (ﷻ) says: ﴿But verily the reward of the hereafter is better, for those who believe and are mindful of Allah﴾ (12: 57).

- There is nothing wrong with collecting and storing provision – if the intention is to give it back to the people without harming them – because Yoosuf instructed them to collect provisions and food during the years of plenty in preparation for the years of drought. This is not contrary to putting one's trust in Allah; rather a person should put his trust in Allah whilst taking appropriate measures that will benefit him in both religious and worldly terms.
- Yoosuf managed things well when he was put in charge of the storehouses of the land, as their store of crops became so abundant that the people of neighbouring regions came to Egypt to seek provision from the Egyptians, because they knew that supplies were available, to the extent that he did not weigh out for anyone more than he needed for himself, or less, and no one who came was given any more than a single camel load.
- It is prescribed to be hospitable and honour one's guests, and this is one of the ways of the Messengers, because Yoosuf said to his brothers: ﴿do you not see that I give full measure and am the best of hosts?﴾ (12: 59).
- Thinking negatively of someone – when there is circumstantial evidence that points to that – is not prohibited. Ya'qoob said to his sons, when he refused to send Yoosuf with them and they tried very hard to persuade him, then they came to him and told him that the wolf had eaten Yoosuf: ﴿Nay; rather your souls have tempted you to do something evil﴾ (12: 18). And he said to them concerning the other brother: ﴿Am I to trust you with him as I once trusted you with his brother?﴾ (12: 64). Then when Yoosuf kept him (his brother) with him, and his brothers came to their father, he again said to them ﴿Nay; rather your souls have tempted you to do something evil﴾ (12: 83), even though they had not been negligent on the second occasion, they had

previously done something that caused their father to say what he did, and there was no blame on him for that.

- Using means to ward off the evil eye and other ills, or to remove them once they have occurred, is not prohibited; rather it is permissible even when nothing will happen except the divine will and decree, because the means are also part of the divine will and decree. That is because Ya'qoob instructed his sons: ﴿O my sons, do not enter [all] by one gate; enter by different gates﴾ (12: 67).
- It is permissible to use tricks to attain one's rights, and knowing hidden ways of achieving one's aims is something that is praiseworthy. What is prohibited is using tricks to avoid obligations or commit prohibited acts.
- The one who wants to give a wrong impression to someone else in order to avoid disclosing something that he does not want to disclose may use vague words and vague actions that will prevent him from telling lies, as Yoosuf did when he put the goblet in his brother's saddlebag, then brought it out in order to give the impression that he was a thief, but there was no proof except circumstantial evidence that would give a wrong impression to his brothers. After that he said: ﴿Allah forbid that we should take any but the man with whom our property was found﴾ (12: 79) and he did not say "the man who stole our property". By the same token, he did not say "we found our property with him"; rather he used general words that might be applicable to him or to someone else. There is nothing wrong with that, as it is only giving an impression that he was a thief in order to achieve the desired result and to keep his brother with him. This wrong impression of his brother was corrected after matters had become clear.
- It is not permissible for a person to testify except on the basis of what he knows and is certain of, either because he saw it or

because he heard it from someone whom he trusts and he feels at ease with it, because they said: ﴿we can only tell you what we saw﴾ (12: 81).

- This was a great trial with which Allah tested His Prophet and chosen one Ya‘qoob (ﷺ), as He decreed that he should be separated from his son Yoosuf, from whom he could not bear to be apart for even an hour, for doing so would grieve him deeply. The separation between them lasted for a long time, no less than thirty years, during which grief never left the heart of Ya‘qoob. ﴿And his eyes became white with grief, and he was burdened with silent sorrow﴾ (12: 84).

Then matters got worse when he was separated from his other son, the full brother of Yoosuf. Yet he was patient in bearing the decree of Allah, seeking reward from Him, as he had pledged to bear it patiently, and in good grace, and he undoubtedly fulfilled his pledge. This is not contrary to his words ﴿I only complain of my distress and sorrow to Allah﴾ (12: 86), for complaining to Allah is not contrary to patience; rather what is contrary to it is complaining to people.

- Relief comes with difficulty, for with hardship comes ease. Therefore when Ya‘qoob’s grief had gone on for a long time and had reached the ultimate point, and the family of Ya‘qoob were in a state of desperation (due to the famine), at that point Allah decreed relief, so the reunion came at the time of worst hardship and desperation. Thus they attained reward along with the joy of reunion. From this it is known that Allah tests His close friends with hardship and ease, in order to test their patience and gratitude and thus increase their faith, certainty and knowledge of Him.
- It is permissible for a person to tell others about what he is going through and what he is suffering of sickness, poverty and the like, not by way of discontent, because the brothers of Yoosuf

said: ﴿O ruler of the land, hardship has befallen us and our family﴾ (12: 88), and Yoosuf did not object to them saying that.

- This soorah highlights the virtue of fearing Allah and being patient, and tells us that all good in this world and the hereafter is the result of fearing Allah and being patient, and those who attain these characteristics will have the best consequences, because Yoosuf said: ﴿Allah has indeed been gracious to us. Verily, whoever fears Allah and is patient, Allah will not cause the reward of those who do good to be lost﴾ (12: 90).
- The one whom Allah has blessed with ease after hardship, poverty and difficulty should acknowledge the blessing that Allah has bestowed upon him, and he should always remember his former situation so that he will give thanks to Allah every time he remembers it, because Yoosuf (عليه السلام) said: ﴿He has indeed been gracious to me, when He rescued me from prison and brought you here from the desert﴾ (12: 100).
- Allah showed great kindness to Yoosuf, as He caused him to go through these situations and made him go through hardship and trials so that he might reach thereby the highest goals and the most sublime status.
- The individual should always beseech Allah to make him steadfast in his faith and he should take measures to achieve that, asking Allah to grant him a good end and perfect blessing, because Yoosuf (عليه السلام) said: ﴿O my Lord, You have indeed given me some authority and taught me something of the interpretation of dreams. O Originator of the heavens and the earth, You are my Protector in this world and in the hereafter. Cause me to die as a Muslim [submitting to Your will], and join me with the righteous﴾ (12: 101).

This is what Allah has enabled me to list of the lessons that we learn from this blessed story. The one who reflects upon it will surely find others.

We ask Allah (ﷻ) for beneficial knowledge and accented deeds,  
for He is Most Generous.

This is the end of the commentary on Soorat Yoosuf.

All praise and thanks are for Allah, and may the blessings and  
peace of Allah be upon Prophet Muhammad (ﷺ), his family, and  
his Companions abundantly until the Day of Judgement.





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## 13. Soorat ar-Ra'd

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah,

*the Most Gracious, the Most Merciful*



﴿الْمَرْءُ يَلُوكَ عَيْنُهُ الْكِتَابِ وَالَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يُؤْمِنُونَ﴾ (سورة الرعد: ١)

13:1. Alif. Lâ. Meem. Râ'.<sup>4</sup> These are verses of the Book. That which has been revealed to you from your Lord [O Muhammad] is the truth, but most people do not believe.

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Here Allah (ﷻ) tells us that this Qur'an is verses of the Book which highlight everything that people need to know of fundamental and minor issues of religion, and that what has come down to the

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<sup>4</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

Messenger (ﷺ) from his Lord is plain truth, because what it tells of stories is true and its commands and prohibitions are just, supported by definitive evidence and proof. Therefore whoever studies it and learns it will be one of those who know the truth, which makes it obligatory upon him to do that which Allah loves.

﴿but most people do not believe﴾ in this Qur'an, because they turn away from it either out of ignorance and lack of interest in it, or out of stubbornness and wrongdoing. Therefore most people do not benefit from it, because the means of benefiting from it are absent in their case.



﴿اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ وَسَحَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ ﴿١﴾ وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشَى اللَّيْلُ النَّهَارُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٢﴾ وَفِي الْأَرْضِ قِطْعٌ مُّتَبَعُونَ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزُرْعٌ وَنَخِيلٌ صُنُونٌ وَغَيْرُ صُنُونٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفِضَ لِّبَعْضِهَا عَلَى بَعْضٍ فِي الْأَكْثَلِ ﴿٣﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾

(سورة الرعد: ٢-٤) ﴿١﴾

13:2. It is Allah Who raised the heavens without any pillars that you can see, and then rose over the Throne [in a manner that befits His majesty]. He made the sun and moon to be of service, each running its course for an appointed time. He governs all affairs, and explains the signs in detail, so that you may be certain of the meeting with your Lord.

13:3. He is the One Who spread out the earth and placed therein mountains standing firm and rivers, and of every fruit He has

placed therein two kinds,<sup>5</sup> and He draws the veil of night over the day. Surely in that there are signs for people who reflect.

13:4. And on earth there are adjoining [yet different] tracts of land, and gardens of grapevines, grains and date palms, growing in clusters from one root or standing alone. They are irrigated with the same water, yet We cause some of them to excel others in taste. Surely in that there are signs for people of understanding.

Here Allah (ﷻ) tells us that He is the only One Who has the power of creation, control, might and authority, which indicates that He alone is deserving of worship, and none should be worshipped except Him.

﴿It is Allah Who raised the heavens﴾ with their greatness and vastness, by His mighty power

﴿without any pillars that you can see﴾ that is, it has no pillars beneath it; if it did have pillars you would see them.

﴿and then﴾ after He created the heavens and the earth, He ﴿rose over the Throne﴾ that is, His mighty Throne, which is the highest of all created things; He rose above it in a manner that befits His majesty and perfection.

﴿He made the sun and moon to be of service﴾ to the interests of people and of their flocks and crops

﴿each﴾, both the sun and the moon, ﴿running its course﴾ under the control of the Almighty, the All-Knowing, ﴿for an appointed time﴾ along a systematic course without slowing down or ceasing, until the appointed time comes, which is when Allah will roll up this universe and move them to the hereafter which is the eternal abode. At that time, Allah will roll up the heavens and change them, and He will change the earth. So He will fold up the sun and moon, and put them together, then they will be thrown into hell so that those who

<sup>5</sup> This refers to two types of each fruit, for example, black and white, sweet and sour, small and big, and so on.

worshipped them will see that they did not deserve to be worshipped, whereupon they will feel intense regret, and those who disbelieved will realise that they were following falsehood.

﴿He governs all affairs, and explains the signs in detail﴾, in this passage, Allah (ﷻ) mentions together His combined powers of creation and command. In other words, Allah the Almighty rose above the Throne of sovereignty and He controls all affairs in the upper and lower realms. So He creates and grants provision, making people rich or poor, raising some and lowering others, honouring some and humiliating others. He helps the one who stumbles to get up again, He relieves distress, He causes His decree to come to pass at times of which He has prior knowledge, at the time written by His pen, and He sends the noble angels to do what He has appointed them to do.

He sends down the divine Books to His Messengers, explaining what people need to know of laws and regulations, commands and prohibitions. He explains and clarifies that in detail, ﴿so that you may be certain of the meeting with your Lord﴾. The abundance and clarity of the evidence are among the means of attaining certainty in all that is revealed, especially the fundamental beliefs such as the resurrection and the bringing forth of the dead from their graves.

Moreover, it is known that Allah (ﷻ) is Most Wise and does not create anything in vain, nor does He abandon them without care. Just as He sent Messengers and revealed His Books with commands and prohibitions for His slaves, He will inevitably move them to an abode where they will be requited; those who did good will be requited with the best reward and those who did evil will be punished according to their evil deeds.

﴿He is the One Who spread out the earth﴾ that is, He created it for His slaves, making it spacious, blessed and habitable, and He deposited in it all that they need to help them survive. ﴿and placed therein mountains standing firm﴾ that is, great mountains, lest the earth shake with its people. Were it not for the mountains, it

would have shaken with its people, because it cannot remain firm and stable without the mountains standing firm, which Allah has made like pegs for the earth.

﴿and﴾ He has placed therein ﴿rivers﴾ to give water to humans and their livestock and crops; by means of it He brings forth much good from trees, crops and fruits; hence He says: ﴿and of every fruit He has placed therein two kinds﴾ that is, two types of everything that people need.

﴿and He draws the veil of night over the day﴾ so the world becomes dark and every creature goes back to its abode and rests from its toil and striving during the day. Then when they have had what they need of sleep, the day overtakes the night, whereupon they wake up and go about their business during the day.

﴿By His mercy He has made for you night and day, so that you may rest therein and seek His bounty, and so that you may give thanks.﴾  
(as-Qaṣaṣ 28: 73)

﴿Surely in that there are signs﴾ of the divine ﴿for people who reflect﴾ upon them, and contemplate them and realise that what they point to is that the One Who created them and is controlling them and disposing of their affairs is Allah, besides Whom there is no other god and none who is rightfully worshipped but Him, and that He is the Knower of the unseen and the seen, the Most Gracious, the Most Merciful; He has power over all things, is Most Wise in all that He does, and He is deserving of praise for what He has created and ordained, may He be blessed and exalted.

One of the signs of the perfection of His might and the brilliance of His creation is that He has created ﴿on earth ... adjoining [yet different] tracts of land﴾ in which there are different types of trees and plants, ﴿and gardens of grapevines, grains and date palms﴾ and other plants. Among the date palms are some ﴿growing in clusters from one root﴾ that is, a number of trees with one root

﴿or standing alone﴾ that is, each tree is on its own. But all of them ﴿are irrigated with the same water﴾ on the same land.

﴿yet We cause some of them to excel others in taste﴾ and also in colour, benefit and deliciousness. For one part of the land may be good, on which a great deal of grass, vegetation, trees and crops grow, yet an adjoining part of the land may have no vegetation at all, as it does not retain water. A third area may retain water, but not produce any vegetation, and another area may produce crops and trees, but not grass and the like. So fruits may vary, some being sweet, some bitter, and some in between.

Is this variation something that is decided by the nature of the land? Or does that occur by the decree of the Almighty, the Most Merciful?

﴿Surely in that there are signs for people of understanding﴾ that is, people who have reason which guides them to that which will benefit them and leads them to understand the instructions, commands and prohibitions of Allah. As for people who do not pay heed, and those who are unwise, they wander blindly in the darkness of their misguidance, unable to find a way; they are not guided to their Lord and they do not understand anything of what He has revealed.



﴿وَإِنْ تَعَجَّبَ فَعَجَبٌ قَوْلُهُمْ أَإِذَا كُنَّا تُرَابًا أَلَيْسَ خَلْقٌ جَدِيدٌ أَوَّلَتِكَ  
الَّذِينَ كَفَرُوا بِرَبِّهِمْ وَأَوَّلَتِكَ الْآعْطِلُ فِي أَعْنَاقِهِمْ وَأَوَّلَتِكَ أَصْحَابُ النَّارِ هُمْ  
فِيهَا خَالِدُونَ﴾ (سورة الرعد: ٥)

- 13:5. If you wonder, then you should surely wonder at their saying:  
When we have become dust, will we then be created anew?  
These are the ones who disbelieve in their Lord. They are  
the ones on whose necks will be placed yokes; they will be  
inhabitants of the fire and will abide therein forever.

It may be that what is meant by the phrase «If you wonder» is: if you wonder at the greatness of Allah and the abundance of the evidence for His oneness; what is even more amazing than that is the disbelievers' rejection and denial of the resurrection. «When we have become dust, will we then be created anew?» means: this is very unlikely and it is not possible, according to their claim, that after they have become dust, Allah will bring them back to life. In their ignorance, they compared the power of the Creator to the power of created beings. Because they saw that it is not possible for created beings to do such a thing, they thought that it was also impossible for the Creator to do it, but they forgot that Allah created them the first time, when they were nothing.

It may also be that what is meant is: if you wonder at their denial of the resurrection, then indeed that is strange. For a person to see the clear signs and definitive evidence for the resurrection, about which there can be no doubt, then to deny it, is something that is indeed very strange. But that is not strange in the case of «the ones who disbelieve in their Lord» and deny His oneness, even though it is the clearest and most obvious of things.

«They are the ones on whose necks will be placed yokes» that will prevent them from being guided, because they were called to faith but they did not believe, and guidance was presented to them but they did not follow it. Thus a seal was placed on their hearts as a punishment for not believing in Him the first time.

«they will be inhabitants of the fire and will abide therein forever» and will never emerge from it.



﴿وَسْتَغْلِبُونَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثَلُتُ وَإِنَّ رَبَّكَ  
لَذُو مَغْفِرٍ لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنَّ رَبَّكَ لَشَدِيدُ الْعِقَابِ﴾ (سورة الرعد: ٦)

13:6. They ask you to hasten on the evil before the good, even though punishment befell people of their ilk who came before them. But indeed your Lord is forgiving to humankind despite all their wrongdoing, and indeed your Lord is severe in punishment.

Here Allah tells us of the ignorance of those who disbelieve in His Messenger (ﷺ) and ascribe partners to Him, who received admonition but did not pay heed, and against whom proof was established but they did not submit to it; rather they openly rejected it, using as evidence the fact that Allah, the One, the Subduer, was showing forbearance towards them and not hastening the punishment, for them to argue that they were in the right, and they tried to hasten the punishment, saying:

﴿...O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.﴾ (al-Anfāl 8: 32)

Yet despite the fact that ﴿punishment befell people of their ilk who came before them﴾ that is, the punishments of Allah that befell the disbelieving nations, why then do they not reflect on their situation and give up their ignorance?

﴿But indeed your Lord is forgiving to humankind despite all their wrongdoing﴾ that is, He continues to bestow blessings upon them, sending down His kindness and pardon to people when they are still doing evil and their acts of disobedience are still ascending to Him.

They disobey Him but He calls them to repent; they commit offences but He does not deprive them of His blessings and kindness, and if they repent to Him then they are His beloved, because He loves those who repent and He loves those who purify themselves. But if they do not repent, then He tests them with calamities in order to purify them from their sin.

﴿Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins. Verily, it is He Who is the Oft-Forgiving, Most Merciful.﴾ (az-Zumar 39: 53)



﴿and indeed your Lord is severe in punishment﴾ to those who persist in sin and refuse to repent, seek forgiveness and turn to the Almighty, the Oft-Forgiving. So let people beware of His punishment of the evildoers, for verily His punishment is painful and severe (cf. 11: 102).



وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

(سورة الرعد: ٧) ﴿٧﴾

13:7. Those who disbelieve say: Why has no sign been sent down to him from his Lord? You are but a warner, and for every people there is a guide.

That is, the disbelievers demand from you (O Muhammad ﷺ) signs that they specify, and they say: ﴿Why has no sign been sent down to him from his Lord?﴾, giving this as an excuse for not responding to the Messenger (ﷺ). But in fact he is no more than a warner who has no control over anything, for it is Allah Who sends down the signs. Moreover, Allah has already supported him with clear evidence that is not hidden from people of understanding, and by it the one who seeks the truth may be guided. As for the disbeliever who – because of his injustice and ignorance – demands specific signs from Allah, these demands are false and fabricated. If any sign were to come to him, no matter what it was, he would not believe and would not submit, because his refusal to believe was not due to any lack of evidence for the soundness of faith; rather it was due to his own whims and desires. ﴿and for every people there is a guide﴾ that is, a caller who calls them to guidance, namely the Messengers and their followers, who have proof and evidence that points to the soundness of the guidance they have.



﴿اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِإِمْقَادٍ ﴿٨﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ ﴿٩﴾ سَوَاءٌ مِّنْكُمْ مَّنْ أَسَرَ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ﴿١٠﴾ لَهُ مُعَقَّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا يَقُومُ حَتَّىٰ يَغْيُرُوا مَا بَأْنَفْسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١١﴾﴾ (سورة الرعد: ٨-١١)

13:8. Allah knows what every female bears, and by how much the wombs may fall short or increase. With Him everything is regulated according to a determined measure.

13:9. He is the Knower of the unseen and the seen, the Most Great, the High Exalted.

13:10. It is the same [to Him] whether any of you conceals his speech or declares it openly, and whether he hides under the cover of the night or walks openly in the light of day.

13:11. For each [person], there are angels in succession, before him and behind him, watching over him by the command of Allah. Verily Allah does not change the condition of a people until they themselves change their own attitude and conduct. But once Allah has intended ill for a people, then it cannot be averted, nor will they find, besides Him, any protector.

Here Allah (ﷻ) tells us of the vastness of His knowledge and that He encompasses all things.

﴿Allah knows what every female﴾, human or otherwise, ﴿bears, and by how much the wombs may fall short﴾ that is, as a result of miscarriage or not reaching full growth  
﴿or increase﴾ that is, when the foetus reaches full growth.

«With Him everything is regulated according to a determined measure» and it does not go beyond what is decreed or fall short; it only increases or decreases in accordance with what is decreed by His wisdom and knowledge.

«He is the Knower of the unseen and the seen, the Most Great» in His essence and in His names and attributes  
«the High Exalted» above all of His creation, by His essence and His decree and His power.

«It is the same [to Him]» in His knowledge, hearing and sight  
«whether any of you conceals his speech or declares it openly, and whether he hides under the cover of the night» that is, he stays in the place where he is hidden  
«or walks openly in the light of day».

«For each [person], there are angels in succession» who come to him in succession by night and by day.  
«before him and behind him, watching over him by the command of Allah» that is, they watch over him, body and soul, protecting him from all who want to do him harm and recording his deeds, and they are always with him. In addition to that, the knowledge of Allah encompasses him, for Allah sends these keepers to watch over people, so that nothing of their situations or deeds is hidden and nothing of that will be forgotten.

«Verily Allah does not change the condition of a people» in terms of blessings, bounty and prosperity  
«until they themselves change their own attitude and conduct» by shifting from faith to disbelief, from obedience to disobedience, or from gratitude for the blessings of Allah to insolence because of them; in such cases Allah takes those blessings away from them.

By the same token, if people change their condition of sin, and shift towards obedience to Allah, Allah will change the miserable situation in which they were to one of blessing, happiness, joy and mercy.

«But once Allah has intended ill for a people» that is, punishment and hardship, or something they dislike, then His will must inevitably be done,  
 «then it cannot be averted» and no one can protect them from it  
 «nor will they find, besides Him, any protector» to take charge of their affairs, bring them what they like and ward off from them what they dislike. So let them beware of persisting in that which Allah dislikes, lest the punishment befall them that will not be averted from the evildoers.



هُوَ الَّذِي يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ السَّحَابَ الثِّقَالَ  
 وَيَسْجِجُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ  
 بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحَالِ ﴿١٣﴾ (سورة الرعد: ١٢ - ١٣)

- 13:12. He is the One Who shows you the lightning, giving rise to both fear and hope, and gathers up the heavy clouds.
- 13:13. The thunder glorifies and praises Him, as do the angels, in awe of Him. He sends thunderbolts and strikes therewith whomever He wills, yet they dispute about Allah, Who is inexorable in His power.

«He is the One Who shows you the lightning, giving rise to both fear and hope» that is, fear of the thunderbolts and destruction, and other kinds of harm to crops and the like, and hope for its goodness and benefits.  
 «and gathers up the heavy clouds» loaded with abundant rain, which brings benefits to people and the land.

«The thunder glorifies and praises Him». Thunder is the sound that is heard from the clouds, which alarms people. It is subjugated to the control of its Lord and it glorifies and praises Him «as do the angels, in awe of Him» that is, they also glorify and praise their Lord, out of fear of Him, for they fear His power and might. «He sends thunderbolts» namely the fire (lightning) that emerges from the cloud «and strikes therewith whomever He wills» among His slaves, according to His will «...Allah, Who is inexorable in His power» that is, He is mighty in power and strength. He does not will anything but He does it; nothing can be too difficult for Him and no one can escape Him.

As He alone is the One Who drives the rain and the clouds for people, in which is the substance of their provision, and as He is the One Who controls all things, and to Him are subjugated the mighty creations that people fear and are disturbed by, and as Allah is mighty in power, then He is the only One Who deserves to be worshipped, with no partner or associate. Hence He says:



لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ شَيْءٌ إِلَّا كَبْسٌ كَفَيْهِ إِلَى الْمَاءِ  
لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٤﴾ (سورة الرعد: ١٤)

- 13:14. To Him alone should all supplication be addressed, for those to whom they offer supplication besides Him will never respond in any way. They are like a man who stretches out his hands towards water, [hoping] that it will come to his mouth; but it will never reach it. The supplication of those who disbelieve is all in vain.

That is, to Allah alone «should all supplication be addressed»; this refers to worshipping Him alone with no partner or associate,

and sincerely devoting supplication to Him, asking only of Him. In other words, He is the only One to Whom all supplication should be addressed and on Whom all fear, hope, love and repentance should be focused, because His divinity is true, and the so-called divinity of all others is false.

﴿for those to whom they offer supplication besides Him﴾ of the idols and rivals that they regard as partners of Allah

﴿will never respond in any way﴾ that is, they will never respond to those who call upon them and worship them in any way, small or great, whether with regard to matters of this world or of the hereafter.

﴿They are like a man who stretches out his hands towards water﴾ that his hands cannot reach because it is far away

﴿[hoping] that it will come to his mouth﴾ by means of his stretching out his hands towards it, because he is thirsty, so the severity of his thirst makes him stretch out his hands towards the water that is far away and that he cannot reach.

This is the state of the disbelievers who call upon other gods besides Him that will never answer them at all and will bring them no benefit at the time of greatest need, because they themselves are lacking and those upon whom they call are also lacking; they do not possess an atom's weight of anything on earth or in heaven, and they have no share of anything on earth or in heaven; the one who calls upon them will never receive any help from them.

﴿The supplication of those who disbelieve is all in vain﴾ because of the falseness of those on whom they call besides Allah. Thus their worship and supplication is invalid because the means become invalid if the end is invalid. As Allah (ﷻ) is the only true Sovereign, worship of Him is valid and the benefit thereof will continue in this world and the hereafter.

This likening of their calling upon anything other than Allah to the one who stretches out his hand towards water, hoping that it will come to his mouth, is one of the best likenesses, because it likens it

to something impossible. Just as this is impossible, what is likened to it is also impossible. Making something conditional upon something that is impossible is the most eloquent way of denying that it will ever happen. This is like the verse in which Allah (ﷻ) says:

﴿But as for those who reject Our revelations and turn away from them with arrogance, the gates of heaven will not be opened for them, nor will they enter paradise, until a camel can pass through the eye of a needle...﴾ (al-A'râf 7: 40)



﴿وَلِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمْ بِالْغُدُوِّ وَالْاَصَالِ﴾

(سورة الرعد: ١٥) ﴿١٥﴾

13:15. To Allah prostrate all those who are in the heavens and on earth, willingly or unwillingly, as do their shadows, in the morning and in the afternoon.

That is, everything that the heavens and earth contain is subjugated to their Lord and they all prostrate to Him

﴿willingly or unwillingly﴾. The former refers to those who prostrate and submit voluntarily and by choice, such as the believers; the latter refers to those who are too arrogant to worship their Lord, but their natural state belies that, because their shadows prostrate ﴿in the morning and in the afternoon﴾ that is, the shadows of all created things prostrate at the beginning and end of the day, and everything prostrates according to its situation, as Allah (ﷻ) says elsewhere:

﴿...There is not a thing that does not glorify Him with praise, but you do not understand their glorification...﴾ (al-Isrâ' 17: 44)

As all creatures prostrate to their Lord, willingly or unwillingly, He is the true God Who deserves to be worshipped, and the divinity

of all others is false. Hence Allah states that they are false and gives proof for that, as He says:



﴿قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلِ اللَّهُ قُلْ أَتَاخَذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُمَاتُ وَالنُّورُ أَمْ جَعَلُوا لِلَّهِ شُرَكَاءَ خَلَقُوا كَخَلْقِهِ فَتَشَبَّهُ الْخَلْقُ عَلَيْهِمْ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ﴾

(سورة الرعد: ١٦)

- 13:16. Say [O Muhammad]: Who is the Lord of the heavens and the earth? Say: [It is] Allah. Say: Have you then taken as protectors, besides Him, those that have no power either to benefit or harm themselves? Say: Is the blind man equal to one who can see? Or are the depths of darkness equal to the light? Or do they ascribe to Allah partners who have created [anything] as He has created, so that both creations appear to them alike? Say: Allah is the Creator of all things, and He is the One, the Subjugator.

That is, say to these polytheists who ascribe idols as partners to Allah and love them as they should love Him, and do all kinds of acts of worship and devotion for them: have you lost your minds to the extent that you have taken something other than Him as protectors to which you offer worship when they are not deserving of that, for they ﴿have no power either to benefit or harm themselves﴾, but you turn away from seeking the protection of the One Who is possessed of the most perfect names and attributes, the One Who is in control of the living and the dead, in Whose Hand is the power of creation and control, the power to bring benefit or cause harm? Worship of Allah alone and the worship of those who ascribe partners to Him are not equal, just as the one who is blind and the one who can see are not equal, and just as darkness and light are not equal.



If they have any doubt, and they ascribe partners to Him, claiming that these partners can create as He does and do what He does, then remove this doubt and confusion from their minds on the basis of proof that Allah alone is the true God, and say to them: ﴿Allah is the Creator of all things﴾ so it is impossible that anything can be created by itself.

It is also impossible that anything could come to be without a creator. Thus it is inevitable that it must have a God Who created it, with no partner or associate in His creation, because He is the One, the Subjugator, and oneness and subjugation belong only to Allah alone. As for created beings, each created being has another created being above it that subjugates it, and above that one there must be another subjugator, and so on all the way up to the subjugation of the One, the Subjugator. So divine subjugation and oneness are interconnected, belonging to Allah alone. Therefore on the basis of purely rational thinking, whatever is called upon besides Allah has no share in creation and thus worship thereof is invalid.



﴿ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَهُۥ بِقَدَرِهَا فَاحْتَمَلَ السَّبِيلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلُهٗ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً ۖ وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ ۚ كَذَٰلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ ۝﴾

(سورة الرعد: ١٧)

- 13:17. He sends down water from the sky and the watercourses flow, each according to its measure, and the torrent carries with it a rising foam. And from that [ore] which they heat in the fire to make ornaments and utensils rises a similar foam. Thus Allah depicts truth and falsehood: the foam is cast away as a worthless

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thing, while that which is of benefit to people remains in the earth. Thus does Allah set forth comparisons.

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Here Allah (ﷻ) likens the guidance that He sent down to His Messenger (ﷺ) for the well-being of hearts and souls to the water that He sent down for physical benefits, and He likens the abundant common benefit of that guidance, that is essential for all people, to the abundant and essential common benefit that rain brings. He likens the hearts that carry guidance of varying levels to the valleys through which water flows. The large valley that can take a lot of water is like the heart that can take a great deal of knowledge, and the small valley that takes little water is like the heart that only takes a little knowledge, and so on.

And He likens the doubts and whims and desires that there may be in people's hearts, when truth reaches them, to the foam that floats on top of the water, or that rises to the top of the ore that they heat with fire in order to purify it and cast it into shape when they want to make adornments from it. That foam continues to float on top of the water, making it dirty and impure, until it disappears, leaving behind that which benefits people of pure water and pure adornments.

In like manner, the heart continues to dislike and resist doubts and desires by means of sound proof and strong resolve, until they vanish and the heart is left pure and clean, containing nothing but that which benefits people, namely knowledge that is based on truth and gives precedence to it, and desires truth, for falsehood disappears and is erased by truth.

﴿...Falsehood is always bound to perish.﴾ (*al-Isrā' 17: 81*)

And Allah says here: ﴿Thus does Allah set forth comparisons﴾ in order to make truth distinct from falsehood and guidance distinct from misguidance.



﴿لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَٰئِكَ هُمْ سُوءَ الْحِسَابِ وَمَأْوَهُمْ جَهَنَّمُ وَيَسْأَلُهَا ذُو الْقُرْئَانِ﴾ (سورة الرعد: ١٨)

13:18. For those who respond to their Lord, there will be the best reward, while for those who do not respond to Him, if they had all that is on earth and as much again, they would offer it as a ransom. But theirs will be a terrible reckoning; their abode will be hell, what a wretched resting-place.

When Allah (ﷻ) made truth distinct from falsehood, He stated that people are of two types: those who respond to their Lord, and He mentioned their reward, and those who do not respond, and He mentioned their punishment.

«For those who respond to their Lord» that is, whose hearts submit to knowledge and faith, and they comply physically with the commands and prohibitions, thus becoming in harmony with what their Lord wants from them. For them there will be «the best reward» that is, they will be in the best state and will have a great reward.

For they have the best attributes and traits, and they will have of reward in this world and the hereafter that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«while for those who do not respond to Him» after He set forth these comparisons and likenesses for them, and explained the truth for them, they will not be in a good state. Hence «if they had all that is on earth» of gold, silver and other wealth, «and as much again, they would offer it as a ransom» to escape the punishment of the Day of Resurrection, but it will not be accepted from them, and how could it be accepted?

«But theirs will be a terrible reckoning», for it will be a reckoning that will include all that they did before of evil deeds, and all that they neglected of duties towards Allah and towards other people. All of that has been written down and recorded against them, and they will say: «... Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.» (al-Kahf 18: 49)

And after this terrible reckoning, «their abode will be hell» which will combine all kinds of torment, such as severe hunger, painful thirst, blazing fire, the fruit of Zaqqoom (a horrible tree in hell), bitter cold, *daree* ' (dry, bitter and thorny fruit) and all the different kinds of torment that Allah has mentioned.

«what a wretched resting-place» that is, the place in which they will settle and abide forever.



﴿أَفَمَنْ يَعْلَمُ أَنَّمَا أُنْزِلَ إِلَيْكَ مِنَ رَبِّكَ الْحَقُّ كَمَنْ هُوَ أَعْمَىٰ إِنَّمَا يَنْذَرُكَ أَتُؤَلِّمُوا الْبُتَّ ۖ (١٩) الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْقُضُونَ الْمِيثَاقَ (٢٠) وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ (٢١) وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَيَدْرُءُونَ بِالْحَسَنَةِ السَّيِّئَةِ أُولَٰئِكَ لَمْ يُغْفَبِ أَلَدَارِ (٢٢) جَنَّتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّاتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ (٢٣) سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ (٢٤)﴾ (سورة

الرعد: ١٩-٢٤)

- 13:19. Is then the one who knows that what has been sent down to you from your Lord is the truth like one who is blind? It is only people of understanding who will pay heed,
- 13:20. Those who fulfil Allah's covenant and do not break their solemn pledge,

- 13:21. Those who uphold the bonds that Allah has commanded to be upheld, and fear their Lord, and dread a terrible reckoning,
- 13:22. Those who patiently persevere, seeking the Countenance of their Lord, and establish prayer, and spend from that which We have provided for them, secretly and openly, and repel evil with good; for them the end will be [best] in the hereafter,
- 13:23. Gardens of perpetual abode, which they will enter together with the righteous among their fathers, their spouses, and their offspring. Angels will enter unto them from every gate [saying]:
- 13:24. Peace be upon you because you patiently persevered. How excellent is the ultimate end!

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Here Allah (ﷻ) highlights the difference between the people of knowledge and action, and the opposite:

«Is then the one who knows that what has been sent down to you from your Lord is the truth» and understands it and acts upon it «like one who is blind» and does not recognise the truth or act upon it? The difference between them is like the difference between heaven and earth. Hence it is the individual's duty to think and reflect as to which of the two groups is better off and will have the better outcome, and then to give precedence to that group and follow their path. But not everybody thinks about what will benefit him or harm him.

«It is only people of understanding who will pay heed» that is, people of sound reasoning and mature thinking, who are the elite of people and the chosen ones among the sons of Adam. If you ask about their description, you will not find any better than the description that Allah gives of them here:

«Those who fulfil Allah's covenant» that He made with them and enjoined upon them, of carrying out their duties towards Him in the most perfect manner, which means fulfilling it completely and with sincerity

﴿and﴾ part of fulfilling the covenant perfectly is that they ﴿do not break their solemn pledge﴾ that is, the covenant that they made to Allah and by which they are bound. That includes all the covenants, promises, vows and oaths that people make. No person can be regarded as one of the people of understanding who will have that great reward unless he fulfils his covenants completely and perfectly, without undermining them or undoing them.

﴿Those who uphold the bonds that Allah has commanded to be upheld﴾ – this is general and applies to every bond that Allah has commanded people to uphold, which includes believing in Him and His Messenger (ﷺ), loving Him and His Messenger (ﷺ), submitting in full servitude to Him alone, with no partner or associate, obeying His Messenger (ﷺ), upholding ties with their fathers and mothers, honouring them in word and deed and not disobeying them, upholding ties with relatives and kin by treating them kindly in word and deed, and paying attention to spouses, friends and servants by giving them their rights in full, whether religious or worldly.

The reason that makes a person uphold the bonds that Allah has instructed him to uphold is fear of Allah and fear of the Day of Reckoning. Hence Allah says: ﴿and fear their Lord﴾ that is, their fear of Him and of meeting Him on the Day of Reckoning prevents them from daring to disobey Allah or to fall short in anything that Allah has enjoined, for fear of punishment and in hope of reward.

﴿Those who patiently persevere﴾ in complying with the commands and heeding the prohibitions by staying away from what is forbidden, and in accepting the decree of Allah that may be painful, without complaining about it.

But that is on condition that this patience be based on ﴿seeking the Countenance of their Lord﴾ and not on any other, corrupt, purpose or aim. This beneficial patience by means of which a person restrains himself, seeking thereby the pleasure of his Lord and hoping to draw closer to Him and attain His reward, is the patience which is unique

to the believers. As for the ordinary type of patience that is common among people, that is no more than showing how calm and tough one may be, which may lead to pride and showing off. This may be attained by both righteous and immoral people, believers and disbelievers; this is not the type of patience that is truly praiseworthy.

﴿and establish prayer﴾ with all its essential parts and optional extras, fulfilling all its conditions, both outwardly and inwardly ﴿and spend from that which We have provided for them, secretly and openly﴾ – that includes obligatory spending, such as *zakâh* and expiation, as well as that spending which is recommended; they spend as needed, secretly and openly ﴿and repel evil with good﴾ that is, if someone mistreats them in word or deed, they do not respond in kind; rather they respond with kindness.

So they give to those who withhold from them, they forgive those who wrong them, they uphold ties with those who cut them off, and they treat kindly those who mistreat them. If they respond with kindness to the one who mistreats them, then how do you think they would respond to one who does not mistreat them?

﴿for them﴾ that is, those who have these noble characteristics and good traits

﴿the end will be [best] in the hereafter﴾. This is explained in the following verse: ﴿Gardens of perpetual abode﴾ that is, where they will abide forever and never leave or want to leave, because they will not see anything better than it, because of what it contains of delight and joy that is all that one could ever want.

Part of that perfect delight and joy is that they will enter it ﴿together with the righteous among their fathers﴾ that is, their parents, both male and female

﴿their spouses﴾ that is, husbands or wives; the word translated here as ﴿spouses﴾ may also refer to peers, counterparts, friends and loved ones

«Angels will enter unto them from every gate» congratulating them on being safe and greeting them, as an honour from Allah to them. They will say:

«Peace be upon you» that is, you are now safe, and this is a greeting from Allah to you, which means that you are now safe and kept away from anything that is disliked, and you have attained all that you like.

«because you patiently persevered» that is, your patience is what brought you to this blessed state and these beautiful gardens

«How excellent is the ultimate end!»

It is worthwhile for one who cares about his soul and appreciates its value to strive hard in the hope that he will adopt some of the qualities of the people of understanding, so that perhaps he may attain this abode which is the wish of all hearts, where all pleasures and joy are to be found. For such as this let people strive and compete.



﴿وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝﴾ (سورة الرعد: ٢٥)

13:25. But those who break Allah's covenant after it has been made binding, and sever the bonds that Allah has commanded to be upheld, and spread mischief in the land – upon them is the curse and for them is a wretched end.

Having mentioned the situation of the people of paradise, Allah tells us that the people of hell will be in the opposite situation:

«But those who break Allah's covenant after it has been made binding» that is, after Allah made it binding through His Messengers and confirmed it, they did not respond by submitting; rather they responded by turning away and breaking the covenant



﴿and sever the bonds that Allah has commanded to be upheld﴾ so they did not uphold the ties between them and their Lord by believing and doing righteous deeds, and they did not uphold the ties of kinship or do the duties that were required of them; rather they spread mischief on earth by disbelieving, committing sin, barring people from the path of Allah and making it seem crooked.

﴿upon them is the curse﴾ that is, they are cast far away and condemned by Allah, His angels and His believing slaves

﴿and for them is a wretched end﴾ namely hell, with all that it contains of painful punishments.



﴿اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ ۚ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ﴾ (سورة الرعد: ٢٦)

- 13:26. Allah grants abundant provision to whomever He wills, or gives it in scant measure. [The disbelievers] rejoice in the life of this world, but the life of this world, compared to the hereafter, is nothing but a fleeting pleasure.

That is, Allah alone grants abundant provision and gives freely of His bounty to whomever He will, and He restricts it and gives it in small measure to whomever He will.

﴿[The disbelievers] rejoice in the life of this world﴾, which makes them feel content with it to the extent that they neglect the hereafter, and that is due to their lack of reason.

﴿but the life of this world, compared to the hereafter, is nothing but a fleeting pleasure﴾ that is, it is something insignificant that a person enjoys for a brief while, but then he will leave his family and friends behind, and it will be followed by lengthy suffering.



﴿وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ أُنَابَ ۚ﴾ (٢٧) الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ۚ﴾ (٢٨) الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحَسُنَ مَا أَشْرَفَ ﴿٢٩﴾ (سورة الرعد: ٢٧-٢٩)

- 13:27. Those who disbelieve say: Why has no sign been sent down to him from his Lord? Say: Verily Allah leaves to stray whomever He wills and guides unto Himself whoever turns to Him,
- 13:28. those who believe and whose hearts find comfort in the remembrance of Allah, for verily in the remembrance of Allah hearts find comfort.
- 13:29. Those who believe and do righteous deeds, joy will be theirs, and a blissful journey's end.

Here Allah (ﷻ) tells us about those who disbelieve in the revelations of Allah and behave stubbornly towards the Messenger of Allah (ﷺ), demanding things from him and saying, «Why has no sign been sent down to him from his Lord?», and claiming that if a sign came, they would believe. Allah responded to them by saying:

«Say: Verily Allah leaves to stray whomever He wills and guides unto Himself whoever turns to Him» that is, seeks His pleasure. For guidance and misguidance are not under their control, so that they can make that dependent upon signs. Moreover, they are lying:

«Even if We did send angels down to them, and the dead spoke to them, and We gathered together all things before them [to testify to the truth], they still would not believe, unless Allah willed it. But most of them are ignorant [of this fact].» (an-An'ām 6: 111)

The Messenger (ﷺ) is not obliged to bring the specific sign that they demand; rather if he brings them a sign that is enough to prove

that the message he brings is true, that is sufficient and the goal has been achieved. In fact that will be more beneficial to them than their demand for the signs that they specify, because if the sign came to them in accordance with their demand and they did not believe in it, that would result in the punishment being hastened for them.

Then Allah (ﷻ) describes the sign of the believers: ﴿those who believe and whose hearts find comfort in the remembrance of Allah﴾ that is, their anxiety and worries are dispelled and replaced with joy and pleasure.

﴿for verily in the remembrance of Allah hearts find comfort﴾ that is, this is their nature and it is to be expected that they would not find comfort in anything except remembrance of Allah, for nothing brings greater pleasure to the heart and nothing is more desirable or sweeter than loving the Creator, feeling close to Him and knowing Him. According to how much the heart knows and loves Allah, it will remember Him to that degree. This is based on the assumption that what is meant by remembrance of Allah is when a person remembers his Lord (*dhikr*) by glorifying Him, proclaiming His oneness, magnifying Him and so on.

It was also suggested that what is meant by the remembrance of Allah is His Book that He sent down as a reminder to the believers. Based on that, what is meant by hearts finding comfort in the remembrance of Allah is that when the heart comes to know the meanings and rulings of the Qur'an, it feels reassured by them, for they point to clear truth that is supported by evidence and proof. Thus the hearts are reassured, for they cannot find reassurance except by means of certainty and knowledge, which is found in the Book of Allah that is certainly complete and perfect. As for other books that are not based on it, the heart does not feel at ease with them; rather the heart will remain troubled because of the contradictory nature of their evidence and rulings.

«...If it [the Qur'an] had been from anyone other than Allah, they would surely have found therein many contradictions.» (an-Nisā' 4: 82)

This is only known to those who are well-versed in the Book of Allah and who study it and other branches of knowledge, for they find a huge difference between them and it.

«Those who believe and do righteous deeds» that is, they believe with all their hearts in Allah, His angels, His Books, His Messengers and the Last Day, and they confirm this faith by doing righteous deeds which includes deeds of the heart, by loving Allah, fearing Him and putting their hope in Him, as well as physical deeds such as prayer and the like.

«joy will be theirs, and a blissful journey's end» that is, they will be in a good state and have a good return on the Day of Resurrection, because of what they attain of the pleasure of Allah and His honour in this world and the hereafter. They will attain complete rest and perfect reassurance. The word *toobā*, translated here as «joy», may also refer to the tree of *Toobā* in paradise, in the shade of which a person may travel for one hundred years without covering the entire distance, as is mentioned in the *ṣaḥeeh* hadiths.



﴿كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا أُمَمٌ لِّتَسْلُطُوا عَلَيْهِمُ الَّذِي أَوْحَيْنَا إِلَيْكَ  
وَهُمْ يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ رَبِّي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ مَتَابِ﴾

(سورة الرعد: ٣٠)

- 13:30. Thus We have sent you to a nation before whom other nations have passed away, so that you may recite to them that which We have revealed to you, yet they disbelieve in the Most Gracious. Say: He is my Lord, there is no god but He; in Him I put my trust and to Him I turn.

Here Allah says to His Prophet Muhammad (ﷺ): «Thus We have sent you» to your people, to call them to true guidance «to a nation before whom other nations have passed away» to whom We sent Our Messengers. You are not the first of the Messengers, such that they should find your message strange, and you are not speaking of your own accord; rather you recite to them the revelations of Allah that Allah reveals to you, which purify hearts and souls.

But in fact your people disbelieve in the Most Gracious, so they did not respond to His mercy and kindness – the greatest aspect of which is that We have sent you to them as a Messenger and We have sent down to you a Book – by accepting it with gratitude and thanks; rather they responded by rejecting and denying. Why do they not learn a lesson from those who came before them of nations who rejected their Messengers, and how Allah punished them for their sins?

«Say: He is my Lord, there is no god but He»; this includes both types of *tawhīd* (oneness of Allah): the oneness of divinity and the oneness of Lordship.

He is my Lord Who has cared for me by sending His blessings upon me since He created me, and He is my God in Whom «I put my trust» in all my affairs «and to Him I turn» that is, and devote all my acts of worship to Him and I turn to Him for my needs.



﴿وَلَوْ أَنَّ قُرْءَانًا سُيِّرَتْ بِهِ الْجِبَالُ أَوْ قُطِعَتْ بِهِ الْأَرْضُ أَوْ كَلِمٌ بِهِ الْمَوْتُ بَل لِّلَّهِ الْأَمْرُ جَمِيعًا أَفَلَمْ يَأْتِنِصِ الَّذِينَ ءَامَنُوا أَن لَّوْ يَشَاءُ اللَّهُ لَهْدَى النَّاسَ جَمِيعًا وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُم بِمَا صَنَعُوا قَارِعَةٌ أَوْ تَحُلُّ قَرِيبًا مِّن دَارِهِمْ حَتَّى يَأْتِيَ وَعْدُ اللَّهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْوَعْدَ﴾ (سورة الرعد: ٣١)

13:31. If there were a Qur'an with which the mountains could be moved, the earth could be cleft and the dead could be made to

speak [they still would not believe]. But surely all things are subject to Allah's will. Do those who believe not know that if Allah had so willed, He could have guided all humanity? Calamities will continue to befall those who disbelieve, for their deeds, or to strike close to their homes, until the promise of Allah comes to pass, for Allah does not break His promise.

Here Allah highlights the superiority of the Holy Qur'an over all other revealed Books:

﴿If there were a Qur'an with which the mountains could be moved﴾ from their places

﴿the earth could be cleft and the dead could be made to speak [they still would not believe]. But surely all things are subject to Allah's will﴾ and He brings forth the signs that are in accordance with His wisdom. So what is wrong with the disbelievers and what makes them demand specific signs as they do? Do they or anyone else have any control over the matter?

﴿Do those who believe not know that if Allah had so willed, He could have guided all humanity?﴾ So let them realise that Allah is able to guide them all, but it was not His will to do so. Rather He guides whomever He will and He leaves astray whomever He will.

﴿Calamities will continue to befall those who disbelieve﴾ for their disbelief, but they will not learn any lesson or pay heed. Allah (ﷻ) will keep sending calamities upon them, one after another, which will strike them in their homes or nearby, yet they persist in their disbelief.

﴿until the promise of Allah comes to pass﴾, of sending down an ongoing punishment for which there can be no relief

﴿for Allah does not break His promise﴾. This is a threat and a warning to them that what Allah promised them because of their disbelief, stubbornness and wrongdoing will surely come to them.



﴿وَلَقَدْ أَسْتَهْزِئَ بِرُسُلٍ مِّن قَبْلِكَ فَأَمَلْتُ لِلَّذِينَ كَفَرُوا ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ﴾ (سورة الرعد: ٣٢)

13:32. Indeed Messengers before you [O Muhammad] were ridiculed, but I granted respite to those who disbelieved, then I punished them, and how [terrible] was My retribution!

Here Allah says to His Messenger (ﷺ), to reassure and console him: ﴿Indeed Messengers before you [O Muhammad] were ridiculed﴾; you were not the first one to be disbelieved and persecuted ﴿but I granted respite to those who disbelieved﴾ in their Messengers; that is, I granted them respite until they thought that they would not be punished ﴿then I punished them﴾ with all types of punishment ﴿and how [terrible] was My retribution!﴾ It was a severe punishment and painful torment. So these people who disbelieve in you and ridicule you should not be deceived because of Our respite, for they have an example in the nations who came before them. So let them beware lest the same fate befall them as befell those people



﴿أَفَمَن هُوَ قَابِئُ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَجَعَلُوا لِلَّهِ شُرَكَاءَ قُلْ سَمُّوهُمْ أَمْ تُنَبِّئُونَهُ بِمَا لَا يَعْلَمُ فِي الْأَرْضِ أَمْ يَظْهَرُ مِنَ الْقَوْلِ بَلْ زَيْنٌ لِلَّذِينَ كَفَرُوا مَكْرُهُمْ وَصُدُّوا عَنِ السَّبِيلِ وَمَن يُضِلِلِ اللَّهُ فَمَا لَهُ مِن هَادٍ ۖ هُمْ عَذَابٌ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَشَقُّ وَمَا لَهُم مِّنَ اللَّهِ مِن وَاقٍ﴾ (سورة الرعد: ٣٣-٣٤).

13:33. Is He Who watches over every soul and what it earns [like any other]? And yet they ascribe partners to Allah. Say: Name

them; or do you presume to tell Allah of something that He does not know on earth, or is it [just] a show of words? But their contrivance is made fair-seeming to those who disbelieve and they are barred from the path. For those whom Allah has caused to go astray, no one can guide.

13:34. For them is punishment in the life of this world, but indeed the punishment of the hereafter will be harder still. And they will have no defender against Allah.

«Is He Who watches over every soul and what it earns», and requites it in this world and the hereafter on the basis of justice and fairness – this refers to Allah (ﷻ); can He be like one who is not like that?

Hence Allah says: «And yet they ascribe partners to Allah» when He is Allah, the One, the Self-Sustaining, Who has no partner, no equal and no peer.

«Say» to them, if they are speaking the truth

«Name them» so that it will be known what they are

«or do you presume to tell Allah of something that He does not know on earth» for if He is the Knower of the unseen and the seen, and He does not know that He has a partner, it will thus be known that this claim of His having a partner is false, and that you are like one who is informing Allah that He has a partner at the time when He does not know that, but this is the falsest of falsehood. Hence Allah says: «or is it [just] a show of words?» That is, the most that can be said of such a claim is that it is no more than words that you utter.

In reality there is no god but Allah, and no one among creation deserves to be worshipped in any way whatsoever.

«But their contrivance is made fair-seeming to those who disbelieve» that is, what they devised, namely their disbelief, ascription of partners to Allah, and disbelief in His revelations



﴿and they are barred from the path﴾ that is, from the straight path that leads to Allah and to His paradise

﴿For those whom Allah has caused to go astray, no one can guide﴾ because no one has any control over the matter.

﴿For them is punishment in the life of this world, but indeed the punishment of the hereafter will be harder still﴾ than the punishment of this world, because it is so severe and everlasting.

﴿And they will have no defender against Allah﴾ to protect them from the punishment of Allah, for when He sends His punishment upon them, no one can ward it off.



﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ﴾ (سورة الرعد: ٣٥)

13:35. The likeness of paradise, which the pious are promised, [is that of a garden] through which rivers flow; its food is perpetual, and so is its shade. Such will be the end for those who fear Allah, and the end for the disbelievers will be the fire.

﴿The likeness of paradise, which the pious﴾ that is, those who refrain from that which Allah has forbidden to them and do not fall short in that which He has enjoined upon them

﴿[is that of a garden] through which rivers flow﴾ that is, rivers of honey, rivers of wine, rivers of milk and rivers of water that flow without ditches and irrigate those gardens and trees, which bear all kinds of fruit.

﴿its food is perpetual, and so is its shade. Such will be the end for those who fear Allah﴾ that is, it will be their ultimate destination

﴿and the end for the disbelievers will be the fire﴾ and how obvious is the difference between them.



﴿وَالَّذِينَ آمَنَتْهُمْ أَلْكِتَابَ يَفْرَحُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمِنَ الْأَخْزَابِ مَنْ يُنْكِرُ بَعْضَهُ  
قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ وَلَا أُشْرِكَ بِهِ إِلَيْهِ أَدْعُوا وَإِلَيْهِ مَتَابِ ﴿٣٦﴾﴾ (سورة

الرعد: ٣٦)

13:36. Those to whom We gave the scripture rejoice in that which is revealed to you, but there are some groups who reject parts of it. Say: I am commanded to worship Allah, and not to ascribe partners to Him. To Him I call and to Him is my return.

«Those to whom We gave the scripture» that is, those whom We blessed with it and with knowledge thereof

«rejoice in that which is revealed to you» so they believe in it and they rejoice in the harmony between the Books and how they confirm one another. This refers to those among the people of the two Books who believed.

«but there are some groups who reject parts of it» that is, among the disbelieving groups who deviated from the truth there are those who reject part of this Qur'an and do not believe in it.

«...Whoever is guided, it is for his own benefit, and whoever goes astray, it is to his own detriment...» (az-Zumar 39: 41)

You are but a warner, calling people to Allah.

«Say: I am commanded to worship Allah, and not to ascribe partners to Him» that is, to devote worship solely to Allah alone

«To Him I call and to Him is my return» that is, to Him I will go back, and He will reward me for what I did of calling people to His religion and striving to do what I was commanded to do.



﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَلَئِنْ أَتَيْتَ أَهْوَاءَهُمْ بَعْدَ مَا جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا وَاقٍ﴾ (سورة الرعد: ٣٧)

- 13:37. Thus have We revealed it, a precise Book in Arabic. If you were to follow their whims and desires, after the knowledge that has come to you, you would have neither protector nor defender against Allah.

That is, We have sent down this Qur'an, a precise Book in Arabic; that is, well-composed in Arabic, in the clearest and most eloquent of languages, so that there will be no doubt or confusion concerning it, and so that it alone will be followed without compromise, and that which opposes it and contradicts it of the whims and desires of those who have no knowledge will not be followed.

Hence Allah warned His Messenger (ﷺ) – even though he was infallible and protected from error, which was a great blessing from Allah – so that his Ummah would be subject to the same set of rulings: ﴿If you were to follow their whims and desires, after the knowledge that has come to you﴾ that is, the clear knowledge which forbids you to follow their whims and desires ﴿you would have neither protector﴾ to protect you so that you could attain what you want ﴿nor defender against Allah﴾ to defend you from harm.



﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً وَمَا كَانَ لِرَسُولٍ أَنْ يَأْتِيَ بِبَاطِلٍ إِلَّا بِإِذْنِ اللَّهِ لِكُلِّ أَجَلٍ كِتَابٌ﴾ (سورة الرعد: ٣٨-٣٩)

13:38. We sent Messengers before you [O Muhammad], and gave them wives and children. It was not given to any Messenger to bring a sign except by Allah's leave. For everything there is a time ordained.

13:39. Allah erases and confirms whatever He wills, and with Him is the Mother of the Book [*al-Lawḥ al-Maḥfooḍh*].<sup>6</sup>

That is, you are not the first Messenger to be sent to people, such that they could find your message strange.

«We sent Messengers before you [O Muhammad], and gave them wives and children» so do not let your enemies criticise you for having wives and children, as your fellow Messengers did. Why should they criticise you for that, when they know that the Messengers before you did likewise, unless it is for their own corrupt ulterior motives?

If they ask you for a specific sign, you have no control over the matter. «It was not given to any Messenger to bring a sign except by Allah's leave» and Allah does not give permission for such things except at the exact time that He has decreed for it.

«For everything there is a time ordained» and it cannot be brought forward or put back from that time. The fact that they are seeking to hasten the signs or the punishment does not mean that Allah has to bring forward something that He has decreed should happen later, even though He can do whatever He wills.

«Allah erases and confirms whatever» decrees «He wills», and this erasing and alteration applies to matters other than what Allah has already decreed by His knowledge and written with His

<sup>6</sup> *Al-Lawḥ al-Maḥfooḍh*: the Preserved Tablet, the place where the decrees of Allah are kept. According to the hadith:

«The first thing that Allah created was the Pen, and He said to it: Write! It said: What shall I write? He said: Write the decrees of all things until the Hour begins.» (Recorded by Abu Dâwood; al-Albâni graded it as reliable) That was written in *al-Lawḥ al-Maḥfooḍh*.

pen, for the latter is not subject to any alteration or change, for it is impossible for there to be any shortcoming in the knowledge of Allah. Hence He says: ﴿and with Him is the Mother of the Book﴾, namely al-Lawḥ al-Maḥfoodh, which is the reference point of all things, because it is the basis thereof, and everything else branches from it.

Rather changes and alterations may occur in minor issues, such as people's actions during the day and night that are recorded by the angels, and Allah creates causes for the confirmation or erasure thereof that do not go beyond what is written in al-Lawḥ al-Maḥfoodh. For example, Allah has ordained that righteousness, upholding ties and doing good deeds should be causes for being granted a long life and abundant provision; He has ordained that sins should be causes for loss of blessing in provision and lifespan; He has ordained the taking of measures for protecting oneself against fatal accidents and injury as a means of safety; and He has ordained that exposing oneself to risks is a cause of damage and injury. It is He Who controls all things according to His will and decree, and whatever He controls does not take a course contrary to that which He already knew and wrote in al-Lawḥ al-Maḥfoodh.



﴿وَإِنْ مَا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَقَّعَنَّكَ فَإِنَّمَا عَلَيْكَ الْبَلَّغُ وَعَلَيْنَا الْحِسَابُ ۚ أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ وَاللَّهُ يَحْكُمُ لَا مُعَقَّبَ لِحُكْمِهِ ۚ وَهُوَ سَرِيعُ الْحِسَابِ﴾ (سورة الرعد: ٤٠-٤١)

- 13:40. Whether We show you [O Muhammad] some of that with which We have threatened them or We cause you to die [before that], your duty is only to convey the message, and the Reckoning is for Us.

13:41. Do they not see that We gradually reduce the land [in their control] from its outlying borders? When Allah decrees [a thing], none can reverse His decree, and He is swift in reckoning.

Here Allah (ﷻ) tells His Prophet Muhammad (ﷺ): do not hasten the punishment of which they were warned, for if they persist in their transgression and disbelief, it is inevitable that that of which they were warned will befall them.

«Whether We show you» that in this world, so you have the delight of seeing it

«or We cause you to die» before it reaches them, that is not your concern.

«your duty is only to convey the message» to people, and explain it «and the Reckoning is for Us», so We will bring people to account for what they did of their obligations and what they neglected, and We will reward or punish them accordingly.

Then Allah says, warning the disbelievers: «Do they not see that We gradually reduce the land [in their control] from its outlying borders?» It was said that this refers to destruction of the disbelievers and eradication of the wrongdoers, or that it refers to the conquest of the lands of the polytheists, and reducing them in wealth and numbers. And there were other suggestions concerning the meaning.

However what appears to be the case – and Allah knows best – is that what is meant here is that Allah would cause the lands of these disbelievers to be swept by a wave of conquests, and that calamities would begin to strike the outlying areas as a warning to them before the decline began to take effect and before Allah caused them to be struck by calamities of a type that no one can ward off. Hence He said: «When Allah decrees [a thing], none can reverse His decree». That includes both His *shar'i* rulings and universal laws.

These decrees and rulings that Allah ordains are of the highest level of precision, with no shortcomings. Rather they are based on fairness and justice, so no one can reverse them and there is no way to undermine them. This is in contrast to the rulings of others, which may or may not be in harmony with the truth.

﴿and He is swift in reckoning﴾ that is, so do not seek to hasten the punishment, for everything that is meant to happen is close at hand.



﴿وَقَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَلِلَّهِ الْمَكْرُ جَمِيعًا يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ وَسَيَعْلَمُ  
الْكُفْرُ لِمَنْ عُقِيَ الدَّارُ ﴿٤٢﴾ وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى  
بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ عِلْمُ الْكِتَابِ ﴿٤٣﴾﴾ (سورة الرعد: ٤٢-٤٣)

(٤٣)

13:42. Those who came before them [also] plotted and planned, but Allah is master of all planning. He knows what each soul earns, and the disbelievers will come to know for whom the end will be [best] in the hereafter.

13:43. The disbelievers say: You are not a Messenger. Say: Allah is sufficient as a witness between me and you, and [so are] those who have knowledge of the scriptures.

﴿Those who came before them [also] plotted and planned﴾ against their Messengers and against the truth the Messengers brought, but their plots did not avail them in anything and did not achieve any goal, because they were fighting and opposing Allah, and ﴿Allah is master of all planning﴾. No one can plot and plan except by His leave and subject to His will and decree. Hence if they plot against His religion, the plot will backfire and lead to nothing but frustration and regret, for

Allah ﴿knows what each soul earns﴾ that is, He knows its concerns and thoughts, and all that it does, both outwardly and inwardly.

Plots are inevitably part of what the soul earns, so their plots are not hidden from Allah and therefore it is not possible for them to come up with a plot that will harm the truth and its people and benefit themselves in any way.

﴿and the disbelievers will come to know for whom the end will be [best] in the hereafter﴾ that is, for them or for the Messengers. It is well known that the end will be best for those who fear Allah, not for the disbelievers.

﴿The disbelievers say: You are not a Messenger﴾ that is, they disbelieve in you and they disbelieve in the message with which you were sent

﴿Say﴾ to them, when they demand a witness for that: ﴿Allah is sufficient as a witness between me and you﴾ and His witness is on the basis of His words, His actions and His approval. As for His words, they are what Allah has revealed to the most truthful of His creation, by means of which He confirmed his messengerhood.

As for His actions, that is because Allah (ﷻ) supported His Messenger (ﷺ) and granted him victory that was beyond his means and those of his Companions and followers. This was testimony from Allah based on actions and support.

As for His approval, Allah told the Messenger (ﷺ) that he was indeed His Messenger and that people were enjoined to follow him. So whoever follows him attains the pleasure and honour of Allah, and whoever does not follow him is subject to hell and divine wrath. Allah approved of his message; if he had fabricated anything and attributed it falsely to Allah, He would have hastened to punish him.

﴿and [so are] those who have knowledge of the scriptures﴾ – this includes all the scholars of the people of the two Books, for they testify in favour of the Messenger. Those among them who believe



in the Messenger (ﷺ) and follow the truth proclaim this testimony that they were obliged to give, and whoever withholds it, the fact that Allah tells us that he has a testimony that he is withholding carries more weight than if he himself were to disclose it openly. If he did not have any testimony to disclose, he would have responded that he had no testimony on the basis of proof. His silence proves that he has testimony that he is concealing. The only reason why Allah said that the testimony of the People of the Book should be sought is because they are people who have knowledge of this matter, and testimony is only to be sought from people who have more knowledge of the matter than others. This is in contrast to those who have nothing to do with it, such as the illiterate polytheist Arabs and others; there was no benefit in seeking their testimony, because they had no experience or knowledge of the matter. And Allah knows best.

This is the end of the commentary on Soorat ar-Ra'd.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 14. Soorat Ibrâheem

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الرَّ كِتَبٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ  
رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ ﴿١﴾ اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي  
الْأَرْضِ ۖ وَنَبِّئِ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ ﴿٢﴾ الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ  
الدُّنْيَا عَلَى الْآخِرَةِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُولَٰئِكَ فِي ضَلَالٍ  
بَعِيدٍ ﴿٣﴾﴾ (سورة إبراهيم: ١-٣)

14:1. Alif. Lām. Râ'.<sup>7</sup> [This is] a Book that We have revealed to you,  
so that you may lead the people forth from the depths of darkness  
into light, by their Lord's leave, to the path of the Almighty, the  
Praiseworthy,

<sup>7</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 14:2. [the path of] Allah, to Whom belongs all that is in the heavens and on earth. And woe to the disbelievers from a severe punishment!
- 14:3. Those who prefer the life of this world to the hereafter, who bar [people] from the path of Allah, and seek to make it appear crooked; those are the ones who have gone far astray.

Here Allah (ﷻ) tells us that He sent down His Book to His Messenger Muhammad (ﷺ) to benefit humankind and to bring them forth from the darkness of ignorance, disbelief, bad attitudes and all kinds of sin to the light of knowledge, faith and good attitudes. ﴿by their Lord's leave﴾ that is, they could not do that which Allah wants and loves them to do except by the will and help of Allah. This encourages people to seek the help of their Lord.

Then He explains further the light to which this Book guides them: ﴿to the path of the Almighty, the Praiseworthy﴾ that is, the path that leads to Him and to paradise, which involves knowing the truth and acting upon it. Mentioning ﴿the Almighty, the Praiseworthy﴾ after mentioning the path that leads to Him indicates that the one who follows this path will be honoured and protected by the might of Allah, even if he has no supporters except Him, and he will have a good end in all his affairs.

This indicates that the path of Allah is one of the greatest proofs of what Allah possesses of sublime attributes of perfection, and that the One Who set up the straight path for His slaves is almighty in power and praiseworthy in words, actions and rulings, and that He is to be loved and worshipped with acts of worship that lead one on the straight path. Just as He has dominion of the heavens and the earth, as their Creator, provider and controller, He also has the right to issue religious rulings to His slaves, because they belong to Him and it is not befitting for Him to leave them without guidance.

Having made the proof and evidence clear, Allah then warns those who do not submit to that, as He says: ﴿And woe to the disbelievers

from a severe punishment» for they have not given due recognition to Allah and they have not complied with His commands.

Then He describes them as being «Those who prefer the life of this world to the hereafter», so they are happy and content with it, and they are heedless about the hereafter

«who bar [people] from the path of Allah» that He has set up for His slaves and explained it in His Books and on the lips of His Messengers. But these people have made a declaration of enmity and war against their Lord

And they «seek to make it» that is, the path of Allah «appear crooked» that is, they are keen to make it seem off-putting and ugly, so as to turn people away from it. But Allah insists that His light must be perfected, even though the disbelievers hate it.

«those» who are described here «are the ones who have gone far astray» because they have gone astray themselves and have caused others to go astray, and they opposed and fought Allah and His Messenger (ﷺ). What misguidance could be worse than this? As for the people of faith, they are the opposite of them, for they believe in Allah and His revelations, they prefer the hereafter over this world, and they call people to the path of Allah, making it look as beautiful as they can and highlighting how straight it is (as opposed to being crooked).



﴿وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ ۚ لِيُبَيِّنَ لَهُمْ فَيُضِلَّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِيَ مَنْ يَشَاءُ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ﴾ (سورة إبراهيم: ٤)

14:4. We did not send any Messenger but [he spoke] in the language of his own people, in order to make [things] clear to them. Then Allah leaves astray whomever He wills and guides whomever He wills, and He is the Almighty, Most Wise.

By His kindness to His slaves, Allah never sent any Messenger ﴿but [he spoke] in the language of his own people, in order to make [things] clear to them﴾ that they needed to know, so that they might be able to learn what he brought to them, which is different from the situation if he had spoken in a language other than theirs, for then they would have needed to learn that language in which he spoke, then understand what he had said. Then once the Messenger has explained what they are enjoined and forbidden to do, and the proof of Allah has been established against them,

﴿Then Allah leaves astray whomever He wills﴾ of those who did not submit to true guidance, and He guides whomever He will among those whom He has chosen for His mercy.

﴿and He is the Almighty, Most Wise﴾. Because He is Almighty, He is the only One Who has the power to guide or leave astray, and to control the hearts and direct them as He will. By His wisdom, he does not ordain guidance or misguidance except as is appropriate.

This verse is quoted as evidence that acquiring branches of knowledge having to do with the Arabic language, that lead to understanding of the words of Allah and of His Messenger (ﷺ), is something that is required and is dear to Allah, because knowledge of what He revealed to His Messenger (ﷺ) cannot be attained otherwise, except in cases where people are in such a situation that they have no need of that, which applies if they become well-versed in Arabic and grow up with it from an early age, and it is second nature to them. In that case, there is no need to put effort into that and they become fit to read the words of Allah and His Messenger (ﷺ) and understand them immediately, as the *Ṣaḥābah* (رضي الله عنهم) did.



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَن أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِنَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ﴾

﴿٥﴾ وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنْجَاكُمْ مِنْ  
 آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُدْحِقُونَ أَنْفُسَكُمْ وَيَسْتَحْيُونَ  
 نِسَاءَكُمْ فِي ذُلِّكُمْ بِآيَةٍ مِنْ رَبِّكُمْ عَظِيمٍ ﴿٦﴾ وَإِذْ تَأَذَّتْ رُجُومُكُمْ  
 لِمَنْ شَكَّرْتُمْ لَا تَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾ وَقَالَ مُوسَىٰ إِنَّ  
 تَكْفُرُوا أَنْتُمْ وَمَنْ فِي الْأَرْضِ جَمِيعًا فَأِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴿٨﴾ (سورة إبراهيم: ٥-٨)

- 14:5. We sent Moosâ with Our signs, [saying]: Bring your people forth from the depths of darkness into light and remind them of the blessings of Allah. Surely in that there are signs for every steadfastly patient and deeply thankful person.
- 14:6. And [remember] when Moosâ said to his people: Remember Allah's blessing upon you, when He delivered you from the people of Pharaoh, who were subjecting you to grievous torment, slaughtering your sons and letting your womenfolk live; in that was a great trial from your Lord.
- 14:7. And [remember] when your Lord proclaimed: If you give thanks, I will surely give you more, but if you are ungrateful, verily My punishment is indeed severe.
- 14:8. And Moosâ said: Even if you are ungrateful, you and all who are on earth together, verily Allah is Self-Sufficient, Praiseworthy.

Here Allah (ﷻ) tells us that He sent Moosâ with great signs that confirmed the truth and validity of the message he brought, and enjoined upon him the same instructions as He enjoined upon His Messenger Muhammad (ﷺ) and, indeed, upon all the Messengers: ﴿Bring your people forth from the depths of darkness into light﴾ that is, from the darkness of ignorance and disbelief of all kinds, to the light of knowledge and faith, and all that is connected to them ﴿and remind them of the blessings of Allah﴾ that He has bestowed upon them, and His kindness towards them.

﴿Surely in that﴾ that is, in the blessings that Allah bestows upon His slaves

﴿there are signs for every steadfastly patient and deeply thankful person﴾ that is, the one who is steadfastly patient at times of hardship and difficulty, and deeply thankful for times of ease and blessings.

Allah's blessings are indicative of His perfect power, immense generosity and perfect justice and wisdom. Hence Moosâ (ﷺ) obeyed the command of his Lord and reminded his people of the blessings of Allah, saying:

﴿Remember Allah's blessing upon you﴾ that is, in your hearts and verbally

﴿when He delivered you from the people of Pharaoh, who were subjecting you to grievous torment﴾ inflicting the severest persecution. He then explained that by saying:

﴿slaughtering your sons and letting your womenfolk live﴾ that is, they left the women alive and did not kill them

﴿in that﴾ namely your deliverance

﴿was a great trial from your Lord﴾ that is, a great blessing, or it may mean: in that torment from Pharaoh and his chiefs with which you were tested there was a great trial for you from Allah, to see whether you would be patient or not.

Moosâ said to them, urging them to give thanks for the blessings of Allah: ﴿And [remember] when your Lord proclaimed﴾ that is, announced and promised

﴿If you give thanks, I will surely give you more﴾ of My blessings ﴿but if you are ungrateful, verily My punishment is indeed severe﴾ – that punishment includes taking away from them the blessing that He had bestowed upon them. Gratitude means acknowledging in one's heart the blessings of Allah, praising Allah for them and using them to seek the pleasure of Allah (ﷻ). Ingratitude is the opposite of that.

﴿And Moosâ said: Even if you are ungrateful, you and all who are on earth together﴾ you will never harm Allah in the slightest

﴿verily Allah is Self-Sufficient, Praiseworthy﴾. Acts of obedience do not add to His dominion and acts of disobedience do not detract from it, for He is perfectly self-sufficient, praiseworthy in His essence, names, attributes and actions. He has no attributes but attributes of the utmost praiseworthiness and perfection, He has no names but the best of names and He does no actions but actions of the utmost goodness.



﴿الَّذِينَ نَبَّأُوا الذِّينَ مِنْ قَبْلِكُمْ قَوْمَ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ  
مِنْ بَعْدِهِمْ لَا يَعْلَمُهُمْ إِلَّا اللَّهُ جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي  
أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِي شَكٍّ مِمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ  
(٩) قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَأَطِرِ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِمَغْفِرٍ  
لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخْرِجَكُمْ إِلَى أَجَلٍ مُّسَمًّى قَالُوا إِنَّ أَنْتُمْ إِلَّا بَشَرٌ  
مِثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَتْ يَعْبُدُ آبَاؤُنَا فَأَتُونَا بِسُلْطَانٍ مُبِينٍ (١٠)  
قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَمَا كَانَتْ لَنَا أَنْ نَأْتِيَكُمْ بِسُلْطَانٍ إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ (١١) وَمَا لَنَا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنْصِيرِبَ  
عَلَى مَا أَذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (١٢)﴾ (سورة إبراهيم: ٩-١٢)

- 14:9. Have the stories not reached you of those who came before you – the people of Nooh, ‘Âd and Thamood, and those who came after them? No one knows them but Allah. Their Messengers came to them with clear signs, but they put their hands to their mouths and said: Indeed we disbelieve in that with which you have been sent, and indeed we are in grave doubt about that to which you are calling us.

- 14:10. Their Messengers said: Can there be any doubt about Allah, the Originator of the heavens and the earth? He calls you so



that He may forgive some of your sins and give you respite for an appointed term. They said: You are but human beings like ourselves! You want to turn us away from that which our forefathers used to worship; then bring us some clear proof.

- 14:11. Their Messengers said to them: Indeed we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves. It is not within our power to bring you any proof except by Allah's leave. And in Allah let the believers put their trust.
- 14:12. Why should we not put our trust in Allah when He has guided us in our paths? We will surely be patient and steadfast in bearing whatever harm you cause us. And in Allah let all that trust put their trust.

Here Allah alerts His slaves to the way in which He dealt with the disbelieving nations when the Messengers came to them and they rejected them, so He punished them in this world with the punishment that was seen and heard by people.

«Have the stories not reached you of those who came before you – the people of Nooh, 'Ad and Thamood» – Allah has told their stories in His Book, and explained them.

«and those who came after them? No one knows them but Allah» because there were many of them, but their stories have been lost.

In the case of all of these nations «Their Messengers came to them with clear signs» that is, with evidence that confirmed the truthfulness of the message they brought. Allah did not send any Messenger but He gave him clear signs so that humans could believe in him. But when their Messengers came to them with clear signs, they did not accept them; rather they were too arrogant to believe.

«but they put their hands to their mouths» that is, they did not believe in the message that had come to them and they did not say anything to indicate that they had faith. This is like the verse in which Allah (ﷻ) says:

﴿...They put their fingers in their ears to keep out the stunning thunderclap, for fear of death...﴾ (al-Baqarah 2: 19)

﴿and said﴾ bluntly to their Messengers

﴿Indeed we disbelieve in that with which you have been sent, and indeed we are in grave doubt about that to which you are calling us﴾ that is, we find it confusing and unclear. They disbelieved in it and did wrong.

Hence ﴿Their Messengers said﴾ to them:

﴿Can there be any doubt about Allah﴾ that is, His existence is the clearest and most obvious of all things. Whoever has doubts about Allah, ﴿the Originator of the heavens and the earth﴾, on Whose existence the existence of all things is based, will not have any trust in anything that is known, even tangible things. Hence the Messengers addressed the people on the basis that they did not have any doubts about Allah, because there can be no doubt about Him.

﴿He calls you﴾ to that which will benefit you and is in your best interests

﴿so that He may forgive some of your sins and give you respite for an appointed term﴾ that is, so that He may reward you for responding to His call, in this world and in the hereafter. He did not call you so that He might benefit from your worship; rather the benefit will all come back to you.

But they responded to their Messengers in a foolish and ignorant manner, saying to them:

﴿You are but human beings like ourselves﴾ that is, how can you be favoured above us by means of prophethood and messengership?

﴿You want to turn us away from that which our forefathers used to worship﴾ so how can we give up the beliefs and way of our forefathers for the sake of your beliefs? How can we obey you, when you are but human beings like ourselves?

﴿then bring us some clear proof﴾ that is, clear evidence. What they meant was a sign that they themselves specified, otherwise their Messengers had already brought clear signs to them.

﴿Their Messengers said to them﴾ in response to their demands and objections:

﴿Indeed we are but human beings like yourselves﴾ that is, it is indeed true that we are human beings like yourselves, ﴿but﴾ there is nothing in that to justify your rejection of what we have brought of truth, for ﴿Allah bestows His favour upon whomever He wills of His slaves﴾. If Allah bestows His revelation and message upon us, that is by His bounty and favour, and no one has the right to prevent or restrict the bounty and favour of Allah. Look at what we have brought you; if it is truth, then accept it, and if it is otherwise, then reject it, but do not make our condition (of being human) a reason for rejecting the message that we have brought to you. You say ﴿then bring us some clear proof﴾, but it is not within our power to do so and we have no control over the matter.

﴿It is not within our power to bring you any proof except by Allah's leave﴾ for He is the One Who will send it to you, if He will, but if He does not will, He will not send it to you, for He only does that which is dictated by His wisdom and mercy.

﴿And in Allah﴾ and in nothing else ﴿let the believers put their trust﴾. So they rely on Him to bring that which is in their best interests, and to ward off that which will harm them, because they are fully aware of His complete power, perfect care and all-encompassing generosity, and they trust that He will suffice them. Their trust in Him will be commensurate with the level of their faith.

Thus it is known that putting one's trust in Allah is obligatory, and that it is one of the requirements of faith and one of the major acts of worship that Allah loves and is pleased with, because all other acts of worship are connected to it.

﴿Why should we not put our trust in Allah when He has guided us in our paths?﴾ That is, what is there to prevent us from putting our trust in Allah, when we are following truth and guidance, and whoever follows truth and guidance, His guidance compels us to strive to attain perfect trust. Moreover, the believer knows that Allah has guaranteed to help and suffice the one who is guided, which inspires him to put his trust in Him. This is in contrast to the one who is not following truth and guidance, for he has no assurance from Allah, so his situation is the opposite of that of one who has put his trust in Allah.

This is like a hint from the Messengers to their people, pointing to a great sign, which is that – in most cases – their people had power and had the upper hand over them, so their Messengers were challenging them by telling them that they were putting their trust in Allah to ward off the plots of their people against them, and that they were certain that Allah would take care of them and suffice them. And Allah did indeed take care of them and suffice them against their evil, even though they were so keen to destroy them and extinguish the truth that they had. This is like what Nooh (ﷺ) said to his people:

﴿...O my people, if my presence among you and my reminding you of the signs of Allah have become too much for you to bear, then in Allah I have put my trust, so decide on your course of action, you and your [so-called] partners, leaving no room for uncertainty, then carry out your decision concerning me, and give me no respite.﴾ (Yoonus 10: 71)

– and it is like what Hood (ﷺ) said:

﴿...I call Allah to witness, and you too are my witnesses, that I disavow all those whom you ascribe as partners to Allah. So scheme against me, all of you, and give me no respite.﴾ (Hood 11: 54-55)

﴿We will surely be patient and steadfast in bearing whatever harm you cause us﴾ that is, and we will persist in calling you, and admonishing you and reminding you, and we will not worry about whatever harm you may cause us, for we will try to bear with patience

whatever harm you cause us, seeking reward with Allah and out of sincerity towards you, in the hope that Allah will guide you if we persist in reminding you.

«And in Allah» alone, and in no one else «let all that trust put their trust», for putting one's trust in Him is the key to all goodness.

It should be noted that the Messengers' trust in Allah was for the noblest and most sublime of aims, for they put their trust in Him to establish and support His religion, guide His slaves and save them from misguidance. This is the most perfect kind of trust in Allah.



﴿وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِنْ أَرْضِنَا أَوْ لَتَعُوذُنَّ فِي  
مِلَّتِنَا فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ ﴿١٣﴾ وَلَنُسَكِّنَنَّكُمْ  
الْأَرْضَ مِنْ  
بَعْدِهِمْ ذَٰلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ ﴿١٤﴾ وَاسْتَفْتَحُوا وَخَابَ كُلُّ  
جَبَّارٍ عَنِيدٍ ﴿١٥﴾ مِّنْ وَرَائِهِ جَهَنَّمُ وَيُسْقَىٰ مِنْ مَّاءٍ صَدِيدٍ ﴿١٦﴾ يَتَجَرَّعُهُ  
وَلَا يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِنْ  
وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾﴾ (سورة إبراهيم: ١٣-١٧)

14:13. The disbelievers said to their Messengers: We will certainly drive you out of our land, unless you return to our religion. But their Lord revealed to them: Indeed We will certainly destroy the evildoers,

14:14. And We will certainly cause you to dwell in the land after they are gone. This is for those who fear standing before Me [on the Day of Resurrection], and who heed My warning.

14:15. [The Messengers] sought victory and help [from Allah], and every obstinate tyrant met with frustration.

14:16. Ahead of him is hell, and he will be given putrid water to drink.

14:17. He will sip it unwillingly, hardly able to swallow it. Death will come at him from all directions, yet he will not die. And ahead of him will be a harsh punishment.

Having mentioned the Messengers' call to their people and their persistence and never giving up, Allah then tells us how matters with their people deteriorated further:

«The disbelievers said to their Messengers», threatening them: «We will certainly drive you out of our land, unless you return to our religion». This was the ultimate rejection, and there was no hope for them after this, because they did not stop at turning away from guidance; rather they threatened the Messengers with expulsion from their land, which they claimed as their own and said that the Messengers had no right to be there. This is the worst kind of injustice, because Allah sent His slaves to inhabit the earth, and He commanded them to worship Him, and He made the earth and everything on it to be of service to them in order to help them to worship Him.

So whoever uses that to help him worship Allah, using it is permissible for him and there is no blame on him. But whoever uses it to help him disbelieve and commit acts of disobedience, it cannot be exclusively for him and it is not permissible for him. Thus it is known that in reality the enemies of the Messengers have no right to the land from which they threatened to expel the Messengers. If we judge the matter on the basis of custom, the Messengers are among the inhabitants of the land, so for what reason can the people deny them a right that is clearly theirs? Is this anything but a complete lack of religious commitment and decency?

Hence when the plot against the Messengers reached that level, there was nothing left but for the decree of Allah to be executed and for Allah to come to the aid of His close friends.

«But their Lord revealed to them: Indeed We will certainly destroy the evildoers» with all kinds of punishments.

﴿And We will certainly cause you to dwell in the land after they are gone﴾ – this was the good end that Allah granted to the Messengers and their followers, as a reward ﴿for those who fear standing before Me [on the Day of Resurrection]﴾, and remember that Allah is always watching and can see them

﴿and who heed My warning﴾ that is, what I have threatened to those who disobey Me, which should make them refrain from doing that which Allah dislikes and hasten to do that which Allah loves.

﴿[The Messengers] sought victory and help [from Allah], and every obstinate tyrant met with frustration﴾ that is, those who opposed Allah and the truth, and opposed the slaves of Allah, behaved with arrogance in the land and stubbornly rejected the Messengers became losers in this world and the hereafter.

﴿Ahead of him is hell﴾ that is, hell awaits the stubborn tyrant, and he will inevitably enter it and taste the severe punishment

﴿and he will be given putrid water to drink﴾ that is, it is putrid in its colour, taste and foul stench, and it is extremely hot.

﴿He will sip it unwillingly﴾ out of severe thirst

﴿hardly able to swallow it﴾. When it is brought near his face, it will roast it, and when it reaches his stomach, it will destroy whatever it passes through of his innards.

﴿Death will come at him from all directions, yet he will not die﴾ that is, the severe punishments of all types will come towards him, each one of which will be so severe that he will reach the point of death, but Allah has decreed that they will not die. This is like the verse in which Allah (ﷻ) says:

﴿...Death will not be decreed for them, so that they might die, nor will its punishment be alleviated for them. Thus do We requite every disbeliever. There they will cry out loud...﴾ (Fāfir 35: 36-37)

﴿And ahead of him﴾ that is, the obstinate tyrant

﴿will be a harsh punishment﴾ that is, a severe punishment, the nature and severity of which no one knows except Allah (ﷻ).



﴿مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلَافُ الْبَعِيدُ﴾ (سورة إبراهيم: ١٨)

14:18. The deeds of those who disbelieve in their Lord are like ashes which the wind scatters on a stormy day. No advantage will they gain from their deeds; that is straying far into error.

Here Allah (ﷻ) tells us of the deeds of the disbelievers. What is meant is either the deeds that they intended for Allah, in the way in which they will be lost and invalidated, and the way in which they will be diminished and disappear like ashes, which are formed of the smallest and lightest of particles; when the wind blows them away on a very stormy day, no trace is left of them and no advantage is gained from them, because they diminish and disappear. This is the likeness of the good deeds of the disbelievers: ﴿No advantage will they gain from their deeds﴾, not even an atom's weight, because they are based on disbelief and rejection.

﴿that is straying far into error﴾ because their efforts became invalid and their deeds became worthless.

Or it may be that what is meant is the efforts of the disbelievers in opposing the truth, for they put a great deal of hard work and effort into that, but their plot backfires and they will never harm Allah or His Messengers or their followers, or what they have of the truth, in the slightest.



﴿أَلَمْ تَرَ أَنَّا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٩﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٢٠﴾ وَبَرِّزُوا لِلَّهِ جَمِيعًا فَقَالَ الضُّعِفَاتُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِنْ شَيْءٍ قَالُوا



لَوْ هَدَدْنَاهُ اللَّهُ لَهَدَيْنَاكُمْ سِوَاءَ عَلَيْنَا أَجْزَعًا أَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيصٍ  
 ﴿سورة إبراهيم: ١٩-٢١﴾

- 14:19. Do you not see that Allah has created the heavens and the earth for a true purpose? If He so willed, He could destroy you and bring a new creation [in your place].
- 14:20. And that is not difficult for Allah.
- 14:21. They will all appear before Allah, then those who were weak will say to those who were arrogant: We were your followers; can you then protect us at all against Allah's punishment? They will say: If Allah had guided us, we would have guided you. It makes no difference to us [now] whether we panic or show patience, for we have no escape.

Here Allah (ﷻ) points out to His slaves that He ﴿has created the heavens and the earth for a true purpose﴾ that is, so that all creatures may worship Him and know Him, and heed His commands and prohibitions; and so that by means of the heavens and the earth and all that they contain, people may conclude what Allah possesses of perfect attributes; and so that they may know that the One Who created the heavens and the earth, with all their greatness and vastness, is able to create them anew so as to requite them for their good deeds and bad deeds. But His power and will are not limited to that. Hence He says: ﴿If He so willed, He could destroy you and bring a new creation [in your place]﴾.

It may be that what is meant is that He could take you away and bring another people in your stead, who would be more obedient to Allah than you. Or it may be that what is meant is that He could cause you to die then bring you back by resurrecting you as a new creation. This interpretation is supported by what is mentioned afterwards about the Day of Resurrection.

﴿And that is not difficult for Allah﴾ that is, it is not beyond Him; rather it is very easy for Him.

﴿The creation and resurrection of all of you are [for Allah, as easy] as [the creation and the resurrection of] a single soul...﴾ (*Luqmân 31: 28*)

﴿It is He Who originates creation then repeats it, and that is [even] easier for Him...﴾ (*ar-Room 30: 27*)

﴿They﴾ that is, all creatures  
 ﴿will all appear before Allah﴾ when the Trumpet is blown and they emerge from their graves for the meeting with their Lord. They will stand on land that is a smooth, levelled plain (*cf. 20: 106*), in which you will see no depression or elevation (*cf. 20: 107*). They will appear before Him and nothing of them will be hidden from Him. When they emerge, they will begin to argue, and each will speak in his own defence and try to protect himself as much as he can, but there is no way they will be able to do that.

﴿then those who were weak﴾ that is, the followers and imitators  
 ﴿will say to those who were arrogant﴾ namely the leaders of misguidance who were followed

﴿We were your followers﴾ that is, in the previous world; you told us to go astray, making it fair-seeming to us, and you misled us.

﴿can you then protect us at all against Allah's punishment?﴾ That is, by even an atom's weight

﴿They﴾ that is, the leaders who were followed

﴿will say﴾: We led you astray as we ourselves were led astray (*cf. 28: 63*).

﴿If Allah had guided us, we would have guided you﴾. So no one can help anyone else.

﴿It makes no difference to us [now]﴾ with regard to the punishment  
 ﴿whether we panic or show patience, for we have no escape﴾ that is, we have no refuge to which we can flee and no way to escape the punishment of Allah.



﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُومُونِي وَلُومُوا أَنْفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴾ (٢٣) وَأَدْخِلْ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ يُحَيَّتُهُمْ فِيهَا سَلَامٌ ﴿٢٤﴾ (سورة إبراهيم: ٢٢-٢٣)

14:22. And Shayṭān will say, when the matter is decided: Verily Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves. I cannot help you, nor can you help me. I disavow your erstwhile association of me with Allah. Verily for the wrongdoers there will be a painful punishment.

14:23. But those who believe and do righteous deeds will be admitted to gardens through which rivers flow, to abide therein forever by their Lord's leave. Their greeting therein will be: Peace.

﴿And Shayṭān﴾ who is the cause of all the evil that happened and will ever happen in this world

﴿will say﴾, addressing the people of hell and disavowing them

﴿when the matter is decided﴾ and the people of paradise have entered paradise and the people of hell have entered hell

﴿Verily Allah gave you a true promise﴾ on the lips of His Messengers, but you did not obey Him. If you had obeyed Him, you would have attained the supreme triumph.

﴿I also gave you promises﴾ of good things

﴿but I betrayed you﴾ and what I promised you of false wishes did not happen and will never happen.

«I had no power over you» that is, I had no proof to support what I said

«except that I called you and you responded to me». In other words: that is all I had, that I called you to whatever I wanted and I made it fair-seeming to you, then you responded to me, following your whims and desires. As that is the case, «do not blame me; blame yourselves» because you were the cause and it is your fault that the punishment has become inevitable for you.

«I cannot help you» that is, I cannot save you from the distress in which you find yourselves

«nor can you help me»; each of us will have his own share of punishment.

«I disavow your erstwhile association of me with Allah» that is, I disavow your having made me a partner with Allah, for I am not a partner to Allah, and there was no obligation to obey me.

«Verily for the wrongdoers» who wronged themselves by obeying the Shaytân

«there will be a painful punishment» in which they will abide forever.

By His kindness towards His slaves, Allah warned them against obeying the Shaytân and told them about the ways in which he tries to tempt man and what his goal is, for his aim is to cause man to enter hell. Here Allah tells us that when the Shaytân and his followers enter hell, he will disavow them in this manner and reject their association of him with Allah.

«...And none can inform you like [the One Who is] all-aware.» (*Fâṭir* 35: 14)

It should be noted that in this verse, Allah tells us that the Shaytân has no power, and elsewhere He says:

«He has power only over those who take him as an ally and, under his influence, ascribe partners to Allah.» (*an-Nahl* 16: 100)

The power which Allah tells us the Shaytân does not possess is the power of proof and evidence. He has no proof at all for that to

which he calls people. All that he has is specious arguments that he presents to make falsehood fair-seeming, so that people will have justification in their minds to commit sin.

As for the power which Allah tells us that the Shayṭān has, it is power by means of temptation to commit sin, in the case of his allies; he strongly incites them to commit sin and they are the ones who gave him this power over themselves, by taking him as an ally and joining his party. Hence he has no power over those who believe and put their trust in their Lord. Having mentioned the punishment of the wrongdoers, Allah then tells us about the reward of those who obey Him:

«But those who believe and do righteous deeds» that is, adhere to the teachings of religion in word, deed and beliefs  
 «will be admitted to gardens through which rivers flow» in which they will find all the pleasures that they could desire, such as no eye has seen, no ear has heard, and it has never crossed the mind of man.  
 «to abide therein forever by their Lord's leave» that is, not by their own strength and power, but by the strength and power of Allah  
 «Their greeting therein will be: Peace» that is, they will greet one another with *salām* and kind words.



﴿أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
 وَفُرْعَاهَا فِي السَّمَاءِ ﴿٢٤﴾ تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ  
 الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ  
 اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾﴾ (سورة إبراهيم: ٢٤-٢٦)

14:24. Do you not see how Allah compares a good word to a good tree?  
 Its root is firm and its branches reach to the sky.

14:25. It yields its fruit at all times, by its Lord's leave. Allah makes such comparisons for people so that they may pay heed.

14:26. But an evil word is like an evil tree, uprooted from the surface of the earth; it has no stability.

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«Do you not see how Allah compares a good word» namely the testimony that there is no god but Allah, and what stems from that «to a good tree» namely the date palm.

«Its root is firm» that is, solidly rooted in the earth «and its branches reach to the sky». This tree constantly offers many benefits, as «It yields its fruit at all times, by its Lord's leave» This is how the tree of faith is: its roots are firmly established in the heart of the believer in terms of knowledge and belief, and its branches include good words, righteous deeds, good attitudes and good manners, which constantly rise to heaven, as the person's good deeds and good words, which are produced by the tree of faith, ascend from the individual to Allah, which brings benefits to the believer and to others.

«Allah makes such comparisons for people so that they may pay heed» to what He has enjoined upon them and forbidden to them, by giving likenesses in order to explain some concepts and liken them to tangible things. Thus the meanings intended by Allah become very clear, and this is by His mercy and kind manner of teaching; to Allah be the most perfect praise. This is a description of the word of tawhîd (affirmation of the oneness of Allah) and how firmly established it is in the heart of the believer.

Then Allah mentions the opposite of that, which is the word of disbelief and all that stems from it:

«But an evil word is like an evil tree», the fruit of which is unpleasant to eat and has an unpleasant taste. This refers to the colocynth and similar plants.

﴿uprooted from the surface of the earth﴾ that is, it is not firm and it has no roots to hold it steady, and it does not produce any good fruit; rather if there is any fruit, it is foul and evil. This is how the word of disbelief and sin is; it is not rooted in the heart in any beneficial way and it does not bear any fruit but evil words and evil deeds which cause harm to the individual and are of no benefit to him, so no righteous deed ascends from him to Allah and he does not benefit himself or anyone else.



﴿يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ﴾ (سورة إبراهيم: ٢٧)

14:27. Allah will make steadfast those who believe, with the word that stands firm, in this world and in the hereafter. But Allah leaves the wrongdoers to go astray; Allah does whatever He wills.

Here Allah (ﷻ) tells us that He will make steadfast His believing slaves, namely those who do what is required of them of having strong faith in the heart which must be manifested in their attitude and behaviour. Allah will make them steadfast in the life of this world, when they are faced with specious arguments and doubts, by guiding them to certainty, and when they are tempted by desires, by bestowing upon them strong resolve whereby they will give precedence to that which Allah loves over their own whims and desires.

And at the end of life, at the moment of death, He will make them steadfast in their Islamic religion and give them a good end; in the grave, when they are questioned by the two angels, He will guide them to the correct answer. When it is said to the deceased: Who is your Lord? What is your religion? Who is your Prophet? He will

guide them to the correct answer, so the believer will say: Allah is my Lord, Islam is my religion and Muhammad (ﷺ) is my Prophet.

﴿But Allah leaves the wrongdoers to go astray﴾ from the straight path in this world and the hereafter, but Allah does not wrong them; rather they wrong themselves.

This verse offers proof for the trial, punishment and blessing in the grave, which are mentioned in numerous texts from the Prophet (ﷺ) which speak of and describe the trial in the grave, and the blessings and punishment therein.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ جَهَنَّمَ يَصْلَوْنَهَا وَيَنْشِقُّوا الْقَرَارَ ﴿٢٩﴾ وَجَعَلُوا لِلَّهِ أُنْدَادًا لِيُضِلُّوا عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعُوا فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ ﴿٣٠﴾﴾ (سورة إبراهيم: ٢٨-٣٠)

14:28. Have you not seen those who have repaid Allah's blessings with ingratitude, and caused their people to dwell in the abode of ruin,

14:29. In hell? They will enter it, an evil place to settle in!

14:30. They set up rivals to Allah, to lead people astray from His path. Say [O Muhammad]: Take your pleasure now, for verily your journey's end will be the fire.

Here Allah (ﷻ) describes the situation of those among the disbelievers of Quraysh who rejected His Messenger (ﷺ), and where they ended up.

﴿Have you not seen those who have repaid Allah's blessings with ingratitude﴾ – the blessing of Allah is the sending of Muhammad (ﷺ) to them to call them to that which would bring them good in this world and in the hereafter, and to salvation from the ills of this world and the



hereafter. But they responded to this blessing by rejecting it, showing ingratitude for it, turning away from it themselves and turning others away from it, until they «caused their people to dwell in the abode of ruin» namely hell, because they caused them to go astray, thus they were a cause of disaster for their own people when they thought that they were benefitting them. One aspect of that is that they made it fair-seeming to them to go out on the day of Badr to fight Allah and His Messenger (ﷺ), then the events of that day took their course and many of their leaders and prominent figures were killed in the battle.

«In hell? They will enter it» and its heat will surround them in all directions

«an evil place to settle in».

«They set up rivals to Allah» that is, so-called equals and partners «to lead people astray from His path» that is, to lead people astray from the path of Allah because of what they set up of rivals to Allah, and calling people to worship them

«Say [O Muhammad]» to them, as a warning:

«Take your pleasure now» and enjoy your disbelief and misguidance for a little while, but that will not benefit you

«for verily your journey's end will be the fire» that is, your ultimate destination, and what a wretched journey's end.



﴿قُلْ لِعِبَادِيَ الَّذِينَ ءَامَنُوا يُقِيمُوا الصَّلَاةَ وَيُنْفِقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا بَتَّعَ فِيهِ وَلَا خُلَّةٌ﴾ (سورة إبراهيم: ٣١)

- 14:31. Tell My slaves who believe that they should establish prayer and spend from that which We have provided for them, in secret and in public, before the day comes when there will be no bargaining and no friendship.

That is, tell My believing slaves, commanding them to do that which is in their best interests, to make the most of the opportunity before it is too late

«that they should establish prayer» both outwardly and inwardly «and spend from that which We have provided for them» that is, from the blessings that We have bestowed upon them, in small or great amounts

«in secret and in public» – this includes obligatory spending, such as zakâh and spending on those on whom one is obliged to spend, as well as recommended spending such as giving in charity and the like.

«before the day comes when there will be no bargaining and no friendship» that is, when nothing will be of any benefit and there will be no way to make up what has been missed, whether by buying and selling, or giving gifts to friends and loved ones, and each person, on that day, will have enough to preoccupy him (cf. 80: 37). So let him think of what he has prepared for the hereafter and let him check his deeds and take stock of himself before the great reckoning.



﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الْأَنْهَارَ ﴿٣٢﴾ وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّهَارَ ﴿٣٣﴾ وَءَاتَاكُمْ مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لَا تَحْصُوهَا إِنْ الْإِنْسَانُ لَظَلُومٌ كَفَّارٌ ﴿٣٤﴾﴾ (سورة إبراهيم: ٣٢-٣٤)

- 14:32. It is Allah Who has created the heavens and the earth, and sent down water from the sky; and brought forth therewith fruits as a provision for you. He has made the ships to be of service to you so that they may sail on the sea by His command, and He has also made the rivers to be of service to you.

- 14:33. And He has made the sun and moon to be of service to you, both constant in their courses, and He has made the night and day to be of service to you.
- 14:34. Of everything you have asked for, He has given you some. But if you [try to] count the blessings of Allah, you cannot count them all. Verily man is highly unjust, exceedingly ungrateful.

Here Allah (ﷻ) tells us that it is He alone ﴿Who has created the heavens and the earth﴾, as vast and great as they are, ﴿and sent down water from the sky﴾ namely the rain that Allah sends down from the clouds ﴿and brought forth therewith﴾ that is, by means of that water ﴿fruits﴾ of various kinds ﴿as a provision for you﴾ and your livestock. ﴿He has made the ships﴾ and other vessels ﴿to be of service to you so that they may sail on the sea by His command﴾. It is He Who has enabled you to build them and given you the power to do so, and He has caused them to float on the water so that they may carry you and your trade goods and luggage to the land to which you are headed.

﴿and He has also made the rivers to be of service to you﴾ so that you may irrigate your crops and trees, and drink from them.

﴿And He has made the sun and moon to be of service to you, both constant in their courses﴾ – they never slow down or cease; rather they continue running in their courses to serve your interests, such as calculating time and managing your affairs in the interests of your physical well-being and that of your animals, crops and fruits.

﴿and He has made the night and day to be of service to you﴾ so that by night you may rest and by day you may see in order to go about seeking of His bounty.

﴿Of everything you have asked for, He has given you some﴾ that is, He has given you some of everything that you hope for or need,

that you ask Him for either implicitly or explicitly, of livestock, tools, other things that may be made by man, and so on.

﴿But if you [try to] count the blessings of Allah, you cannot count them all﴾ let alone give thanks for them all

﴿Verily man is highly unjust, exceedingly ungrateful﴾ that is, this is the nature of man with regard to the fact that he is a wrongdoer and sinner, who falls short in his duty towards his Lord and is ungrateful for the blessings of Allah; he does not give thanks for them or acknowledge them, except those whom Allah guides, so they give thanks for His blessings, acknowledge the rights of their Lord and fulfil those rights.

These blessings highlight various types of the many blessings that Allah bestows upon His slaves, some in general terms and some in specific terms, because of which Allah calls His slaves to give thanks to Him and remember Him. He urges them to do so and encourages them to ask of Him and call upon Him during the hours of the night and day, just as His blessings are repeatedly bestowed upon them at all times.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ  
الْأَصْنَامَ﴾ (سورة إبراهيم: ٣٥)

14:35. And [remember] when Ibrâheem said: My Lord, make this city one of peace and security, and preserve me and my children from worshipping idols.

﴿And [remember] when Ibrâheem said﴾, offering this beautiful supplication in this beautiful situation:

﴿My Lord, make this city﴾ namely the Haram of Makkah

﴿one of peace and security﴾ and Allah answered his supplication by His decree. Allah made it something sacred and ordained measures to

protect its sanctity, as is well known, to the extent that no wrongdoer ever intended evil for it but Allah destroyed him, as He did with the people of the elephant and others.

Having prayed for safety for the city, Ibrâheem then prayed for himself and his children to be protected and guided; he said: ﴿and preserve me and my children from worshipping idols﴾ that is, keep me and them far away from worshipping them or being involved with them.

The reason why he feared for himself and for his children was the fact that there were so many people who were confused and fell into the error of idol worship.



﴿رَبِّ إِنَّهُمْ أَضَلَّلَن كَثِيرًا مِّنَ النَّاسِ فَمَن يَتَّبِعُنِي فَإِنَّهُ مِنِّي وَمَن عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ﴾ (سورة إبراهيم: ٣٦)

14:36. My Lord, they [the idols] have indeed led many people astray. So whoever follows me, then he is indeed of me, and whoever disobeys me – then verily You are Oft-Forgiving, Most Merciful.

﴿My Lord, they [the idols] have indeed led many people astray﴾ that is, many people have gone astray because of them.

﴿So whoever follows me﴾ and the message of divine oneness and devotion solely to Allah, the Lord of the worlds, that I have brought ﴿then he is indeed of me﴾ because there is complete harmony and agreement on that, and whoever loves people and follows them becomes one of them.

﴿and whoever disobeys me – then verily You are Oft-Forgiving, Most Merciful﴾. This is an example of the compassion of Ibrâheem (ﷺ), as he prayed for forgiveness and mercy from Allah for the sinners,

and Allah (ﷻ) is more merciful than him towards His slaves, and He does not punish anyone but those who rebel against Him.



﴿رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا  
الصَّلَاةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ  
يَشْكُرُونَ﴾ (سورة إبراهيم: ٣٧)

14:37. Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House, O our Lord, so that they may establish prayer. So make the hearts of some people incline towards them, and provide them with fruits, so that they may give thanks.

«Our Lord, I have settled some of my offspring in a valley without cultivation, by Your Sacred House» that was when Ibrâheem brought Hâjar, the mother of Ismâ'eel, and her son Ismâ'eel (ﷺ), who was still an infant, from Greater Syria, and left them in Makkah which – at that time – was not inhabited and there was no one there. When he left them there, he offered this supplication to his Lord, beseeching Him and putting his trust in his Lord.

«Our Lord, I have settled some of my offspring» that is, not all of my offspring, for Is-hâq and his other sons were still in Greater Syria. Rather he settled Ismâ'eel and his offspring in Makkah. «in a valley without cultivation» that is, because the land of Makkah is not fit for cultivation.

«O our Lord, so that they may establish prayer» that is, make them people who affirm Your oneness and establish prayer, for establishing prayer is one of the most important and most virtuous acts of worship; whoever establishes prayer has established his religion.

﴿So make the hearts of some people incline towards them﴾ that is, make them love them and the place in which they are residing.

Allah answered his prayer and, from the descendants of Ismâ'eel, brought forth Muhammad (ﷺ), who called his offspring to the Islamic religion, the path of their father Ibrâheem, and they responded to him and became people who established prayer.

And Allah ordained pilgrimage to this House, where the offspring of Ibrâheem settled, and He created in it something that attracts people's hearts, so that people come on pilgrimage to it and can never have enough of it; the more a person frequents it, the more he longs for it and feels attached to it. That is because Allah has attributed it (the Kaaba) to Himself (by calling it His House).

﴿and provide them with fruits, so that they may give thanks﴾ – and Allah answered this supplication, as a result of which fruits of all kinds are brought to it. Thus you see that fruits are available in Makkah at all times, and provisions come to it from all directions.



﴿رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي

السَّمَاءِ ﴿٣٨﴾ (سورة إبراهيم: ٣٨)

14:38. Our Lord, verily You know what we conceal and what we disclose; from Allah, verily nothing is hidden on earth or in the heavens.

﴿Our Lord, verily You know what we conceal and what we disclose﴾ that is, You know us better than we know ourselves, so we ask You, as You are taking care of us and You are guiding us, to enable us to attain that which is in our best interests, both those of which we are aware and those of which we are unaware, in accordance with Your knowledge and mercy.

﴿from Allah, verily nothing is hidden on earth or in the heavens﴾ – that includes this supplication by which Ibrâheem (ﷺ) only intended good and to give abundant thanks to Allah, the Lord of the worlds.



﴿الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاءِ﴾

﴿(سورة إبراهيم: ٣٩)﴾

14:39. Praise be to Allah Who, despite my old age, has bestowed upon me Ismâ'eel and Is-hâq, for verily my Lord hears all prayers.

For this gift is one of the greatest of blessings, and the fact that they came despite his old age, at a time when one gives up all hope of having children, is another blessing; and the fact that they were righteous Prophets is a further blessing.

﴿for verily my Lord hears all prayers﴾ that is, He soon answers the one who calls upon Him; I called upon Him and He did not let me down. Then he prayed for himself and his offspring:



﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾

﴿(سورة إبراهيم: ٤٠-٤١)﴾

14:40. My Lord, make me one who establishes prayer, and some of my offspring also, our Lord, and accept my supplication.

14:41. Our Lord, forgive me, my parents, and the believers on the day when the Reckoning will take place.

Allah answered all of this supplication, except that his supplication for his father was only because of a promise that he had made to him.



But when it became clear that his father was an enemy of Allah, he disavowed him.



﴿وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ﴾ (٤٢) ﴿مُهْطِعِينَ مُقْنِعِي رُءُوسِهِمْ لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ﴾ (٤٣) (سورة إبراهيم: ٤٢-٤٣)

14:42. Never think that Allah is unaware of what the evildoers are doing; He is only giving them respite until a day when the eyes will stare fixedly [in horror].

14:43. They will rush headlong, heads raised, eyes unblinking and hearts void.

This is a stern threat to the wrongdoers and consolation to those who are wronged.

﴿Never think that Allah is unaware of what the evildoers are doing﴾ when He gives them respite and grants them ample provision, allowing them to travel in the land safely and with ease. This is not an indication that they are in a good state, for Allah gives respite to the wrongdoer and gives him more time so that he may increase in sin until, when He seizes him, He will not let him go.

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.﴾ (Hood 11: 102)

Here wrongdoing includes wrongdoing towards one's Lord (that is, sin) and wrongdoing towards the slaves of Allah.

﴿He is only giving them respite until a day when the eyes will stare fixedly [in horror]﴾ that is, the eyes will not blink because of the intensity of the horrors and disturbing turmoil that they see.

﴿They will rush headlong﴾ that is, they will hasten to respond to the caller when he summons them to appear before Allah for the reckoning, and they will have no option to refuse and no escape or refuge

﴿heads raised﴾ that is, their hands will be tied to their chins, and as a result their heads will be raised

﴿eyes unblinking and hearts void﴾ that is, their hearts will have risen to the throats, and they will be overwhelmed with worry, distress, grief and anxiety.



﴿وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا رَبَّنَا أَخِّرْنَا إِلَىٰ أَجَلٍ قَرِيبٍ نَّجِبْ دَعْوَتَكَ وَتَتَّبِعِ الرَّسُولَ ۖ أُولَٰئِكَ نَكُونُ أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ ۖ وَسَكَنتُمْ فِي مَسْكَانٍ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَبَبَّيْكُمْ لَكُم كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْأَمْثَالَ ۖ وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ﴾ (سورة إبراهيم: ٤٤-٤٦)

- 14:44. Warn the people of the day when the punishment will befall them. Then those who did wrong will say: Our Lord, give us a brief respite, so that we may respond to Your call and follow the Messengers! But did you not swear before that you would never leave [this world for the hereafter]?
- 14:45. You lived in the dwellings of those who had wronged themselves, and it was clear to you how We had dealt with them; We presented to you many examples.
- 14:46. They hatched their plots, but their plots were known to Allah; although their plots were such that they would even move mountains.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «Warn the people of the day when the punishment will befall them» that is, describe that day to them, and warn them against the deeds that will incur a punishment that, when it comes with all its turmoils and troubles,

«those who did wrong» by disbelieving and committing all kinds of sins

«will say», regretting what they did and asking to go back when it is too late:

«Our Lord, give us a brief respite» that is, send us back to the previous world, for now we understand

«so that we may respond to Your call» for Allah calls to paradise «and follow the Messengers» – but all of this will be so that they might escape the punishment, otherwise they are lying by making this promise:

«...And even if they were sent back, they would surely go back to that which was forbidden to them...» (*al-An'ām* 6: 28)

Therefore they will be rebuked and it will be said to them: «But did you not swear before that you would never leave [this world for the hereafter]?» But now you have clearly broken your oath and the falseness of your oath has become apparent.

Moreover, you were not short of clear signs; rather «You lived in the dwellings of those who had wronged themselves, and it was clear to you how We had dealt with them» by sending all kinds of punishment upon them, and how Allah sent the punishments upon them when they disbelieved in the clear signs. We presented clear likenesses and comparisons that left no room for doubt at all, but these signs were to no avail in your case; rather you turned away and persisted in your falsehood, until matters took the course they did and now this day has come when no apology will be to any avail.

«They hatched their plots» that is, those who disbelieved in the Messengers hatched their plots and managed to do what it was decreed that they should do

﴿but their plots were known to Allah﴾ that is, He encompassed them with His knowledge and power, and their plots backfired on them.

﴿...but the plotting of evil affects none but its authors...﴾ (Fâfir 35: 43)

﴿although their plots were such that they would even move mountains﴾ that is, the plot of the disbelievers against the Messengers who brought the truth was such that, because of its enormity, firmly-rooted mountains could have been moved from their places. In other words:

﴿They have put tremendous effort into plotting and scheming.﴾ (Nooh 71: 22)

– that could not be estimated, but Allah foiled their plot and made it backfire.

This includes every opponent who plotted against the Messengers in order to support falsehood or undermine the truth. The point is that their plots could not avail them anything and could never harm Allah in the slightest; rather they only harmed themselves.



﴿فَلَا تَحْسَبَنَّ اللَّهَ مُخْلَفًا وَعَدِيهِ رُسُلُهُ ۚ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٧﴾ يَوْمَ تَبَدَّلَ  
الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ ۚ وَبَرَزُوا لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿٤٨﴾ وَتَرَى الْمُجْرِمِينَ  
يَوْمَئِذٍ مُّقْرَّنِينَ فِي الْأَصْفَادِ ﴿٤٩﴾ سَرَابِلُهُمْ مِّنْ فَطْرَانٍ وَتَقَعُ وَجُوهُهُمْ النَّارَ  
﴿٥٠﴾ لِّيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ۚ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥١﴾ هَذَا بَلَّغٌ  
لِّلنَّاسِ وَلِيُنذَرُوا بِهِ ۚ وَلِيَعْلَمُوا أَنَّمَا هُوَ إِلَهٌُ وَاحِدٌ وَلِيَذْكُرُوا أَنَّهُمْ الْأَوَّلُونَ ﴿٥٢﴾﴾ (سورة

إبراهيم: ٤٧-٥٢)

14:47. Never think that Allah would fail in His promise to His Messengers. Verily, Allah is Almighty, an Avenger.

- 14:48. [His promise will be fulfilled] on the day when the earth will be changed to another earth and so will the heavens, and [all people] will appear before Allah, the One, the Subjugator.
- 14:49. And you will see the evildoers that day bound together in shackles,
- 14:50. Their garments of pitch and fire enveloping their faces,
- 14:51. So that Allah may requite each soul according to what it has earned; verily, Allah is swift in reckoning.
- 14:52. This [Qur'an] is a message for humankind, that they may be warned thereby and that they may know that there is but One God, and that people of understanding may pay heed.

«Never think that Allah would fail in His promise to His Messengers» to save them and to save and bless their followers, and to destroy their enemies, causing them to fail in this world and punishing them in the hereafter. This is inevitable, because His promise is true and was given on the lips of the most truthful of His creation, namely the Messengers, which is the most authentic of statements, especially as it is in accordance with divine wisdom, divine laws and sound reasoning, and nothing is beyond Allah (ﷻ), for «Allah is Almighty, an Avenger» that is, if He wants to wreak vengeance upon someone, that person cannot escape Him or frustrate Him.

«[His promise will be fulfilled] on the day when the earth will be changed to another earth and so will the heavens» that is, the heavens will be changed to other heavens. This refers to a change in attributes, not in essence, for on the Day of Resurrection the earth will become flat and all mountains and landmarks will be removed from its surface. So it will become a smooth, levelled plain, in which you will see no depression or elevation (*cf.* 20: 106-107). The sky will be like molten brass (*cf.* 70: 8) because of the severity of the terrors of that day, then Allah (ﷻ) will roll it up in His Right Hand.

﴿and [all people] will appear﴾ that is, all people will emerge from their graves on the Day of Resurrection and will appear in a place where nothing of them will be hidden from Allah. They will appear ﴿before Allah, the One, the Subjugator﴾ that is, the One Who is unique in His greatness, names, attributes and mighty deeds, and in His subjugation of all creation, as all of them are under His control; none of them move or halt except by His leave.

﴿And you will see the evildoers﴾ those whose characteristic is evil and a great deal of sin, on ﴿that day bound together in shackles﴾ that is, chained together; all those who committed the same kind of evil deeds will be bound together with chains of fire and will be led away to their punishment in the most humiliating, horrible and terrifying manner.

﴿Their garments of pitch﴾ because of the severity of the fire raging in them and its heat and foul stench  
 ﴿and fire enveloping their faces﴾ which are the noblest part of the body. That is, the fire will surround their faces, burning them from all sides, so it is more likely that other parts of their bodies will suffer in like manner. This is not injustice towards them on Allah's part; rather it is the requital for what they earned. Hence Allah (ﷻ) says: ﴿So that Allah may requite each soul according to what it has earned﴾ of good or evil, with justice and fairness in which there is no element of injustice whatsoever.

﴿verily, Allah is swift in reckoning﴾ this is like the verse in which Allah (ﷻ) says:

﴿The Day of Reckoning for humankind has drawn near, and yet they turn away in heedlessness.﴾ (*al-Anbiyâ' 21: 1*)

It may be that what is meant is that He is quick in reckoning, so He will complete the reckoning of all people in an instant, just as He grants them provision and manages their affairs simultaneously, and nothing distracts Him from anything, for that is not difficult for Him.

As He has explained things clearly in this Qur'an, Allah says, praising it: «This [Qur'an] is a message for humankind» that is, it is a message that they need in order to reach the highest levels of honour, because of what it contains of both basic and minor matters, and everything else that people need to know.

«that they may be warned thereby» because of what it contains of warnings against evil deeds, and because of what it tells us about what Allah has prepared of punishment for those who do them.

«and that they may know that there is but One God» as He has presented in it different types of evidence and proof for His divinity and oneness, by means of which this issue reached the level of certainty.

«and that people of understanding» that is, people of perfect reason «may pay heed» to that which will benefit them, so that they may do it, and to that which will harm them, so that they may refrain from it. Thus they became people of understanding and insight, because by means of the Qur'an their knowledge and understanding increased and they attained enlightenment, when they learned it directly from the Prophet (ﷺ), for it only calls to the most sublime characteristics and actions, and could only be based on the strongest and clearest evidence. If the smart person adheres to this principle, he will always be ascending and learning the best qualities. Praise be to Allah, Lord of the worlds.

This is the end of the commentary on Soorat Ibrâheem.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 15.

## Soorat al-Hijr

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الرَّ ۚ تِلْكَ ءَايَاتُ الْكِتَابِ وَقُرْءَانٍ مُبِينٍ ﴿١﴾ زُبْرًا يُوَدُّ الَّذِينَ كَفَرُوا لَوْ  
كَانُوا مُسْلِمِينَ ﴿٢﴾ ذَرَّهُمْ يَأْكُلُوا وَيَسْتَمْتَعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ  
﴿٣﴾ وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ مَعْلُومٌ ﴿٤﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجْلَهَا  
وَمَا يَسْتَجِرُّونَ ﴿٥﴾﴾ (سورة الحجر: ١-٥)

- 15:1. Alif. Lām. Râ'.<sup>8</sup> These are verses of the Book and a clear Qur'an.
- 15:2. There will come a time when those who disbelieve will wish that they had been Muslims.
- 15:3. Leave them to eat and enjoy themselves, and let [false] hope divert them. They will come to know.

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<sup>8</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several chapters. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.



15:4. We never destroyed any city but its appointed time had previously been decreed.

15:5. No nation can bring its appointed time forward, nor can they delay it.

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Here Allah (ﷻ) says, speaking highly of His Book and praising it: ﴿These are verses of the Book﴾, verses that point to the best of meanings and the most sublime of aims and goals ﴿and a clear Qur'an﴾ that explains real facts in the best and clearest of phrases, in the most straightforward manner. This dictates that all people should follow it, accept its rulings and receive it with approval, joy and happiness.

As for those who respond to this immense blessing by rejecting it and disbelieving in it, they are among the disbelievers who have gone astray; for them there will come a time when they will wish that they had been Muslims, that is, that they had followed its rulings. That will be when the veil is removed and the first signs of the hereafter and the precursors of death begin to appear. At every stage of the hereafter, they will wish that they had been Muslims, but the time for that will have passed; however in this world they are deceived.

﴿Leave them to eat and enjoy themselves﴾ and enjoy their pleasures ﴿and let [false] hope divert them﴾ that is, they hope to live for a long time in this world, and that distracts them from the hereafter ﴿They will come to know﴾ that what they are following is false, and that their deeds increase them in loss. So they should not be deceived by the fact that Allah (ﷻ) is giving them respite, for this is His way with all nations.

﴿We never destroyed any city﴾ that deserved punishment ﴿but its appointed time﴾ for its destruction ﴿had previously been decreed﴾.

«No nation can bring its appointed time forward, nor can they delay it» nevertheless, the consequences of sin will inevitably catch up with the sinner, even if that is at a later stage.



﴿وَقَالُوا يَتَّبِعُنَا الَّذِي نُنْزِلُ عَلَيْهِ الذِّكْرَ إِنَّكَ لَمَجْنُونٌ ﴿٦﴾ لَوْ مَا تَأْتِينَا بِالْمَلَكِ  
إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٧﴾ مَا نُنْزِلُ الْمَلَكِ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ  
﴿٨﴾ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾﴾ (سورة الحجر: ٦-٩)

- 15:6. They say: O you to whom the Reminder [the Qur'an] has been sent down, you are surely insane!
- 15:7. Why do you not bring the angels to us, if you are telling the truth?
- 15:8. We do not send down the angels except for just cause, and then in that case, they [the disbelievers] would have no respite.
- 15:9. Verily it is We Who have sent down the Reminder [the Qur'an], and verily it is We Who will preserve it.

The disbelievers said to Muhammad (ﷺ) by way of mockery: «O you to whom the Reminder [the Qur'an] has been sent down», or so you claim

«you are surely insane!» If you think that we will follow you and give up what we found our forefathers following, just because you say so.

«Why do you not bring the angels to us» to testify that the message that you bring is sound

«if you are telling the truth». As you have not brought the angels, then you are not telling the truth. This was the ultimate unfairness and ignorance.

As for being unfair, that is obvious, because this was insolence towards Allah and stubbornness in demanding specific signs that

He had not chosen to send, because the aim was achieved and proof was established by means of many other signs that pointed to the soundness of the message He brought. As for ignorance, they could not differentiate between that which was in their best interests and that which was detrimental to their interests. There was nothing good for them in the angels coming down; rather Allah does not send down the angels except for just cause, after which there is no respite for anyone who does not follow the truth or submit to it.

﴿and then in that case﴾ that is, when the angels were sent down, if they had not believed – and they will never believe – ﴿they [the disbelievers] would have no respite﴾. So their demand for the angels to be sent down is hastening their own doom and destruction, for faith is not under their control; rather it is in the Hand of Allah.

﴿Even if We did send angels down to them, and the dead spoke to them, and We gathered together all things before them [to testify to the truth], they still would not believe, unless Allah willed it. But most of them are ignorant [of this fact].﴾ (al-An'ām 6: 111)

This Qur'an would be sufficient sign for them, if they were sincere. Hence Allah says here:

﴿Verily it is We Who have sent down the Reminder [the Qur'an]﴾ in which there is a reminder of all things, and clear proof, by means of which a person will be reminded if he wants to be reminded.

﴿and verily it is We Who will preserve it﴾ at the time of revelation and after its revelation. At the time of revelation, Allah protected it from the tampering of any accursed devil, and after revelation Allah deposited it in the heart of His Messenger (ﷺ), where it took root, then it was deposited in the hearts of his Ummah. Allah protected its words from being changed and from anything being added or subtracted, and He protected its meanings from alteration. So no one can distort any of its meanings but Allah will inspire scholars who will highlight the true meaning. This is one of the greatest signs of Allah, and one of His blessings to His believing slaves. Another

way in which Allah protects it is that He protected people from their enemies, and no enemy will be given the upper hand in such a way that he will eradicate them.



﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَيْعِ الْأَوَّلِينَ ﴿١٠﴾ وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾ كَذَلِكَ نَسْلُكُهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾ لَا يُؤْمِنُونَ بِهِ ۖ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾﴾ (سورة الحجر: ١٠-١٣)

15:10. Indeed We sent Messengers before you among the communities of old.

15:11. No Messenger came to them but they ridiculed him.

15:12. Thus we let it [disbelief] enter the hearts of the evildoers.

15:13. They will not believe in it [the Qur'an], although the precedent of the earlier peoples is well established.

Here Allah (ﷻ) said to His Prophet (ﷺ), when the polytheists disbelieved in him: This was the pattern with past nations and communities.

﴿Indeed We sent Messengers before you among the communities of old﴾ that is, to past nations and groups.

﴿No Messenger came to them﴾, calling them to true guidance ﴿but they ridiculed him﴾.

﴿Thus we let it [disbelief] enter the hearts of the evildoers﴾ that is, those whose characteristics were wrongdoing and telling lies; We punished them when their hearts were equally filled with disbelief and their attitudes towards their Prophets and Messengers became similar in terms of mockery, ridicule and lack of faith. Hence Allah says: ﴿They will not believe in it [the Qur'an], although the precedent of the earlier peoples is well established﴾ that is, this is the way of

Allah with them, to destroy those who do not believe in the revelations of Allah.



﴿وَلَوْ فَتَحْنَا عَلَيْهِم بَابًا مِّنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ﴾ ﴿١٤﴾ لَقَالُوا إِنَّمَا سُكَّرَتْ  
أَبْصَارُنَا بَلْ نَحْنُ مَسْحُورُونَ ﴿١٥﴾ (سورة الحجر: ١٤-١٥)

15:14. Even if a gate in heaven was opened to them, and they began to ascend through it,

15:15. They would still say: Our eyes are befuddled; indeed we have been bewitched!

That is, even if every great sign came to them, they would not believe and they would arrogantly reject it.

﴿Even if a gate in heaven was opened to them﴾ and they began to ascend through it, and they saw with their own eyes, they would still say, because of their wrongdoing and stubbornness, denying this sign: ﴿Our eyes are befuddled﴾ that is, they have become intoxicated and confused, so that we see things that are not real.

﴿indeed we have been bewitched!﴾ That is, this is not real; rather it is magic. When people reach such a level of denial, there is no hope for them whatsoever.

Then Allah mentions the signs that point to the truth that the Messengers brought:



﴿وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَرَآيَتْهَا لِلنَّظِيرِ﴾ ﴿١٦﴾ وَحَفِظْنَاهَا مِنْ كُلِّ  
شَيْطَانٍ رَّجِيمٍ ﴿١٧﴾ إِلَّا مَنَاسِرَ أَتَقَرَّقَ أَلْصَقَ فَأَنْبَعَهُ شَهَابٌ مُّزِينٌ ﴿١٨﴾ وَالْأَرْضَ مَدَدْنَاهَا

وَالْقَيْنَا فِيهَا رُجُومًا وَأَتَيْنَهَا بِمَنَازِلٍ وَأَتَيْنَهَا بِمَنَازِلٍ وَأَتَيْنَهَا بِمَنَازِلٍ  
وَمَنْ أَلْسَمْتُمْ لِّلْمُزِفِّينَ ﴿٢٠﴾ (سورة الحجر: ١٦-٢٠)

- 15:16. We have placed big stars in the heaven, and made it lovely to behold.
- 15:17. And We have guarded it from every accursed devil.
- 15:18. But if any of them manages to eavesdrop, he is pursued by a clearly visible flame.
- 15:19. And the earth We have spread out, and set therein mountains standing firm, and caused to grow therein all kinds of things in due proportion.
- 15:20. And We have appointed means of livelihood therein for you and for those for whom you are not the providers.

Here Allah points out the perfect nature of His power and His mercy towards His creation:

﴿We have placed big stars in the heaven﴾ that is, the great stars by means of which people navigate in darkness on land and sea ﴿and made it lovely to behold﴾ – if it were not for the stars, the sky would not have this beautiful and amazing appearance. This calls the onlooker to reflect upon it, contemplate its significance, and see the indications of its Creator.

﴿And We have guarded it from every accursed devil﴾ – when a devil tries to eavesdrop, he is pursued by a shooting flame. Thus the heaven remains outwardly beautified with bright stars and is invisibly guarded and protected from troubles.

﴿But if any of them manages to eavesdrop﴾ – on some occasions, some of the devils may manage to covertly eavesdrop on heaven and snatch some news ﴿he is pursued by a clearly visible flame﴾ that is, a flame that is bright and clear, which kills him or stuns him.

Sometimes the flame may strike him before that devil can convey the news to his familiar, so the news of heaven is prevented from reaching the earth, and sometimes he throws it to his familiar before the flame strikes him, and his familiar then takes it and adds one hundred lies to it, and he uses that word that was heard from heaven to prove himself.

﴿And the earth We have spread out﴾ that is, We have made it spacious and have made both humans and animals able to move about, seeking their provision and settling in various spots.

﴿and set therein mountains standing firm﴾ that is, huge mountains that protect the earth, by Allah's leave, from moving; they make it firm so that it does not shift.

﴿and caused to grow therein all kinds of things in due proportion﴾ that is, things that are of benefit and have value, that people need, such as palm trees, grapevines, different kinds of trees and all types of plants.

﴿And We have appointed means of livelihood therein for you﴾ such as crops and livestock, and all kinds of professions and crafts.

﴿and for those for whom you are not the providers﴾ that is, We have blessed you with male and female slaves, and livestock, for your benefit and best interests. You are not the providers; rather Allah has made them subject to you and has guaranteed their provision.



﴿وَلَا مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنْزِلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ﴾ (سورة الحجر: ٢١)

(٢١)

15:21. And there is not a thing but its sources are under Our control, and We send it down only in a predetermined measure.

That is, no one has any control over any kind of provision except Allah. Its sources are in His Hand; He gives to whomever He will

and He withholds from whomever He will, according to His all-encompassing wisdom and mercy.

﴿and We send it down﴾ that is, whatever is preordained of all things, rain and otherwise

﴿only in a predetermined measure﴾ so it is never more or less than what Allah has decreed.



﴿وَأَرْسَلْنَا الرِّيحَ لَوَاقِعَ فَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَسْقَيْنَاكُمُوهُ وَمَا أَنْتُمْ لَهُ بِخَازِنِينَ﴾ (سورة الحجر: ٢٢)

15:22. And We send the fecundating winds and bring down rain from the sky, thus providing you with water; you are not in control of its sources.

That is, We have made the winds to be of service, winds of mercy that fecundate the clouds as the male fecundates the female, resulting in rain by Allah's leave, which Allah gives to people to drink, water their flocks and irrigate their land, and it remains stored in the land for their needs, in accordance with His decree and mercy.

﴿you are not in control of its sources﴾ that is, you have no power to store and save it; rather Allah stores it for you and causes it to flow from springs in the land, out of mercy and kindness towards you.



﴿وَإِنَّا لَنَحْنُ نُحْيِي وَنُمِيتُ وَنَحْنُ الْوَارِثُونَ﴾ (٢٣) ﴿وَلَقَدْ عَلَّمْنَا الْمُسْقِدِينَ مِنْكُمْ وَلَقَدْ عَلَّمْنَا الْمُسْتَضْرِينَ﴾ (٢٤) ﴿وَإِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ إِنَّهُ حَكِيمٌ عَلِيمٌ﴾ (سورة الحجر: ٢٣-٢٥)

15:23. Verily it is We Who give life and cause death, and We are of [all things] heirs.



- 15:24. Well do We know those of you who have gone before and those who are yet to come.
- 15:25. Verily it is your Lord Who will gather them together; verily He is Most Wise, All-Knowing.

That is, He alone, with no partner or associate, is the One Who gives life and creates things from nothing, after they were nothing worth mentioning, and causes them to die at the time He has decreed. ﴿and We are of [all things] heirs﴾. This is like the verse in which Allah (ﷻ) says:

﴿Verily, it is We Who will inherit the earth and all who are upon it, and to Us they will be brought back.﴾ (Maryam 19: 40)

That is not difficult or impossible for Allah, for He knows the earlier and later generations of humankind, and He knows what the earth consumes of them (cf. 50: 4) and what is scattered of their bodies. He is the One Whose power cannot be frustrated by anyone, and He will recreate His slaves and gather them to Him.

﴿verily He is Most Wise, All-Knowing﴾ He does what is appropriate and will requite each person for his deeds; if they were good then the outcome will be good, and if they were bad then the outcome will be bad.



﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ١٦﴾ وَالْجَنَّ خَلَقْنَاهُ مِنْ قَبْلُ مِنْ نَارِ السَّمُومِ ١٧ ﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَلِيقٌ بَشَرًا مِنْ صَلْصَلٍ مِنْ حَمَلٍ مَسْنُونٍ ١٨﴾ فَإِذَا سَوَّيْتُهُ، وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ، سَاجِدِينَ ١٩ ﴿فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ٢٠﴾ إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ٢١ ﴿قَالَ يَتَابِلِيسُ مَا لَكَ لَا تَكُونَ مَعَ السَّاجِدِينَ ٢٢﴾ قَالَ لَمْ أَكُنْ لَأَسْجُدَ لِبَشَرٍ خَلَقْتَهُ، مِنْ صَلْصَلٍ

مِنْ حَمَلٍ مَّسْنُونٍ ﴿٣٧﴾ قَالَ فَادْخُلْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٣٨﴾ وَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ  
 الدِّينِ ﴿٣٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٤٠﴾ قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٤١﴾ إِلَى  
 يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٤٢﴾ قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأُزَيِّنَنَّ لَهُمْ فِي الْأَرْضِ وَلَأُغْوِيَنَّهُمْ  
 أَجْمَعِينَ ﴿٤٣﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٤٤﴾ قَالَ هَذَا صِرَاطٌ عَلَى مُسْتَقِيمٍ  
 ﴿٤٥﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا مَنِ اتَّبَعَكَ مِنَ الْغَاوِينَ ﴿٤٦﴾ وَإِنَّ  
 جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٧﴾ لَهَا سَبْعَةُ أَبْوَابٍ لِكُلِّ بَابٍ مِنْهُمْ جُزْءٌ مَقْسُومٌ ﴿٤٨﴾

(سورة الحجر: ٢٦-٤٤)

- 15:26. Indeed We created man from sounding clay, made from black mud moulded into shape.
- 15:27. And the *jinn* We created before that, from intensely hot fire.
- 15:28. And [remember] when your Lord said to the angels: Verily I am going to create a human being from sounding clay, made from black mud moulded into shape.
- 15:29. So when I have fashioned him and breathed into him the soul which I created for him, fall down in prostration before him.
- 15:30. Thereupon, the angels all fell down in prostration,
- 15:31. Except Iblees; he refused to be among those who prostrated.
- 15:32. Allah said: O Iblees, what is the matter with you, that you were not among those who prostrated?
- 15:33. Iblees said: I am not one to prostrate to a human being whom You created from sounding clay, made from black mud moulded into shape.
- 15:34. Allah said: Then get out of here, for you are accursed,
- 15:35. And verily the curse will be upon you until the Day of Judgement.
- 15:36. Iblees said: O my Lord, grant me respite until the day they are resurrected.
- 15:37. Allah said: You are among those who are granted respite,
- 15:38. Until the day of the time appointed.

- 15:39. Iblees said: My Lord, because You have caused me to be misguided, I will certainly make [evil] fair-seeming to them on earth, and I will certainly mislead them all,
- 15:40. Except Your chosen [and sincere] slaves among them.
- 15:41. Allah said: This [the way of My chosen (and sincere) slaves] is a path which will lead straight to Me.
- 15:42. Verily you will have no power over My slaves, except those misguided ones who choose to follow you.
- 15:43. And verily, hell is the promised destiny for them all.
- 15:44. It has seven gates, each gate having its allotted share of them.

Here Allah mentions the blessings that He bestowed upon our father Adam (ﷺ) and what happened with his enemy Iblees, including the warning to us of his evil and temptation.

«Indeed We created man» that is, Adam (ﷺ)  
 «from sounding clay, made from black mud moulded into shape»  
 that is, clay that has dried after fermenting, until it makes a sound.  
 Black mud moulded into shape is mud that has changed in colour and odour, and has been left alone for a long time.

«And the jinn» here the word is taken as referring to the father of the jinn, namely Iblees  
 «We created before that» before the creation of Adam  
 «from intensely hot fire».

When Allah wanted to create Adam, He said to the angels:  
 «Verily I am going to create a human being from sounding clay, made from black mud moulded into shape. So when I have fashioned him»  
 that is, shaped his body completely  
 «and breathed into him the soul which I created for him, fall down in prostration before him» – and they obeyed the command of their Lord.

«Thereupon, the angels all fell down in prostration». This is affirmation after affirmation, to highlight the fact that not one of

them disobeyed, out of respect for the command of Allah and in order to honour Adam, for he knew what they did not know.

﴿Except Iblees; he refused to be among those who prostrated﴾. This was the beginning of his enmity towards Adam and his offspring.

﴿Allah said: O Iblees, what is the matter with you, that you were not among those who prostrated? Iblees said: I am not one to prostrate to a human being whom You created from sounding clay, made from black mud moulded into shape﴾. He was too arrogant to obey the command of Allah, and he expressed enmity towards Adam and his offspring, for he was too proud of his race and said: I am better than Adam.

﴿Allah said﴾, punishing him for his rejection of the command and his arrogance:

﴿Then get out of here, for you are accursed﴾ that is, condemned, shamed and cast far away from the mercy of Allah

﴿until the Day of Judgement﴾. This and similar verses indicate that he will persist in his disbelief and continue to be far away from goodness.

﴿Iblees said: O my Lord, grant me respite until the day they are resurrected. Allah said: You are among those who are granted respite, until the day of the time appointed﴾. The divine response to his supplication was not an honour in his case; rather it was a test and trial from Allah for him and for people, so that it might become clear who will be sincere and obey his Lord instead of his enemy, and who will not be like that. Hence Allah warned us against him in the strongest terms and explained to us what He wants from us.

﴿Iblees said: My Lord, because You have caused me to be misguided, I will certainly make [evil] fair-seeming to them on earth﴾ that is, I shall make this world fair-seeming to them and call them to give it precedence over the hereafter, so that they will commit all types of sins.

﴿and I will certainly mislead them all﴾ that is, I shall bar them all from the straight path

«Except Your chosen [and sincere] slaves among them» that is, those whom You choose and select for their sincerity, faith and trust in You.

«Allah said: This [the way of My chosen (and sincere) slaves] is a path which will lead straight to Me» it is straightforward and leads to Me and to My paradise.

«Verily you will have no power over My slaves» to make them incline towards whatever you want of all types of misguidance; because of their true servitude to their Lord and compliance with His commands, Allah will help them and protect them from the Shayṭān.

«except those misguided ones» – the word translated here as «misguided» is the opposite of rightly guided; it refers to one who knows the truth but shuns it. There are two types of misguided people, those who know the truth but shun it and those who go astray because they are not aware of the truth.

«who choose to follow you» and are content to be your allies and obedient to you instead of being obedient to the Most Gracious.

«And verily, hell is the promised destiny for them all» that is, for Iblees and his troops.

«It has seven gates», each gate lower than another.

«each gate having its allotted share of them» that is, of the followers of Iblees, according to their deeds. Allah (ﷻ) says elsewhere:

«Then they will be thrown headlong into hell, both they [the false gods] and those who went astray.» (ash-Shu'arā' 26: 94)

Having mentioned what He has prepared of torment and severe punishment for His enemies, the followers of Iblees, Allah then tells us what He has prepared for His close friends of great reward and eternal bliss:



﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾ أَذْخُلُوها بِسَلَامٍ ءَامِنِينَ ﴿٤٦﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِّنْ غَلٍ إِخْوَانًا عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾ لَا يَسْمُهُمْ فِيهَا نَصَبٌ وَمَا

هُمْ مِنْهَا يُخْرَجُونَ ﴿١٨﴾ نَتَقِ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿١٩﴾ وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٢٠﴾ (سورة الحجر: ٤٥-٥٠)

- 15:45. Verily the righteous will be amidst gardens and springs.  
 15:46. [It will be said to them:] Enter here in peace and security.  
 15:47. We will remove all ill feelings from their hearts; they will be like brethren seated on couches facing one another.  
 15:48. There no fatigue will touch them, nor will they [ever] be made to leave.  
 15:49. Tell My slaves that I am indeed the Oft-Forgiving, Most Merciful.  
 15:50. And that My punishment is indeed the painful punishment.

«Verily the righteous» who kept away from obeying the Shayṭān and from all that he called them to of sin and evil  
 «will be amidst gardens and springs» that contain all kinds of trees bearing all kinds of delicious fruit that are ready to eat at all times.

It will be said to them when they enter it: «Enter here in peace and security», for there will be no death, sleep, toil, tiredness, or cessation of joy and bliss that will never decrease, and there will be no sickness, grief, worry or any other ills.

«We will remove all ill feelings from their hearts», so their hearts will remain free of any resentment or envy, and they will be pure and filled with mutual love.

«they will be like brethren seated on couches facing one another» – this indicates that they will visit one another and gather together, with good etiquette among them, as they will all face one another, with no one turning his back on anyone; they will recline on those couches that are adorned with pearls and all kinds of gems.

«There no fatigue will touch them» either visibly or invisibly, because Allah will create them anew and give them a perfect life in which they will not be vulnerable to any ills.

﴿nor will they [ever] be made to leave﴾ at any time.

Having mentioned both encouragement and warning by describing what He has created in paradise and hell, Allah then tells us of His divine attributes that will help one attain paradise:

﴿Tell My slaves﴾ that is, inform them in definitive terms, supported by evidence

﴿that I am indeed the Oft-Forgiving, Most Merciful﴾ for if they understand the perfect nature of His mercy and forgiveness, they will strive hard, taking all measures that could lead them to attain His mercy, and they will give up sin and repent therefrom, so that they may attain His forgiveness.

However, hope should not let them get carried away and feel safe and secure from punishment, so tell them: ﴿that My punishment is indeed the painful punishment﴾ that is, in fact there is no punishment except the punishment of Allah, of which no one could estimate the severity or understand the nature thereof. We seek refuge with Him from His punishment. If they knew that:

﴿...None can punish as He will punish on that day, and none can bind as He will bind.﴾ (al-Fajr 89: 25-26)

– they would be careful and would keep away from anything that could bring this punishment upon them. So the individual's heart should always be between fear and hope; when he thinks of the mercy, forgiveness, generosity and kindness of his Lord, that fills him with hope, but when he thinks of his sins and shortcomings with regard to his duties towards his Lord, that instils fear in him and makes him give up his sin.



﴿وَنَبِّئُهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ۖ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ۚ﴾  
 ﴿قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ۝﴾ قَالَ أَبَشْرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ

الْكِبَرِ فِيمَ تَبْشُرُونَ ﴿٥١﴾ قَالُوا بَشِّرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْفَاطِنِينَ ﴿٥٢﴾ قَالَ وَمَن يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٣﴾ (سورة الحجر: ٥١-٥٦)

15:51. Tell them about the guests of Ibrâheem,

15:52. When they came to him and said: Peace. He said: Truly we are afraid of you.

15:53. They said: Do not be afraid; we bring you glad tidings of a son endowed with knowledge.

15:54. He said: Do you bring me glad tidings when old age has overtaken me? What kind of glad tidings are you bringing me?

15:55. They said: We give you glad tidings in truth; so do not despair.

15:56. Ibrâheem said: Who despairs of the mercy of his Lord except those who go astray?

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ):

«Tell them about the guests of Ibrâheem» that is, tell them about that amazing story, for in your telling them the stories of the Messengers and what happened to them there are lessons for them and examples for them to follow, especially Ibrâheem al-Khaleel (the close friend of Allah), whose path Allah has instructed us to follow. His guests were the noble angels; Allah honoured him by making them his guests.

«When they came to him and said: Peace» that is, they greeted him with salâm and he returned the greeting.

«He said: Truly we are afraid of you» that is, scared. That was because, when they entered upon him, he thought that they were guests, so he rushed to offer them food and he hastened to bring them a roasted calf. But when he saw that their hands did not reach out towards it, he had misgivings about them and conceived a fear of them (11: 70), and thought that they might be thieves and the like.

«They said» to him: «Do not be afraid; we bring you glad tidings of a son endowed with knowledge» namely Is-hâq (ﷺ). This good



news implied that the child would be a male, not a female. «Endowed with knowledge» means one who possesses a great deal of knowledge. Elsewhere, Allah says:

«We gave him the glad tidings of Is-hâq, a Prophet, one of the righteous.» (as-Saffât 37: 112)

Ibrâheem said, in amazement at this good news: «Do you bring me glad tidings» of a child «when old age has overtaken me?» This is indicative of a kind of despair of ever having a child.

«What kind of glad tidings are you bringing me?» That is, on what basis are you giving me this good news, when there is no possible means of it happening?

«They said: We give you glad tidings in truth» of which there can be no doubt, because Allah is able to do all things, and you in particular – O people of this household – are people upon whom Allah has bestowed His mercy and blessings, so it is no wonder that Allah should bestow His favour and kindness upon you.

«so do not despair» or be among those who do not expect any good to happen; rather keep hoping for the generosity, kindness, grace and favour of Allah. Ibrâheem responded to them by saying:

«Who despairs of the mercy of his Lord except those who go astray?» that is, those who have no knowledge of their Lord and His perfect power. As for the one whom Allah has blessed with guidance and great knowledge, there is no way he can despair because he knows that there are many ways and means for the mercy of Allah to reach him. When they had given him this good news, he realised that they had been sent on an important mission.



﴿ قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴾ ٥٧ ﴿ قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴾ ٥٨ ﴿ إِلَّا آءَالَ لُوطٍ إِنَّا لَمُنَجُّوهُمْ أَجْمَعِينَ ﴾ ٥٩ ﴿ إِلَّا أَمْرَانَهُ. فَدَرَنَّا إِنَّهَا لَمِنَ الْغَايِبِينَ ﴾

﴿٦٠﴾ فَلَمَّا جَاءَ عَالَ لُوطٍ الْمُرْسَلُونَ ﴿٦١﴾ قَالَ إِنَّكُمْ قَوْمٌ مُّكَرُّونَ ﴿٦٢﴾ قَالُوا بَلْ  
 جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ﴿٦٣﴾ وَأَتَيْنَكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ﴿٦٤﴾ فَأَسْرِ  
 بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَاتَّبِعْ أذُنَهُمْ وَلَا يَلْبَسْ مِنْكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ  
 ﴿٦٥﴾ وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هَتُولَاءِ مَقْطُوعٌ مُّصْحِحِينَ ﴿٦٦﴾ وَجَاءَ  
 أَهْلُ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٧﴾ قَالَ إِنَّ هَتُولَاءِ ضَيْغِي فَلَا تَفْضَحُونِ ﴿٦٨﴾ وَاتَّقُوا اللَّهَ وَلَا  
 تُخْرَجُونَ ﴿٦٩﴾ قَالُوا أَوَلَمْ نُنْهَكْ عَنِ الْعَالَمِينَ ﴿٧٠﴾ قَالَ هَتُولَاءِ بَنَاتِي إِنْ كُنْتُمْ فَعِيلِينَ  
 ﴿٧١﴾ لَعَنَّاكَ إِنَّمَتُمْ لِي سَكْرَتِهِمْ يَعْمَهُونَ ﴿٧٢﴾ فَأَخَذْتَهُمُ الصَّيْحَةُ مُشْرِقِينَ ﴿٧٣﴾ فَجَعَلْنَا  
 عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِنْ سِجِّيلٍ ﴿٧٤﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُتَوَسِّمِينَ  
 ﴿٧٥﴾ وَإِنَّهَا لَاسِيلٌ مُّقِيمٌ ﴿٧٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً لِلْمُؤْمِنِينَ ﴿٧٧﴾ (سورة الحجر: ٥٧-٧٧)

15:57. Ibrâheem said: Then what is your business, O messengers?

15:58. They said: We have been sent to a wicked people [who are to be destroyed],

15:59. except the household of Loot; we will save them all,

15:60. except his wife. We decreed that she should be one of those who stayed behind.

15:61. When the messengers came to the household of Loot,

15:62. He said: You are strangers [to me].

15:63. They said: We have come to you with that [the punishment] concerning which they had doubts.

15:64. We have brought to you that which is inevitably due [the punishment], and indeed we are telling the truth.

15:65. So depart with your family in the dead of night, with yourself bringing up the rear. Let no one among you look back, but go on to where you are commanded.

15:66. We made this decree known to him, that the last remnants of those [sinners] would be wiped out by the morning.

15:67. The people of the city came, exulting at the news [of the arrival of those young men].

- 15:68. Loot said: These are my guests, so do not put me to shame.  
 15:69. Fear Allah, and do not disgrace me.  
 15:70. They said: Did we not forbid you to offer hospitality to anyone?  
 15:71. Loot said: Here are my daughters [to marry],<sup>9</sup> if you must.  
 15:72. By your life. [O Muhammad,] they were wandering blindly in their lustful frenzy.  
 15:73. So the blast overtook them at sunrise,  
 15:74. And We turned [their city] upside down and let loose upon them a shower of stones of baked clay.  
 15:75. Surely in that there are signs for the discerning.  
 15:76. And it [the city] is on a road that is still travelled.  
 15:77. Surely in that there is a sign for the believers.

﴿Ibrâheem said﴾ to the angels

﴿Then what is your business, O messengers?﴾ That is, for what purpose have you been sent?

﴿They said: We have been sent to a wicked people﴾ that is, people who have committed a great deal of evil and whose evil has become widespread; we have been sent to punish them

﴿except the household of Loot﴾ that is, except Loot and his family except his wife. We decreed that she should be one of those who stayed behind﴾ that is, those who will remain and be punished; as for Loot, We will bring him and his family forth, and save him from the punishment. Ibrâheem began to argue with the messengers about destroying them, and he pleaded with them, but it was said to him:

﴿O Ibrâheem, cease your pleading, for verily the decree of your Lord has gone forth; verily there is coming to them a punishment that cannot be averted.﴾ (Hood 11: 76)

<sup>9</sup> What is meant by ﴿my daughters﴾ is "the daughters of my nation". Loot was urging his people to give up their immoral ways and marry women in a lawful and pure manner.

Then the angels departed.

«When the messengers came to the household of Loot, he said» that is, Loot said to them: «You are strangers [to me]» that is, I do not recognise you and I do not know who you are.

«They said: We have come to you with that [the punishment] concerning which they had doubts» that is, we have come to you with the punishment that they doubted and they disbelieved you when you warned them about it.

«We have brought to you that which is inevitably due [the punishment]» and it is not a joke

«and indeed we are telling the truth» in what we say to you.

«So depart with your family in the dead of night» that is, during the night when people are asleep and no one will know of your departure

«Let no one among you look back»; rather hasten and hurry

«but go on to where you are commanded» – it was as if they had a guide to show them the way in which they should go.

«We made this decree known to him» that is, We told him in definitive terms

«that the last remnants of those [sinners] would be wiped out by the morning» that is, the punishment would come upon them in the morning and would overwhelm them and eradicate them.

«The people of the city came» that is, the city in which Loot was living

«exulting at the news [of the arrival of those young men]» that is, telling one another the good news of the guests of Loot and how handsome they were, because they had the power to overwhelm them and they had the intention of committing evil deeds with them. So they came to the house of Loot and started to argue with him about his guests, and Loot sought refuge with Allah from them and said:

«These are my guests, so do not put me to shame. Fear Allah, and do not disgrace me» that is, remember first of all that Allah is

watching, and if you have no fear of Allah, then at least do not put me to shame with regard to my guests and transgress against them in this abhorrent manner.

«They said» in response to his pleas, and only answering his request not to disgrace him: «Did we not forbid you to offer hospitality to anyone?» That is, we warned you not to do that, and whoever has received the warning is left with no excuse.

«Loot said» to them, because of the tremendous pressure he felt he was under:

«Here are my daughters [to marry], if you must». But they paid no attention to his words, hence Allah said to His Messenger Muhammad (ﷺ):

«By your life, [O Muhammad,] they were wandering blindly in their lustful frenzy». This frenzy resulted from their love of committing evil and they did not care about anyone who tried to stop them or who blamed them.

When the messengers explained the situation to Loot, his anxiety and distress dissipated, and he obeyed the command of his Lord by taking his family and departing at night, so they were saved.

As for the people of the city, «the blast overtook them at sunrise», which was a time when the punishment would be more severe.

«And We turned [their city] upside down» on them «and let loose upon them a shower of stones of baked clay» which even went after some who were alone in some part of the city.

«Surely in that there are signs for the discerning» that is, those who reflect and ponder and who have insight, for they will understand the point of this story, which is that anyone who has the audacity to disobey Allah, especially by committing this grave evil deed, will be punished by Allah in the worst way, as in the story of these people who dared to commit the most abhorrent of evil deeds.

«And it» that is, the city of the people of Loot

﴿is on a road that is still travelled﴾ and it is known to the travellers who pass by that land.

﴿Surely in that there is a sign for the believers﴾.

One of the lessons that we learn from this story is that Allah (ﷻ) cared for His close friend Ibrâheem (ؑ), for Loot was one of his followers and those who believed in him, so it was as if he was a student of his. When Allah wanted to destroy the people of Loot, as they deserved that punishment, He commanded His messengers to pass by Ibrâheem (ؑ), so that they might give him the glad tidings of a son and tell him the purpose for which they had been sent; he argued with them about destroying those people, until the angels convinced him and he felt at ease with it.

Similarly in the case of Loot (ؑ), because they were his fellow countrymen, perhaps he was seized with pity and compassion for them, so Allah decreed that events should take place by means of which he would become angry and upset with them, to the point that he could not wait for their punishment to come, when it was said to him: ﴿...Verily, their appointed time is the morning; is not the morning nigh?﴾ (Hood 11: 81)

When Allah (ﷻ) willed to destroy a city, their evil and transgression increased, and when it reached an ultimate level the punishments that they deserved befell them.



﴿وَإِنْ كَانَ أَصْحَابُ الْأَيْكَةِ لظَالِمِينَ ۝ فَانْتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَارٍ مُّبِينٍ ۝﴾

(سورة الحجر: ٧٨-٧٩)

15:78. And the dwellers of the Wood were also wrongdoers;

15:79. So We exacted retribution upon them. They are both on a well-known highway.

They were the people of Shu'ayb. Allah described them as the dwellers of the Wood, which was an area with a lot of trees, as a reminder of His blessings to them and that they did not show gratitude; rather their Prophet Shu'ayb came to them and called them to affirm the oneness of Allah and to stop wronging people with regard to weights and measures, and he tried very hard to persuade them. But they persisted in their wrongdoing with regard to the rights of their Creator and the rights of other people, therefore Allah described them as wrongdoers.

«So We exacted retribution upon them» and the punishment of the day of overshadowing gloom overtook them; surely it was the punishment of a terrible day (cf. 26: 189).

«They are both» that is, the lands of the people of Loot and of the dwellers of the Wood

«on a well-known highway» that is, on a clear highway on which travellers pass by them all the time, and their ruins can be seen; thus people of understanding learn a lesson from that.



﴿وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ﴿٨٠﴾ وَآتَيْنَهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾ وَكَانُوا يَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا ءَامِنِينَ ﴿٨٢﴾ فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ﴿٨٣﴾ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٤﴾﴾ (سورة الحجر: ٨٠-٨٤)

15:80. The people of al-Hijr also rejected the Messengers.

15:81. We sent them Our signs, but they persisted in turning away from them.

15:82. They carved out dwellings in the mountains, feeling secure.

15:83. So the blast overtook them in the morning.

15:84. And of no avail to them was all that they had acquired.

Here Allah (ﷻ) tells us about the people of al-Hijr, who were the people of Ṣâliḥ who lived in al-Hijr, the well-known rocky tract in the land of Hejaz. They disbelieved in the Messengers; that is, they disbelieved in Ṣâliḥ, and whoever disbelieves in one Messenger has disbelieved in all the Messengers, for their call is one and when one of them is rejected, it is not because of his character; rather it is because of what he brought of truth that all the Messengers brought.

﴿We sent them Our signs﴾ that pointed to the soundness of the message of truth that Ṣâliḥ brought. One of these signs was the she-camel, which was one of the great signs of Allah.  
 ﴿but they persisted in turning away from them﴾ out of arrogance and insolence towards Allah.

One of the many blessings that Allah had bestowed upon them was that ﴿They carved out dwellings in the mountains, feeling secure﴾, from fear and they felt at ease in their lands. If they had been grateful for that blessing and had believed in their Prophet Ṣâliḥ (ﷺ), Allah would have granted them abundant provision and honoured them with all kinds of reward in this world and the hereafter. But – when they disbelieved and hamstrung the she-camel, and they rebelled against the command of their Lord and said:

﴿...O Ṣâliḥ, bring us that with which you are threatening us, if you are indeed one of the Messengers [of Allah]!﴾ (al-A'râf 7: 77)

– then ﴿the blast overtook them in the morning﴾ and tore their hearts from their chests, and morning found them lying lifeless in their homes, along with what accompanied that of ongoing disgrace and curses.

﴿And of no avail to them was all that they had acquired﴾ because when the decree of Allah comes to pass, it cannot be put back by numbers of troops or strength of supporters or abundance of wealth.





﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ﴾  
 (سورة الحجر: ٨٥-٨٦) ﴿٨٦﴾ إِنَّ رَبَّكَ هُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨٥﴾

15:85. We have not created the heavens and the earth, and all that is between them, except for a true purpose. And, verily, the Hour is surely coming, so [O Muhammad] bear with them graciously.

15:86. Verily your Lord is the Creator of all, the All-Knowing.

That is, We did not create them in vain for any false purpose, as the enemies of Allah think; rather We only created them ﴿for a true purpose﴾, part of which was that they, along with all that they contain, should point to the perfection and power of their Creator, and the vastness of His mercy and wisdom, and His all-encompassing knowledge, which proves that He alone is to be worshipped, with no partner or associate.

﴿And, verily, the Hour is surely coming﴾ no doubt about it, ﴿Indeed, the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind...﴾ (Ghâfir 40: 57)

﴿so [O Muhammad] bear with them graciously﴾ – this refers to forbearance without causing any offence to them; rather it means responding to their mistreatment with kindness and to their misdemeanours with forgiveness, so as to attain a great deal of reward with your Lord, for everything that is meant to happen is close at hand.

A better meaning than that which I have mentioned above occurred to me, which is that what is enjoined is gracious forbearance, which is graciousness that is free of resentment or offence in word or deed, as opposed to forbearance that is not gracious, which is inappropriate forbearance. So one should not be forbearing when what is required is punishment, such as punishment for transgressors and wrongdoers for whom nothing is effective except punishment. This is what is meant.

«Verily your Lord is the Creator of all, the All-Knowing» that is, nothing that He created and is encompassed by His knowledge can escape Him, and applies to all created things.



﴿وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِي وَالْقُرْءَانَ الْعَظِيمَ ﴿٨٧﴾ لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَخَفَضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ﴿٨٨﴾ وَقُلْ إِنِّي أَنَا النَّذِيرُ الْمُبِينُ ﴿٨٩﴾ كَمَا أَنزَلْنَا عَلَى الْمُقْتَسِمِينَ ﴿٩٠﴾ الَّذِينَ جَعَلُوا الْقُرْءَانَ عِضِينَ ﴿٩١﴾ فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ ﴿٩٢﴾ عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾﴾ (سورة)

الحجر: ٨٧-٩٣

- 15:87. We have given you the seven oft-repeated ones and the glorious Qur'an.
- 15:88. Do not look longingly at the good things We have given some among them to enjoy, nor grieve over them, but lower your wing [in humility and gentleness] to the believers.
- 15:89. And say [O Muhammad]: Verily I am the clear warner [of a punishment that will befall you],
- 15:90. Like [the punishment] that We sent down upon the discriminators,
- 15:91. Those who break the Qur'an into different parts.
- 15:92. So, by your Lord, We will surely question them all
- 15:93. About what they used to do.

Here Allah (ﷻ) says, reminding His Messenger (ﷺ) of His favours to him:

«We have given you the seven oft-repeated ones» According to the correct view, this refers to the seven long chapters: al-Baqarah, Âl 'Imrân, an-Nisâ', al-Mâ'idah, al-An'âm, al-A'râf, and al-Anfâl along with at-Tawbah. Or it may refer to al-Fâtiḥah, because it contains

seven verses. That is because the seven long chapters frequently mention the oneness of Allah, knowledge of the unseen and sublime rulings, which are repeated throughout.

According to the view that al-Fâtihah is the seven oft-repeated ones, what is meant here is that they are seven verses that are repeated in every *rak'ah*. As Allah has given him the Glorious Qur'an with the seven oft-repeated ones, then He has given him the best thing for which people may compete and the greatest thing in which the believers may rejoice.

﴿Say: In the grace of Allah and in His mercy – in that let them rejoice. That is far better than all they could accumulate.﴾ (Yoonus 10: 58)

Hence Allah says after that:

﴿Do not look longingly at the good things We have given some among them to enjoy﴾ that is, do not admire them in such a way that causes you to become distracted by worldly desires that those who live a life of ease are enjoying and by which the ignorant are deceived; rather be content with what Allah has given you of the seven oft-repeated ones and the Glorious Qur'an

﴿nor grieve over them﴾ for there is nothing good to be hoped for from them and there is no benefit to be expected.

But in the believers you have the best alternative to them and the best compensation, so ﴿lower your wing [in humility and gentleness] to the believers﴾ that is, deal softly with them, with good manners, love, generosity and friendship.

﴿And say [O Muhammad]: Verily I am the clear warner [of a punishment that will befall you]﴾ that is, fulfil your duty of warning and conveying the message to relatives and strangers, enemies and friends, for if you do that, then you are not at all accountable for them nor are they accountable for you (cf. 6: 52).

﴿Like [the punishment] that We sent down upon the discriminators﴾ who strive to bar people from the path of Allah.

«Those who break the Qur'an into different parts» – they describe it according to their whims and desires; some of them call it magic and others call it soothsaying or fabrication, and other expressions of disbelief and rejection, using their criticism of it to bar people from true guidance.

«So, by your Lord, We will surely question them all» that is, all those who criticise, condemn, distort and alter it  
 «About what they used to do» – this is a stern warning and rebuke to them for doing what they did.



﴿فَأُصْدِغَ يَمَا تُوْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿٩٤﴾ إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾ الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ يَعْلَمُونَ ﴿٩٦﴾ وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِمَا يَقُولُونَ ﴿٩٧﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾ وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾﴾ (سورة الحجر: ٩٤-٩٩)

- 15:94. Therefore proclaim what you are commanded to, and turn away from those who ascribe partners to Allah.
- 15:95. Verily, We will suffice you against those who ridicule you,
- 15:96. Those who set up another god beside Allah; but they will come to know.
- 15:97. We know you are distressed by what they say.
- 15:98. So glorify and praise your Lord, and be among those who prostrate [to Him].
- 15:99. And worship your Lord until that which is certain [namely, death] comes to you.

Then Allah instructed His Messenger (ﷺ) to pay no attention to them or to others, and to proclaim that which Allah had instructed him to proclaim, and to convey the message to everyone, not letting

anything stand in his way or prevent him from conveying the message, and not being deterred by what the ignorant said.

﴿and turn away from those who ascribe partners to Allah﴾ that is, do not pay any attention to them, and refrain from trading insults with them; focus on your mission instead.

﴿Verily, We will suffice you against those who ridicule you﴾ and the message you brought. This is a promise from Allah to His Messenger (ﷺ) that those who ridiculed him would not be able to harm him, and that Allah would suffice him against them by means of whatever kinds of punishment He willed. And He did indeed do that, for no one openly ridiculed the Messenger of Allah (ﷺ) and the message he brought but Allah destroyed him and caused him to die in the worst manner.

Then Allah explained that just as they offended His Messenger (ﷺ), they also offended Allah by setting up beside Him ﴿another god﴾ when He alone is their Lord, Creator and Controller. ﴿but they will come to know﴾ the consequences of their deeds when the Day of Resurrection comes.

﴿We know you are distressed by what they say﴾ to you of disbelief and ridicule, and We are able to eradicate them by means of the punishment and to hasten for them that which they deserve. But Allah gives them respite although He does not let them get away with it.

﴿So glorify and praise your Lord, and be among those who prostrate [to Him]﴾ that is, remember Allah a great deal, glorify and praise Him, and pray, for that will give you comfort and put you at ease, and it will help you in all your affairs.

﴿And worship your Lord until that which is certain [namely, death] comes to you﴾ that is, carry on at all times seeking to draw closer to Allah by means of various kinds of acts of worship. The Prophet (ﷺ) obeyed the command of his Lord and persisted in worship until that which is certain came to him from his Lord.

This is the end of the commentary on Soorat al-Hijr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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16.  
Soorat an-Nahl  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا أَمَرُ اللَّهُ فَلَا نَسْتَعْجِلُوهٗ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُوْنَ ﴿١﴾ يُزِلُّ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِمَّنْ أَمَرُوْهُ عَلَىٰ مَن يَشَآءُ مِنْ عِبَادِهِۦٓ أَنۡ أَنْذِرُوْا أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاتَّقُوْا ﴿٢﴾﴾

(سورة النحل: ١-٢)

- 16:1. The decree of Allah is at hand, so do not seek to hasten it. Glorified and exalted be He, far above the partners they ascribe to Him!
- 16:2. He sends down the angels with His revelation by His command to whomever among His slaves He wills, saying: Proclaim that there is no god but I, so fear Me.

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Here Allah confirms that what He promised is close at hand, and offers reassurance that it will indeed come to pass:

﴿The decree of Allah is at hand, so do not seek to hasten it﴾ for it is coming, and that which is coming is near at hand.

﴿Glorified and exalted be He far above the partners they ascribe to Him﴾ such as a child, spouse or equal, and other things that the

polytheists attributed to Him that are not befitting to His majesty or are contrary to His perfect nature.

Having declared Himself to be above that which His enemies ascribe to Him, Allah then mentions the revelation that He sent down to His Prophets, that one must believe in with regard to the perfect attributes of Allah:

«He sends down the angels with His revelation», which brings (spiritual) life to people's hearts

«by His command to whomever among His slaves He wills» who He knows to be righteous, to carry His message.

The main idea and focus of the call of all of the Messengers is: «Proclaim that there is no god but I, so fear Me» that is, the focus is on knowing Allah (ﷻ) and affirming His oneness through the attributes of greatness which are the attributes of divinity, and worshipping Him alone, with no partner or associate. This is the message with which Allah sent down His Books and sent His Messengers.

Then Allah mentions the proof and evidence for that:



﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَلَّى عَمَّا يُشْرِكُونَ﴾ (٢) ﴿خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ (١) ﴿وَالْأَنفَعُ خَلْقُهَا لَكُمْ فِيهَا دِفءٌ وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ﴾ (٥) ﴿وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَوْنَ وَحِينَ تَسْرَحُونَ﴾ (٦) ﴿وَتَحْمِلُ أُنْفُسَ كُفْمٍ إِلَى بَلَدٍ لَمْ تَكُونُوا بِهِ لَبِيبِهِ إِلَّا بِشِقِّ الْأَنْفُسِ﴾ (٧) ﴿إِنَّ رَبَّكُمْ لَرءُوفٌ رَحِيمٌ﴾ (٨) ﴿وَالْخَيْلَ وَالْإِبَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ﴾ (٩) ﴿وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَايزٌ وَلَوْ شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ﴾ (١٠) (سورة النحل: ٩-٣)



- 16:3. He created the heavens and the earth for a true purpose. Exalted be He far above the partners they ascribe to Him!
- 16:4. He created man from a drop of semen, then he becomes argumentative, able to express himself.
- 16:5. And He created the livestock animals for you; they are a source of warm clothing [and blankets] and other benefits, and of their [meat] you eat.
- 16:6. You find beauty in them when you bring them home in the evening and when you drive them out to pasture [in the morning].
- 16:7. And they carry your heavy loads to lands that you could not [otherwise] reach without great hardship. Verily your Lord is indeed Compassionate, Most Merciful.
- 16:8. And [He has created] horses, mules and donkeys for you to ride and use for show, and He will yet create things of which [today] you have no knowledge.<sup>10</sup>
- 16:9. It is for Allah to show the straight path, and there are [other] paths which deviate from the right course. If He had so willed, He could have guided all of you.

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This chapter is called the chapter of blessings, for at the beginning of it Allah mentions the basic blessings and at the end of it He mentions other blessings that complete those basic blessings. He tells us that He created the heavens and the earth for a true purpose, so that people may contemplate them and thus realise the greatness of their Creator and what He possesses of attributes of perfection, and so that they may know that He created them as a dwelling place for His slaves who worship Him by adhering to what He enjoined upon them of duties and laws that He sent down on the lips of His Messengers. Hence He declares Himself to be above what the polytheists ascribe

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<sup>10</sup> This may refer to other means of transportation, as suggested by some commentators.

as partners to Him, as He says: ﴿Exalted be He far above the partners they ascribe to Him﴾ that is, He describes Himself to be above and far greater than the partners they ascribe to Him, for He is the true God, and it is not appropriate for people to worship, love and humble themselves to any but Him.

Having mentioned the creation of the heavens and the earth, He then mentions the creation of that which is in them.

He starts with the noblest of that creation, which is man:

﴿He created man from a drop of semen﴾ then He caused it to develop and grow until it became a complete human with perfect limbs and faculties both visible and invisible. Then he bestowed upon him abundant blessings until, when he reached the level of (physical and mental) completeness, he became filled with pride and self-admiration. ﴿then he becomes argumentative, able to express himself﴾. It may be that what is meant is that man becomes argumentative with his Lord, ungrateful to Him, arguing with His Messengers and rejecting His revelations. Thus he forgets his initial creation and the blessings that Allah has bestowed upon him, so he uses those blessings for sinful purposes. Or it may be that what is meant is that Allah created man from a drop of semen, then He causes him to pass through the stages of development until he becomes a man of reason who is able to express himself, think, develop his views, argue and discuss. So let the individual give thanks to his Lord Who caused him to develop from a stage where he had no power at all and acquire all these abilities.

﴿And He created the livestock animals for you﴾ that is, He created them for your sake, for your benefit and in your interests. One of the great benefits that you derive from them is that ﴿they are a source of warm clothing [and blankets]﴾ because from their wool, hair and skins you make garments, furnishings and tents.

﴿and﴾ you have in them ﴿other benefits﴾ besides those mentioned above

﴿and of their [meat] you eat﴾.

﴿You find beauty in them when you bring them home in the evening and when you drive them out to pasture [in the morning]﴾ that is, at the time when they rest in the evening and at the time when they go out to pasture. That is because the beauty is not for them; rather it is for you, because you are the ones who enjoy their beauty and you also find beauty in your garments, your children and your wealth, and you admire that.

﴿And they carry your heavy loads﴾ and even carry you ﴿to lands that you could not [otherwise] reach without great hardship﴾. Allah has caused them to be of service to you, so that you ride on some of them and on others you carry whatever loads you wish to distant lands and faraway regions.

﴿Verily your Lord is indeed Compassionate, Most Merciful﴾ because He has subjected to you that which you need. So to Him be praise as befits the majesty of His Countenance, the greatness of His power and the abundance of His generosity and kindness.

﴿And [He has created] horses, mules and donkeys﴾ and caused them to be of service to you

﴿for you to ride and use for show﴾ that is, sometimes you use them for necessary purposes such as riding, and sometimes you use them for the sake of beauty and show. No mention is made of eating, because it is prohibited to eat mules and donkeys, and horses are not usually used for food; in fact it may be prohibited to slaughter them for food, for fear that they may become extinct. However it is proven in *aṣ-Ṣaḥeeḥayn* (the two authentic Hadith collections of Imam Bukhari and Imam Muslim) that the Prophet (ﷺ) allowed the eating of horsemeat.

﴿and He will yet create things of which [today] you have no knowledge﴾ that would come about after the revelation of the Qur'an, of means of transportation in which people ride on land and sea, and in the air, and that they use for their own benefit and in their interests. They are not mentioned in specific terms, because Allah (ﷻ) did not

mention in His Book anything but that which people knew (at that time), or they knew something similar to it. As for that which had no comparison at that time, if He had mentioned it they would not have known it or understood what was meant. So He mentioned that in very general terms that may include what they knew and what they did not know. The same may be said concerning the way in which he mentions the blessings of paradise; He mentions by name those which we know or see something similar, such as palm trees, grapes and pomegranates, and He refers in general terms to that of which we know no comparison, as in the verse in which He says:

﴿In them are two kinds of every fruit.﴾ (ar-Rahmān 55: 52)

Similarly, here Allah mentions means of transportation that people knew (at the time of revelation) – such as horses, mules, donkeys, camels and ships – and He mentioned others in general terms, ﴿and He will yet create things of which [today] you have no knowledge﴾.

Having mentioned paths in a literal or physical sense, and stated that He created means for people to travel those paths, such as camels and the like, Allah then mentions the spiritual path that leads to Him:

﴿It is for Allah to show the straight path﴾ that is, the straight path that is the shortest and most straightforward path that leads to Allah.

As for the path that is deviant in terms of beliefs and actions, this is a description of everything that is contrary to the straight path, for it cuts one off from Allah and leads to the abode of doom. So those who are guided follow the straight path by their Lord's leave, and those who deviate follow deviant paths.

﴿If He had so willed, He could have guided all of you﴾ but He guided some by His kindness and grace, and He did not guide others, in accordance with His wisdom and justice.



﴿هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ  
 (١٠) يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ  
 إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ ﴿١١﴾﴾ (سورة النحل: ١٠-١١)

16:10. It is He Who sends down water from the sky; from it you drink, and from it grow the plants on which you pasture your livestock.

16:11. With it He causes to grow for you grains, olives, date palms, grapes and all kinds of fruits. Verily in that there are signs for people who reflect.

Thus those who reflect conclude how perfect is the power of Allah, Who sends this water from clouds that are soft and gentle by nature, and they conclude how perfect is His mercy, as He made in the clouds a great deal of water from which they may drink, give their flocks to drink and irrigate their crops, which then bring forth abundant fruit and great blessings.



﴿وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ  
 فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٢﴾﴾ (سورة النحل: ١٢)

16:12. And He has made the night and the day, and the sun and moon, to be of service to you, and the stars are also made subservient by His command. Verily in that there are signs for people of understanding.

That is, He has made these things subject to you for your benefit and to serve various interests, to the extent that you cannot do without them at all. So by night you sleep and rest, and by day you go out to

seek your livelihood and pursue your religious and worldly interests. From the sun and the moon there comes light which benefits the trees, crops and plants, and reduces moisture and dispels cold that may harm the land and people's bodies, and other necessities that are connected to the existence of the sun and moon.

In the sun and moon and in the stars there is adornment for the heavens, and they are used for the purpose of navigation in the dark on land and sea, for telling the time and working out dates; these are signs of varying kinds and significance. All of that is referred to here, where Allah says:

«Verily in that there are signs for people of understanding» that is, for those who have minds that they use to reflect and ponder, for that is the purpose for which their minds are created and prepared, so that they may understand what they see and hear, unlike the heedless who gain no benefit from seeing except like animals that have no reason.



﴿وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ﴾ (سورة النحل: ١٣)

16:13. And [He has made to be of service to you] all that He has created on earth of different kinds of things. Verily in that there are signs for people who pay heed.

That is, in all that Allah has created for His slaves and scattered across the surface of the earth, such as animals, trees, plants and so on, of various colours and types, there is a sign of Allah's perfect might, immense generosity and abundant grace. This indicates that none should be worshipped but Him alone, with no partner or associate.

«for people who pay heed» that is, for those who bear in mind that which will benefit them of useful knowledge, and they reflect

upon that which Allah calls them to contemplate, so that they may pay heed to the evidence that points to Him.



﴿وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ  
حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ الْكَبِيرَ مُوَاجِهًا فِيهِ وَلِتَنَبِّغُوا مِنْ فَضْلِهِ  
وَلَعَلَّكُمْ تَشْكُرُونَ﴾ (سورة النحل: ١٤)

16:14. It is He Who has made the sea to be of service, so that you may eat from it succulent meat [fish] and bring forth from it ornaments which you wear. And you see the ships ploughing through the waves so that you may seek the bounty of Allah and so that you may give thanks.

That is, He alone, with no partner ﴿has made the sea to be of service﴾ and He has prepared it to offer you different types of benefits ﴿so that you may eat from it succulent meat﴾ this refers to the various kinds of fish that are caught from the sea ﴿and bring forth from it ornaments which you wear﴾ which add beauty to your beauty ﴿And you see the ships ploughing through the waves﴾ that is, ploughing through the huge waves with their bows, which take them from one land to another, carrying travellers, provisions and goods by means of which they seek provision and the bounty that Allah has bestowed upon them.

﴿and so that you may give thanks﴾ to the One Who made these things available for you and prepared them, and so that you may praise Allah Who has blessed you with them. To Allah be all praise and thanks, for He has given people that which is in their interests and to their benefit, more than they ask for and wish for, and He has given them some of all that they ask for. We cannot praise Him enough; rather He is as He has praised Himself.



﴿وَالْقَىٰ فِي الْأَرْضِ رَوًىٰ أَنْ يَمِيدَ بِكُمْ وَانْحَرَا وَسُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ ﴿١٥﴾ وَعَلَمَنَّا بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿١٦﴾﴾ (سورة النحل: ١٥-١٦)

16:15. And He has set on the earth mountains standing firm, lest it shake with you; and rivers and paths so that you may find your way,

16:16. And landmarks. And by the stars too people find their way.

Allah ﴿has set﴾ for the sake of His slaves ﴿on the earth mountains standing firm﴾. This refers to huge mountains, lest the earth move and shake with the people on it. Hence they are able to till the land, build on it and walk on it. By His mercy, He has created therein rivers which He causes to run from a distant land to another land that is desperate for water, so that they are provided with water for themselves, their flocks and their crops. There are rivers that flow on the surface of the earth, and there are rivers underground which people access by digging, until they reach what Allah has subjected for them, and bring forth the water using buckets and other equipment. By His mercy, He has created in the earth paths, that is roads which connect distant lands,

﴿so that you may find your way﴾ to those places. You may even find a land that is surrounded with mountains, but Allah has created passes and routes by means of which people may reach such lands.



﴿أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ ﴿١٧﴾ وَإِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ ﴿١٨﴾ وَاللَّهُ يَعْلَمُ مَا تُسْرُوتُمْ وَمَا تَعْلِنُونَ ﴿١٩﴾ وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾ أَمْوَاتٌ غَيْرُ



أَحْيَاءُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿١٦﴾ إِلَهُكُمْ إِلَهُ وَحْدٌ ۖ فَالَّذِينَ لَا يُؤْمِنُونَ  
 بِالْآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿١٧﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا  
 يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿١٨﴾ (سورة النحل: ١٧-٢٣)

- 16:17. Is then He Who creates like one who cannot create? Will you not then pay heed?
- 16:18. If you [try to] count the blessings of Allah, you cannot count them all. Verily Allah is Oft-Forgiving, Most Merciful.
- 16:19. Allah knows what you conceal and what you disclose.
- 16:20. Those they call upon besides Allah create nothing; they are themselves created.
- 16:21. They are dead, lifeless; and they do not know when they will be resurrected.<sup>11</sup>
- 16:22. Your God is One God. As for those who do not believe in the hereafter, their hearts refuse to know, and they are arrogant.
- 16:23. Undoubtedly Allah knows what they conceal and what they disclose. Verily He does not love the arrogant.

Having mentioned what He created of mighty entities and what He has bestowed of great blessings, Allah then tells us that no one resembles him and He has no equal or rival.

«Is then He Who creates» all these things and does whatever He wills

«like one who cannot create» anything, small or great.

«Will you not then pay heed?» And acknowledge that the only One Who can create is more deserving of all worship. Just as He is one in His power of creation and control, so too He is one in His divinity and He alone is deserving of worship.

<sup>11</sup> This refers to the idols, which are inanimate and cannot hear, see or reason; they do not know when the Hour will come. (Ibn Katheer)

Just as He had no partner when He created you and others, do not ascribe to Him partners or rivals in worship; rather devote your worship sincerely to Him alone.

﴿If you [try to] count the blessings of Allah﴾ without thanking Him ﴿you cannot count them all﴾, let alone give proper thanks, for His blessings to His slaves, both apparent and hidden, are as many as the breaths they take and the moments that pass. This applies to all kinds of blessings, both those of which people are aware and those of which they are not aware, which includes what He wards off from them of calamity. The blessings are more than can be counted.

﴿Verily Allah is Oft-Forgiving, Most Merciful﴾ for He is pleased with a little thanks from you, even though His blessings are so many. As it is the case that His mercy is vast, His generosity extends to all and His forgiveness is available to all, so His knowledge encompasses them all.

﴿Allah knows what you conceal and what you disclose﴾ unlike those that are worshipped besides Him, for they ﴿create nothing﴾ small or great; ﴿they are themselves created﴾ – so how can they create anything when they themselves need to be created by Allah (ﷻ)?

Moreover, they possess no attributes of perfection at all, whether that be knowledge or anything else.

﴿They are dead, lifeless﴾; they neither hear, nor see, nor understand anything. Should such things be taken as gods besides the Lord of the worlds? How foolish the polytheists are in their thinking, and how misguided and corrupt they are, for they are misguided by the most obviously corrupt ideas and they regard as equal one who is lacking in all aspects, possesses no attributes of perfection and can do nothing, and One Who is perfect in all aspects, to Whom belong all attributes of perfection in the greatest and most complete manner. He is possessed of all-encompassing knowledge, immense power and abundant mercy that fills the entire universe; to Him be all praise and

glory, for He is possessed of might and greatness that none of His creation can fully comprehend.

«Your God is One God»; He is Allah, the One, the Self-Sustaining, and there is none like unto Him. People of faith and reason have great awe and veneration for Him in their hearts, they love Him greatly and devote to Him all that they can of both physical and financial acts of worship. All their feelings are attached to Him and all their physical deeds are devoted to Him. They praise Him by affirming His most beautiful names and attributes, and His sublime actions.

«As for those who do not believe in the hereafter, their hearts refuse to know» this great fact which no one denies except the most utterly ignorant and stubborn of people; this fact is the oneness of Allah (tawḥeed).

«and they are arrogant» that is, they are too arrogant to worship Him.

«Undoubtedly» that is, indeed

«Allah knows what they conceal and what they disclose» of evil deeds  
«Verily He does not love the arrogant»; rather He hates them immensely and will requite them according to their deeds.

«...Verily, those who are too arrogant to worship Me will enter hell in humiliation.» (Ghâfir 40: 60)



﴿وَإِذَا قِيلَ لَهُمْ مَاذَا أُنْزِلَ رُبُّكُمْ قَالُوا اسْطِطِرُّ الْأَوَّلِينَ ﴾ (١٤) لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَامَةِ وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ ﴿١٥﴾ قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنَّ اللَّهَ بَيَّنَّاهُمْ مِنْ أَلْفَوَاعِدٍ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَأَتَاهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿١٦﴾ ثُمَّ يَوْمَ الْقِيَامَةِ يُخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَاءُ الَّذِينَ كُنْتُمْ تُشْفِقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿١٧﴾ الَّذِينَ

تَنفِقُهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَٰمَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَىٰ إِنَّ اللَّهَ  
 عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٢٨﴾ فَأَدْخَلُوا أَبْوَابَ جَهَنَّمَ خَلِيلِينَ فِيهَا فَلَيْسَ مَثْوًى  
 الْمُنْكَرِينَ ﴿٢٩﴾ (سورة النحل: ٢٤-٢٩)

- 16:24. When they are asked: What has your Lord sent down? they say: Tales of the ancients.
- 16:25. Hence on the Day of Resurrection they will bear the full weight of their own burdens, as well as some of the burdens of those without knowledge, whom they misled. Miserable indeed will be their burden.
- 16:26. Those who came before them [also] plotted and planned, but Allah struck at the foundations of what they built and the roof fell down on them from above; the punishment came upon them from a direction they did not expect.
- 16:27. Then on the Day of Resurrection He will disgrace them and will say: Where are My [so-called] partners for whose sake you used to oppose [the Prophets and the believers]? Those who were given knowledge will say: Verily today disgrace and punishment will befall the disbelievers,
- 16:28. Those whose souls the angels take [in death] when they are wronging themselves. They will offer their submission, saying: We did not do anything wrong. [It will be said to them:] Nay; verily Allah has full knowledge of what you used to do;
- 16:29. So enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!

Here Allah (ﷻ) tells us how vehemently the polytheists rejected His revelations:

«When they are asked: What has your Lord sent down?» That is, if they are asked about the Qur'an and the revelation, which is the greatest blessing that Allah has bestowed upon His slaves: What do you say about it? Do you appreciate and acknowledge this blessing,

or are you ungrateful and stubbornly reject it? The answer they give is the worst and silliest answer, because they describe it as «Tales of the ancients» that is, lies fabricated by Muhammad (ﷺ) about Allah, and it is no more than stories of the earlier peoples that have been handed down from generation to generation; some of them are true and some of them are false. They gave this opinion and called their followers to adopt it; hence they carry their own burden and the burden of all those who follow them until the Day of Resurrection.

«as well as some of the burdens of those without knowledge, whom they misled» that is, some of the burden of those blind followers who had no knowledge except what they called them to, so they will bear the sin of what they called them to. As for those who had knowledge, each one will bear his own burden of sin, because he knew what they knew.

«Miserable indeed will be their burden» that is, how miserable will be the burden that will weigh heavily upon them, the burden of their own sin and the sin of those whom they led astray.

«Those who came before them [also] plotted and planned» against their Messengers: they came up with all kinds of elaborate tricks to reject the message they brought.

«but Allah struck at the foundations of what they built» that is, He dealt with the matter at the root.

«and the roof fell down on them from above» and what they had plotted and planned became the punishment that was inflicted upon them.

«the punishment came upon them from a direction they did not expect». That was because they thought that this elaborate plot would benefit them and protect them from the punishment, but their punishment came through that which they had built and for which they had laid the foundation (of specious arguments).

This is a beautiful example of how Allah foiled the plots of His enemies: they thought and reflected on what the Messengers

had wrought, after they decided to reject it, and they came up with principles and rules based on falsehood, to which they referred in order to refute what the Messengers had brought. They also used tricks to cause harm to the Messengers and those who followed them, but their plot became a disaster for them and their planning became the cause of their ruin and destruction, because their plot was evil:

﴿... but the plotting of evil affects none but its authors...﴾ (Fâfir 35: 43)

That is the case in this world, but the punishment of the hereafter is another matter. Hence Allah says here: ﴿Then on the Day of Resurrection He will disgrace them﴾ that is, He will put them to shame before all people and will expose their lies and fabrications against Him.

﴿and will say: Where are My [so-called] partners for whose sake you used to oppose [the Prophets and the believers]?﴾ That is, you fought and showed enmity towards Allah and His party for their sake, and you claimed that they were partners to Allah. When He asks them this question, they will have no response but to admit that they were misguided and to acknowledge that they were stubborn, so they will say:

﴿...They are lost from us. And they will testify against themselves that they were disbelievers.﴾ (al-A'râf 7: 37)

﴿Those who were given knowledge﴾ that is, the devoted scholars ﴿will say: Verily today﴾ that is, on the Day of Resurrection ﴿disgrace and punishment will befall the disbelievers﴾.

This highlights the virtue of the scholars, for they are the speakers of truth in this world and will be the speakers of truth on the Day of Resurrection, for their words carry weight before Allah and before His creation.

Then Allah tells us what will happen to them at the time of death, and on the Day of Resurrection:

﴿Those whose souls the angels take [in death] when they are wronging themselves﴾ that is, they take their souls when they are in that

state, when they have committed a great deal of wrongdoing and transgression. It is known what the wrongdoers will face on the Day of Resurrection, of all kinds of punishment, disgrace and humiliation.

«They will offer their submission» they will surrender and will deny that which they used to worship besides Allah, saying: «We did not do anything wrong». But it will be said to them:

«Nay» you did do wrong, for «verily Allah has full knowledge of what you used to do». So their denial will be to no avail. This will occur at some stage of the Day of Resurrection; they will deny what they used to do in this world, thinking that this will benefit them. But when their physical faculties testify against them and what they used to do becomes clear, they will admit it and confess. Hence they will not enter hell until they acknowledge their sins.

«So enter the gates of hell» – all those who committed a particular deed will enter through the appropriate gate.

«Wretched indeed is the abode of the arrogant!» Namely the fire of hell, for it is the abode of sorrow and regret, a place of misery, pain, distress, anguish and the wrath of the Ever-Living, the Self-Sustaining and All-Sustaining. The painful punishment will never be reduced or alleviated, not even for a single day, for the Most Merciful Lord will have turned away from them and caused them to taste the grievous punishment.



﴿وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٣٠﴾ جَنَّاتٌ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٣١﴾ الَّذِينَ نَفَقْتُمْ الْمَلِئِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾﴾

(سورة النحل: ٣٠-٣٢)

- 16:30. But when it is said to those who fear Allah: What has your Lord sent down? they say: All that is good. For those who do good, there is good [reward] in this world, and the abode of the hereafter is better, and how excellent is the abode of those who fear Allah,
- 16:31. Gardens of perpetual abode, which they will enter, through which rivers flow. There they will have all that they wish for. Thus does Allah reward those who fear Him,
- 16:32. Those whose souls the angels take [in death] in a state of purity, saying [to them]: Peace be upon you; enter paradise as a reward for your deeds.

Having mentioned what the disbelievers said about the revelation, Allah now tells us what the pious said, and that they acknowledged and affirmed that what Allah had sent down was indeed a great blessing and immense good that Allah had bestowed upon His slaves. So they accepted and welcomed that blessing, and they submitted to Allah and give thanks to Him for it, then they learned it and acted in accordance with it.

﴿For those who do good﴾ in worshipping Allah (ﷻ) and showing kindness to the slaves of Allah,

﴿there is good [reward] in this world﴾ namely abundant provision, a life of ease, reassurance, security and happiness.

﴿and the abode of the hereafter is better﴾ than this world and all that is in it of various kinds of pleasures and desirable things. For the joy of this life is little and is filled with troubles, and it will soon come to an end, unlike the joy of the hereafter. Hence Allah says: ﴿and the abode of the hereafter is better, and how excellent is the abode of those who fear Allah﴾.

﴿Gardens of perpetual abode, which they will enter, through which rivers flow. There they will have all that they wish for﴾ that is, no matter what they wish for and want, they will get it in the most perfect



and complete manner. They will not be able to ask for any kind of joy that would bring them delight and immense pleasure, but it will be granted to them. Hence Allah will give the people of paradise all that they wish for, to the extent that He will even prompt them to ask for some kinds of joy that never crossed their minds.

Blessed be He Whose generosity never ends and to Whose abundance there is no limit; there is nothing like unto Him in His essence, attributes and deeds, and in how these attributes are manifested, and in the greatness of His sovereignty and dominion.

﴿Thus does Allah reward those who fear Him﴾ and fear His wrath and punishment by fulfilling what He has enjoined upon them of obligatory beliefs, actions and words having to do with His rights and the rights of His slaves, and by refraining from that which Allah has prohibited to them.

﴿Those whose souls the angels take [in death]﴾ when they are persisting in that fear of Allah

﴿in a state of purity﴾ that is, when they are pure and free of any shortcomings or impurity that could reach them and undermine their faith. So their hearts are content with knowing and loving Allah, their tongues constantly remember and praise Him, and their physical faculties are constantly focused on acts of obedience and turning to Him.

﴿Those whose souls the angels take [in death] in a state of purity, saying [to them]: Peace be upon you﴾ that is, the perfect greeting is for you, and safety from all ills, for now you are safe from all that you may dislike.

﴿enter paradise as a reward for your deeds﴾ which includes your faith in Allah and submission to His command. Good deeds are the means of admission to paradise and salvation from hell, and they were able to do those good deeds by the grace and mercy of Allah, not by their own strength and power.



﴿ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرُ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴾ (سورة النحل: ٣٣-٣٤)  
 ﴿ سَيَأْتِي مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴾ (سورة النحل: ٣٤)

16:33. Are they [the disbelievers] waiting for the angels to come to them, or for the decree of your Lord to come to pass? Likewise did those who came before them. It is not Allah Who wronged them, but it was they who wronged themselves.

16:34. The evil consequences of their deeds overtook them, and the very thing [punishment] they used to ridicule overwhelmed them.

Here Allah (ﷻ) asks: Are these people to whom the revelations came but they did not believe, and they were exhorted but they did not pay heed, waiting ﴿for the angels to come to them﴾ to take their souls in death

﴿or for the decree of your Lord to come to pass﴾ namely the punishment that will befall them, for they deserve that it should befall them?

﴿Likewise did those who came before them﴾ – they rejected and disbelieved, then they did not believe, until the punishment came upon them.

﴿It is not Allah Who wronged them﴾ when He punished them ﴿but it was they who wronged themselves﴾ for they were created to worship Allah, so that they might attain His pleasure and admittance to paradise, but they wronged themselves and abandoned the purpose for which they were created, and exposed themselves to permanent humiliation and eternal misery.

﴿The evil consequences of their deeds overtook them﴾ that is, the punishment that resulted from their deeds

«and the very thing [punishment] they used to ridicule overwhelmed them» – when their Messengers told them about the punishment, they would ridicule it and mock those who told them of it, so the very thing that they used to mock overwhelmed them.



﴿وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ﴾ (سورة النحل: ٣٥)

- 16:35. Those who ascribe partners to Allah say: If Allah had so willed, we would not have worshipped anything besides Him – neither we nor our fathers – and we would not have declared anything forbidden without His sanction. Likewise did those who came before them. Is the duty of the Messengers anything other than conveying the message in the clearest way?

That is, the polytheists tried to justify their polytheism by saying that it was the will of Allah, and that if Allah had not willed it, they would not have ascribed partners to Him or prohibited any of the livestock animals that He had permitted, such as the *baḥeerah*, *waṣeelah*, *hām*,<sup>12</sup> and so on, without His sanction. This was a false argument, because if that were true, Allah would not have punished

<sup>12</sup> These words refer to certain categories of camels to which certain taboos were applied during the *jāhiliyah*.

Baḥeerah: a she-camel whose milk was dedicated to the idols.

Sā'ibah: a she-camel that was let loose for the sake of their false gods and no load was to be carried on it.

Waṣeelah: a she-camel that produced female offspring the first and second times she gave birth, with no male offspring in between; she was also let loose for the sake of the idols.

those who came before them, when they ascribed partners to Him and He punished them most severely. If He had liked that action on their part, He would not have punished them. But their only aim was to reject what the Messengers had brought. Otherwise they were fully aware that there was no justification that they could present before Allah, for Allah had issued commands and prohibitions to them, and had granted them the ability to do what He had enjoined upon them, and had given them the strength and willpower from which their deeds stemmed. So their basing their justification on the divine will and decree was utter falsehood. Moreover, everyone realises, on the basis of his common sense, that man is able to do whatever he wants, without anyone stopping him. So they combined disbelief in Allah and His Messengers with rejection of the conclusion that was based on rational thinking and common sense.

«Is the duty of the Messengers anything other than conveying the message in the clearest way?» that reaches the heart, so that no one has any excuse before Allah. If the Messengers have conveyed the commands and prohibitions of their Lord to them, but they used the divine decree as an excuse for not responding to the call, then the Messengers have no control over the matter; rather the people's reckoning is with Allah (۞).



﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ ۚ فَمِنْهُمْ مَّنْ هَدَىٰ اللَّهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ ۚ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾﴾ (سورة النحل: ٣٦-٣٧) ﴿٣٧﴾

Hâm: a stallion camel that was let loose for the sake of the idols after siring a particular number of offspring, and was not required to carry any load.

- 16:36. Indeed We sent to every nation a Messenger [saying]: Worship Allah [alone] and shun false gods. Among them were some whom Allah guided, and some for whom misguidance became inevitable. So travel through the land and see what was the fate of the deniers.
- 16:37. Though you [O Prophet] may be eager for them to be guided, Allah does not guide those whom He leaves to go astray, and they will have no helpers.

Here Allah tells us that His proof has been established against all nations; there is no nation, earlier or later, but Allah sent a Messenger to them, and all the Messengers brought the same call and the same religion, which is worship of Allah alone with no partner or associate. ﴿Worship Allah [alone] and shun false gods﴾. The nations fell into two categories with regard to their response to the call of the Messengers or their lack thereof:

﴿Among them were some whom Allah guided﴾ so they followed the Messengers in belief and deed  
 ﴿and some for whom misguidance became inevitable﴾ so they followed the path of error.  
 ﴿So travel through the land﴾ either physically or by thinking and reasoning  
 ﴿and see what was the fate of the deniers﴾, for by doing so you will see wonders; you will not see any who disbelieved but the consequences for them led to destruction.

﴿Though you [O Prophet] may be eager for them to be guided﴾ and strive your utmost for that purpose  
 ﴿Allah does not guide those whom He leaves to go astray﴾ and even if he took all measures, no one can guide him except Allah  
 ﴿and they will have no helpers﴾ to protect them from the punishment of Allah.



﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَبْعَثُ اللَّهُ مَن يَمُوتُ بَلَى وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (٣٨) لِيُبَيِّنَ لَهُمُ الَّذِي يُخْتَلِفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَاذِبِينَ ﴿٣٩﴾ إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٤٠﴾ (سورة النحل: ٣٨-٤٠)

- 16:38. They swear their most solemn oaths by Allah that Allah will not raise up those who die. Nay, it is a promise by which He is bound, but most people do not realise.
- 16:39. [They will be raised up] so that He may make clear to them that concerning which they differ, and so that those who disbelieved may realise that they were lying.
- 16:40. When We will something, We merely say to it, 'Be!' and it is.

Here Allah (ﷻ) tells us about the polytheists who rejected His Messenger (ﷺ), that ﴿They swear their most solemn oaths by Allah﴾ that is, they swear so as to affirm that the promise of Allah is false, and that Allah will not resurrect the dead, and that He is not able to bring them back to life after they have turned to dust. But Allah (ﷻ) says, affirming that they are lying: ﴿Nay﴾, He will resurrect them and gather them on a day concerning which there is no doubt.

﴿it is a promise by which He is bound﴾ and He will not break it or change it

﴿but most people do not realise﴾ – as part of their immense ignorance, they deny the resurrection and the requital.

Then He mentions the wisdom behind the requital and the resurrection: ﴿[They will be raised up] so that He may make clear to them that concerning which they differ﴾ of issues both major and minor, and He will explain and clarify the facts.

«and so that those who disbelieved may realise that they were lying» when they see their deeds result in regret, and they realise that the gods on whom they called besides Allah will avail them nothing, when the decree of your Lord (namely His punishment) comes to pass, and they see what they used to worship become fuel for hell, for the sun and moon will be rolled up, the stars will be scattered, and it will become clear to those who worshipped them that they were subjugated slaves of Allah who were in need of Him at all times. That is not difficult or hard for Allah, for when He wills something, He merely says to it, 'Be!' and it is, without any objection or refusal; rather it comes to pass in accordance with His will.



﴿وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَآ أَجْرُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ﴾ (النحل: ٤١-٤٢) ﴿الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ (سورة

(النحل: ٤١-٤٢)

16:41. To those who migrated in the cause of Allah after having been wronged, We will surely grant them good in this world, and verily the reward of the hereafter will be greater, if only they knew.

16:42. [They are those] who patiently persevere and put their trust in their Lord.

Here Allah (ﷻ) tells us of the virtue of those believers who were tested

«those who migrated in the cause of Allah» that is, for His sake and seeking His pleasure

«after having been wronged» as they were subjected to persecution and harm by their people, who put pressure on them in order to bring them back to disbelief and polytheism. So they left behind their

homeland and their loved ones, and moved away out of obedience to the Most Gracious. Allah tells us that they will have two rewards: reward in this world in the form of abundant provision and a life of ease that they saw with their own eyes, after they migrated, prevailed over their enemies, conquered new lands, acquired immense booty from them and became wealthy; Allah gave them good things in this world.

﴿and verily the reward of the hereafter﴾ which Allah has promised them on the lips of His Messenger (ﷺ)

﴿will be greater﴾ than the reward of this world, as Allah (ﷻ) says:

﴿Those who believe, migrate, and strive and fight in Allah's cause, offering their wealth and their lives, are of a higher rank before Allah. It is they who will triumph. Their Lord gives them glad tidings of mercy from Him and His good pleasure, and of gardens in which eternal bliss will be theirs, to abide therein forever. Verily with Allah there is an immense reward.﴾ (at-Tawbah 9: 20-22)

﴿if only they knew﴾ that is, if only they had certain knowledge of what there is with Allah of reward for those who believe in Him and migrate in His cause, not one of them would have stayed behind.

Then Allah describes His close friends (*awliyā'*): ﴿[They are those] who patiently persevere﴾ in heeding the commands and prohibitions of Allah, and in accepting the decree of Allah, even if it is painful, and in bearing the harm and trials that they suffer in His cause.

﴿and put their trust in their Lord﴾ that is, they rely on Him in doing what He loves; they do not rely on themselves. Thus they attain success and their affairs become sound, for patience and trust in Allah are the prerequisites for success in all affairs. No one misses out on anything good except because of lack of patience and lack of effort in what is expected of him, or because of failing to put one's trust in Allah and rely upon Him.





﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِيْ اِلَيْهِمْ ۖ فَسْتَلَوْا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝۴۳﴾ بِالْبَيِّنَاتِ وَالزُّبُرِ ۚ وَاَنْزَلْنَا اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَلَعَلَّهُمْ يَنْفَكِّرُوْنَ ﴿۴۴﴾ (سورة النحل: ۴۳-۴۴)

16:43. We did not send before you [O Muhammad] any but men to whom We gave revelation. So [O people] ask those who have knowledge,<sup>13</sup> if you do not know.

16:44. [We sent them] with clear signs and the scriptures, and We have sent down to you the Reminder [the Qur'an], so that you may explain to the people what has been sent down to them and so that they may reflect.

That is, you are not unprecedented among the Messengers, for We did not send angels before you; rather We sent men who were perfect, not women

﴿to whom We gave revelation﴾ of laws and rulings, and this was by His bounty and kindness towards people, without any effort on their part.

﴿So [O people] ask those who have knowledge﴾ of the earlier scriptures

﴿if you do not know﴾ the stories of the earlier peoples and you are not sure whether Allah sent men as Messengers before.

So ask of the people who have knowledge of that, to whom the earlier scriptures were sent down, for they learned them and understood them, and it is established according to all of them that Allah only sent men to whom He granted revelation, from among the people of the

<sup>13</sup> This may refer to: Jewish and Christian scholars who have knowledge of the previous scriptures; Muslim scholars who have knowledge of the Qur'an; or those who have knowledge of the history of earlier nations.

cities. The general meaning of this verse points to implicit praise for people of knowledge, and indicates that the highest type of knowledge is knowledge of the revealed Book of Allah, as Allah instructs those who do not know to refer to them in all cases. It also implies praise for people of knowledge, as Allah instructed us to ask them so that the ignorant one may do what is required of him. This indicates that Allah entrusted them with His revelation and that they are enjoined to purify themselves and strive to attain attributes of perfection.

The best people of knowledge are those who have knowledge of this Holy Qur'an, for they are people of knowledge in a true sense and are more deserving of this title than others. Hence Allah (ﷻ) says: ﴿and We have sent down to you the Reminder [the Qur'an]﴾ in which there is mention of what people need to know about religious and worldly issues,

﴿so that you may explain to the people what has been sent down to them﴾ this includes explanation of the words and explanation of the meanings

﴿and so that they may reflect﴾ upon it, and learn some of its treasures and knowledge, according to their ability and focus on it.



﴿أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ  
حَيْثُ لَا يَشْعُرُونَ ﴿٤٥﴾ أَوْ يَأْخُذَهُمْ فِي تَقْلِيلِهِمْ فَمَا هُمْ بِمُعْجِزِينَ ﴿٤٦﴾ أَوْ يَأْخُذَهُمْ عَلَى  
تَخَوُّفٍ فَإِنَّ رَبَّكُمْ لَرَءُوفٌ رَحِيمٌ ﴿٤٧﴾﴾ (سورة النحل: ٤٥-٤٧)

16:45. Do then those who devise evil plots feel sure that Allah will not cause the earth to swallow them up, or that the punishment will not come upon them from a direction they do not expect?

16:46. Or that He will not seize them suddenly in the midst of their comings and goings, and they can never escape it?

16:47. Or that He will not seize them when they are apprehensive of the impending calamity? Verily your Lord is Most Compassionate, Most Merciful

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Here Allah seeks to alarm the disbelievers who commit various kinds of sins, by reminding them that the punishment may come upon them suddenly when they are not aware. The punishment may come upon them from above, or from beneath them, as in the case of a landslide and the like, or it may come upon them whilst they are going about their business and not thinking about it at all, or it may come upon them when they are apprehensive about the punishment. They cannot escape Allah in any of these scenarios; rather they are under His control and their forelocks are in His Hand.

But He is Most Compassionate, Most Merciful and He does not hasten the punishment for the sinners; rather He gives them respite, grants them well-being and bestows provision upon them, whilst they offend Him and His close friends. Yet despite that He opens the gates of repentance to them, calls them to give up the bad deeds that harm them, and promises in return for that the best honours and forgiveness for what they have committed of sins. So let the sinner feel ashamed before his Lord, for the blessings of Allah are descending upon him at all times whilst his sins are ascending to his Lord at all times. Let him realise that Allah gives respite but He does not let the sinner get away with it, for when He seizes the sinner, His grasp is the grasp of One Who is Almighty, Omnipotent. Let him repent to Allah and turn back to Him in all his affairs, for He is Most Compassionate, Most Merciful.

Let him hasten to seek His all-encompassing mercy and great kindness, and let him follow the paths that lead to the grace of the Most Merciful Lord, by fearing Him and striving to do that which He loves and is pleased with.



﴿أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يُنْفِثُونَ ظِلُّهُ عَنِ الْيَمِينِ وَالشَّمَائِلِ سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿١٨﴾ وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٢٠﴾﴾ (سورة

النحل: ٤٨-٥٠)

- 16:48. Have they not seen the things that Allah has created, and how their shadows move to the right and the left, prostrating to Allah in all humility?
- 16:49. To Allah prostrates all that is in the heavens and every living creature on earth, as do the angels, and they are not arrogant.
- 16:50. They fear their Lord above them, and they do what they are commanded.

«Have they» that is, those who doubt the oneness, greatness and perfection of their Lord

«not seen the things that Allah has created» that is, all of His creations and how their shadows move

«to the right and the left, prostrating to Allah» that is, they all prostrate to their Lord, humbling themselves before His greatness and majesty «in all humility» that is, they are humbled, under His control and subjugation; their forelocks are in the Hand of Allah and under His control.

«To Allah prostrates all that is in the heavens and every living creature on earth» humans and animals alike

«as do the angels» – the angels are mentioned specifically after all creatures have been mentioned in general terms, because of their virtue and noble nature, and because they worship Allah a great deal. Hence He says: «and they are not arrogant» that is, they do not disdain to worship Him, despite their large numbers and their great size and power, as Allah (ﷻ) says elsewhere:

«The Messiah would never disdain to be a slave to Allah, nor would the angels who are close to Him...» (an-Nisā' 4: 172)

«They fear their Lord above them». Having praised them for their constant obedience and submission to Allah, He then praises them for their fear of Allah Who is above them in terms of His essence, might and perfect attributes, and they are beneath Him, so they are humble and subjugated.

«and they do what they are commanded» that is, no matter what Allah (ﷻ) commands them to do, they obey His command willingly.

The prostration of created beings to Allah is of two types. The first is involuntary prostration, which points to His attributes of perfection and majesty; this is applicable to all creatures, believers and disbelievers, righteous and evildoers, humans and animals. The second is voluntary prostration, which is applicable only to His close friends and believing slaves, among the angels and others.



﴿ وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ إِلَّا هُوَ إِلَهٌُ وَاحِدٌ فَإِنِّي فَارِهُونٌ ﴾ (٥١) وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ الدِّينُ وَاصِبًا أَفَغَيْرَ اللَّهِ تَنْفِقُونَ ﴾ (٥٢) وَمَا يَكُم مِّن تَعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْتَرُونَ ﴾ (٥٣) ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴾ (٥٤) لِيَكْفُرُوا بِمَا آتَيْنَهُمْ فَتَمْتَعُوا فَسَوْفَ تَعْلَمُونَ ﴾ (٥٥) (سورة النحل)

(النحل: ٥١-٥٥)

16:51. Allah has said: Do not take two gods [for worship], for He is but One God, so fear none but Me.

16:52. To Allah belongs all that is in the heavens and on earth, and constant obedience is due to Him alone. Will you then fear anyone other than Allah?

16:53. Whatever blessing you have, it is from Allah, then when misfortune afflicts you, it is to Him that you cry out for help.

16:54. Yet when He has relieved you of your misfortune, some of you ascribe partners to their Lord,

16:55. Showing their ingratitude for what We have given them. Take your pleasure now, but you will soon know the consequences.

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Here Allah instructs us to worship Him alone, with no partner or associate, because He is the only One Who bestows blessings and there is no god but Him.

﴿Do not take two gods [for worship]﴾ that is, do not ascribe a partner in divinity to Him when He ﴿is but One God﴾, One in His great attributes and unique in all His actions.

Just as He is One in His essence, names, attributes and actions, so you should worship Him alone. Hence He says: ﴿so fear none but Me﴾, obey My commands and heed My prohibitions, without associating any of My creation with Me, for they are under the control of Allah (ﷻ).

﴿To Allah belongs all that is in the heavens and on earth, and constant obedience is due to Him alone﴾ that is, devotion, worship and humility at all times are due to Allah alone, so people are required to be sincere towards Allah and to be true slaves to Him.

﴿Will you then fear anyone other than Allah﴾ among the inhabitants of the heavens and the earth? For they do not possess any power to cause you harm or benefit you. It is only Allah Who gives and bestows kindness.

﴿Whatever blessing you have﴾ visible or invisible

﴿it is from Allah﴾ and no one else has any part in that.

﴿then when misfortune afflicts you﴾ such as poverty, sickness or hardship

﴿it is to Him that you cry out for help﴾ that is, you raise your voices, calling upon Him and beseeching Him, because you know that no one wards off harm and hardship except Him, Who alone gives you what

you love and wards off what you hate. Therefore none is deserving of worship except Him alone.

But many people wrong themselves by denying the blessings that Allah has bestowed upon them. When He saved them from hardship, at times of ease they begin to ascribe some of His helpless creation as partners to Him. Hence He says:

﴿Showing their ingratitude for what We have given them﴾ that is, when We saved them from hardship and difficulty.

﴿Take your pleasure now﴾ for a little while, in this world

﴿but you will soon know the consequences﴾ of your disbelief.



﴿وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِمَّا رَزَقْنَاهُمْ ۖ تَاللَّهِ لَشَتَّىٰ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾ وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَنَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾ وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾ لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٠﴾﴾ (سورة النحل: ٥٦-٦٠)

- 16:56. They allocate a portion of the sustenance We have given them to those whose reality they do not even know. By Allah, you will surely be called to account for the lies you have been fabricating.
- 16:57. And they ascribe daughters to Allah – glory be to Him! – but for themselves they choose what they desire [sons].
- 16:58. When news is brought to one of them of [the birth of] a female infant, his face darkens and he is filled with inward grief.
- 16:59. He hides away from people because of the bad news he has been given. Should he keep her and feel disgraced or bury her in the dust? How evil is their estimate of Allah!
- 16:60. Those who do not believe in the hereafter have evil attributes, and to Allah belong the most sublime attributes, for He is the Almighty, Most Wise.

Here Allah (ﷻ) tells us of the ignorance and wrongdoing of the polytheists, and how they fabricated lies against Allah, for they allocated to their idols that knew nothing and could not bring any benefit or ward off any harm, a share of that which Allah had provided and blessed them with. They used the provision He had bestowed to associate others with Him and to draw closer to carved idols, as Allah (ﷻ) tells us elsewhere:

﴿They allocated to Allah a portion of that which He created of crops and livestock. They say: This is for Allah – or so they claim – and this is for our partners [that we ascribe to Him]. Then, that which is allocated for their ‘partners’ never reaches Allah, while that which is allocated for Allah does reach their ‘partners’. How ill they judge.﴾  
(*al-An‘ām* 6: 136)

﴿you will surely be called to account for the lies you have been fabricating﴾ and it will be said:

﴿...Has Allah given you leave to do so, or do you fabricate lies against Allah? What do those who fabricate lies against Allah think about the Day of Resurrection?...﴾ (*Yoonus* 10: 59-60)

Allah will punish them severely for that.

﴿And they ascribe daughters to Allah﴾ because they described the angels who are close to Allah as being His daughters

﴿but for themselves they choose what they desire﴾ namely sons, because they deeply hated to have daughters

﴿When news is brought to one of them of [the birth of] a female infant, his face darkens﴾ with distress at what has befallen him

﴿and he is filled with inward grief﴾ that is, he is filled with grief and sorrow if he is given news of an infant daughter, to the extent that he feels ashamed before his fellow men and tries to hide away because of this bad news. Then later on he thinks, on the basis of corrupt ideas, what he should do about this daughter of whose birth he has been informed.



«Should he keep her and feel disgraced» should he let her live, and not kill her, and put up with humiliation and disgrace?

«or bury her in the dust» that is, bury her alive. This is a reference to female infanticide for which Allah condemned the polytheists.

«How evil is their estimate of Allah!» for they ascribe to Him that which is not befitting to His Majesty, as they ascribe offspring to Him.

But they did not stop there; rather they ascribe the inferior of the two to Him, namely female offspring which they themselves disdained and hated. So how could they ascribe it to Allah (ﷻ)? What a bad judgement this was on their part.

Because this was one of the negative attributes that His enemies, the polytheists, ascribed to Him, Allah (ﷻ) says here: «Those who do not believe in the hereafter have evil attributes» that is, attributes of imperfection and shortcomings

«and to Allah belong the most sublime attributes» – this refers to every attribute of perfection, and whatever perfection exists, Allah is more deserving of it, without that implying any kind of shortcoming. To Him belong the most sublime attributes in the hearts of His close friends, which means veneration, respect and love, turning to Him and knowing Him.

«for He is the Almighty» Who subjugates all things and to Whom all creatures submit

«Most Wise» Who does what is appropriate. So He does not enjoin or do anything but that for which He may be praised and extolled for the divine perfection that is implied thereby.



﴿وَلَوْ يَأْخُذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَنْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (سورة النحل: ٦١)

16:61. If Allah were to take humankind to task for their wrongdoing, He would not leave on [the earth] a single living creature, but He gives them respite for an appointed term. Then when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.

Having mentioned what the wrongdoers fabricated against Him, Allah (ﷻ) here mentions the perfect nature of His forbearance and patience:

«If Allah were to take humankind to task for their wrongdoing», no more and no less

«He would not leave on [the earth] a single living creature» because He would destroy those who committed the sin as well as others of all types of creatures and animals, for the bad consequences of sin may lead to destruction of crops and livestock.

«but He gives them respite for an appointed term» that is, He does not hasten the punishment for them until an appointed time, which is the Day of Resurrection.

«Then when their appointed time comes, they will not be able to delay it for a single moment or bring it forward» so let them beware, so long as they are still within the respite period, before the time comes when there will no longer be any respite.



﴿وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّهُمْ فِي النَّارِ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٢﴾ تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَرِئَانٌ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وِلِيُّهُمْ آلِئِنَّ يَوْمَهُمْ وَعَذَابُ آئِمَّةٍ ﴿٦٣﴾﴾ (سورة النحل:

(٦٣-٦٢)

16:62. They ascribe to Allah that which they dislike [for themselves], and their tongues assert the falsehood that the better things will

be theirs. Without a doubt for them is the fire, and they will be hastened on into it.

- 16:63. By Allah, We indeed sent [Messengers] to nations before you, but Shayṭān made their deeds fair-seeming to them [the evildoers]. He is their ally today, and theirs will be a painful punishment.

Here Allah (ﷻ) tells us that the polytheists ascribe to Allah that which they dislike [for themselves] of daughters and abhorrent attributes. This refers to the association of others with Allah, by devoting some acts of worship to created beings who are slaves of Allah. Just as they would hate for their slaves – who are created beings just like them – to be their partners and share in that which Allah has provided to them, how can they ascribe partners to Allah from among His slaves?

and in addition to this serious offence, their tongues assert the falsehood that the better things will be theirs that is, that they will be in a good situation in this world and the hereafter. But Allah refutes that claim by saying: Without a doubt for them is the fire, and they will be hastened on into it that is, they will be rushed into it and will remain therein, and will never come out of it.

Then Allah (ﷻ) highlights to His Messenger (ﷺ) that he is not the first Messenger to be rejected, as He says: By Allah, We indeed sent [Messengers] to nations before you, calling them to affirm the oneness of Allah

but Shayṭān made their deeds fair-seeming to them, so they rejected the Messengers and claimed that what they were following was the truth that would save them from all harm, and that what the Messengers were calling to was the opposite of that. When the Shayṭān made their deeds fair-seeming to them, he became their ally, so they obeyed him and followed him and took him as their ally.

...Will you then take him and his progeny as allies instead of Me, even though they are enemies to you? What a wretched exchange for the wrongdoers! (al-Kahf 18: 50)

﴿and theirs will be a painful punishment﴾ in the hereafter, because they turned away from being allies of the Most Gracious and were content to be allies of the Shayṭān; therefore they deserve that humiliating punishment.



﴿وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٦٤﴾ وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾﴾ (سورة النحل: ٦٤-٦٥)

16:64. We have only sent down the Book to you so that you may make clear to them that wherein they differ, and so that it may be guidance and mercy to people who believe.

16:65. Allah sends down from the sky water whereby He gives life to an earth that is dead. Verily in that is a sign for people who listen [attentively].

That is, a sign for people who listen to the exhortation and admonishment of Allah, and understand from that that He alone is deserving of worship and no worship should be devoted to any but Him alone, for He is the One Who bestows blessing by sending down rain and bringing forth all kinds of plants. He is able to do all things, and the One Who gives life to the earth after it was dead is able to give life to the dead. The One Who bestows all these favours is the Possessor of abundant mercy and immense generosity.



﴿وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً تَشَاقِقُكُمْ مِمَّا فِي بُطُونِهِ مِنْ بَيْنِ فَرْثٍ وَفَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾ وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ لَتَتَخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾﴾ (سورة النحل: ٦٦-٦٧)

- 16:66. And verily in livestock animals too there is a lesson for you. We give you to drink of that [fluid] which is in their bellies, produced alongside faeces and blood: pure milk, palatable to those who drink it.
- 16:67. And from the fruits of date palms and grapevines, you obtain intoxicants, and good provision. Verily in that there is a sign for people of understanding.

﴿And verily in livestock animals too﴾ that Allah has caused to be of service to you

﴿there is a lesson for you﴾ from which you learn of Allah's perfect might and abundant kindness, for he gives you (milk) to drink from their bellies, which contain faeces and blood; from between that comes pure milk that is free of contamination and palatable to those who drink it, because it is delicious, quenches thirst and nourishes. Can this be anything but divine power, not merely the dictates of nature?

What thing in nature can turn fodder that animals eat and the water that they drink, whether it is fresh or salty, into pure milk that is palatable to those who drink it?

Allah (ﷻ) has created many benefits for His slaves in the fruits of the palm tree and grapevine, such as various kinds of provision which is eaten raw and cooked, fresh and preserved, food and drink that they make from their juice and steeped fruits, and the strong drink that was previously permitted, then Allah abrogated the permissibility of all intoxicants, and He replaced that with good things such as *nabeedh* (a drink made by steeping dates and the like) and other kinds of delicious permissible drinks.

﴿Verily in that there is a sign for people of understanding﴾ of the perfect might of Allah, as He brings forth (provision) from trees that are like pieces of lumber, yet they produce delicious fruits. Just as He encompasses all His slaves with His mercy and makes this provision available to them, He is the only God Who is deserving of worship, for He is the only One Who does that.



﴿ وَأَوْحَىٰ رَبُّكَ إِلَى النَّعْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾ ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلُلًا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾ ﴾ (سورة النحل: ٦٨-٦٩)

- 16:68. And your Lord inspired the bee [saying]: Make your homes in the mountains or in the trees or in the [hives] that [humans] construct.
- 16:69. Then feed on all kinds of fruit and follow the ways made easy for you by your Lord. There comes forth from their bellies a drink of varying colours, in which there is healing for people. Verily in that there is a sign for people who reflect.

There is a sign in the creation of the little bee, which Allah has inspired and taught in this wondrous manner, and shown it places where it can find food, then come back to the hives which the bees build in the way that Allah has taught them. Then there comes from the bees' stomachs this delicious honey of varying colours, depending on the various flowers on which the bees fed; in it there is healing for people from many sicknesses. This is indicative of the perfect care of Allah (ﷻ) and His perfect kindness to His slaves, and that no one is to be loved and called upon except Him.



﴿ وَاللَّهُ خَلَقَكُمْ ثُمَّ يُنَوِّفُكُمْ ثُمَّ يُنْفِكُكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَوَّلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْنًا إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾ ﴾ (سورة النحل: ٧٠)

- 16:70. Allah has created you, then He will take your souls [in death]. Among you are some who are sent back to a feeble age, so that

they know nothing after having known [much]. Verily Allah is All-Knowing, Omnipotent.

Allah (ﷻ) tells us that it is He Who creates people then causes them to go through the stages of life, one after another. Then after they have completed their allotted term, He takes their souls in death; and He causes some of them to live until they are ﴿sent back to a feeble age﴾ that is, the worst state that a person may reach, where he becomes physically weak and in poor health, until even the mind, which is the essence of man, becomes increasingly weak, to the extent that he forgets everything he knew and his mind becomes like that of a child. Hence Allah says: ﴿so that they know nothing after having known [much]. Verily Allah is All-Knowing, Omnipotent﴾. Allah's knowledge and power encompass all things, which includes the stages of life that man goes through, one after another, as Allah (ﷻ) says elsewhere:

﴿It is Allah Who created you in a state of weakness, then after weakness He gave you strength, then after strength, weakness and grey hair. He creates as He wills, and He is the All-Knowing, Omnipotent.﴾

(ar-Room 30: 54)



﴿وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا بِرَادَىٰ رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَتِنَعِمَ اللَّهُ بِمُحَدِّثَاتٍ﴾ (سورة النحل: ٧١)

(٧١)

16:71. Allah has favoured some of you above others in what He has provided. Those who are so favoured are unwilling to share their provisions with those slaves whom they own, so that they will all be equal in this respect. Is it Allah's favours they deny?

This is among the evidence of Allah's oneness and the abhorrent nature of ascribing partners to Him. Here He says: just as you all have in common the fact that you are created and granted provision, but He ﴿has favoured some of you above others in what He has provided﴾, by the same token He has made some of you free, with abundant wealth, and He has made others slaves to them, who do not own anything of worldly wealth. Just as the masters are the ones whom Allah has favoured over them in terms of provision, they ﴿are unwilling to share their provisions with those slaves whom they own﴾ and they regard that as something impossible, in like manner those whom you ascribe as partners to Allah are slaves who possess not even an atom's weight of dominion, so how can you regard them as partners to Allah (ﷻ)? Can this be anything but the worst of wrongdoing and ingratitude for the blessings of Allah? Hence He says: ﴿Is it Allah's favours they deny?﴾ Had they affirmed the blessing and attributed it to the One Who bestowed it, they would not have ascribed anyone as a partner to Him.



﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُم مِّنْ أَزْوَاجِكُمْ بَنِينَ  
وَحَفَدَةً وَرَزَقَكُم مِّنَ الطَّيِّبَاتِ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَنِعْمَتِ اللَّهِ هُمْ يَكْفُرُونَ  
﴿٧٦﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمَوَاتِ وَالْأَرْضِ شَيْئًا وَلَا  
يَسْتَطِيعُونَ ﴿٧٧﴾ فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٨﴾﴾ ﴿صَرَبَ  
اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى شَيْءٍ وَمَن رَزَقْنَاهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ  
يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا هَلْ يَسْتَوُونَ ﴿٧٩﴾ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ  
﴿٨٠﴾ وَصَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ  
كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّههُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَن يَأْمُرُ بِالْعَدْلِ  
وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨١﴾﴾ (سورة النحل: ٧٢-٧٦)



- 16:72. Allah has given you spouses of your own kind and has given you, through your spouses, children and grandchildren, and provided you with good things as sustenance. Will they then believe in falsehood and show ingratitude for the blessings of Allah,
- 16:73. and will they worship, besides Allah, that which has no power to provide anything for them from the heavens or the earth as sustenance, and can do nothing at all?
- 16:74. So do not liken anything to Allah. Verily Allah knows and you do not know.
- 16:75. Allah makes this comparison: a slave, the property of another, who has no power over anything, and one on whom We have bestowed goodly provision from Us, and he gives of it both in private and in public. Are the two equal? Praise be to Allah. But most of them do not know.
- 16:76. Allah makes [another] comparison: two men, one of whom is mute, unable to do anything, and is a burden on his master; whichever way he directs him, he achieves nothing good. Is he equal to one who enjoins justice and follows a straight path?

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Here Allah tells us about the great blessings that He bestows upon His slaves, as He gives them spouses so that they may find tranquillity in them (*cf.* 30: 21), and He gives them from their spouses children in whom they delight and who help them and meet their needs, and they benefit from them in many ways. And He bestows upon them good and pure provision, of all kinds of food and drink, as well as other visible blessings, more than they can ever enumerate.

﴿Will they then believe in falsehood and show ingratitude for the blessings of Allah﴾ that is, will they believe in falsehood that had no mention before, then Allah created it and it cannot do anything or create anything, and it cannot grant provision or control anything? This is general in meaning and applies to everything that is worshipped

besides Allah: it is false, so how can the polytheists take it for worship besides Allah?

﴿and show ingratitude for the blessings of Allah﴾ by denying them and using them for the purpose of disobeying Allah and disbelieving in Him. Can this be anything other than the worst of wrongdoing, wickedness and foolishness?

﴿and will they worship, besides Allah, that which has no power to provide anything for them from the heavens or the earth as sustenance, and can do nothing at all?﴾ Here Allah tells us of the ignorance and wrongdoing of the polytheists, for they worship besides Him gods that they regard as partners to Allah, when in fact they have no power to provide anything from the heavens or the earth. They do not send down rain or provision, they do not cause any plants to grow on earth, they have no dominion at all over the heavens or the earth, and they cannot do any of these things even if they wanted to.

This is the description of their gods, so how could they regard them as equal to Allah or liken them to the One Who has dominion over the earth and the heavens, to Whom all dominion, praise and power belong? Hence Allah says:

﴿So do not liken anything to Allah﴾ in such a way as to imply equality between Him and His creation.

﴿Verily Allah knows and you do not know﴾. Therefore we should not speak about Him without knowledge, and we should listen to the comparisons that He makes. Hence He makes two comparisons for Himself and for those that are worshipped besides Him. The first comparison is that of a slave who does not own himself or any worldly wealth, and the second is that of a man who is free and wealthy, to whom Allah has granted goodly provision of all types of wealth, and he is generous and likes to give to others, so he spends in secret and openly. Can these two men be equal? No, they are not equal, even though they are both created beings and it is not impossible for them to be regarded as equal.

If they are not equal, then how can a created slave who has no dominion, power or ability – rather he is dependent in all aspects – be equal to the Lord, the Creator, the Sovereign of all realms, Who is able to do all things? Hence Allah praises Himself, and all types of praise are exclusively for Him alone, as He says:

﴿Praise be to Allah﴾. It is as if it was said: if that is the case, then why did the polytheists regard their gods as equal to Allah? He said: ﴿But most of them do not know﴾; if they had truly known, they would not have dared to commit this grave action of ascribing partners to Allah.

The second comparison is that of ﴿two men, one of whom is mute﴾ and can neither hear nor speak

﴿unable to do anything﴾, small or great

﴿and is a burden on his master﴾ that is, his master serves him and he is not able to serve or help himself, so he is lacking in all aspects. Is he equal to one who enjoins justice and follows the straight path, so his words are just and his deeds are righteous? Just as they are not equal, so the one who is worshipped besides Allah, when he is not able to take care of himself in any way – and were it not for Allah taking care of him, he could not have done anything for himself – cannot be equal to and a rival to one who only speaks truth and only does what is praiseworthy.



﴿وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا أَمْرُ السَّاعَةِ ۖ إِنْ كَلَّمَنِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة النحل: ٧٧)

16:77. To Allah belongs all that is unseen in the heavens and on earth, and the coming of the Hour will be but as the blinking of an eye or even swifter, for Allah has power over all things.

That is, Allah (ﷻ) is the only One Who has knowledge of the unseen in the heavens and on earth. No one knows what is hidden

and secret except He. That includes knowledge of the Hour; no one knows when it will come except Allah, but when it comes it will be ﴿but as the blinking of an eye or even swifter﴾ than that, then the people will rise from their graves on the Day of Resurrection, and those who want respite will have missed their opportunity.

﴿for Allah has power over all things﴾. As He is possessed of all-encompassing power, it is nothing strange that He will raise the dead.



﴿وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ  
وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (سورة النحل: ٧٨)

16:78. Allah brought you forth from your mothers' wombs knowing nothing, and He gave you hearing, sight and intellect, so that you may give thanks.

That is, He is the only One Who bestows these blessings, as He ﴿brought you forth from your mothers' wombs knowing nothing﴾ and unable to do anything, then He ﴿gave you hearing, sight and intellect﴾. These three faculties are singled out because of their significance and importance, for they are the key to all knowledge, as no one can acquire knowledge except through one of these three faculties. Otherwise with regard to all other faculties and physical strengths, both visible and hidden, it is He Who has also bestowed them and caused them to develop in them, stage by stage, until each one reaches its optimum level. All of that is so that they may give thanks to Allah by using what He has given them of these physical faculties in obedience to Him. Whoever uses them for other purposes, that will be evidence against him and he will have responded to the blessing in the worst manner.



﴿الْعَيْرُوا إِلَى الطَّيْرِ مُسَخَّرِينَ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ﴾ ﴿٧٩﴾ (سورة النحل: ٧٩)

16:79. Do they not see the birds, enabled to fly in mid-air? None holds them aloft except Allah. Surely in that there are signs for people who believe.

That is, because they are the ones who may benefit from the signs of Allah and reflect upon that which has been made a sign pointing to Him. As for others, when they look, it is in a heedless and careless manner. The sign in the birds is that Allah has created them in such a way that they can fly, then He caused this gentle air to be of service for them, so that they may fly in it, then He instilled in them this ability to move, through which they are able to do that. This is indicative of His perfect wisdom, vast knowledge, divine care for all His creatures and perfect power. Blessed be Allah, the Lord of the worlds.



﴿وَاللَّهُ جَعَلَ لَكُم مِّنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُم مِّنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَتَبْنَاءُ وَنَتَعْنَأُ إِلَى حِينٍ﴾ ﴿٨٠﴾ وَاللَّهُ جَعَلَ لَكُم مِّمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُم مِّنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُم سَرَابِيلَ تَقِيَكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيَكُمُ بَأْسَكُمْ كَذَلِكَ يُبَيِّنُ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨١﴾ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٢﴾ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٣﴾ (سورة النحل: ٨٠-٨٣)

- 16:80. Allah has made your houses places of rest and repose for you, and He has given you dwellings made from the skins of livestock, which you find light to handle when you travel and when you halt. And from their wool, fur and hair [He has given you] furnishings and other goods [to serve you] for a time.
- 16:81. Allah has made for you, out of what He has created, that which gives you shade. He has made for you in the mountains places of shelter, and He has given you garments to protect you from heat, and garments to protect you in battle. Thus does He perfect His favours to you, so that you may submit to Him.
- 16:82. But if they turn away, your duty is only to convey the message in the clearest way.
- 16:83. They recognise the blessing of Allah, yet they deny it, and most of them are ungrateful.

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Here Allah (ﷻ) reminds His slaves of His blessings and expects them to give thanks and acknowledge them.

﴿Allah has made your houses places of rest and repose for you﴾ that is, houses, palaces and the like, to protect you from heat and cold, and to conceal you and your children and your belongings. Inside them you make rooms for different uses, to serve your interests, and in them you keep your wealth and your family, and there are other visible benefits.

﴿and He has given you dwellings made from the skins of livestock﴾ either from the skin itself or from what grows on it, such as wool or hair

﴿which you find light to handle when you travel and when you halt﴾ that is, they are easy to carry when you travel and halt in places where you do not intend to settle, and they protect you from heat, cold and rain, and they protect your goods and luggage from rain.

﴿And from their wool, fur and hair﴾ that come from livestock  
 ﴿[He has given you] furnishings﴾ this includes everything that is made from them, such as vessels, furnishings, clothing, blankets, and so on.

﴿and other goods [to serve you] for a time﴾ that is, you enjoy these things and benefit from them in this world. These are among the things that Allah has caused his slaves to make and produce.

﴿Allah has made for you, out of what He has created﴾ that is, things that you had no part in making

﴿shade﴾ this refers to the shade of trees, mountains, hills and so on ﴿He has made for you in the mountains places of shelter﴾ that is, caves in which you are protected from heat, hail, rain and enemies.

﴿and He has given you garments to protect you from heat﴾. Allah did not mention cold, because it was mentioned earlier in this chapter, at the beginning where He mentions basic blessings, which are things that are essential to man; at the end of the chapter He mentions extra blessings. Protection against the cold is a basic blessing, which is a necessity, and it was mentioned at the beginning of this chapter, where Allah says: ﴿And He created the livestock animals for you; they are a source of warm clothing [and blankets] and other benefits﴾ (16: 5).

﴿and garments to protect you in battle﴾ that is, garments that protect you at times of fighting and war. This refers to items such as plate armour, coats of mail and the like. Thus He perfects His favours to you by bestowing upon you innumerable blessings,

﴿so that﴾, when you remember the blessings of Allah and you see these blessings inundating you from all directions

﴿you may submit to Him﴾ that is, to His greatness, and comply with His commands and use His blessings to obey the One Who bestowed them and granted them. Abundance of blessings is one of the causes that lead people to show more gratitude and praise Allah (ﷻ) for them, but the wrongdoers insist on stubbornly rebelling.

Hence Allah says concerning them: ﴿But if they turn away﴾ from Allah and from obedience to Him, after they have been reminded of His blessings and signs

﴿your duty is only to convey the message in the clearest way﴾ that is, it is not your role to guide them; rather you are only expected to

exhort, remind, warn and alarm. Once you have done what is required of you, their reckoning is up to Allah, for they can see His blessings and recognise His favours, but they deny that and show ingratitude. ﴿and most of them are ungrateful﴾ and there is nothing good in them; they do not benefit from the succession of signs because of their corrupt thinking and bad intentions, but they will see how Allah requites every stubborn tyrant who is ungrateful for His blessings and who rebels against Allah and His Messengers.



﴿وَيَوْمَ نَبْعَثُ مِنْ كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ﴾  
 ﴿وَإِذَا رَأَوْا الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ﴾ (٨٥) وَإِذَا  
 رَأَوْا الَّذِينَ أَشْرَكُوا شَرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا  
 مِنْ دُونِكَ فَأَلْقُوا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾ وَالْقَوَا إِلَى اللَّهِ يَوْمَئِذٍ  
 السَّالِمَةُ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾ (سورة النحل: ٨٤-٨٧)

- 16:84. On the day when We raise up a witness from every nation, no excuse will be accepted from those who disbelieved, nor will they be allowed to make amends.
- 16:85. When the wrongdoers see the punishment, it will not be alleviated, nor will they be given any respite.
- 16:86. When those who ascribed partners to Allah see their [so-called] 'partners', they will say: Our Lord, these are our [so-called] 'partners' whom we used to call upon besides You. But they will respond: You are surely lying.
- 16:87. On that day they will offer total submission to Allah, and the [false gods] of their own invention will be lost from them.

Here Allah (ﷻ) tells us about those who disbelieve in the Day of Resurrection: no excuse will be accepted from them and the



punishment will not be alleviated for them; their so-called partners will disavow them and they will affirm their own disbelief and fabrication of lies against Allah.

﴿On the day when We raise up a witness from every nation﴾ who will testify against it with regard to its deeds and its response to the one who called them to true guidance. Those witnesses whom Allah will raise up will be the most sincere and most just of witnesses, namely the Messengers; once they have given their testimonies, judgement will be passed and ﴿no excuse will be accepted from those who disbelieved﴾ because any excuse they offer, after it becomes certain that what they followed was false, will be an invalid excuse that will not benefit them in the slightest. If they also ask to be sent back to this world so that they may put things right, they will receive no response and that excuse will not be accepted; rather the severe punishment will be hastened for them, and it will not be alleviated for them, and they will be given no respite from the time they see it. There will be no reckoning for them, because they will have no good deeds to their credit; rather their bad deeds will be checked and counted, and they will be shown to them, and they will be made to confess to them and will be exposed to shame.

﴿When those who ascribed partners to Allah see their [so-called] 'partners'﴾ on the Day of Resurrection, and they realise that they were false and will not be able to deny it

﴿they will say: Our Lord, these are our [so-called] 'partners' whom we used to call upon besides You﴾; they have no power to benefit us or intercede for us. They themselves will admit the falseness of those so-called partners, and will disbelieve in them, and there will appear enmity and hostility between them and the so-called partners.

﴿But they will respond﴾ that is, the so-called partners will answer back and say to them: ﴿You are surely lying﴾ because you regarded us as partners to Allah, and you worshipped us besides Him, but we did not instruct you to do that and we did not claim that we deserved to be regarded as divine, so the blame is on you.

At that point they will surrender to Allah and submit to His ruling, and they will realise that they are deserving of punishment. ﴿and the [false gods] of their own invention will be lost from them﴾ so they will enter hell, and their hearts will be filled with hatred of their own selves and praise for their Lord, for they will only be punished in accordance with their deeds.



﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ﴾ (سورة النحل: ٨٨)

- 16:88. For those who disbelieve and bar others from the path of Allah, We will add punishment to their punishment because they used to spread mischief.

That is, they spread mischief when they themselves disbelieved, rejected the revelations of Allah, fought His Messengers, barred people from the path of Allah, and became promoters of misguidance. Thus they deserve a multiple punishment, just as they committed multiple offences and spread mischief on Allah's earth.



﴿وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ﴾ (سورة النحل: ٨٩)

- 16:89. On the day when We raise up from every nation, a witness against them from amongst themselves, We will bring you [O Muhammad] as a witness against these [your people]. And We

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have sent down to you the Book, explaining all things, and as guidance, mercy and glad tidings for the Muslims.

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Having mentioned above that He will raise up a witness from every nation (16: 84), Allah mentions the same thing here, and singles out this noble Messenger (Muhammad ﷺ).

﴿We will bring you [O Muhammad] as a witness against these [your people]﴾ that is, to testify concerning your Ummah, good and bad. This is by the perfect justice of Allah (ﷻ): every Messenger will testify concerning his nation, because he is more aware than others of the deeds of his nation, and he will be more just and too compassionate to testify against them except as they deserve.

This is like the verses in which Allah says:

﴿Thus We have made of you an Ummah [nation, community] justly balanced, that you might be witnesses over humankind, and the Messenger might be a witness over you...﴾ (*al-Baqarah* 2: 143)

– and:

﴿How will it be when We bring a witness from every nation and bring you [O Muhammad] as a witness against them? On that day, those who disbelieved and disobeyed the Messenger will wish that the earth could be levelled over them...﴾ (*an-Nisā'* 4: 41-42)

﴿And We have sent down to you the Book, explaining all things﴾, both the fundamental and minor issues of religion, rulings in this world and the hereafter, and everything that people need to know. It explains fully, in clear words, to the extent that Allah (ﷻ) repeats in it the most important matters that one needs to be aware of at all times. The Qur'an repeats these ideas and discusses them in different words, and with different approaches and proofs, so that they become well-established in people's hearts and bear good fruit, according to how firmly established they are in the heart. Allah (ﷻ) uses clear, short and comprehensive phrases that include many meanings. Consider,

for example, the verse that follows this one, and what it contains of innumerable commands and prohibitions.

As this Qur'an explains all things, it constitutes the proof of Allah against all people. Therefore it has left no excuse for the wrongdoers, and the Muslims benefitted from it, as it became a source of guidance for them, by which they are guided with regard to all their affairs, both religious and worldly. It is also a mercy for them, through which they attain all good in this world and the hereafter. Guidance is that by means of which they attain beneficial knowledge and righteous deeds, and mercy is what results from that of reward in this world and the hereafter, such as spiritual well-being, a sense of reassurance, perfection of reasoning which cannot be perfected unless it is based on the meanings of the Qur'an, which are the most sublime meanings, good deeds, good manners, abundant provision, victory over enemies in word and deed, and attaining the pleasure of Allah (ﷻ) and His paradise, in which are eternal blessings such as no one knows except the Most Merciful Lord.



﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (سورة)

(النحل: ٩٠)

16:90. Verily Allah enjoins justice, kindness and giving kinsfolk [their due], and He forbids obscenity, wickedness and wrongdoing. He admonishes you, so that you may pay heed.

The justice that Allah enjoins includes justice with regard to His dues and those of His slaves. Justice in this sense involves paying those dues in full, by doing what Allah has ordained of financial and physical duties, and those which are a combination of both, whether

that duty is to Him or to other people, as well as treating other people on the basis of complete justice. So anyone who is in a position of authority should fulfil his duties towards those who are under his authority. This applies equally to the ruler, members of the judiciary, deputies of the ruler and deputies of the judiciary. Justice is what Allah has enjoined upon them in His Book and on the lips of His Messenger (ﷺ), and He has commanded them to adhere to it. Justice in interactions includes the area of buying and selling, as well as all other business transactions; that requires fulfilling all obligations and commitments, not falling short with regard to dues, not cheating, deceiving or wrongdoing others.

Justice is obligatory and kindness is a virtue that is encouraged, such as benefitting people by means of wealth, physical actions, knowledge and other ways of benefitting them. That even includes kindness to animals, including those whose flesh it is permissible to eat and others.

Allah singles out giving kinsfolk their due – even though this is included in the general meaning – so as to emphasise the importance of their rights and encourage fulfilment thereof, because it is a must to uphold ties with them and show kindness towards them. This includes all relatives, both close and distant; the more closely related they are, the more deserving they are of kindness.

﴿and He forbids obscenity﴾ – this refers to every major sin that is regarded as abhorrent according to religious teachings and sound human nature, such as ascribing partners to Allah, unlawful killing, fornication and adultery, stealing, self-admiration, arrogance, looking down on people, and other evil deeds.

Wickedness includes all kinds of sins that have to do with the rights of Allah (ﷻ).

Wrongdoing includes all kinds of transgression against people, whether that has to do with their lives, their wealth or their honour.

This verse is concise and includes all that is enjoined and prohibited; there is nothing that is not included. This is a basic principle to which all minor issues are connected. Anything that involves justice, kindness or giving kinsfolk their due comes under the heading of that which Allah has enjoined; anything that involves obscenity, wickedness or wrongdoing comes under the heading of that which Allah has forbidden. Thus we see the goodness and beauty of that which Allah has enjoined, and the evil and ugliness of that which He has prohibited. Everything that people say or do is to be measured by this standard. Blessed be the One Who put in His words guidance, healing, light and the criterion to distinguish between good and evil in all things.

Hence He says:

«He admonishes you» by what He explains to you in His Book, by enjoining on you that which is in your best interests and prohibiting to you that which is detrimental to your interests.

«so that you may pay heed» to what He exhorts, and thus understand it, for if you pay heed to it and understand it, you will act in accordance with it, and thus you will attain blessing after which there is no misery.

Having enjoined what is obligatory according to the basic principles of Islamic teaching, Allah then enjoins fulfilling whatever a person commits himself to (of additional obligations):



﴿وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾ وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزَلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِ، وَلَيَبَينَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنتُمْ فِيهِ تَخَالِفُونَ ﴿٩٢﴾﴾ (سورة النحل: ٩١-٩٢)

- 16:91. Fulfil the covenant of Allah<sup>14</sup> when you have entered into it, and do not break your oaths after you have confirmed them and have made Allah your surety, for verily Allah knows all that you do.
- 16:92. Do not be like the woman who unravels the yarn she has firmly spun, breaking it into strands, by making your oaths a means of deceiving one another, merely because one party may be more numerous than another.<sup>15</sup> Allah is only testing you by means of this, and on the Day of Resurrection He will surely make clear to you the matters concerning which you differed.

This includes everything that a person promises to his Lord, such as acts of worship and any vows he makes or oaths he swears, if fulfilling them is an act of righteousness. It also includes any covenants between himself and someone else, such as a contract between two parties to a deal, or a promise that a person may make to someone else, committing himself to it. In all such cases he is obliged to fulfil it if he is able to do so. Hence Allah forbade breaking such promises, as He says: ﴿and do not break your oaths after you have confirmed them and have made Allah your surety﴾ by mentioning His name in your pledge. So it is not permissible for you not to comply with that for which you have made Allah your surety, for that would be a failure to venerate Allah and would be disrespectful towards Him, after the other party accepted the oath from you and he accepted this confirmation when you made Allah your surety. Just as the other party trusted you and thought well of you, you should fulfil what you said you would do and assured him of.

<sup>14</sup> Covenant of Allah: this refers to the pledge (*bay'ah*) made when entering Islam.

<sup>15</sup> What is meant is: do not let the small numbers of the Muslims and the greater numbers of the polytheists deceive you into breaking the covenant or pledge (*bay'ah*) you made when you entered Islam.

﴿for verily Allah knows all that you do﴾ and He will requite each person for his deeds, according to his intention and aim.

﴿Do not be﴾, by breaking your covenants, like the worst example that is most indicative of the foolishness of the one who breaks his covenant, which is the likeness of ﴿the woman﴾ who spins a strong thread, then when it has become strong as expected, she undoes it and breaks it into ﴿strands﴾, because she got tired of spinning it, then when she undid it she got tired again, so she did not gain anything except frustration, tiredness, foolishness and lack of reasoning. This is like the one who breaks the covenant he made: he is a wrongdoer and a fool who is lacking in religious commitment and dignity.

﴿by making your oaths a means of deceiving one another, merely because one party may be more numerous than another﴾ that is, it is not appropriate in that case for you to make an oath and enter into a covenant, then look for an opportunity to break it, so the one who gives the covenant is inferior in terms of power and will fulfil it because he has no other choice, not because he respects the covenant and oath but because of his weakness. However, if he is in a position of strength and he sees some worldly benefit in breaking his oath, then he will break it and not care about the covenant of Allah and the oath he made in His name.

All of that is going along with whims and desires, and giving precedence to them over what Allah expects of you and the dictates of human dignity and sound character, just because one party may be more numerous and stronger than another.

This is a trial from Allah by means of which He tests you, as He creates circumstances with which to test people and demonstrate who is sincere and faithful to his word, and who is immoral and evil.

﴿and on the Day of Resurrection He will surely make clear to you the matters concerning which you differed﴾ and He will requite each person according to his deeds, and will expose the betrayer to shame.





﴿وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنتُمْ تَعْمَلُونَ﴾ (سورة النحل: ٩٣)

16:93. If Allah had so willed, He would have made you a single community, but Allah leaves astray whomever He wills and guides whomever He wills, and you will surely be questioned about what you used to do.

﴿If Allah had so willed﴾ He would have caused all people to be united in following guidance, and He would have made them ﴿a single community﴾. But He is the only One Who has the power to guide people or leave them to stray. His guiding or leaving astray are among His actions that are connected to His knowledge and wisdom. He bestows guidance upon whoever deserves it, by His grace, and he withholds it from whoever does not deserve it, by His justice. ﴿and you will surely be questioned about what you used to do﴾ of good or evil, then He will requite you for it in the most perfect and just manner.



﴿وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَزَلَاقُمْ بَعْدَ نُبُوتِهَا وَتَذُوقُوا السَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكِنَّ عَذَابَ عَظِيمٍ﴾ (سورة النحل: ٩٤)

16:94. Do not make your oaths a means of deceiving one another, lest any foot should slip after being firmly planted and you have to taste the evil [consequences] of having barred people from the path of Allah, and yours will be a grievous punishment.

﴿Do not make your oaths﴾ and your covenants and pledges on the basis of your whims and desires, fulfilling them or breaking them

as you wish, for if you do that, your feet will slip after having been firmly planted on the straight path, and you will ﴿have to taste the evil [consequences]﴾ that is, the punishment that will cause you grief and distress

﴿of having barred people from the path of Allah﴾ as you went astray and caused others to go astray

﴿and yours will be a grievous punishment﴾ that will be multiplied.



﴿وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا ۚ إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لِّكُمْ إِن كُنتُمْ تَعْلَمُونَ﴾ (٩٥) مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ ۚ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾ (سورة النحل: ٩٥-٩٧)

16:95. Do not sell the covenant of Allah for a small price. Surely, that which is with Allah is better for you, if only you knew.

16:96. Whatever you have will [inevitably] come to an end, but that which is with Allah is everlasting. And We will surely grant those who are patient their reward according to the best of their deeds.

16:97. Whoever does righteous deeds, male or female, and is a believer, We will surely grant him a good life, and We will surely grant them their reward according to the best of their deeds.

Here Allah (ﷻ) warns His slaves against breaking covenants and oaths for the sake of worthless worldly matters.

﴿Do not sell the covenant of Allah for a small price﴾ that you gain by breaking the covenant and not fulfilling it.

﴿Surely, that which is with Allah﴾ of reward in this world and the hereafter for the one who gives precedence to pleasing Him and fulfils the promise he made to Allah  
 ﴿is better for you﴾ than worthless worldly gain  
 ﴿if only you knew﴾.

So give precedence to that which will abide over that which will cease to be, for whatever you have, even if you have a great deal, ﴿will [inevitably] come to an end﴾ and will perish  
 ﴿but that which is with Allah is everlasting﴾ as He is, so it will never cease to be or perish. Therefore he is not wise who gives precedence to that which is transient and insignificant over that which will abide and is precious. This is like the verses in which Allah (ﷻ) says:

﴿But you [O humankind] prefer the life of this world even though the hereafter is better and more lasting.﴾ (*al-A'la* 87: 16-17)

– and:

﴿...that which is with Allah is best for the righteous.﴾ (*Āl 'Imrān* 3: 198)

This offers encouragement to be uninterested in worldly matters, especially that lack of interest which one must develop; this means showing no interest in that which is harmful and distracts one from that which Allah has enjoined and giving it precedence over the rights of Allah. This kind of disinterest in worldly matters is obligatory.

What helps a person to lose interest in worldly matters is comparing in his mind the pleasures and desires of this world with the good things of the hereafter, for he will find such differences that he will be prompted to give precedence to that which is more sublime. The kind of disinterest in worldly matters that is regarded as praiseworthy does not mean devoting all one's time to acts of worship that are limited to rituals such as prayer, fasting, dhikr and so on; rather a person is not truly disinterested in worldly matters until he does whatever he is

able to do of acts both visible and hidden that are enjoined in Islamic teaching and whatever he is able to do of calling people to Allah and to His religion in word and deed. True lack of interest in worldly matters is lack of interest in anything that does not bring benefit in religious or worldly terms, and desiring and striving for everything that is of benefit.

﴿And We will surely grant those who are patient﴾ in obeying Allah and in refraining from disobedience to Him, and who wean themselves from worldly desires that are detrimental to their religious commitment

﴿their reward according to the best of their deeds﴾. Each good deed brings a tenfold reward, up to seven hundredfold, and many times more than that, for Allah will not cause the reward of those who do good to be lost. Hence He mentions the reward of those who do good in this world and the hereafter, as He says:

﴿Whoever does righteous deeds, male or female, and is a believer﴾ therefore faith is a condition of the validity and acceptance of righteous deeds. In fact a deed cannot be called righteous unless it is done on the basis of faith, and the faith which inspires one to do good deeds is certain faith that leads to physical actions, both obligatory and recommended. Whoever combines faith and righteous deeds, ﴿We will surely grant him a good life﴾ by instilling reassurance and tranquillity in his heart, so that he will not pay attention to anything that could cause him any disturbance, and Allah will grant him provision that is lawful and good from where he does not expect.

﴿and We will surely grant them﴾ in the hereafter ﴿their reward according to the best of their deeds﴾, a reward of all types of pleasures such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. So Allah will give him good in this world and good in the hereafter.



﴿ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴾ (٩٨) إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى  
الَّذِينَ ءَامَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾ إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ  
يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ مُشْرِكُونَ ﴿١٠٠﴾ (سورة النحل: ٩٨-١٠٠)

- 16:98. When you recite the Qur'an, seek refuge with Allah from the accursed Shaytān.
- 16:99. Verily he has no power over those who believe and put their trust in their Lord,
- 16:100. He has power only over those who take him as an ally and, under his influence, ascribe partners to Allah.

That is, when you want to recite the Book of Allah, which is the noblest and most sublime of books, in which there is a prescription for spiritual well-being and a great deal of knowledge, then the Shaytān shows a great deal of interest (in harming a person) when he starts to do righteous deeds. and he tries to divert him from the purpose and goal for which he does those deeds. The way to keep oneself safe from his evil is to turn to Allah and seek refuge in Him from his evil. So the reciter should say: *A'oodhu billāhi min ash-Shaytān ir-rajeem* (I seek refuge with Allah from the accursed Shaytān), pondering the meaning thereof and relying in his heart upon Allah to divert the Shaytān from him, striving hard to resist his insinuating whispers and bad thoughts, and seeking the strongest means of warding him off, which is resorting to faith and depending on Allah.

For the Shaytān «has no power» or control «over those who believe and put their trust in their Lord» alone, with no partner or associate. Allah wards off from the believers who put their trust in Him the evil of the Shaytān, so he has no power or control over them.

Rather he «has power» and control «only over those who take him as an ally» that is, they take him as an ally by turning away from

Allah and starting to obey the Shayṭān and joining his party. Therefore they are the ones who make him their ally, then he goads them into committing sin and leads them to the fire.



﴿وَإِذَا بَدَلْنَا آيَةً مَكَاتٍ آيَةً وَاللَّهُ أَعْلَمُ بِمَا يُزَيِّفُ قَالُوا إِنَّمَا أَنْتَ مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾ قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا وَهُدًى وَبُشْرَى لِلْمُسْلِمِينَ ﴿١٠٢﴾﴾ (سورة النحل:

(١٠٢-١٠١)

- 16:101. When We replace one verse with another<sup>16</sup> – and Allah knows best what He reveals – they say: You are just making it up! But most of them have no knowledge.
- 16:102. Say: The Pure Spirit has brought it [the Qur'an] down from your Lord in truth, to make firm those who believe, and as guidance and glad tidings for the Muslims.

Here Allah (ﷻ) tells us that those who disbelieve in this Qur'an try to seek out what they think is an argument to support their claim that the Qur'an is fabricated, which is the idea that Allah (ﷻ) is the Most Wise Who issues rulings and replaces one ruling with another, by His wisdom and mercy. When they saw that, they criticised the Messenger (ﷺ) and what he brought, and said: ﴿You are just making it up!﴾ Allah (ﷻ) said: ﴿But most of them have no knowledge﴾, so they are ignorant and have no knowledge of their Lord or of His laws.

It is well known that criticism from an ignorant person that is not based on knowledge carries no weight, for criticism of a thing stems from knowledge of it and what it may contain that dictates praise or criticism.

<sup>16</sup> This refers to the abrogation of one verse of the Qur'an by another.

Hence Allah mentioned His wisdom in doing that, as He said: ﴿Say: The Pure Spirit﴾ namely Jibreel (جبرئيل), the angelic messenger who is to be declared above any fault, betrayal or ills ﴿has brought it [the Qur'an] down from your Lord in truth﴾ that is, he has brought it down in truth, and it contains truth in its stories, commands and prohibitions. So there is no way that anyone can criticise it on a sound basis, because once it is known that it is truth, it is known that all that contradicts it is false.

﴿to make firm those who believe﴾ when its verses came down in succession, time after time, and the truth continued to reach their hearts little by little, until their faith became firmer than solid mountains. Moreover, they know that it is true, and when Allah prescribes a ruling, then abrogates it, they know that He has replaced it with something like it or something that is better for them than it, and when He abrogates something, He abrogates it in accordance with divine wisdom and in accordance with reason.

﴿and as guidance and glad tidings for the Muslims﴾ that is, it guides them to the reality of things, distinguishing truth from falsehood, guidance from misguidance, and it gives them glad tidings of a goodly reward in which they will abide forever. The fact that it was revealed piecemeal is more effective in bringing guidance and glad tidings, and has a greater impact than if it were to be revealed all at once, because if it came all at once people would not be able to focus on all of it. Rather Allah would send down a ruling and glad tidings, then when they had understood it, reflected upon it, come to know its meaning and fully grasped it, He would reveal more like it, and so on.

Hence the Companions (رضي الله عنهم) reached the optimum level thereby, and their attitudes and manners changed; they attained manners, habits and deeds that surpassed the first and the last. Hence it is more appropriate and more expected that those who come after them should be shaped by the knowledge contained in it, adopt the manners promoted in it, seek its light in the depths of darkness that results from

wrongdoing and ignorance, and make it their guide in all their affairs. Thus their affairs, both spiritual and worldly, will be put in order.



﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴿١٠٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ لَا يَهْدِيهِمُ اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللَّهِ وَأُولَٰئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾﴾ (سورة النحل: ١٠٣-١٠٥)

- 16:103. We know full well that they say: It is but a man who teaches him. But the one to whom they point speaks a foreign tongue, whereas this is eloquent Arabic speech.
- 16:104. As for those who do not believe in the signs of Allah, Allah will not guide them, and theirs will be a painful punishment.
- 16:105. It is those who do not believe in Allah's signs who fabricate falsehood; it is they who are the liars.

Here Allah (ﷻ) tells us about what the polytheists who disbelieved in His Messenger (ﷺ) said:

«they say: It is but a man who teaches him» this Book that he has brought. The man they were referring to was one who spoke a foreign tongue, «whereas this» namely the Qur'an, «is eloquent Arabic speech». Could what they said possibly be true? But the liar tells lies and does not think about what his lies will lead to, so what he says is filled with such utter contradictions and flaws that one would reject it as soon as one thinks about it.

«As for those who do not believe in the signs of Allah» that clearly point to the manifest truth, they reject it and do not accept it «Allah will not guide them» when guidance comes to them, so they will reject it and they are punished by being deprived of it and by being forsaken by Allah



﴿and﴾ in the hereafter, ﴿theirs will be a painful punishment﴾.

﴿It is those who do not believe in Allah's signs﴾ such as those who harbour resentment against His Messenger (ﷺ) after clear proof has come to them

﴿who fabricate falsehood﴾ that is, fabrications and lies come from them

﴿it is they who are the liars﴾ that is, they are the real liars, and this description is more appropriate for them than for anyone else. As for Muhammad (ﷺ), who believes in the signs of Allah and humbles himself before his Lord, it is impossible for him to tell lies about Allah and attribute to Him words that He did not say. His enemies accused him of lying, but what they attributed to him is more fitting for them, so Allah exposed them and highlighted their shameful deeds; to Him be praise.



﴿مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ﴾  
 ﴿ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ﴾  
 ﴿أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعَهُمْ وَأَبْصَرَهُمْ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ﴾  
 ﴿لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ﴾ (سورة النحل: ١٠٦-١٠٩)

16:106. Whoever disbelieves in Allah after having believed – except one who is compelled while his heart remains steadfast in faith – but for those who open their hearts to disbelief, upon them will be the wrath of Allah, and theirs will be a grievous punishment.

16:107. That is because they prefer the life of this world to the hereafter, and because Allah does not guide the disbelieving people.

- 16:108. These are the ones whose hearts, hearing and sight Allah has sealed up; it is they who are heedless.
- 16:109. Without a doubt, in the hereafter, it is they who will be the greatest losers.
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Here Allah (ﷻ) tells us of the abhorrent state of those who disbelieve in Allah after having believed, and thus become blind after having seen, and go back to misguidance after having been guided, opening their hearts to disbelief, happy and content with it: they incur great wrath from the Most Merciful Lord Whose wrath, once it is incurred, cannot be resisted and all creatures will be angry with those who incur it.

﴿and theirs will be a grievous punishment﴾ that is, it will be of the utmost severity, in addition to the fact that it will be eternal and everlasting.

﴿That is because they prefer the life of this world to the hereafter﴾ as they have turned their backs on the hereafter, seeking and pursuing trivial worldly gain, and showing no interest in the good of the hereafter. When they chose disbelief over faith, Allah deprived them of guidance, so He did not guide them, because disbelief had become an established part of their character. Therefore He placed a seal on their hearts so that no goodness would enter them, and He placed seals on their hearing and sight, so that nothing beneficial could reach their hearts thereby. Heedlessness enveloped them and they met with failure at every turn; they were deprived of the mercy of Allah which encompasses all things, and that is because it had come to them but they rejected it, and it was presented to them but they did not accept it.

﴿Without a doubt, in the hereafter, it is they who will be the greatest losers﴾ for they will be the ones who lose their own souls, their wealth and their families on the Day of Resurrection; they will miss out on eternal bliss and incur a painful punishment.

This does not apply to those who are forced and compelled to disbelieve when their hearts remain steadfast in faith and they want to believe, for there is no blame and no sin on them. In the case of one who is compelled and forced to do so, it is permissible for him to speak words of disbelief.

This indicates that the words of one who is compelled to issue a divorce, manumit a slave, enter into a transaction of sale or purchase and so on, does not count, and no shar'i rulings can be based on that, because if there is no punishment for uttering the word of disbelief in the case of compulsion, it is more appropriate to apply that ruling to other, less serious issues.



﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا قَاتَلُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾ يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾﴾ (سورة

النحل: ١١٠-١١١)

- 16:110. But verily your Lord – to those who migrated after persecution, then strove [in jihad] in Allah's cause and patiently persevered – verily your Lord, after all that, will be Oft-Forgiving, Most Merciful,
- 16:111. on the day when each soul will come, pleading for itself, and each soul will be paid in full for what it has earned, and no one will be wronged.

That is, verily your Lord Who cares for His sincere slaves by showing kindness to them and blessing them, is also Oft-Forgiving, Most Merciful to those who migrated in His cause, leaving behind their homes and wealth, seeking the pleasure of Allah, and were

persecuted to make them return to disbelief, but they persisted in their faith and maintained their certain belief, then strove against the enemies of Allah, striving to bring them into the religion of Allah, in word and deed, and they patiently persevered in these acts of worship which are difficult for most people.

These are the greatest means by which the highest reward and greatest gift may be attained, namely: Allah's forgiveness of sins, both minor and major, which also implies deliverance from every disliked thing; and His vast mercy, by means of which they will attain well-being, and their religious and worldly affairs will be put in order. They will have mercy from Allah on the Day of Resurrection, when ﴿each soul will come, pleading for itself﴾, each one saying: Myself myself – not caring for anyone else. On that day, each person will be desperate for the smallest atom of good.

﴿and each soul will be paid in full for what it has earned﴾, of good or evil

﴿and no one will be wronged﴾, so nothing will be added to their bad deeds and nothing will be detracted from their good deeds.

﴿This day, no soul will be wronged in the least, and you will not be requited for anything other than what you used to do.﴾ (Yâ Seen 36: 54)



﴿وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ ءَامِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾ وَلَقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾﴾ (سورة النحل: ١١٢-١١٣)

16:112. Allah presents an example: that of a city which was safe and peaceful, with its provision coming to it in abundance from all directions. Yet it was ungrateful for the blessings of Allah, so

Allah caused it to taste extreme hunger and fear, because of what they used to do.

16:113. There came to them a Messenger from among themselves, but they rejected him, so the punishment overtook them in the midst of their evildoing.

This city is Makkah, which is safe and peaceful; and no one therein is to be disturbed. The people of the jāhiliyah venerated it to such an extent that one of them might find the murderer of his father and his brother there, but he would not disturb him despite the intense tribal feelings that existed among them and the Arab sense of pride. Thus it attained complete security in a way that was never achieved by any other city. It was also granted abundant provision. Although it was a land in which there were no cornfields and no trees, Allah sent to it provision that came to it from everywhere. Then a Messenger from among them came to them, whose honesty and sincerity they knew well, and he called them to the most perfect of attitudes and manners, and forbade to them all evil things. But they rejected him and were ungrateful for the blessing that Allah had bestowed upon them, so Allah caused them to taste the opposite of what they had been enjoying; He caused them to experience extreme hunger, which is the opposite of abundance, and fear which is the opposite of security. That was because of their actions and disbelief, and their lack of gratitude. ﴿It is not Allah Who wronged them, but it was they who wronged themselves.﴾ (16: 33)



﴿فَكُلُوا مِن مَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن كُنتُمْ إِنَّا هَٰؤُلَاءِ نَعْبُدُونَ ۝ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَيْزِرِ وَمَأْكِلَ الْهَيْدِ ۝ وَلَا تَقُولُوا ۝ فَمِنْ أَضْطَرَّ غَيْرِ بَآئِغٍ وَلَا عَادٍ فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ۝﴾ (116)

لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ  
 إِنَّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٦﴾ مَتَّعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٧﴾ وَعَلَى  
 الَّذِينَ هَادُوا حَرَمًا مَّا فَصَّصْنَا عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

﴿١١٨﴾ (سورة النحل: ١١٤-١١٨)

- 16:114. So eat of that which Allah has provided for you, lawful and good, and be grateful for the blessings of Allah, if it is Him you worship.
- 16:115. He has only forbidden you the meat of animals found dead, and blood, and the flesh of swine, and that on which any name has been invoked other than that of Allah. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits, then verily Allah is Oft-Forgiving, Most Merciful.
- 16:116. And do not utter falsehood by letting your tongues declare: This is lawful and this is prohibited, thus fabricating lies against Allah. Verily those who fabricate lies against Allah will never prosper.
- 16:117. It is only a brief enjoyment, and theirs will be a painful punishment.
- 16:118. To the Jews We prohibited that which We recounted to you before. We did not wrong them; rather they wronged themselves.

Here Allah (ﷻ) instructs His slaves to eat what He has provided them with of animals, grains, fruits and other things, «lawful and good» that is, so long as it has these two characteristics, so that it is not something that Allah has prohibited and it has not been obtained in any unlawful manner, and the like. So enjoy what Allah has created for you, without being extravagant and without transgressing due limits.

«and be grateful for the blessings of Allah» by acknowledging them in your hearts, praising Allah for them and using them to obey Allah

«if it is Him you worship» that is, if you are sincere to Him in worship. So do not give thanks except to Him and do not forget the Bestower of blessings.

«He has only forbidden you» things that are harmful, so as to protect you from harm. That includes things such as the following:

- «the meat of animals found dead», which includes everything that died without being slaughtered in the prescribed manner; exempted from that are locusts and fish.
- «and blood» – this refers to blood that has been poured forth (at the time of slaughter); as for that which remains in the veins and flesh, it does not matter.
- «and the flesh of swine» because it is filthy and impure. That includes the flesh, fat and all parts of the pig.
- «and that on which any name has been invoked other than that of Allah» such as that which is slaughtered for idols, graves and the like, because the intention behind it is the ascription of partners to Allah (*shirk*).

«But if one is forced by necessity» to eat one of the things that have been prohibited – because of urgent necessity and the fear of dying if one does not eat it – then there is no blame on the individual for that, so long as there is no wilful disobedience or transgression; in other words, so long as he does not want to eat that prohibited thing at a time when there is no need to do so, and he is not going beyond that which is lawful to seek that which is prohibited, and he does not transgress by eating more than is essential. Then these things are permissible, subject to the conditions mentioned above.

«And do not utter falsehood by letting your tongues declare: This is lawful and this is prohibited» that is, do not declare things to be prohibited or lawful of your own accord, fabricating lies against Allah and attributing to Him words that He never said.

«thus fabricating lies against Allah. Verily those who fabricate lies against Allah will never prosper» either in this world or the

hereafter, for Allah will inevitably humiliate them; even if they have some enjoyment in this world «It is only a brief enjoyment», and their ultimate destiny will be the fire, «and theirs will be a painful punishment».

Allah (ﷻ) has only forbidden impure things to us by His grace, to protect us from everything that is repellent.

But in the case of the Jews, Allah prohibited to them good things that had previously been permitted to them, because of their wrongdoing and as a punishment to them, as in the story in Soorat al-An'âm, where He says:

«To the Jews We forbade every [animal] with undivided hoof, and We forbade to them the fat of cattle and sheep, except that which adheres to their backs or entrails, or is attached to their bones. Thus We requited them for their wilful disobedience; verily We state the truth.» (al-An'âm 6: 146)



ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا الشَّوْءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا  
إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٩﴾ (سورة النحل: ١١٩)

16:119. Then verily your Lord, to those who do evil in ignorance then repent and mend their ways – verily your Lord, after that, is Oft-Forgiving, Most Merciful.

Here Allah encourages His slaves to repent and calls them to turn to Him. He tells us that if anyone does evil in ignorance, there are consequences that result from that. If he commits that sin deliberately, then whatever knowledge he has in his heart will inevitably decrease at the time when he is committing the sin, but if he repents and mends his ways, by giving up the sin, regretting it and doing righteous deeds,



then Allah will forgive him and have mercy on him; He will accept his repentance and restore him to his previous condition, or make him even better.



﴿إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ خَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢٠﴾ شَاكِرًا  
لِلنَّعِيمِ أَجَبَهُ وَهَدَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢١﴾ وَءَاتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي  
الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٢﴾ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ خَنِيفًا وَمَا كَانَ  
مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾﴾ (سورة النحل: ١٢٠-١٢٣)

- 16:120. Ibrâheem was indeed an exemplary leader, devoutly obedient to Allah, a monotheist, and he was not one of those who ascribed partners to Allah.
- 16:121. He was ever grateful for His blessings; Allah chose him and guided him to a straight path.
- 16:122. We gave him good in this world, and in the hereafter he will surely be among the righteous.
- 16:123. Then We revealed to you [O Muhammad]: Follow the religion of Ibrâheem, the monotheist, and he was not one of those who ascribe partners to Allah.

Here Allah tells us of the blessings that He bestowed upon His close friend Ibrâheem (ﷺ) and how He singled him out for sublime virtues and perfect characteristics.

﴿Ibrâheem was indeed an exemplary leader﴾ that is, a leader who attained all good characteristics; he was a guide and was himself guided

﴿devoutly obedient to Allah﴾ that is, he constantly obeyed his Lord and was sincerely devoted to Him

«a monotheist» who turned to Allah in love, repentance and true servitude, turning away from all others besides Him  
 «and he was not one of those who ascribed partners to Allah» in word or deed, or in any circumstances, because he was the leader of the monotheists.

«He was ever grateful for His blessings» that is, Allah gave him good in this world and bestowed upon him blessings both visible and hidden, and he gave thanks for them.

The outcome of these sublime characteristics was that «Allah chose him» and singled him out to be His close friend, and made him one of the elite of His creation and one of His slaves who are close to Him.

«and guided him to a straight path» in terms of his knowledge and deeds, so he recognised the truth and gave it precedence over all other things.

«We gave him good in this world» namely abundant provision, a beautiful wife, righteous offspring and good characteristics  
 «and in the hereafter he will surely be among the righteous» who will be of high status and very close to Allah (ﷻ).

One of the greatest of his virtues is that Allah revealed to the leader of humankind and the most perfect of them that he and his Ummah should follow the religion of Ibrâheem and take him as an example.



﴿ إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴾ (سورة النحل: ١٢٤)

16:124. The Sabbath was only ordained for those who differed concerning it. Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

«The Sabbath was only ordained» that is, made obligatory «for those who differed concerning it» when they went astray from Friday. This refers to the Jews, and their differing was the reason why it was made obligatory upon them to respect and venerate the Sabbath. Otherwise, the real virtue is in Friday, to which Allah guided this Ummah.

«Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differed» and He will make clear to them who was in the right and who was in the wrong, who deserves reward and who deserves punishment.



﴿ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾ (سورة النحل: ١٢٥)

(١٢٥)

16:125. Invite to the way of your Lord on the basis of wisdom and goodly exhortation, and reason with them in the most courteous manner. Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided.

That is, let your call to all people, Muslims and disbelievers, inviting them to the straight path of your Lord, which includes beneficial knowledge and righteous deeds, be «on the basis of wisdom», addressing each according to his situation and ability to understand, and the level of his acceptance and submission.

Therefore the call to Islam should be based on knowledge, not ignorance, starting with the most important matters, then the next most important, issues that are clearer in the mind and easier to understand, and are more likely to be fully accepted, presenting the call with kindness and gentleness.

If the person called responds to that approach which is based on wisdom, all well and good; otherwise the caller may use goodly exhortation, which is enjoining what is right and forbidding what is wrong, accompanied by encouragement and warnings, pointing out and listing what interests one may attain by adhering to the commands, and what harms one may incur by indulging in that which is prohibited. It may also involve pointing out the honour of the one who adheres to the religion of Allah and the disgrace of the one who does not do so, or describing what Allah has prepared of reward in this world and the hereafter for those who are obedient to Him and what He has prepared of punishment in this world and the hereafter for those who are disobedient to Him. If the person to whom the call is addressed thinks that what he is following is truth or if he is a promoter of falsehood, then the caller to Islam should reason with him in the most courteous manner. These are the ways which are more likely to bring a response, according to both reason and the texts.

One way of doing that is to use evidence that he believes is sound, because this is more likely to achieve the goal and not lead to argument or trading of insults, which will defeat the purpose and is of no benefit. Rather the aim is to guide people to the truth, not to prove them wrong and the like.

﴿Verily your Lord knows best who has gone astray from His path﴾ for He knows the reason that led to misguidance, and He knows the deeds that result from misguidance and will requite him for them. ﴿and He knows best who is rightly guided﴾ for He knows that they are fit for guidance, so He guided them then He blessed them and chose them.



﴿وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ ۖ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ  
لِّلصَّابِرِينَ ۚ وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ ۚ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي

صَبِّحْ بِمَا يَمْكُرُونَ ﴿١٢٧﴾ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ ﴿١٢٨﴾  
(سورة النحل: ١٢٦-١٢٨)

- 16:126. If you retaliate, let your retaliation be commensurate with the wrong that has been done to you. But if you endure patiently, it is indeed better for those who are patient in adversity.
- 16:127. And be patient and steadfast, for your patience can only be by the help of Allah; do not grieve over them, and do not be distressed because of their plots.
- 16:128. Verily Allah is with those who fear Him and those who do good.

Here Allah (ﷻ) says – allowing justice yet recommending generosity and kindness:

«If you retaliate» against one who mistreated you in word or deed «let your retaliation be commensurate with the wrong that has been done to you» without going beyond that and doing more than was done to you.

«But if you endure patiently» and refrain from retaliating, and you forgive their offence

«it is indeed better for those who are patient in adversity» than settling scores, for that which is with Allah is ultimately better for you and better in outcome, as Allah (ﷻ) says elsewhere:

«...but whoever forgives and reconciles, his reward is with Allah...»  
(ash-Shoorā 42: 40)

Then Allah instructs His Messenger (ﷺ) to be patient in calling people to Allah, and to seek the help of Allah in doing that, and not to rely on himself.

«And be patient and steadfast, for your patience can only be by the help of Allah» for it is He Who helps you to do that makes you steadfast.

﴿do not grieve over them﴾ if you call them and you see that they do not accept your call, for such grief will not benefit you in the slightest. ﴿and do not be distressed﴾ that is, do not be upset and troubled ﴿because of their plots﴾ because their plot will backfire on them, whereas you are among those who fear Him and those who do good.

And Allah is with those who fear Him and do good, giving them His help, guidance and support, for they are the ones who keep away from disbelief and sin, and they do well in worshipping Allah, as they worship Him as if they can see Him, and if they do not see Him, He sees them; and they show kindness to people by striving to benefit them in all ways. We ask Allah to make us among those who fear Him and do good.

This is the end of the commentary on Soorat an-Nahl.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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17.

Soorat al-Isrâ'  
(Bani Isrâ'eel)

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا  
الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿١﴾ (سورة الإسراء: ١)

17:1. Glory be to Him Who took His slave for a journey by night from the Sacred Mosque to the Distant Mosque, the environs of which We have blessed, so that We might show him some of Our signs. Verily He is All-Hearing, All-Seeing.

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Here Allah (ﷻ) declares Himself to be exalted and almighty, for all great actions belong to Him and all great favours come from Him, among which was the fact that He «took His slave» namely His Messenger Muhammad (ﷺ) «for a journey by night from the Sacred Mosque» which is the noblest of all mosques «to the Distant Mosque» which is one of the most virtuous of mosques, for it is the place of the Prophets.

He took him on this journey in a single night, covering a huge distance, and He brought him back the same night, and He showed him some of His signs which increased him in guidance, deep insight, steadfastness and understanding. This was due to Allah's care for him and kindness to him, as He guided him to that which was easy in all his affairs, and He bestowed upon him blessings because of which he surpassed the earlier and later generations.

The apparent meaning of the verse indicates that the Night Journey (*Isrâ'*) occurred at the beginning of the night, and that the journey began from the Sacred Mosque itself, but it is proven in *aş-Şaheeh* that the Prophet (ﷺ) was taken on the night journey from the house of Umm Hâni' (*raḍiya Allâhu 'anhâ* – may Allah be pleased with her). Based on that, the virtue that belongs to the Sacred Mosque is applicable to the entire Ḥaram zone; the multiple reward for worship applies to acts of worship anywhere within the Ḥaram zone. This also indicates that the Night Journey involved both body and soul together, otherwise it would not have been a major sign and great virtue.

There are many proven hadiths from the Prophet (ﷺ) about the Night Journey which mention the details of what he saw and state that he was taken on a journey by night to Jerusalem (Bayt al-Maqdis), and then taken up from there to the heavens, until he reached what is above the highest heavens. He also saw paradise and hell, and the Prophets in their various stations in the heavens. Allah enjoined fifty prayers upon him, then he kept going back and asking his Lord to reduce it, based on the advice of Moosâ, the one to whom Allah had spoken directly, until they became five prayers in deed and fifty in reward. He and his Ummah attained great honour on that night, the extent of which no one knows except Allah (ﷻ).

Allah refers to the Prophet (ﷺ) here as a slave, because he attained all that he attained of honour by virtue of being a perfect slave of his Lord.



«the environs of which We have blessed» with a lot of trees and rivers, and land that is always fertile.

Another aspect of that blessing is that it is favoured above other mosques, except the Sacred Mosque and the mosque of Madinah; it is encouraged to travel to it for the purpose of worshipping and praying therein. Allah also chose this place as a place for His Prophet (ﷺ) and chosen ones to live.



﴿وَأَتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ أَلَّا تَتَّخِذُوا مِن دُونِي  
وَكَيْلًا ۝ (٢) ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ كَانَ عَبْدًا شَكُورًا ۝ (٣) وَقَضَيْنَا  
إِلَىٰ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا  
۝ (٤) فَإِذَا جَاءَ وَعْدُ أُولَاهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَا أُولِي بَأْسٍ شَدِيدٍ فَجَاسُوا خِلَالَ  
الدِّيَارِ وَكَانَ وَعْدًا مَّفْعُولًا ۝ (٥) ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ  
وَبَنِيكٍ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ۝ (٦) إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَإِن أَسَأْتُمْ  
فَلَهَا ۝ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُئَرُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا  
دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبَرَّأُوا مَا عُلُوًّا نَّبِيرًا ۝ (٧) عَسَىٰ رَبُّكُمْ أَن يَرْحَمَكُمْ وَإِنْ عُدتُمْ  
عُدْنَا وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۝ (٨)﴾ (سورة الإسراء: ٢-٨)

- 17:2. We gave Moosâ the Book, and made it a guide for the Children of Israel, [saying]: Do not take any other than Me as a disposer of affairs.
- 17:3. O descendants of those whom We carried with Nooh [in the ark], verily he was a grateful slave.
- 17:4. We declared to the Children of Israel in the Book: You will surely spread mischief in the land twice, and you will surely show great arrogance and tyranny.

- 17:5. When the first of the two came to pass, We sent against you slaves of Ours possessing great might and power, who wrought havoc throughout the land. And [this] decree was sure to be fulfilled.
- 17:6. Then We allowed you to prevail over them once again; We strengthened you with wealth and offspring, and made you greater in number.
- 17:7. If you do good, you do good for your own selves. If you do evil, you do it to your own detriment. So when the second of the two came to pass, [We sent your enemies against you] to humiliate and suppress you, and to enter the mosque [the temple in Jerusalem] as they did the first time, and to utterly destroy all that fell into their power.
- 17:8. It may be that your Lord will have mercy on you, but if you repeat [the mischief], We will repeat [the punishment]. And We have made hell a place of detention for the disbelievers.

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Allah often mentions the prophethood of Muhammad (ﷺ) and the prophethood of Moosâ (ﷺ) together, and He mentions their Books and their laws together, because their Books are the best of all books, their laws are the most perfect of all laws, their prophethoods were the most sublime of prophethoods, and their followers comprise the majority of believers. Hence Allah says here:

﴿We gave Moosâ the Book﴾ namely the Torah  
 ﴿and made it a guide for the Children of Israel﴾ by which they might be guided from the darkness of ignorance to knowledge of the truth  
 ﴿[saying]: Do not take any other than Me as a disposer of affairs﴾ that is, We told them that and We revealed the Book to them for that purpose, so that they might worship Allah alone, turn to Him and take Him alone as a disposer of affairs and controller in all their religious and worldly concerns, and so that they would not be attached to any other than Him, such as created beings that have no power over anything and cannot benefit them in any way.

«O descendants of those whom We carried with Nooh [in the ark]» that is, O offspring of those whom We blessed and carried with Nooh, «verily he was a grateful slave» these are words of commendation for Nooh for having given thanks to Allah, as he is described in such terms; this also encourages his descendants to follow his example of gratitude and to remember the blessing that Allah bestowed upon them when He saved them and caused them to inherit the earth, and He caused others to drown.

«We declared to the Children of Israel in the Book» that they would spread mischief in the land twice by committing sins, being ungrateful for the blessings of Allah and acting in an arrogant and tyrannical manner. The first time that happened, Allah would give their enemies power over them and wreak vengeance upon them. This was a warning to them so that they might stop and pay heed.

«When the first of the two came to pass» that is, the first of the two occasions on which they would spread mischief. When that occurred, «We sent against you» as a punishment «slaves of Ours possessing great might and power» that is, they were courageous and strong in terms of numbers and weapons. Allah granted them victory over you, so they killed you, took your children captive, seized your wealth as plunder and wrought havoc throughout your land, breaking into your houses and entering and desecrating the temple in Jerusalem. «And [this] decree was sure to be fulfilled» that it would come to pass, because they were the cause of it.

The commentators differed concerning the identity of those who were sent against them, but they were unanimously agreed that they were a disbelieving people who came from Iraq or Mesopotamia or elsewhere. Allah sent them against the Children of Israel when they committed many sins, abandoned many of their laws and transgressed in the land.

﴿Then We allowed you to prevail over them once again﴾ that is, over those who had been sent against you, so you expelled them from your land.

﴿We strengthened you with wealth and offspring﴾ that is, We increased your provision and numbers, and We give you more strength against them.

﴿and made you greater in number﴾ than them. This was because of your good deeds and your submission to Allah.

﴿If you do good, you do good for your own selves﴾ because the benefit of that comes back to you, even in this world, as you have seen in your victory over your enemies.

﴿If you do evil, you do it to your own detriment﴾ that is, the harm comes back to you, as Allah showed you by giving your enemies the upper hand over you.

﴿So when the second of the two came to pass﴾ that is, the second time you spread corruption in the land, we sent your enemies against you once more.

﴿to humiliate and suppress you﴾ by defeating you and taking you captive, so that they could enter the temple again as they had done the first time. What is meant by the temple is Bayt al-Maqdis.

﴿and to utterly destroy﴾ that is, ruin and demolish  
 ﴿all that fell into their power﴾ – so they destroyed your houses, your places of worship and your crops.

﴿It may be that your Lord will have mercy on you﴾ and give you the upper hand over them. And He did indeed have mercy on them and give them the upper hand, and He warned them against falling into sin: ﴿but if you repeat [the mischief]﴾ and spread mischief in the land again, ﴿We will repeat [the punishment]﴾. They did repeat their mischief, so Allah sent against them His Messenger Muhammad (ﷺ) and wrought vengeance upon them. This was the recompense in this world, and that which is with Allah of recompense (in the hereafter) is more terrifying and more fearsome. Hence He says: ﴿And We have

made hell a place of detention for the disbelievers; they will burn therein and will remain there, and they will never emerge from it.

This passage contains a warning for this Ummah against committing sins, lest there befall them what befell the Children of Israel, for the way of Allah (in dealing with sinners) is the same and never changes or alters.

Anyone who examines how the disbelievers and wrongdoers have the upper hand over the Muslims will realise that this is because of the sin of the latter and is a punishment to them; if they adhere to the Book of Allah and the Sunnah of His Messenger (ﷺ), He will give them power in the land and grant them victory over their enemies.



﴿إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا﴾ (٩) وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿١٠﴾

(سورة الإسراء: ٩-١٠)

17:9. Verily this Qur'an guides to that which is most just and right, and gives glad tidings to the believers who do righteous deeds that theirs will be a great reward,

17:10. And that for those who do not believe in the hereafter, We have prepared a painful punishment.

Here Allah (ﷻ) tells us of the noble status and grandeur of the Qur'an, and that it «guides to that which is most just and right» that is, that which is most upright and sublime of beliefs, deeds and attitudes. Whoever follows that which the Qur'an promotes will be the most perfect and upright of people, and the most guided in all his affairs.

«and gives glad tidings to the believers who do righteous deeds», both obligatory and supererogatory, «that theirs will be a great reward»

which Allah has prepared for them in His paradise, the description of which no one knows except Him.

﴿And that for those who do not believe in the hereafter, We have prepared a painful punishment﴾. Thus the Qur'an includes both glad tidings and warnings. It tells us the means of attaining the glad tidings, namely faith and righteous deeds, and it tells us of that which will incur the warning, which is the opposite of that.



﴿وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ عَجُولًا﴾ (سورة الإسراء: ١١)

17:11. Man prays for evil just as he prays for good, for man is ever hasty.

This is because of man's ignorance and haste, for he prays against himself, his children and his wealth when he is angry, and he rushes to pray for that just as he rushes to pray for good. But Allah – by His grace – answers his prayers for good but He does not answer his prayers for evil.

﴿If Allah were to hasten the punishment for people as they would hasten their reward, then their fate would have been sealed...﴾ (Yoonus 10: 11)



﴿وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ ۖ فَمَحَوْنَا آيَةَ اللَّيْلِ وَجَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً ۚ لَتَبْتَغُوا فَضْلًا مِّن رَّبِّكُمْ وَلِتَعْلَمُوا عَددَ السِّنِينَ وَالْحِسَابِ ۚ وَكُلَّ شَيْءٍ فَضَّلْنَاهُ تَفْصِيلًا﴾ (سورة الإسراء: ١٢)

17:12. We have made the night and the day as two [of Our] signs. We obscured the sign of the night with darkness and gave light to

the sign of the day, so that you might seek the bounty of your Lord and know the number of the years and the reckoning of time. And We have explained all things in detail.

«We have made the night and the day as two [of Our] signs» that is, two signs that point to the perfect nature of Allah's power and the vastness of His mercy, and that no one should be worshipped except Him.

«We obscured the sign of the night with darkness» that is, We have made it dark, for the purpose of stillness and rest

«and gave light to the sign of the day, so that you might seek the bounty of your Lord» by going about in pursuit of your livelihood, doing your crafts, engaging in trade and setting out on your journeys.

«and know» by the alternation of night and day, and the phases of the moon

«the number of the years and the reckoning of time», and on the basis of that you run your affairs.

«And We have explained all things in detail» that is, We have explained the signs so that all things may be clear, and truth may become distinct from falsehood, as Allah (ﷻ) says elsewhere:

«...We have neglected nothing in the Book...» (*al-An'am* 6: 38)



﴿وَكُلَّ إِنْسَانٍ أَلْزَمْنَاهُ طَائِرَهُ فِي عُنُقِهِ ۖ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مِنْشُورًا ۝﴾

﴿أَقْرَأْ كِتَابَكَ ۖ كَفَىٰ بِتَفْسِيكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ۝﴾ (سورة الإسراء: ١٣-١٤)

17:13. Every man's deeds We have fastened to his neck, and on the Day of Resurrection We will bring forth for him a record [of his deeds] which he will find spread wide open.

17:14. [It will be said to him:] Read your own record; sufficient is your own soul as a reckoner against you this day.

Here Allah tells us of the perfect nature of His justice, for each person's deeds are fastened to his neck. In other words, everything that he does, good or evil, Allah will cause it to adhere to him and not go to anyone else, so that he will not be brought to account for the deeds of anyone else, and no one else will be brought to account for his deeds.

﴿and on the Day of Resurrection We will bring forth for him a record [of his deeds] which he will find spread wide open﴾, and in it will be everything that he did, good or evil, small or great: it will be said to him: ﴿Read your own record; sufficient is your own soul as a reckoner against you this day﴾. This is the ultimate justice and fairness, that it will be said to the individual: Take account of your own self, so that he will acknowledge his wrongdoing that brought the punishment upon him.



﴿مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَلَا نَزِرُ وازِرَةً وَّرَرٌ ۚ  
 أُخْرَىٰ ۚ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ۚ﴾ (سورة الإسراء: ١٥)

17:15. Whoever is guided, is only guided for [the good of] his own soul; whoever goes astray, only goes astray to his own detriment, and no bearer of burdens can bear the burden of another. Nor do We punish until We have sent a Messenger [to give warning].

The guidance or misguidance of each individual only affects him, and no one can bear the burden of another person's sins or ward off from him even an atom's weight of harm. Allah (ﷻ) is the most just of those who show justice; He does not punish anyone until proof has been established against him by sending the message, then he stubbornly rejects it.



As for the one who submits and follows the proof, or no proof reached him from Allah (ﷻ), Allah will not punish him.

This verse is quoted as evidence to prove that those who lived in the periods between Prophets, and the children of the polytheists (who die in infancy) will not be punished by Allah until He sends a Messenger to them, for He is far above injustice.



﴿وَإِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَرْنَاهَا تَدْمِيرًا ۖ وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ نُوحٍ ۖ وَكَفَىٰ لِرَبِّكَ بِذُنُوبِ عِبَادِهِ خَبِيرًا بَصِيرًا﴾  
(سورة الإسراء: ١٦-١٧)

17:16. When it is Our will to destroy a city, We command its affluent people [to fear Allah], but they transgress. Thus the punishment becomes inevitable, then We destroy it completely.

17:17. How many nations We have destroyed since the time of Nooh! Your Lord is sufficiently aware of the sins of His slaves and sees them all.

Here Allah (ﷻ) tells us that when He wants to destroy any wrongdoing city and eradicate it with His punishment, He commands its affluent people to fear Him, but they transgress, and their transgression reaches such a grave extent that «the punishment becomes inevitable» that is, the decree of punishment cannot be put back «then We destroy it completely».

There were many nations whom Allah destroyed with the punishment after the people of Nooh, such as 'Ād, Thamood, the people of Loot, and others. Allah punished them when their transgression became too much and their disbelief became extreme; at that point, Allah sent upon them His mighty punishment.

«Your Lord is sufficiently aware of the sins of His slaves and sees them all», so they have no reason to fear injustice, but the punishment will be commensurate with their deeds.



﴿مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَدْحُورًا ﴿١٨﴾ وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾ كُلًّا نُمِدُّ هَٰؤُلَاءِ وَهَٰؤُلَاءِ مِنْ عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾ أَنْظِرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلَىٰ بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ وَأَكْبَرُ تَفْضِيلًا ﴿٢١﴾﴾ (سورة الإسراء: ١٨-٢١)

- 17:18. Whoever seeks [the pleasures of] this fleeting life, We hasten therein whatever We will for whomever We please. Then We decree for him hell, which he will enter, disgraced and rejected.
- 17:19. But whoever seeks the hereafter and strives for it as it should be striven for, and is a [true] believer – such are the ones whose effort will be appreciated.
- 17:20. On all – both the latter and the former – We bestow of the bounty of your Lord. Verily the bounty of your Lord is not denied [to anyone].
- 17:21. See how We have bestowed more on some than on others [in this world], but verily the hereafter will have higher ranks and greater degrees of excellence for some over others.

Here Allah (ﷻ) tells us that «Whoever seeks [the pleasures of] this fleeting life» in this world, which will diminish and come to an end, so he works and strives for that, and forgets how he started and how he will end, Allah will hasten for him whatever He wills of its worthless accumulation and pleasures that He has decreed for him

in al-Lawḥ al-Maḥfooḏh, but it is pleasure that is of no benefit and will not last.

Then He will decree for him in the hereafter ﴿hell, which he will enter﴾, and be punished therein ﴿disgraced and rejected﴾ that is, in a state of disgrace, shame and condemnation from Allah and from His creation, far removed from the mercy of Allah. Thus punishment and disgrace will be combined for him.

﴿But whoever seeks the hereafter﴾ and is content with it, and gives it precedence over this world ﴿and strives for it as it should be striven for﴾, as taught in the divinely-revealed Books and the prophetic traditions, and acts in accordance with that to the best of his ability, ﴿and is a [true] believer﴾ in Allah, His angels, His Books, His Messengers and the Last Day ﴿such are the ones whose effort will be appreciated﴾ that is, it will be accepted, multiplied and stored up, and they will have their reward with their Lord. In addition to that, they will not miss out on their share of this world, for Allah will bestow worldly bounty on both believers and disbelievers, because He is generous and kind, ﴿Verily the bounty of your Lord is not denied [to anyone]﴾ that is, it is not withheld from anyone; rather all people enjoy His bounty and kindness.

﴿See how We have bestowed more on some than on others [in this world]﴾, because abundance or restriction of provision, ease and hardship, knowledge and ignorance, wisdom and foolishness, and so on, are things in which Allah has blessed some people more than others.

﴿but verily the hereafter will have higher ranks and greater degrees of excellence for some over others﴾. So there is no comparison at all between the delights and pleasures of this world and those of the hereafter. How great is the difference between the one who is in a

lofty dwelling in paradise, enjoying all sorts of pleasures, happiness, bliss and joy, and the one who is suffering in hell, being subjected to a painful punishment, having incurred the wrath of the Most Merciful Lord. In each of these two abodes, the differences between people cannot be enumerated.



﴿لَا يَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقَعُدَ مَذْمُومًا مَّحْذُومًا﴾ (سورة الإسراء: ٢٢)

17:22. Do not associate with Allah any other god, lest you find yourself disgraced and forsaken.

That is, do not believe that any created being is deserving of any kind of worship or that any of them can be associated with Allah, for that is blameworthy and leads to failure. Allah, His angels and His Messengers have forbidden the ascription of partners to Allah and have condemned in the strongest terms anyone who does that, describing this action in the worst terms, by using such words that one may conclude from them that the one who does this is the worst in characteristics and the most abhorrent in description.

Such a person is a failure in terms of both worldly and religious affairs, to the extent of his detachment from his Lord. Whoever puts his hopes in anything but Allah is a failure and will be left to the one in whom he put his trust, for no one of Allah's creation can benefit anyone except by Allah's leave. Just as the one who believes that there is any other god besides Allah is deserving of blame and is a failure, the one who affirms His oneness and devotes his worship to Allah alone, putting his hopes in Him and no other, is deserving of commendation and will receive help from Allah in all his affairs.



﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِندَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَمْرًا وَلَا نَهْرَهُمَا وَقُلْ لَهُمَا قَوْلًا  
كَرِيمًا﴾ (سورة الإسراء: ٢٣-٢٤)

- 17:23. Your Lord has ordained that you should worship none but Him and show kindness to parents. If one or both of them reach old age in your care, do not say to them even the mildest word of annoyance or reproach them; rather speak to them with respect.
- 17:24. And lower to them the wing of humility out of compassion, and say: My Lord, have mercy on them, as they cared for me when I was small.

Having forbidden the ascription of partners to Him, Allah (ﷻ) enjoins affirmation of His oneness.

﴿Your Lord has ordained﴾ as a religious instruction  
 ﴿that you should worship none﴾ of the inhabitants of the heavens and the earth, living or dead  
 ﴿but Him﴾, for He is the One, the Eternal, Whom all creatures need, Who possesses all attributes of perfection and the greatest manifestation of those attributes, in such a manner that none of those whom He created resembles Him. He is the Bestower of blessings, both visible and hidden, Who wards off all calamities; the Creator, the Provider, the controller of all matters. He is the only One Who does all of that, and no other has any share of that.

After mentioning His rights, Allah speaks of fulfilling the rights of parents:

﴿and show kindness to parents﴾ that is, be kind to them in all ways, in word and deed, because they are the reason for one's existence, and they have so much love for their child, show him kindness and are

close to him, which confirms the rights of the parent over the child and the obligation of the child to show kindness to them.

«If one or both of them reach old age in your care» that is, if they reach this age, at which they become physically weak and need kind and gentle treatment, as is well known,

«do not say to them even the mildest word of annoyance» – this is the least offence, but it is a warning against saying anything that could be more offensive than that. What is meant is: do not offend them in the slightest manner.

«or reproach them» that is, rebuke them or speak harshly to them.

«rather speak to them with respect» in ways that they like, politely and gently, with soft words that will bring joy to their hearts and reassure them. That varies from one situation and time to another, according to people's traditions.

«And lower to them the wing of humility out of compassion» that is, be humble towards them, out of compassion and seeking reward from Allah, not because you fear them or hope to get what they have, and other reasons that may deprive one of reward (from Allah).

«and say: My Lord, have mercy on them» that is, pray for mercy for them in life and in death, as recompense for their having taken care of you when you were small. From this it is understood that the longer they take care of you, the more rights they have over you. Similarly, if someone other than the parents takes care of a person with regard to his religious and worldly interests, and shows him the right path in a sound manner, that person is indebted to the one who took care of him.



﴿رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِنَّ تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ لِلْأَوَّابِ غَفُورًا﴾

﴿سورة الإسراء: ٢٥﴾

17:25. Your Lord knows best what is in your hearts. If you are righteous, then verily He is Oft-Forgiving to those who constantly turn to Him [in repentance].

That is, your Lord (ﷻ) sees what is hidden in your hearts of good and evil, and He does not look at your deeds or your physical appearance; rather He looks at your hearts and what is in them of good and evil.

«If you are righteous» in the sense that your intentions and aims are focused on pleasing Allah, and you are keen to draw close to Him, and there are no aspirations in your heart that are contrary to the will of Allah,

«then verily He is Oft-Forgiving to those who constantly turn to Him» that is, those who turn back to Him at all times. So if Allah sees into a person's heart and knows that there is nothing in it except devotion to Him and love for Him and for that which will bring him closer to Him, then – even if that person sometimes behaves in accordance with human inclinations – Allah will pardon him and forgive him for the occasional slip that is out of character.



﴿وَمَا تَذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَلَا تُبَذِّرْ تَبْذِيرًا ۚ إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ۚ﴾ (٢٥) ﴿وَأَمَّا تَعْرِضْنَنَّهُنَّ مَتَّعَيْنَةً رَّحِمًا مِّن رَّبِّكَ رَجُومًا فَعَلَّ لَهُمْ قَوْلًا مِّن سُورَةٍ ۚ﴾ (٢٦) ﴿وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ۚ﴾ (٢٧) ﴿إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ۚ﴾ (سورة الإسراء: ٢٦-٣٠)

17:26. Give kinsfolk their due, and those in need, and wayfarers; but do not squander your wealth wastefully.

- 17:27. For squanderers are the brothers of the devils. And the Shayṭān [the Devil] is ever ungrateful to his Lord.
- 17:28. If you [O Muhammad] must turn away from them whilst seeking mercy from your Lord for which you hope,<sup>17</sup> then say to them words of comfort.
- 17:29. Do not keep your hand tied to your neck [like a miser], or stretch it forth to its utmost extent [like a squanderer], lest you become blameworthy and destitute.
- 17:30. Verily your Lord gives abundantly to whomever He will and sparingly [to whomever He will]. Verily He is well aware of His slaves and sees them all.

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«Give kinsfolk their due» of kindness and honour, both that which is obligatory and that which is sunnah. These rights vary according to the situation, the degree of relationship and the extent of need at different times.

«and those in need» – give them their due of zakâh and other forms of charity in order to meet their needs

«and wayfarers» this refers to the stranger who is cut off from his homeland. They should all be given from one's wealth, in such a way that does not harm the giver and is not more than is appropriate, because that would come under the heading of squandering, which Allah has prohibited.

«For squanderers are the brothers of the devils» because the Shayṭān only calls people to that which is blameworthy, so he calls people to be miserly and stingy, then if they disobey him, he calls them to be extravagant and to squander their wealth, whereas Allah (ﷻ) only enjoins moderation in all things and praises people for that, as He says, describing the righteous slaves of the Most Gracious:

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<sup>17</sup> This refers to a situation in which he had no resources with which to help them, and was himself hoping for mercy, that is, provision, from his Lord. (aṭ-Ṭabari)



﴿And who, when they spend, are neither extravagant nor stingy, but follow a middle path between the [two]﴾ (al-Furqân 25: 67)

﴿Do not keep your hand tied to your neck [like a miser]﴾ this is a metaphor for extreme stinginess and miserliness

﴿or stretch it forth to its utmost extent [like a squanderer]﴾, spending it on that which is not necessary or more than is appropriate.

﴿lest you become﴾, if you do that,

﴿blameworthy﴾ that is, subject to blame for what you did

﴿and destitute﴾ that is, empty-handed, with no wealth left and not deserving any praise.

The command to give kinsfolk their due is addressed to the one who has the means and can afford it. As for the one who does not have the means or cannot afford it, Allah (ﷻ) instructs him to apologise by saying kind words:

﴿If you [O Muhammad] must turn away from them whilst seeking mercy from your Lord for which you hope﴾ that is, if you must turn away from giving to them until some other time, hoping that Allah will make things easier,

﴿then say to them words of comfort﴾ that is, kind and gentle words, with a promise to give them something as soon as you can afford it, and apologise for not being able to give them something at present, so that they may go back reassured and comforted, as Allah (ﷻ) says elsewhere:

﴿Kind words and forgiveness are better than charity followed by hurtful words...﴾ (al-Baqarah 2: 263)

By His kindness towards His slaves, Allah (ﷻ) instructs them to expect mercy and provision from Him. By the same token, promising to give charity and be generous when one can afford it is in itself an act of worship, because thinking of doing a good deed is in itself a good deed. Hence the individual should do whatever he is able to do of good, and he should have the intention to do whatever he is not

able to do, so that he will be rewarded for that and in the hope that Allah may make it easy to do it, because of his hope.

Then Allah (ﷻ) tells us that He grants abundant provision to whomever He will among His slaves, and He grants it sparingly to whomever He will, in accordance with His wisdom.

﴿Verily He is well aware of His slaves and sees them all﴾ and He gives them according to what He knows is good for them, and He deals with them on the basis of kindness and generosity.



﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا﴾ (سورة الإسراء: ٣١)

17:31. Do not kill your children for fear of poverty, for We will provide for them and for you. Verily killing them is a grave sin.

This is by His mercy towards His slaves, for He is more merciful towards them than their own parents. Therefore He forbids parents to kill their children for fear of poverty and want, and He guarantees to provide for all. He informs us that killing them is a grave major sin; in fact it is one of the worst of major sins, because of the loss of mercy from the heart, grave disobedience and transgression by killing children who never did anything wrong.



﴿وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ (سورة الإسراء: ٣٢)

17:32. Do not approach fornication [or adultery], for it is shameful, an abominable way indeed.

The prohibition on approaching the matter is more eloquent than the prohibition on simply doing it, because this includes the prohibition of all precursors that lead to it, for:

«...whoever lets his flocks graze around the protected area will soon find his flocks transgressing upon it.» (Bukhari and Muslim)

That is especially applicable with regard to this matter, as many people have the strongest inclination towards it.

Allah describes fornication (or adultery), because of its abhorrent nature, as «shameful» that is, a sin which is regarded as shameful and evil according to Islamic teachings, reason and human nature, because it involves transgression of the sacred limits set by Allah, and it is also a transgression against the woman and against her family or husband, it causes trouble in marriages, mixes lineages, and leads to other negative consequences.

«an abominable way indeed» that is, an evil way, the way of one who has the audacity to commit that grave sin.



﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَوْلِيهِ سُلْطَانًا فَلَا يَسْرِفُ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُورًا﴾ (سورة الإسراء: ٣٣)

- 17:33. Do not kill, for that is forbidden by Allah, except in the course of justice. If anyone is killed wrongfully, We have given his heir authority [to seek legal retribution or compensation, or to forgive], but he should not exceed the bounds in the matter of killing, for he is already supported [by Islamic law].

This applies to every soul the killing of which is «forbidden by Allah», whether it is young or old, male or female, free or slave, Muslim or a non-Muslim who has a covenant with the Muslims.

«except in the course of justice» such as a life for a life; execution of a previously-married adulterer or an (apostate) who leaves his religion and splits from the main body of the Muslims; or cases of self-defence where the attacker cannot be warded off except by killing him.

«If anyone is killed wrongfully» that is, unlawfully  
 «We have given his heir», who is the closest to him of his male relatives on his father's side and his heirs  
 «authority» to seek legal retribution (*qisās*) from the killer. That is when the conditions for this retribution are met, namely that the killing was deliberate and the killer was the aggressor (who initiated the fight), and both are of equal standing.

«but he» that is, the heir  
 «should not exceed the bounds in the matter of killing, for he is already supported [by Islamic law]». Exceeding the bounds means overstepping the mark, either by mutilating the killer, or killing him in a manner different from that in which he killed the victim, or killing someone other than the killer.

This verse indicates that the right to legal retribution belongs to the heir, so no retribution can be exacted except with his permission, and if he forgives the killer, retribution is waived. It also indicates that Allah will help the heir of the victim against the killer and anyone who helped the killer, until he is able to settle the score.



﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا﴾ (سورة الإسراء: ٣٤)

17:34. Do not touch the orphan's property, before he comes of age, except to improve it; and fulfil [all] covenants, for [every] covenant will be asked about.

This highlights Allah's kindness and mercy towards the orphan who has lost his father when he is still small and is not aware of what is in his own best interests, nor is he in a position to achieve that. Allah instructs the orphan's guardians to take care of him and his wealth, and to handle it in a manner that best serves his interests. The guardians are not to touch it «except to improve it» by doing business with it, not exposing it to danger, and working to make it grow. That should continue until the orphan «comes of age», that is, until he reaches puberty and becomes mature. When he comes of age, guardianship over him ends; he becomes in charge of his own affairs and his wealth is to be given to him, as Allah (ﷻ) says elsewhere:

«...Then, if you find that they have sound judgement, hand over their property to them...» (an-Nisā' 4: 6)

«and fulfil [all] covenants» that you make, whether the covenant is with Allah or with other people

«for [every] covenant will be asked about» that is, you will be asked whether you fulfilled it or not; if you fulfilled it, then you will have a great reward, but if you did not, then you will carry a great burden of sin.



﴿وَأَوْفُوا الْكَيْلَ إِذَا كَلَّمْتُمْ بِالْقَيْسِطِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا﴾

(سورة الإسراء: ٣٥)

17:35. Give full measure when you measure, and weigh with accurate scales; that is better and more seemly in the end.

This is an instruction to be fair and to give full weight and measure, without overcharging or giving short measure. From the general meaning of the verse it is understood that all kinds of cheating are

prohibited, whether that has to do with price, quality or the terms of any deal entered into, and it is enjoined to be sincere and honest in all dealings.

﴿that is better﴾ than not doing so  
 ﴿and more seemly in the end﴾ that is, it leads to better consequences, for by following this advice, one will be safe from any bad consequences and will attain blessing (*barakah*).



﴿وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا﴾ (سورة الإسراء: ٣٦)

17:36. Do not pursue [beliefs, rumours, slander and the like] of which you have no certain knowledge, for verily, the hearing, the sight, and the heart, all of these will be asked about.

That is, do not pursue that of which you have no knowledge; rather you should make sure that everything you say or do is verified or proven. So do not think that you can get away with it, for it will be recorded either for you or against you.

﴿for verily, the hearing, the sight, and the heart, all of these will be asked about﴾. So the individual – who knows that he is responsible for all that he says and does, and for the way in which he uses his faculties which Allah has created so that he might worship Him – must prepare his answers to that questioning, and that can only be done by using all his faculties in servitude to Allah, doing acts of devotion to Him alone and refraining from that which Allah (ﷻ) hates.



﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا﴾ (٣٧) كُلُّ  
 ذَٰلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾ ذَٰلِكَ مِمَّا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ وَلَا  
 تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتُلْقَىٰ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾ (سورة الإسراء: ٣٧-٣٩)

17:37. Do not walk on the earth with insolence, for you cannot cleave the earth, nor can you rival the mountains in height.

17:38. The evil of all that is hateful to your Lord.

17:39. This is part of the wisdom that your Lord has revealed to you [O Muhammad]. Do not associate with Allah any other god, lest you be thrown into hell, blameworthy and outcast.

﴿Do not walk on the earth with insolence﴾ that is, with arrogance, too proud to accept the truth and looking down on others, for if you do that ﴿you cannot cleave the earth, nor can you rival the mountains in height﴾ in your arrogance; rather you will be insignificant before Allah and despised by people, hated and resented for having acquired the worst and most reprehensible of characteristics without being able to attain even some of what you are pursuing.

﴿The evil of all that﴾ namely the things that Allah has prohibited, that are mentioned above (17: 22), where Allah says ﴿Do not associate with Allah any other god﴾, and the prohibition on disobedience to parents, and so on,

﴿is hateful to your Lord﴾ that is, all of that will harm those who do it and Allah (ﷻ) hates it and disapproves of it.

﴿This﴾ that We have explained of these important rulings ﴿is part of the wisdom that your Lord has revealed to you [O Muhammad]﴾. Wisdom is enjoining good deeds and noble characteristics, and forbidding evil characteristics and bad deeds.

The good deeds mentioned in these verses are part of the sublime wisdom that the Lord of the worlds revealed to the leader of the Messengers in the noblest of Books, so as to enjoin them upon the best of nations. So they are part of that wisdom which, if anyone is granted it, then he has been granted a great deal of good.

This passage ends with the prohibition on worshipping anything other than Allah, as it began: «Do not associate with Allah any other god, lest you be thrown into hell» that is, to abide therein forever, for whoever ascribes any partner to Allah, Allah will forbid paradise to him, and his abode will be hell.

«blameworthy and outcast» that is, lest you be subject to blame, curses and criticism from Allah, His angels and all the people.



﴿ أَفَأَصْفَكَ رَبُّكُمْ بِالْبَنِينَ وَاتَّخَذَ مِنَ الْمَلَائِكَةِ إِنْتًا ۚ إِنَّكُمْ لَقَوْلٌ عَظِيمٌ ﴾

(سورة الإسراء: ٤٠)

17:40. Has your Lord favoured you with sons and taken for Himself daughters from among the angels? Verily, you are uttering a dreadful word!

This is a stern denunciation of those who claimed that Allah had taken from among His creation daughters.

«Has your Lord favoured you with sons» that is, Has He chosen for you that which is best and perfect, and taken for Himself from among the angels females – as they claimed that the angels were the daughters of Allah.

«Verily, you are uttering a dreadful word!» which implies the worst insolence towards Allah, as you attribute offspring to Him, which would imply need on His part, and would imply that some of His



creation have no need of Him. Moreover, you attributed the inferior of the two to Him, namely the females, when He is the One Who created you, and you say that He chose the males for you. Exalted be Allah far above what the wrongdoers say.



﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا﴾ (١١) قُلْ لَّوْ كَانَ مَعَهُ آلِهَةٌ كَمَا يَقُولُونَ إِذَا لَا يَنْبَغُوا إِلَىٰ ذِي الْعَرْشِ سَبِيلًا ﴿١٢﴾ سُبْحَنَهُ وَتَعَالَىٰ عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا ﴿١٣﴾ تَسْبِيحٌ لَهُ السَّمَوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿١٤﴾ (سورة الإسراء: ٤١-٤٤)

- 17:41. We have explained [the truth] in this Qur'an in various ways, so that they may pay heed, but it only increases them in aversion.
- 17:42. Say [O Muhammad]: If there were [other] gods with Him, as they say, they would surely have sought a way to the Lord of the Throne.<sup>18</sup>
- 17:43. Glory be to Him, and exalted be He far above what they say!
- 17:44. The seven heavens and the earth, and all those who are therein, glorify Him. There is not a thing that does not glorify Him with praise, but you do not understand their glorification. Verily He is Forbearing, Oft-Forgiving.

Here Allah (ﷻ) tells us that He has explained all issues to His slaves in this Qur'an. In other words, He discusses various rulings and clarifies them, presenting a great deal of evidence and proof for that to which He calls people, and He exhorts and reminds so that they

<sup>18</sup> What is meant is that they would have sought a way to challenge Him (al-Qurtubi, from Ibn 'Abbās [*raḍiya Allāhu 'anhuma* – may Allah be pleased with both of them]); another view is that they would have sought a way to draw near to Him. (aṭ-Ṭabari)

will remember that which will benefit them and thus follow it, and that which will harm them and thus refrain from it. But most people insist on turning away from the revelations of Allah, because of their resentment towards the truth and their love for that which they are following of falsehood, to the extent that they are fanatically devoted to the falsehood and they do not listen to the revelations of Allah or pay attention to them.

The issue for which the most proof and evidence is presented is the oneness of Allah, which is the most important of fundamental issues. Allah enjoins it, forbids the opposite, and establishes a great deal of rational and textual proof for it, to the extent that if one listens to some of it, no room will be left in his heart for any doubt or confusion.

Among the evidence for that is the rational evidence that is mentioned here:

﴿Say﴾ to the polytheists who associate another god with Allah:  
 ﴿If there were [other] gods with Him, as they say﴾ that is, according to their claims and fabrications,  
 ﴿they would surely have sought a way to the Lord of the Throne﴾ that is, they would have tried to seek a way to worship Him and draw close to Him, seeking nearness to Him. So how can the weak human being, who realises how great is his need to be a true slave of his Lord, associate another god with Allah? Can this be anything but the worst wrongdoing and the greatest foolishness?

According to this interpretation, the meaning of this verse is similar to that of the verses in which Allah says: ﴿Those upon whom they call themselves seek nearness to their Lord﴾ (17: 57) and:

﴿On the day when He gathers them together with those whom they worshipped besides Allah, He will ask:<sup>19</sup> Did you lead these slaves

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<sup>19</sup> This question will be put to those who were wrongfully worshipped, such as the angels, 'Eesâ (ﷺ), Prophets, righteous people, 'saints', idols and so on.

of Mine astray, or did they stray from the [right] path by themselves? They will say: Glory be to You! It was not proper for us to take anyone as an ally besides You [and worship him]<sup>20</sup>...» (*al-Furqān* 25: 17-18)

Or it may be that what is meant by the words «If there were [other] gods with Him, as they say, they would surely have sought a way to the Lord of the Throne» is: they would have sought a way to reach Him and they would have tried to challenge Allah (ﷻ), then if they overcame Him, the one who prevailed would be the Lord and God. However, they already knew and admitted that the gods whom they worshipped besides Allah were subjugated and inferior, and had no control over anything. So why did they take them as gods, if they were like that? In this case, the meaning is like that of the verse in which Allah (ﷻ) says:

«Allah has never begotten a son, nor is there any god besides Him. [In that case,] each god would have taken full control of what he had created, and each would have rushed to gain supremacy over the others...» (*al-Mu'minoon* 23: 91)

«Glory be to Him, and exalted be He» that is, He is to be declared holy and far above

«what they say» of ascribing partners and rivals to Him, for He is sublime and great, and His Majesty is so immense that there can be no gods besides Him. Those who say such a thing have gone far astray and committed a grievous wrongdoing.

In comparison to His greatness, great creations are as nothing. In comparison to His Majesty, the greatness of the seven heavens and all those who are in them, and of the seven earths and all those who are in them, is very small indeed.

«... On the Day of Resurrection, the entire earth will be in His grip, and the heavens will be rolled up in His Right Hand...» (*az-Zumar* 39: 67)

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<sup>20</sup> A question is implied here: so how could we have asked anyone else to take us as allies and worship us besides You? (ash-Shawkāni)

Both the upper and lower realms are inherently in need of Him, and this need is never absent from anyone at any time. This need, in all aspects, is the need for creation, provision and care, a need which they have no choice but to feel until He becomes the object of worship and focus of love, to which they seek to draw near and they turn to Him in all situations. Hence He says:

﴿The seven heavens and the earth, and all those who are therein, glorify Him. There is not a thing﴾ human, animal, tree, plant, inanimate, living or dead ﴿that does not glorify Him with praise﴾ implicitly or explicitly

﴿but you do not understand their glorification﴾ that is, the glorification of all other creatures that do not speak your language, but the Knower of the unseen encompasses them all with His knowledge.

﴿Verily He is Forbearing, Oft-Forgiving﴾ as He does not hasten to punish the one who says concerning Him a word at which the heavens might almost be torn apart, the earth split asunder, and the mountains come tumbling down (cf. 19: 90). Rather He gives respite, bestows blessings upon them, overlooks their deeds, grants them provision and calls them to His door, so that they might repent from this grave sin, so that He might give them an immense reward and forgive them. Were it not for His forbearance and forgiveness, the heavens would fall upon the earth and no living creature would be left on the surface of the earth.



﴿وَإِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَّسْتُورًا  
 (٤٥) وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ  
 وَحْدَهُ، وَلَوْ عَلَىٰ أَذْنِهِمْ نَفُورًا (٤٦) نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ  
 نَجْوَىٰ إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَّسْحُورًا (٤٧) أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ  
 الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا (٤٨)﴾ (سورة الإسراء: ٤٥-٤٨)

- 17:45. When you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier,<sup>21</sup>
- 17:46. And We have placed covers on their hearts so that they will not understand it, and deafness in their ears; when you mention your Lord alone in the Qur'an, they turn their backs in aversion.
- 17:47. We know best what they are listening for when they listen to you, and what they say when they converse in private, when the wrongdoers say: [If you were to follow Muhammad] you would be following none but a man who is bewitched.
- 17:48. See what they liken you to! Thus they have gone astray and cannot find a way.

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Here Allah (ﷻ) tells us about His punishment of those disbelievers in the truth who reject it and turn away from it: He then bars them from faith, as He says:

﴿When you recite the Qur'an﴾ in which there is exhortation, admonition, guidance, faith, goodness and a great deal of knowledge, ﴿We place between you and those who do not believe in the hereafter a hidden barrier﴾ that prevents them from understanding it correctly, grasping the true meaning and submitting to the goodness to which they are called.

﴿And We have placed covers on their hearts﴾ so that they do not understand the meanings of the Qur'an; rather they listen to it in such a way that proof is established against them ﴿and deafness in their ears﴾ so that they are prevented from hearing. ﴿when you mention your Lord alone in the Qur'an﴾ calling them to affirm His oneness, and forbidding them to ascribe partners to Him ﴿they turn their backs in aversion﴾ and resentment towards that idea, out of love for that which they are following of falsehood. This is like the verse in which Allah (ﷻ) says:

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<sup>21</sup> That is so that they will not understand it, as a punishment for their (stubborn) disbelief. (aṭ-Ṭabari)

«When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.» (az-Zumar 39: 45)

«We know best what they are listening for» that is, We only prevented them from benefiting when they hear the Qur'an because We know that their aim is wrong; they want to find the least reason to criticise it. They are not listening for the purpose of seeking guidance or accepting the truth; rather their intention is not to follow it. One who is like that will not benefit from listening to it in the slightest. Hence Allah says:

«...when they listen to you, and what they say when they converse in private, when the wrongdoers say» when they converse in private «[[If you were to follow Muhammad] you would be following none but a man who is bewitched». If this is the evil conversation that they had amongst themselves, basing it on the assumption that he was bewitched, then it is certain that they were not taking what he said seriously, and they thought that he was simply murmuring, not knowing what he was saying.

«See what they liken you to!» This is expressing astonishment because it is the most misguided of likenesses and the furthest from the truth.

«Thus they have gone astray» by doing that, or it became a cause of their misguidance, because they base their judgement of him on that assumption, and that which is based on something evil is worse than it. «and cannot find a way» that is, they will not be guided in any way, thus their share is pure misguidance and utter wrongdoing.



﴿وَقَالُوا آءِذَا كُنَّا عِظَمًا وَرَفْنَا آءِنَّا لَمَّبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٤٩﴾﴾ قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾ أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ مَن يُعِيدُنَا قُلِ الَّذِي

فَطَرَكُمْ أَوَّلَ مَرَّةٍ فَيَتَضَوَّنَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَى أَنْ يَكُونَ قَرِيبًا ﴿٥١﴾ يَوْمَ يَدْعُوكُمْ فَتَسْجُدُونَ بِحَمْدِهِ وَتَنْظُرُونَ أَنْ لَيْسَ إِلَّا قَلِيلًا ﴿٥٢﴾ (سورة الإسراء: ٤٩-٥٢)

- 17:49. They say: What! When we have turned into bones and dust, will we really be raised up and created anew?
- 17:50. Say: Even if you turned to stone or iron,
- 17:51. or any other substance you think even more unlikely [to be given life]. Then they will say: Who will bring us back [to life]? Say: The One Who brought you into being in the first instance. They will nod their heads at you [in disbelief and mockery] and say: When will that be? Say: It may well be soon.
- 17:52. On the day when He calls you, you will respond by praising Him and think that you have tarried but a short while.

Here Allah (ﷻ) tells us what was said by those who denied the resurrection, disbelieved in it and thought it unlikely.

﴿They say: What! When we have turned into bones and dust﴾ that is, when our bodies have disintegrated completely, ﴿will we really be raised up and created anew?﴾ That is, that will never happen and it is impossible – according to their claim. They demonstrated extreme ignorance when they disbelieved the Messengers of Allah, denied the signs of Allah, and compared the power of the Creator of the heavens and the earth to their puny and weak powers. As they saw that it was impossible for them and they could not do it, they assumed that the power of Allah was equally weak.

Glory be to the One Who made some of His creation, who claimed that they were people of mature thinking and intellect, into an example of ignorance of the most obvious of things, for which there is the clearest proof, in order to show His slaves that no one can achieve

anything except by His help, otherwise there is nothing but doom and misery.

﴿Our Lord, do not let our hearts deviate now after You have guided us, and bestow upon us mercy from Yourself; for You are the Bestower.﴾

(*Âl 'Imrân* 3: 8)

Hence Allah instructed His Messenger (ﷺ) to say to these people who denied the resurrection because they thought that it was unlikely:

﴿Say: Even if you turned to stone or iron, or any other substance you think even more unlikely [to be given life]﴾ that is, so that you will be safe – or so you claim – from the power of Allah reaching you or His will being done concerning you. For you cannot escape Allah, no matter what state you are in and no matter what you are turned to. You have no control over yourselves in this life or after death, so leave control and disposal of affairs to the One Who has power over all things and Who encompasses all things.

﴿Then they will say﴾ when you establish proof against them concerning the resurrection:

﴿Who will bring us back [to life]? Say: The One Who brought you into being in the first instance﴾. As He originated you, when you were nothing worth mentioning, He will recreate you:

﴿...As We originated creation, so We will repeat it...﴾ (*al-Anbiyâ'* 21: 104)

﴿They will nod their heads at you [in disbelief and mockery]﴾ that is, in denial and amazement at what you say

﴿and say: When will that be?﴾ That is, when will this resurrection of which you speak come to pass? They are not affirming the idea of the resurrection; rather this is foolishness on their part, and is intended to cause annoyance.

﴿Say: It may well be soon﴾. There is no benefit in knowing the exact time of it; rather the benefit is to affirm it, establish it as a belief and prove it. Otherwise everything that is coming is near at hand.



«On the day when He calls you» to the resurrection, and the Trumpet is blown

«you will respond by praising Him» that is, you will submit to His command and you will not be able to rebel against Him.

«by praising Him» – for He is worthy of praise for all that He does, and He will requite people for their deeds when He gathers them on the Day of Judgement.

«and think that you have tarried but a short while» because it will happen so quickly, and whatever you had enjoyed of pleasures will be as if it never happened. This is the event of which the deniers asked «When will that be?» They will regret it bitterly when it comes, and it is said to them:

«...This is what you used to deny.» (al-Muʿaffifeen 83: 17)



﴿ وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزِعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا ﴾ (or) ﴿ زُكْرًا أَعْلَمُ بِكُمْ إِنَّ يَشَاءُ يَرْحَمَكُمُ أَوْ إِنْ يَشَاءُ يُعَذِّبْكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَكِيلًا ﴾ (or) ﴿ وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَآتَيْنَا دَاوُدَ زَبُورًا ﴾ (سورة الإسراء: ٥٣-٥٥)

17:53. Tell My slaves that they should say what is best,<sup>22</sup> for Shayṭān sows discord among them. Verily Shayṭān is to man an avowed enemy.

17:54. Your Lord knows you best: if He wills, He will have mercy on you and if He wills, He will punish you. We have not sent you [O Muhammad] to be in charge of them.

<sup>22</sup> What is meant is to speak in a courteous and gracious manner, and not to respond in kind to harsh words.

17:55. And your Lord knows best all who are in the heavens and on earth. Indeed We have exalted some of the Prophets above others, and to Dâwood We gave the Zaboor [Psalms].

This is by His kindness towards His slaves, as He enjoined upon them the best manners, deeds and words that lead to happiness in this world and the hereafter.

«Tell My slaves that they should say what is best» – this is enjoining all words that bring one closer to Allah, such as reading Qur'an, remembering Him (dhikr), acquiring knowledge, enjoining what is right, forbidding what is wrong, and speaking good and kind words to people in a manner that is appropriate to their various positions and status. If there is a choice between two good things, then it is enjoined to give precedence to the better of the two, if it is not possible to combine both.

Speaking good words leads to developing good manners and doing righteous deeds, for the one who controls his tongue will be in control of all his affairs.

«for Shayṭān sows discord among them» that is, he strives to create trouble between people in a manner that is detrimental to their religious commitment and worldly affairs. The remedy for that is not to obey him, by avoiding the inappropriate talk to which he calls people, and by being soft and gentle with one another, so as to suppress the Shayṭān who seeks to spread discord among them, because he is their true enemy whom they should oppose, for he calls them to:

«...become inhabitants of the raging fire.» (Fâtîr 35: 6)

As for brothers in Islam, even if the Shayṭān manages to sow discord among them and create enmity between them, the right thing to do is strive against their enemy and suppress their inclinations towards evil, through which the Shayṭān finds a way to influence

them. By doing so, they will be obeying their Lord, putting their affairs in order and following the path of wisdom.

«Your Lord knows you best», better than you know yourselves. Hence He only wants what is good for you and He only enjoins upon you that which is in your best interests. You may want something when the opposite is better.

«if He wills, He will have mercy on you and if He wills, He will punish you». Hence He guides whomever He will to take the measures that lead to mercy, and He forsakes whomever He will, so that he will go astray and will become deserving of punishment.

«We have not sent you [O Muhammad] to be in charge of them» and to control their affairs and requite them for their deeds. Rather Allah is in charge of them, and your role is to convey the message and guide people to the straight path.

«And your Lord knows best all who are in the heavens and on earth» of all types of creatures, so He gives each of them what he deserves, according to His wisdom, and He favours some of them over others in terms of both physical and intangible qualities, just as He favoured some of the Prophets, who all have in common the fact that they received revelation, over others in terms of virtues and characteristics that had to do with what Allah blessed them with of physical characteristics, pleasant manners and attitudes, righteous deeds, number of followers, and revelation of Books to some of them that contained rulings and beliefs, as He sent down to Dâwood the Zaboor (Psalms), which is the well-known Book.

As it is the case that Allah favoured some of them over others, and gave to some of them Books, why do those who reject Muhammad (ﷺ) deny what Allah has sent down to him and what He has blessed him with of prophethood and the Book?



﴿قُلْ أَدْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلَا يَمْلِكُونَ كَشْفَ الضَّرِّ عَنْكُمْ وَلَا تَحْوِيلًا﴾  
 ﴿٥٦﴾ أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَىٰ رَبِّهِمُ الْوَسِيلَةَ أَيُّهُمْ أَقْرَبُ وَيَرْجُونَ  
 رَحْمَتَهُ وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٧﴾ (سورة الإسراء: ٥٦-٥٧)

- 17:56. Say: Call on those whom you claim [to be gods]<sup>23</sup> besides Him; they have no power to relieve you of harm or divert it from you.
- 17:57. Those upon whom they call themselves seek nearness to their Lord, [competing to see] which of them will be nearest. They hope for His mercy and fear His punishment, for verily the punishment of your Lord is something to be dreaded.

«Say» to the polytheists who ascribe partners to Allah and take others as gods which they worship as they worship Allah, and they call upon them as they call upon Him, and instruct them to correct what they claim and believe, if they are sincere:

«Call on those whom you claim [to be gods]» besides Allah, and see whether they can benefit you or ward off harm from you, for they «have no power to relieve you of harm or divert it from you», such as sickness, poverty, hardship and so on. They cannot ward it off at all, and they also have no power to divert it from one person to another, or to change it from hardship to something less severe.

If this is how they are, then why do you call upon them besides Allah? For they have no attributes of perfection and do not do any useful deeds, so taking them as gods is lacking in religious understanding and reason, and it is foolishness.

<sup>23</sup> Those who are falsely worshipped, who are referred to in this and the following verse, are 'Eesâ, 'Uzayr and the angels; they have no power to benefit or harm in and of themselves, and are themselves devoted slaves of Allah.

What is astounding is that when foolishness becomes a common practice and is received from misguided parents, a person sees it as being right thinking, and he sees sincere devotion to Allah alone, the One Who is perfect and bestows all blessings, both apparent and invisible, as foolishness and as something strange, as the polytheists said:

﴿Has he made all the gods into one God? This is indeed most strange!﴾  
(*Ṣād* 38: 5)

Then Allah tells us that those whom they worship besides Allah are completely distracted from them because they are concerned with showing their own need for Allah and seeking to draw near to Him:

﴿Those upon whom they call﴾ among the Prophets, the righteous and the angels

﴿themselves seek nearness to their Lord, [competing to see] which of them will be nearest﴾ that is, they compete in drawing near to their Lord, striving their utmost to do righteous deeds that will bring them closer to Allah and to His mercy, for they fear His punishment, so they avoid everything that may lead to it.

﴿for verily the punishment of your Lord is something to be dreaded﴾ that is, it is something to be feared greatly and one should keep away from anything that could lead to it.

These three things – fear, hope and love – which Allah describes as the characteristics of those who are close to Him are the basis and prerequisites for all goodness. Whoever has all of them, all his affairs will be in order, but if his heart is devoid of them, good things will disperse from around him and he will be surrounded by troubles.

The sign of love is that which Allah mentions, that a person strives hard to do everything that will bring him closer to Allah, and he competes with others in drawing closer to Him, intending all his deeds for Allah alone, being utterly sincere in doing them and doing them in the best possible manner. Whoever claims that he loves Allah, but does not do this, is lying.



﴿وَلَنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَمَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا﴾ ﴿٥٨﴾ (سورة الإسراء: ٥٨)

17:58. There is no city but We will destroy it before the Day of Resurrection, or punish it severely. That is written in the Book [of our decrees].<sup>24</sup>

That is, there is no city among the cities that disbelieved in the Messengers but it will inevitably be destroyed or punished severely before the Day of Resurrection. This is a decree that has been ordained by Allah, and it will inevitably come to pass. So let the disbelievers hasten to turn to Allah and believe in His Messengers, before they reach a point where punishment will become inevitable.



﴿وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآيَاتِنَا ثُمُودَ النَّاقَةِ مُبْصِرَةً فَظَلَمُوا بِهَا وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا﴾ ﴿٥٩﴾ ﴿وَإِذْ قُلْنَا لَكَ إِنَّ رَبَّكَ أَحَاطَ بِالنَّاسِ وَمَا جَعَلْنَا الرَّيَّا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُخَوِّفُهُمْ فَمَا يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا﴾ ﴿٦٠﴾ (سورة الإسراء: ٥٩-٦٠)

17:59. Nothing prevents Us from sending signs except that the earlier people rejected them. We sent the she-camel to Thamood as a clear sign, yet they rejected her. We send signs only by way of instilling fear.

17:60. And [remember] when We said to you: Verily your Lord encompasses humankind [with His knowledge and might]. We

<sup>24</sup> That is, *al-Lawh al-Mahfoodh*.

did not make the sight which We showed you,<sup>25</sup> and the accursed tree<sup>26</sup> [mentioned] in the Qur'an, except as a test for the people. We seek to instil fear in their hearts, but it only increases their inordinate transgression.

Here Allah (ﷻ) refers to His mercy in that He did not send down the signs demanded by the disbelievers. Nothing prevented Him from sending them except the possibility of their rejecting them, for if they had rejected them, the punishment would have been hastened for them and would have come upon them without delay, as happened to earlier generations who disbelieved in His signs.

One of the greatest signs is that which Allah sent to Thamood, namely the great she-camel, but they rejected that sign, so that fate befell them of which Allah tells us in His Book. And these people (the disbelievers of Makkah) are the same: even if great signs were to come to them, they would not believe. What prevented them from believing was not the fact that what the Messenger brought was unclear, as a result of which they were uncertain as to whether it was true or false, for He brought a great deal of proof which pointed to the soundness of the message he brought, which would lead to guidance for anyone who was seeking guidance. Any other sign (that they demanded) would be the same, so they would inevitably think of it as they thought of other signs. Therefore not sending another sign, when this was the case, was better for them.

﴿We send signs only by way of instilling fear﴾ that is, the purpose behind it is not to lead them to faith that could not be achieved otherwise; rather the purpose is to instil fear, so as to deter them (from their obstinate behaviour).

<sup>25</sup> This refers to the Prophet's Isrâ' (Night Journey).

<sup>26</sup> This refers to the tree of az-Zaqqoom, mentioned in (*ad-Dukhân* 44: 43-44), from which the people of hell will be fed.

«And [remember] when We said to you: Verily your Lord encompasses humankind [with His knowledge and might]», so they have nowhere to turn to and no refuge to escape from Him. This is sufficient for anyone who has intellect to refrain from that which is hateful to Allah, Who encompasses humankind.

«We did not make the sight which We showed you, and the accursed tree [mentioned] in the Qur'an, except as a test for the people». The majority of commentators are of the view that the sight mentioned here refers to the Night Journey (Isrâ') and the tree is the tree of az-Zaqqoom that grows from the depths of hell.

What is meant is that if these two things have become a trial or test that causes confusion to people, to the extent that the disbelievers become more stubborn in their disbelief and increase in evil, and some of those who had weak faith recanted their faith because what the Prophet (ﷺ) told them – of events that occurred during the Night Journey, and what happened during that journey from the Sacred Mosque to the Distant Mosque – was so extraordinary, and what he told them about a tree growing from the depths of hell was also extraordinary, and this is what made them reject faith and not accept it, then how about if they saw great signs and remarkable extraordinary events? Is that not more likely to lead to an increase in their evil? Therefore Allah had mercy on them and diverted that from them.

Hence you will understand that it is more appropriate that the Qur'an and Sunnah did not describe in clear terms major events that would occur at later times, because when it comes to things the like of which people have never seen, their minds may not accept them if they are told of them before they happen, which may then become a cause of doubt in the hearts of some believers, and may prevent others from entering Islam, as they are put off from it. Rather Allah refers to such matters in very general and ambiguous words that refer to all that will happen.



﴿We seek to instil fear in their hearts﴾ by means of the signs  
 ﴿but it only increases their inordinate transgression﴾.



﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾ قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ إِلَى يَوْمِ الْقِيَامَةِ لَأَحْتَنِكَنَّ ذُرِّيَّتَهُ إِلَّا قَلِيلًا ﴿٦٢﴾ قَالَ أَذْهَبَ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَاءُكُمْ جَزَاءً مَوْفُورًا ﴿٦٣﴾ وَأَسْتَفِزُّ مَنِ اسْتَطَعْتُ مِنْهُمْ بِصَوْتِكَ وَأَجْلِبُ عَلَيْهِمْ بِخَيْلِكَ وَرَجِلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأَوْلَادِ وَعِدَّهُمْ وَمَا يَعِدُهُمُ الشَّيْطَانُ إِلَّا غُرُورًا ﴿٦٤﴾ إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى بِرَبِّكَ وَكِيلًا ﴿٦٥﴾﴾ (سورة الإسراء: ٦١-٦٥)

- 17:61. And [remember] when We said to the angels: Prostrate before Adam, and they [all] prostrated except Iblees. He said: Should I prostrate before one whom You have created from clay?
- 17:62. [Iblees] said: Do you see this one whom You have honoured above me? If You give me respite until the Day of Resurrection, I will surely bring his offspring under my sway, all but a few.
- 17:63. [Allah] said: Go ahead; whoever among them follows you, verily hell will be the recompense of you all, an ample recompense.
- 17:64. Entice whomever among them you can with your voice; mobilise your cavalry and infantry against them;<sup>27</sup> share with them in their wealth and their children,<sup>28</sup> and make promises to them. But Shayṭān makes promises to them only in order to deceive them.

<sup>27</sup> What is meant is use all the means at your disposal against them. (al-Qurṭubī)

<sup>28</sup> What is meant is causing them to acquire and dispose of wealth in unlawful ways, and to produce children in unlawful ways (by means of fornication).

17:65. Verily you will have no power over My slaves, and sufficient is Allah as a guardian.

Here Allah (ﷻ) points out to His slaves the extent of Shayṭān's enmity and his keenness to mislead them, and that when Allah created Adam, he (Shayṭān) was too arrogant to prostrate to him.

﴿He said﴾ out of arrogance: ﴿Should I prostrate before one whom You have created from clay?﴾ He claimed that he was better than him, because he had been created from fire. We have mentioned above how wrong this false analogy was, in many aspects.

When it became clear to Iblees that Allah had favoured Adam, he said to Allah: ﴿Do you see this one whom You have honoured above me? If You give me respite until the Day of Resurrection, I will surely bring his offspring under my sway﴾ that is, I will mislead them and not spare anyone, ﴿all but a few﴾. The evil one knew that there would inevitably be some who would oppose him and disobey him.

Therefore Allah said to him: ﴿Go ahead; whoever among them follows you﴾ and chooses you above his true Lord ﴿verily hell will be the recompense of you all, an ample recompense﴾ that is, it is saved for you as requital for your deeds.

Then Allah told him to do all that he could to misguide them, saying: ﴿Entice whomever among them you can with your voice﴾ – this includes everyone who calls others to sin. ﴿mobilise your cavalry and infantry against them﴾ – this includes everyone who rides or walks in the course of committing sin and disobedience towards Allah; he is one of the cavalry and infantry of the Shayṭān.

What is meant is that Allah tests people by means of this avowed enemy who calls them to disobey Allah by his words and deeds.

«share with them in their wealth and their children» – this includes every sin that is connected to their wealth and children, such as withholding zakâh and expiatory payments, not paying dues, not disciplining children and raising them to do good and keep away from evil, taking wealth unlawfully or using it inappropriately, and acquiring money from bad sources.

In fact many of the commentators stated that sharing with the Shaytân in wealth and children also includes not invoking the name of Allah when eating, drinking and having intercourse, because if a person does not invoke the name of Allah at those times, the Shaytân will have a share of those things with him, as is mentioned in the hadith.

«and make promises to them» that is, attractive promises that have no substance. Hence Allah says: «But Shaytân makes promises to them only in order to deceive them» because his promise is false and has no value, such as when he makes sin and false beliefs fair-seeming to them and promises them reward for that, because they think that they are following truth. Allah (ﷻ) says elsewhere:

«The Shaytân threatens you with poverty and instructs you to be miserly, but Allah promises you His forgiveness and grace...»  
(*al-Baqarah* 2: 268)

Having mentioned what the Shaytân wants to do to people, and what helps to protect one from his temptations, which is true servitude to Allah, adherence to faith and putting one's trust in Him, Allah now says: «Verily you will have no power over My slaves» that is, you have no power to tempt them; rather Allah will ward off all evil from them, if they are true slaves to Him, and He will protect them from the accursed Shaytân and suffice them against him.

«and sufficient is Allah as a guardian» for the one who puts his trust in Him and complies with His commands.



رَبِّكُمْ الَّذِي يُزِيحُ لَكُمْ الْفَلَكَ فِي الْبَحْرِ لِيَتَبَنَّوْا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ  
 رَحِيمًا ﴿٦٦﴾ وَإِذَا مَسَّكُمُ الضُّرُّ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَاهُ فَلَمَّا بَجَّكُمُ إِلَى  
 الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا ﴿٦٧﴾ أَفَأَمِنْتُمْ أَنْ يَخْصِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ  
 عَلَيْكُمْ حَاصِبًا ثُمَّ لَا يَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾ أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً  
 أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيُغَرِّقَكُم بِمَا كَفَرْتُمْ ثُمَّ لَا يَجِدُوا لَكُمْ عَلَيْنَا  
 بِهِ تَبِعًا ﴿٦٩﴾ (سورة الإسراء: ٦٦-٦٩)

- 17:66. It is your Lord Who drives forward the ships for you on the sea, so that you may seek of His bounty. Verily He is to you Most Merciful.
- 17:67. When danger threatens you at sea, all those on whom you call disappear [from your minds], except Him alone. But when He brings you safe to dry land, you turn away from Him. Man is ever ungrateful.
- 17:68. Do you then feel secure that He will not cause a tract of dry land to swallow you up, or that He will not send against you a violent squall of pebbles? Then you will find none to protect you.
- 17:69. Or do you feel secure that He will not send you back [to sea] once more, then send against you a tempest and drown you because of your disbelief? Then you will find no one to help you against Us.

Here Allah mentions the blessings that He has bestowed upon people, as He has made to be of service to them ships and other vessels, which He inspired them to make. And He has made the tumultuous sea to be of service to them, carrying them on its surface, so that people may benefit thereby, travelling, carrying their goods and doing trade. This is by His mercy towards His slaves, for He is

ever merciful and compassionate, giving them everything they want and that is useful for them.

One of the signs of His mercy, which indicates that He is the only One Who is deserving of worship, to the exclusion of all others, is that if harm befalls them on the sea, and they fear that they will die because of the high waves, those whom they used to worship besides Allah at times of ease, among the living and the dead, vanish from their minds, and it is as if they never called upon them at any time, because they realise that those (objects of worship) are helpless and incapable of granting relief from hardship. Instead they cry out to the Originator of the earth and the heavens, Whose help all creatures seek at times of hardship, and they call upon Him and beseech Him with utter sincerity in such situations.

But when Allah grants them relief from hardship and brings them safely to the shore, they forget the one on Whom they called, and they associate others with Him that can neither bring benefit nor cause harm, and can neither give nor withhold, and they turn away from showing sincere devotion to their true Lord and Sovereign. This is indicative of man's ignorance and ingratitude, except those whom Allah has guided and blessed with sound reasoning, so they are guided to the straight path. Such a one knows that the One Who grants relief from hardship and saves one from terrors is the only One Who deserves to be shown sincerity in all one's actions, at times of ease and of hardship.

As for the one who fails and is left to his own devices and weak reasoning, at the time of hardship he focuses only on his immediate interests and need to be saved in that situation. But when he is saved and the hardship is over, he thinks in his ignorance that he has managed to escape from Allah, and the idea of consequences in this world never crosses his mind, let alone consequences in the hereafter.

Therefore Allah reminds them by saying: ﴿Do you then feel secure that He will not cause a tract of dry land to swallow you up, or that

He will not send against you a violent squall of pebbles?﴾ That is, He is able to do all things: if He so willed, He would send down punishment upon you which would come upon you from beneath you by means of the earth swallowing you up, or from above you by means of showers of pebbles, and you would be destroyed, so do not think that death or destruction can only come at sea.

If you do think that, then do you feel confident that ﴿that He will not send you back [to sea] once more, then send against you a tempest﴾ that is, a strong wind that destroys everything in its path ﴿and drown you because of your disbelief? Then you will find no one to help you against Us﴾ and Allah does not wrong them in the slightest.



﴿ وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا ﴾ (سورة الإسراء: ٧٠)

17:70. We have indeed honoured the sons of Adam, given them means of transportation on land and sea, provided them with good things, and have favoured them above many of those whom We have created.

This is by His generosity and kindness towards them, the full extent of which no one can know. He has honoured the children of Adam in all ways, as He has honoured them with knowledge and reason, sending the Messengers, sending down the Books, making some of them His close friends and chosen ones, and bestowing upon them blessings both visible and invisible.

﴿given them means of transportation on land﴾ such as camels, mules, donkeys and other means of transportation ﴿and sea﴾ such as ships and other vessels

«provided them with good things» such as food, drink, clothing and spouses. There is nothing good that has to do with their needs, but Allah has honoured them with it and made it available to them.

«and have favoured them above many of those whom We have created» by means of that for which He has singled them out of blessings, virtues and qualities that are not given to other types of creatures.

So will they not give thanks to the One Who has bestowed these blessings and warded off harm? These blessings should not be a barrier between them and the One Who bestowed them, and they should not distract them from worshipping their Lord, let alone be used to disobey Him.



﴿يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمْعَانِهِمْ فَمَنْ أُوتِيَ كِتَابَهُ يَمِينَهُ فَأُتِيَتْكَ أَقْرَبُونَ  
 كِتَابَهُمْ وَلَا يَظْلَمُونَ فَتِيلًا ﴿٧٦﴾ وَمَنْ كَانَتْ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ  
 أَعْمَىٰ وَأَضَلُّ سَبِيلًا ﴿٧٧﴾﴾ (سورة الإسراء: ٧١-٧٢)

17:71. [Mention, O Muhammad] the day when We will summon every community with their leaders. Those who are given their record of deeds in their right hands will read their record; they will never be wronged even by as much as the thread in the groove of a date stone.

17:72. Those who are blind [to the truth] in this world will be blind in the hereafter, and even further astray from the path [of truth].

Here Allah (ﷻ) tells us how people will be on the Day of Resurrection, and that He will call all people, with their leaders and those who called them to true guidance, namely the Messengers and their deputies. Each nation will be presented, brought by their

Messenger who called them, and their deeds will be judged against the Book to which the Messenger called them: were their deeds in accordance with it or otherwise? Based on this criterion, they will be divided into two groups:

«Those who are given their record of deeds in their right hands» because they followed their leader who guided them to the straight path, followed His Book and did a great deal of good deeds and few bad deeds

«will read their record» happily and joyfully, rejoicing at what they see in it

«they will never be wronged even by as much as the thread in the groove of a date stone» with regard to what they did of good deeds.

«Those who are blind [to the truth] in this world» and did not accept the truth or submit to it, rather they followed misguidance

«will be blind in the hereafter» to following the path that leads to paradise, just as they did not follow it in this world

«and even further astray from the path [of truth]» because the requital matches the nature of the deed; as you sow, so shall you reap.

This verse indicates that every nation will be called to its religion and Book: did it act in accordance with it or not? They will not be called to account on the basis of the law of a Prophet whom they were not instructed to follow, for Allah does not punish anyone except after proof is established against him and he chooses to reject it.

People of goodness will be given their records of their deeds in their right hands and they will rejoice greatly; people of evil will be the opposite of that and they will not be able to read their records because of the severity of their distress and grief.



﴿وَأَن كَادُوا لَيَفْتِنُونَكَ عَنِ الَّذِي أُوتِيتَ إِلَيْكَ لَيَغْتَرِي عَلَيْكَ غَيْرُهُمْ وَإِذَا لَا تَأْخُذُوكَ خَلِيلًا ﴿٧١﴾ وَلَوْلَا أَن تَبْنَتَكَ لَفَدَكْتُ تَرَكْنُ إِلَيْهِمْ شَيْئًا قَلِيلًا﴾



﴿٧٤﴾ إِذَا لَذَقْنَكَ ضِعْفَ الْحَيَوةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا  
 ﴿٧٥﴾ وَإِنْ كَادُوا لَيَسْتَفِزُّوكَ مِنَ الْأَرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذَا لَا يَلْبَثُونَ  
 خِلَافَكَ إِلَّا قَلِيلًا ﴿٧٦﴾ سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ لِسُنَّتِنَا  
 تَحْوِيلًا ﴿٧٧﴾ (سورة الإسراء: ٧٣-٧٧)

- 17:73. Verily, they were about to tempt you away from that which We have revealed to you [O Muhammad], so that you would fabricate something else and attribute it to Us; then they would have taken you as a close friend.
- 17:74. Had We not kept you steadfast, you would nearly have inclined towards them a little.
- 17:75. In that case, We would have made you taste a double punishment in this life, and a double punishment after death. Then you would have found none to help you against Us.
- 17:76. They were about to hound you from the land in order to expel you therefrom, but in that case they would not have remained there after you, except for a little while.
- 17:77. Such was Our way with the Messengers We sent before you [O Muhammad], and you will find no change in Our way.<sup>29</sup>

Here Allah (ﷻ) mentions His favour to His Messenger Muhammad (ﷺ) and how He protected him from those who were keen to tempt him away by all means:

﴿Verily, they were about to tempt you away from that which We have revealed to you [O Muhammad], so that you would fabricate something else and attribute it to Us﴾ that is, they wanted something of you but they did not get it. They used tricks to make you fabricate and attribute to Allah something other than what We revealed to you,

<sup>29</sup> What is meant here is that it is the way of Allah to send His punishment upon people if they expelled the Messenger who was sent to them. (at-Tabari)

so that you would bring something that was in accordance with their desires and you would abandon that which Allah had sent down to you.

﴿then﴾ if you had done what they wanted ﴿they would have taken you as a close friend﴾ that is, one who was beloved and dearer to them than their own loved ones, because of what Allah has bestowed upon you of good manners and etiquette that endear you to everyone, near and far, friend and enemy.

But you should understand that they only oppose you and show enmity to you because of the truth that you have brought, not because of your character. This is like the verse in which Allah (ﷻ) says:

﴿We know well that what they say grieves you [O Muhammad]. It is not you they disbelieve; rather it is the revelations of Allah that the wrongdoers deny.﴾ (al-An'âm 6: 33)

Nevertheless, ﴿Had We not kept you steadfast﴾ in adherence to the truth, and blessed you by enabling you to refrain from responding to their call

﴿you would nearly have inclined towards them a little﴾ because of their persistence and your desire that they be guided.

﴿In that case﴾, if you had inclined towards what they wanted, ﴿We would have made you taste a double punishment in this life, and a double punishment after death﴾ because of the perfect blessing that Allah has bestowed upon you and because of your perfect knowledge. ﴿Then you would have found none to help you against Us﴾ to save you from the punishment that would have befallen you, but Allah (ﷻ) protected you from that which leads to evil and from people, and He made you steadfast and guided you to the straight path, and you did not incline towards them at all. Thus He granted you a perfect blessing.

﴿They were about to hound you from the land in order to expel you therefrom﴾ that is, because they hated for you to stay among them, they almost drove you out of the land and expelled you from it.

If they had done that, they would not have remained there after you, except for a little while, until the punishment came upon them, as is the way of Allah with all nations, which never changes or varies. For every nation that rejected and expelled its Messenger, Allah hastened its punishment.

When those who disbelieved plotted against him and expelled him, it was not long before Allah punished them at Badr, where their leaders were killed and they were weakened; to Him be praise.

This passage points to the individual's great need for Allah to make him steadfast, and indicates that he should keep beseeching his Lord, asking Him to make him firm in his faith, and he should continue striving by all means to attain that, because Allah said to the Prophet (ﷺ), who is the most perfect of all people: «Had We not kept you steadfast, you would nearly have inclined towards them a little», so how about others?

It is also a reminder from Allah to His Messenger (ﷺ) of His blessings and how He protected him against evil. This indicates that Allah loves for His slaves to notice the blessing that He bestows upon them – when they are exposed to temptation – by protecting them from it and keeping them steadfast in their faith.

We also see that the higher a person's status is and the more blessings he receives from Allah, the greater his sin and the more serious the offence if he does something blameworthy, because Allah reminded His Messenger (ﷺ) that if he did that – although he is far above doing such a thing – then «We would have made you taste a double punishment in this life, and a double punishment after death. Then you would have found none to help you against Us».

These verses also tell us that when Allah wills to destroy a nation, their sins increase and become more serious in nature, thus the punishment becomes inevitable, as is His way with all nations, when they expelled their Messengers.



﴿ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَقُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ  
كَانَ مَشْهُودًا ﴾ (٧٨) وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا  
مَّحْمُودًا ﴿٧٩﴾ وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ  
لَدُنْكَ سُلْطَانًا نَصِيرًا ﴿٨٠﴾ وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا  
﴿٨١﴾ (سورة الإسراء: ٧٨-٨١)

- 17:78. Establish prayer at the decline of the sun [from the meridian] until the darkness of the night, and recite the Qur'an at dawn, for verily the recitation at dawn is ever witnessed [by the angels].<sup>30</sup>
- 17:79. And during the night wake up and pray [*tahajjud*], an additional prayer for you [O Muhammad], so that your Lord may raise you to a station of praise and honour.
- 17:80. Say: My Lord, grant me a goodly entrance and a goodly exit,<sup>31</sup> and grant me from You a supporting power.
- 17:81. And say: The truth has come and falsehood has perished. Falsehood is always bound to perish.

Here Allah (ﷻ) instructs His Prophet Muhammad (ﷺ) to establish prayer perfectly, with the proper outward movements and inward focus of mind, at the prescribed times.

﴿at the decline of the sun [from the meridian]﴾ that is, when it begins to sink towards the western horizon, after reaching its zenith. This includes *dhuhr* and 'aṣr prayers.

<sup>30</sup> The five daily prayers are included in this verse, from *dhuhr* (mid-day) prayer through 'aṣr (mid-afternoon) to maghrib (sunset) and 'ishā' (night-time, when it becomes dark), and finally fajr (dawn).

<sup>31</sup> Many commentators said that this refers to the Prophet's leaving Makkah and entering Madinah.

﴿until the darkness of the night﴾ this includes *maghrib* and '*ishâ*' prayers.

﴿and recite the Qur'an at dawn﴾ that is, *fajr* prayer. It is referred to as reciting the Qur'an because it is prescribed to recite at length in this prayer more than in others, and because of the virtue of recitation, because it is witnessed by Allah and by the angels of the night and the angels of the day.

This verse mentions the times of the five daily prayers, and indicates that the prayers that are to take place at these times are obligatory, because the command refers specifically to them.

It also indicates that being on time is a condition of the prayer being valid and that the time is the reason for the prayer being obligatory, because Allah enjoins us to establish the prayers at these times. It also indicates that *dhuhr* and '*asr*' may be put together for a valid reason, as may *maghrib* and '*ishâ*', because Allah mentioned their times together.

This verse also highlights the virtue of *fajr* prayer and of reciting at length in it, and highlights the fact that recitation is an essential part of the prayer, because calling an act of worship by the name of one of its parts indicates that that part is obligatory.

﴿And during the night wake up and pray [tahajjud]﴾ that is, pray at any part of the night

﴿an additional prayer for you [O Muhammad]﴾ that is, so that prayer at night may be something additional for you, so as to raise you in status, unlike others for whom it is expiation of sins.

And it may be that what is meant is that the five daily prayers are obligatory for you (O Muhammad [ﷺ]) and for the believers, unlike prayers at night, which are obligatory for you in particular (O Muhammad [ﷺ]), because of your special status before Allah; as He wants to honour you, He has made your duties greater than those of others, so as to increase you in reward and so that you may attain thereby the station of praise and glory (*al-maqâm al-mahmûd*), which

is the station for which the first and the last will praise him, the station of greater intercession, when the people will seek the intercession of Adam, then Nooh, then Ibrâheem, then Moosâ, then 'Eesâ, and all of them will excuse themselves and refuse to do it, until they seek the intercession of the leader of the sons of Adam, to ask Allah to relieve them of the distress and anguish of the standing (on the Day of Resurrection). Then he will intercede with his Lord, Who will accept his intercession and make him stand in that station, for which he will be envied by the first and the last, and he will be praised by all people.

﴿Say: My Lord, grant me a goodly entrance and a goodly exit﴾ that is, make my entrance and my exit all in obedience to You and pleasing to You, because that means sincerity and compliance with Allah's command.

﴿and grant me from You a supporting power﴾ that is, clear evidence and definitive proof for all that I do or do not do.

This is the highest position that Allah may cause a person to attain, that all his situations are good and are means of drawing closer to his Lord, and that – in all situations – he may have clear evidence. This includes beneficial knowledge, righteous deeds and knowledge of various issues and proofs.

﴿And say: The truth has come and falsehood has perished﴾ – the truth is that which Allah revealed to His Messenger Muhammad (ﷺ) and commanded him to speak and proclaim. The truth has come which nothing can resist, and falsehood has perished, that is it has diminished and vanished.

﴿Falsehood is always bound to perish﴾ that is, this is the nature of falsehood, but it may have the upper hand for a while, if it is not opposed by the truth. But when the truth comes, falsehood diminishes and ends up lifeless. Hence falsehood is only popular at times and in places where there is no knowledge of the revelations and proofs of Allah.



﴿وَنُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا﴾  
(سورة الإسراء: ٨٢)

17:82. We send down in the Qur'an that which is a healing and mercy for the believers, but it increases the wrongdoers in nothing but loss.

The Qur'an contains healing and mercy, but that is not for everyone; rather it is only for those who believe in it and have knowledge of it. As for the wrongdoers who do not believe in it, or who do not act in accordance with it, its verses only increase them in loss, as proof is established against them by means of it.

The healing that is contained in the Qur'an is broad in scope, and offers healing for spiritual maladies such as doubt, ignorance, corrupt views, deviation and bad intentions. It also contains certain knowledge by means of which all doubts may be dispelled, and exhortation and reminders that dispel all desires that are contrary to the command of Allah. It also offers healing from physical pain and sickness.

With regard to mercy, this refers to what the Qur'an contains of the means of attaining mercy and encouragement to pursue those means; when a person does those things, he will attain mercy, eternal happiness and reward in this world and the hereafter.



﴿وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَسَىٰ جَنَائِدَهُ ۖ وَإِذَا مَسَّهُ الشَّرُّ كَانَ يَئُوسًا﴾ (سورة الإسراء: ٨٣)

17:83. When We bestow Our blessings upon man, he turns away and draws aside, but if misfortune befalls him, he is filled with despair.

This is the nature of man, by default, except those whom Allah guides. When Allah blesses man, he rejoices in the blessing and becomes insolent because of it, turning away and drawing aside from his Lord; so he does not give thanks and does not remember Him.

«but if misfortune», such as sickness and the like  
«befalls him, he is filled with despair» of anything good, and he loses all hope in his Lord, thinking that this misfortune will last forever.

But in the case of the one whom Allah guides, when blessings come to him he humbles himself before his Lord and give thanks for His blessings, and when misfortune strikes, he beseeches his Lord and puts his hope in Allah to restore his well-being and relieve him of what has befallen him, and thus the calamity is alleviated.



﴿قُلْ كُلٌّ يَعْمَلُ عَلَىٰ شَاكِلَتِهِ ۖ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَىٰ سَبِيلًا﴾ (سورة الإسراء: ٨٤)

(٨٤)

17:84. Say: Everyone acts according to his own disposition. But your Lord knows best who is more rightly guided as to the way.

«Say: Everyone» that is, all people  
«acts according to his own disposition» that is, as befits his nature. If he is one of the chosen and righteous, nothing befits him except to do deeds solely for the sake of the Lord of the worlds. In the case of others, who have been forsaken by Allah and are doomed to failure, nothing befits them except doing deeds for the sake of created beings, and they do not do anything except that which suits them.



﴿But your Lord knows best who is more rightly guided as to the way﴾ so He knows who is fit to be guided, and He guides him; and He knows who is not fit for guidance, so He forsakes him and does not guide him.



﴿وَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

(سورة الإسراء: ٨٥) ﴿

17:85. They ask you about the soul. Say: The soul is a matter known only to my Lord, and of knowledge you have been granted only a little.

This is an implied rebuke of the one who asks questions with no intention but to show stubbornness and try to frustrate the person questioned, and he does not ask about that which is important. They ask about the soul, which is a hidden matter that not everyone is able to describe properly or know its nature. Moreover, they are lacking in the knowledge they need and failing to ask about it.

Hence Allah instructed His Messenger (ﷺ) to answer the question by saying: ﴿Say: The soul is a matter known only to my Lord﴾ That is, it is one of the things that He created by saying to it, 'Be!' and it was. There is no great benefit in asking about it, when one lacks knowledge of other important issues.

This verse indicates that if a person is asked about something when it would have been more appropriate to ask about something else, he should refrain from answering and point the questioner towards that which he needs to know and which will benefit him.



﴿ وَلَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِي أَوْحَيْنَا إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلَيْنَا وَكِيلًا ﴿٨٦﴾ إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ كَانَ عَلَيْكَ كَبِيرًا ﴿٨٧﴾ ﴾ (سورة الإسراء: ٨٦-٨٧)

17:86. If We so willed, We could surely take away that which We have revealed to you; then you would find no one to help you in recovering it from Us.

17:87. But [it has been left with you] by the mercy of your Lord, for His favour to you has been great indeed.

Here Allah (ﷻ) tells us that the Qur'an and the revelation that He gave to His Messenger (ﷺ) was a mercy from Him to the Messenger and His slaves, and it is the greatest blessing of all to His Messenger, for the bounty of Allah towards him is great and no one can evaluate it.

The One Who bestowed it upon you is able to take it away, then you would not find anyone who could recover it for you. So you should be happy to have it and rejoice in it, and do not let the disbelief of the disbelievers and the mockery of those who have gone astray make you sad, for the greatest blessing (namely the Qur'an) was offered to them, but they rejected it, because they are insignificant before Allah and He has forsaken them.



﴿ قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾ ﴾ (سورة الإسراء: ٨٨)

17:88. Say: Verily if all of humankind and the jinn were to come together to produce the like of this Qur'an, they could never produce the like thereof, even if they helped one another.

This is definitive proof of the soundness and truth of that which the Messenger (ﷺ) brought, as Allah challenged humankind and the jinn to produce its like, and stated that they would never be able to produce its like; even if they all cooperated to that effect they would never be able to do it.

And it came to pass as Allah told us, for those who disbelieved had the strongest motive to refute it in any way possible, and they had a strong command of the language and were very eloquent. If they had the least ability to meet the challenge, they would have done so.

Thus it is known that they surrendered completely, willingly or otherwise, and declared that they were incapable of producing something to match the Qur'an.

How could one who is created from clay and is lacking in all aspects, who possesses no knowledge, power, will, speech or perfection except that which is granted by his Lord, match the words of the Lord of the earth and the heavens, Who sees all that is hidden, Who is possessed of absolute perfection and majesty, and is worthy of all praise, and if all the sea, with seven more seas besides, were ink and all the trees were pens, the ink would run dry and the pens would wear out, but the words of Allah would never be exhausted?

Just as no one in creation is in any way like unto Allah in any of His attributes, His speech is one of His attributes, in which no one resembles Him. So there is nothing like unto Him in His essence, His names, His attributes and His actions – may He be blessed and exalted.

May he perish, the one who cannot see the difference between the words of the Creator and the words of created beings, and claims that Muhammad (ﷺ) fabricated it and attributed it to Allah, and that he made it up by himself.



﴿وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٨٩﴾ وَقَالُوا لَنْ نُؤْمِنَ بِكَ حَتَّى تَفْجُرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا ﴿٩٠﴾ أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ نَخِيلٍ وَعِنَبٍ فَتُفَجِّرَ الْأَنْهَارَ خِلَالَهَا تَفْجِيرًا ﴿٩١﴾ أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا أَوْ تَأْتِيَ بِاللَّهِ وَالْمَلَائِكَةِ قَبِيلًا ﴿٩٢﴾ أَوْ يَكُونَ لَكَ بَيْتٌ مِنْ زُخْرَفٍ أَوْ تَرْفَى فِي السَّمَاءِ وَلَنْ نُؤْمِنَ لِرَفْعِكَ حَتَّى تُنْزِلَ عَلَيْنَا كِتَابًا نَقْرُوهُ ۖ قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا ﴿٩٣﴾ وَمَا مَعَ النَّاسِ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ﴿٩٤﴾ قُلْ لَوْ كُنْتُ فِي الْأَرْضِ مَلَكًا مَلَأْتُكُمْ بِمَشُورٍ مُطْمَئِنِّينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ﴿٩٥﴾ قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيرًا بَصِيرًا ﴿٩٦﴾﴾

(سورة الإسراء: ٨٩-٩٦)

- 17:89. We have explained [the truth] to man in this Qur'an, discussing different issues in various ways, yet most people persist in disbelief.
- 17:90. They say: We will never believe in you until you cause a spring to gush forth from the earth for us;
- 17:91. Or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst;
- 17:92. Or you cause the sky to fall upon us in pieces, as you claimed [will happen on the Day of Resurrection]; or you bring Allah and the angels before us, face to face;
- 17:93. Or you have a house made of gold; or you ascend to heaven, and even then we will not believe in your ascent unless you bring down to us a Book we can read. Say: Glory be to my Lord! Am I anything but a man, sent as a Messenger?

- 17:94. Nothing kept the people from believing, when guidance came to them, except that they said: Has Allah sent a [mere] human as a Messenger?
- 17:95. Say: If there had been angels on earth, walking about and settled therein, We would surely have sent down to them from heaven an angel as a messenger.
- 17:96. Say: Allah is sufficient as a witness between me and you. Verily He is well aware of His slaves and sees them all.

﴿We have explained [the truth] to man in this Qur'an, discussing different issues in various ways﴾ that is, We have various ways of exhortation and comparisons, and We have discussed repeatedly issues that people need to know, so that they may be reminded of them and fear Allah. But only a few of them pay heed, those for whom Allah has previously decreed happiness, and whom Allah helped and guided. But most people insist on showing ingratitude for this blessing, which is the greatest of all blessings, and they showed stubbornness by demanding signs other than the signs that Allah sent to His Prophet (ﷺ), and they came up with suggested signs from their own ignorant and unjust minds. Hence they said to the Messenger of Allah (ﷺ) who brought this Qur'an which contains all kinds of proof and signs:

﴿We will never believe in you until you cause a spring to gush forth from the earth for us﴾ that is, flowing rivers.

﴿Or you have a garden of date palms and vines﴾ so that you no longer need to walk about in the marketplaces, coming and going.

﴿Or you cause the sky to fall upon us in pieces, as you claimed [will happen on the Day of Resurrection]﴾ that is, as a punishment.

﴿or you bring Allah and the angels before us, face to face﴾ that is, so we can see them with our own eyes and they testify to the truth of what you have brought.

﴿Or you have a house made of gold﴾ that is, adorned with gold and other materials

﴿or you ascend to heaven﴾ physically, ﴿and even then we will not believe in your ascent unless you bring down to us a Book we can read﴾.

As this stubbornness and these demands were the words of the most foolish and the most wicked of people, which implied rejection of the truth and an ill-mannered attitude towards Allah, and stemmed from a belief that it was the Messenger (ﷺ) who produced the signs by himself, Allah instructed him to declare Him to be far above that which they ascribed to Him, so He said:

﴿Say: Glory be to my Lord﴾ and exalted be He far above what they say, for His rulings and signs cannot be in accordance with their corrupt whims and desires and their misguided opinions.

﴿Am I anything but a man, sent as a Messenger?﴾ I have no control over the matter at all.

This matter is what prevented most people from believing: the fact that the Messengers who were sent to them were humans of their own kind. But this was by the mercy of Allah towards them; He sent to them Messengers from among themselves, for they would not have been able to learn from angels.

﴿If there had been angels on earth, walking about and settled therein﴾ then they would have been able to see angels and learn from them, so ﴿We would surely have sent down to them from heaven an angel as a messenger﴾ so that they could learn from them.

﴿Say: Allah is sufficient as a witness between me and you. Verily He is well aware of His slaves and sees them all﴾. Part of His testimony in support of His Messenger (ﷺ) is the miracles with which He supported him, the signs that He sent down to him and the victory that He granted him over those who opposed him. If the Messenger had fabricated any lies and attributed them to Allah, He would have seized him by his right hand, then cut off his aorta (*cf.* 69: 44-46). For Allah is All-Aware, All-Seeing, and nothing about His slaves is hidden from Him.



﴿وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُمْ أَوْلِيَاءَ مِنْ دُونِهِ وَيَحْشُرُهُمْ يَوْمَ الْقِيَامَةِ عَلَىٰ وُجُوهِهِمْ عُمًى وَبُكَاءً وَصُغًا مَا وَنَّهُمْ جَهَنَّمَ كُلَّمَا خَبَتْ زِدْنَاهُمْ سَعِيرًا ﴿١٧﴾ ذَلِكَ جَزَاؤُهُمْ بِمَا كَفَرُوا بِمَا نَبِئْنَاهُمْ وَقَالُوا أَإِذَا كُنَّا عِظْمًا وَرُفَاتًا أَلَمْبَعُوثُونَ خَلَقًا جَدِيدًا ﴿١٨﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا لَا رَيْبَ فِيهِ فَإِنَّ الظَّالِمِينَ إِلَّا كُفُورًا ﴿١٩﴾ قُلْ لَوْ أَنَّكُمْ تَمْلِكُونَ خَزَائِنَ رَحْمَةِ رَبِّي إِذَا لَأَمْسَكْتُمْ خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَتُورًا ﴿٢٠﴾﴾ (سورة الإسراء: ٩٧-١٠٠)

- 17:97. Whomever Allah guides is truly guided; whomever He causes to go astray, you will find no one to protect them from Him. On the Day of Resurrection, We will gather them on their faces, blind, dumb and deaf. Their abode will be hell; every time its flames die down, We will increase for them the fierceness of the blaze.
- 17:98. That will be their recompense because they rejected Our revelations and said: What! When we have turned into bones and dust, will we really be raised up and created anew?
- 17:99. Do they not see that Allah, Who created the heavens and the earth, has power to create the like of them? He has decreed an appointed time for them, of which there is no doubt. Yet the wrongdoers persist in disbelief.
- 17:100. Say: If you possessed the treasures of my Lord's bounty, you would surely hold them back for fear of spending, for man is ever miserly.

Here Allah (ﷻ) tells us that He is the only One Who has the power to guide or leave astray. Whomever He guides, He shows him the path of ease and protects him from the path of hardship, so that he

will be truly guided. But whomever He sends astray, He will forsake him and leave him to his own devices, so he will have none to guide him other than Allah, and he will have no ally to protect him from the punishment of Allah, when Allah gathers them on their faces by way of humiliation and disgrace, blind and dumb, so that they will not be able to see or speak.

«Their abode» that is, their destination  
«will be hell» in which all distress, anguish and punishment will be combined.

«every time its flames die down» and are about to be extinguished  
«We will increase for them the fierceness of the blaze» that is, We will make it increase in flame. The punishment will never be reduced, nor will they be finished off so that they might die. The punishment will never be alleviated, but Allah (ﷻ) will not wrong them; rather He will requite them for disbelieving in His signs and denying the resurrection of which all the Messengers and Books spoke, and for demanding signs from their Lord and denying His perfect power.

«and said: What! When we have turned into bones and dust, will we really be raised up and created anew?» That is, that will never happen, because it is highly unlikely – according to their corrupt way of thinking.

«Do they not see that Allah, Who created the heavens and the earth», the creation of which is greater than the creation of man  
«has power to create the like of them?» Indeed He is able to do that. But «He has decreed an appointed time for them, of which there is no doubt» otherwise, if He so willed, he could have brought them all at once.

«Yet», even though He has established proof and evidence for the resurrection, «the wrongdoers persist in disbelief», unjustly on their part and in rejection of the truth.

«Say: If you possessed the treasures of my Lord's bounty» that never runs out or diminishes



«you would surely hold them back for fear of spending» that is, lest what you spend from them runs out, even though it is impossible for the treasuries of Allah to run out. But man is inherently stingy and miserly.



﴿وَلَقَدْ ءَاتَيْنَا مُوسَىٰ تِسْعَ ءَايَاتٍ بَيِّنَاتٍ ۖ فَسَلَٰلَىٰ بَنِي إِسْرَءِيلَ إِذْ جَآءَهُمْ فَقَالَ لَهُ فِرْعَوْنُ إِنِّي لَأَظُنُّكَ يَمُوسَىٰ مَسْحُورًا ۝١٠١ قَالَ لَقَدْ عَلِمْتَ مَا أَنزَلَ هَٰؤُلَاءِ إِلَّا رَبُّ السَّمٰوٰتِ وَٱلْأَرْضِ بِصَآئِرٍ وَإِنِّي لَأَظُنُّكَ يَنفِرْعَوْتُ مَشْهُورًا ۝١٠٢ فَأَرَادَ أَن يَسْتَفِزَّهُم مِّنَ ٱلْأَرْضِ فَأَغْرَقْنَاهُ وَمَن مَّعَهُ جَمِيعًا ۝١٠٣ وَقُلْنَا مِنۢ بَعْدِهِ لِبَنِي إِسْرَءِيلَ أَسْكُنُوا ٱلْأَرْضَ فَإِذَا جَآءَ وَعْدُ ٱلْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا ۝١٠٤﴾ (سورة الإسراء: ١٠١-١٠٤)

(١٠٤)

- 17:101. We gave Moosâ nine clear signs – ask the Children of Israel. When he came to them, Pharaoh said to him: O Moosâ, indeed I think you are bewitched.
- 17:102. Moosâ said: You know full well that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence. Verily, O Pharaoh, I think that you are doomed!
- 17:103. So he resolved to drive them out of the land, but We drowned him and all those who were with him.
- 17:104. After his death, we said to the Children of Israel: Dwell in the land, but when the appointed time of the hereafter comes, We will bring you all together as a mixed crowd.

That is: you, O Messenger who is supported by signs, are not the first Messenger to be rejected by the people, for before you We sent Moosâ ibn 'Imrân, to whom We spoke directly, to Pharaoh and his people, and We gave him «nine clear signs», each of which on its

own would have been sufficient for anyone whose aim was to follow the truth, such as the snake, the staff, the flood, the locusts, the lice, the frogs, the blood, the plague and the parting of the sea. So if you doubt any of that, ﴿ask the Children of Israel﴾

﴿When he came to them, Pharaoh said to him﴾ despite these signs ﴿O Moosâ, indeed I think you are bewitched﴾.

﴿Moosâ said﴾ to him: ﴿You know full well﴾, O Pharaoh, ﴿that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence﴾ from Him to His slaves, so your statement is not correct. Rather you only said that in order to deceive your own people and out of disrespect towards their intelligence.

﴿Verily, O Pharaoh, I think that you are doomed!﴾ that is, disgraced and exposed to punishment, subject to condemnation, blame and curses.

﴿So he﴾ namely Pharaoh ﴿resolved to drive them out of the land﴾ that is, to expel them and banish them from the land

﴿but We drowned him and all those who were with him﴾ and we caused the Children of Israel to inherit their land.

Hence Allah says: ﴿After his death, we said to the Children of Israel: Dwell in the land, but when the appointed time of the hereafter comes, We will bring you all together as a mixed crowd﴾ that is, all of you, so that We may requite each one according to his deeds.



﴿وَبِالْحَقِّ أَنزَلْنَاهُ وَبِالْحَقِّ نَزَّلُهُ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ (سورة الإسراء: ١٠٥)

17:105. With the truth We have sent it [the Qur'an] down, and with the truth it has descended. And We have not sent you but as a bearer of glad tidings and a warner.

That is, with the truth We sent down this Noble Qur'an, speaking of commands and prohibitions, reward and punishment.

«With the truth We have sent it [the Qur'an] down» that is, with truth from Allah and justice, and with protection from every accursed devil.

«And We have not sent you but as a bearer of glad tidings» to those who obey Allah, of reward in this world and the hereafter «and a warner» to those who disobey Allah, of punishment in this world and the hereafter. This requires that there should also be further explanation of the glad tidings and warnings that are given.



﴿وَقَرَأْنَاكَ فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ تَنْزِيلًا ۝١٠٦﴾ قُلْ ءَامِنُوا بِهِ ؕ أَوَّلًا  
تُؤْمِنُوا إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا ۝١٠٧﴾ وَيَقُولُونَ  
سُبْحَنَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا ۝١٠٨﴾ وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ  
خُشُوعًا ﴿١٠٩﴾ (سورة الإسراء: ١٠٦-١٠٩)

17:106. It is a Qur'an that We have revealed with clarity so that you may recite it to the people slowly and with deliberation. And We have sent it down little by little.

17:107. Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,<sup>32</sup> when it is recited to them, fall down on their faces in prostration,

17:108. and they say: Glory be to our Lord. Verily the promise of our Lord is ever bound to be fulfilled.

17:109. They fall down on their faces, weeping, and it [the Qur'an] increases them in humility.

<sup>32</sup> Namely the People of the Book (Jews and Christians).

That is, and We have sent down this Qur'an with clarity, to distinguish between guidance and misguidance, truth and falsehood ﴿so that you may recite it to the people slowly and with deliberation﴾, so that they may ponder and reflect upon its meanings, and derive knowledge from it.

﴿And We have sent it down little by little﴾ that is, piecemeal over twenty-three years.

﴿Whenever they come to you [O Muhammad] with an argument, We reveal to you the truth and the best explanation.﴾ (al-Furqân 25: 33)

Once it is clearly established that it is the truth concerning which there is no doubt whatsoever, then ﴿Say﴾ to those who reject it and turn away from it:

﴿Believe in it, or do not believe﴾, for Allah has no need of you and you will not harm Him in the slightest; rather you only harm yourselves, for Allah has slaves other than you and it is they to whom Allah has given beneficial knowledge.

﴿when it is recited to them, fall down on their faces in prostration﴾ that is, they are deeply moved by it and they submit to Him.

﴿and they say: Glory be to our Lord﴾ and exalted be He far above that which is not befitting to His Majesty that the polytheists ascribe to Him.

﴿Verily the promise of our Lord﴾ of the resurrection and requital for deeds

﴿is ever bound to be fulfilled﴾ – it will not be broken and there is no doubt about it.

﴿They fall down on their faces, weeping, and it [the Qur'an] increases them in humility﴾. These people are like those whom Allah blessed of the believers among the People of the Book, such as 'Abdullâh ibn Salâm and others, who believed at the time of the Prophet (ﷺ) and after that.



﴿قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ۝ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الدَّلِّ وَكَثِيرٌ مُّكِيدٌ ۝﴾ (سورة الإسراء: ١١٠-١١١)

- 17:110. Say [O Muhammad]: Call upon Allah, or call upon the Most Gracious [ar-Rahmân].<sup>33</sup> No matter which name you call upon Him by, to Him belong the most beautiful names. Do not raise your voice too loud in prayer, nor say it in too low a voice, but seek a way in between.
- 17:111. And say: Praise be to Allah Who has never begotten a son, and has no partner in His dominion, nor is anyone [needed] to protect Him due to [any] weakness. And magnify Him by proclaiming His greatness.

Here Allah (ﷻ) says to His slaves: ﴿Call upon Allah, or call upon the Most Gracious [ar-Rahmân]﴾ that is, whichever name you choose, for ﴿No matter which name you call upon Him by, to Him belong the most beautiful names﴾ that is, He does not have any name that is not beautiful, such that it would not be permissible to call upon Him by it; rather no matter what name you call upon Him by, it will serve the purpose. What should be done is to call upon Him for whatever is sought by the name that is appropriate to that need.

﴿Do not raise your voice too loud in prayer﴾ that is, in your recitation

﴿nor say it in too low a voice﴾ for neither is allowed.

<sup>33</sup> The polytheists of Quraysh objected when they heard the Prophet (ﷺ) saying: O Allah, O Most Gracious (*Yâ Allâh, yâ Rahmân*). They said: Muhammad enjoins us to call upon One God at the time when he is calling upon two! So this verse was revealed to clarify that there is only One God, to Whom belong the most beautiful names and sublime attributes.

As for raising the voice too loud, if the polytheists who disbelieve in the Qur'an hear it, they revile it and they revile the one who brought it. As for reciting in too low a voice, that does not achieve the purpose because those who want to hear it cannot do so when the voice is too low.

﴿but seek a way in between﴾ that is, between being too loud and too low; in other words, a middle path between the two extremes.

﴿And say: Praise be to Allah﴾ to Whom belong all perfect attributes, praise and glory in all aspects, and Who is far above all faults and shortcomings.

﴿Who has never begotten a son, and has no partner in His dominion﴾; rather all dominion belongs to Allah, the One, the Subduer. Both the upper and lower realms are owned by Him and no one has any share in His dominion.

﴿nor is anyone [needed] to protect Him due to [any] weakness﴾ that is, He does not take anyone from among His creation as a friend in order to seek honour or help from that friendship, for He is the Self-Sufficient, the Most Praiseworthy, Who has no need of any created being on earth or in the heavens. Rather He takes people as close friends out of kindness and mercy towards them.

﴿Allah is the Protector of those who have faith; from the depths of darkness He will lead them forth into light...﴾ (*al-Baqarah* 2: 257)

﴿And magnify Him by proclaiming His greatness﴾ that is, venerate Him and proclaim His greatness by speaking of His great attributes, praising Him by His beautiful names, extolling His glorious actions and honouring Him by worshipping Him alone, with no partner or associate, and showing total devotion to Him alone.

This is the end of the commentary on Soorat al-Isrâ'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

18.

## Soorat al-Kahf

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



وَالْحَمْدُ لِلَّهِ الَّذِي أَنزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا ﴿١﴾ فِيمَا يُنْذِرَ بَأْسًا  
شَدِيدًا مِّن لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا  
حَسَنًا ﴿٢﴾ مَّكِينٍ فِيهِ أَبَدًا ﴿٣﴾ وَيُنذِرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ﴿٤﴾  
مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِنَّ يَقُولُونَ  
إِلَّا كَذِبًا ﴿٥﴾ فَلَعَلَّكَ بِنَجْعِ نَفْسِكَ عَلَىٰ عَاقِبَتِهِمْ إِنَّ لَهُمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ  
أَسْفًا ﴿٦﴾ (سورة الكهف: ١-٦)

- 18:1. Praise be to Allah Who has sent down the Book to His slave,  
and has not allowed any crookedness therein,  
18:2. a straightforward Book to warn of a severe punishment from  
Him, and to give glad tidings to the believers who do righteous  
deeds, that theirs will be a goodly reward,  
18:3. wherein they will abide forever;  
18:4. and to warn those who say: Allah has begotten a son.

- 18:5. They have no knowledge of such a thing, nor did their forefathers. Monstrous is the word that comes out of their mouths. What they say is nothing but a lie.
- 18:6. Are you [O Prophet] going to destroy yourself with grief over them, because they do not believe in this message?
- 

Praising Allah is extolling Him for His attributes which are all attributes of perfection, and for His blessings both apparent and hidden, spiritual and worldly. The greatest of all His blessings is His sending down of this great Book to His slave and Messenger Muhammad (ﷺ). So Allah praises Himself, which is an implicit instruction to people to praise Him for sending the Messenger (ﷺ) to them and sending down the Book to them.

Then He describes this Book as having two attributes which imply that it is perfect in all aspects. Firstly He states that there is no crookedness in it, and secondly He affirms that it is straightforward. Stating that there is no crookedness in it implies that there are no lies or falsehoods in its stories, no injustice in its commands and prohibitions, and nothing in it is without purpose.

Affirming that it is straightforward implies that it does not enjoin anything but that which is good, and it does not speak of anything but the most sublime issues, which are the issues that fill the heart with knowledge, faith and wisdom, such as when it tells us of the names, attributes and actions of Allah, and stories of the unseen, future and past. Its commands and prohibitions purify and cleanse souls, make them grow and perfect them, because they are based on perfect justice, fairness, sincerity and true servitude to Allah, the Lord of the worlds, alone, with no partner or associate. With regard to a Book that is described in such terms, it is very appropriate that Allah should praise Himself for having sent it down and that He should remind His slaves of this favour.



﴿to warn of a severe punishment from Him﴾ that is, to warn by means of this Holy Qur'an of the consequences that will result, by His will and decree, for those who go against his command. This includes punishment in this world and punishment in the hereafter. This is also one of His blessings, that He alarms His slaves and warns them of that which will cause them harm and destroy them. This is like the verse in which He, after giving a description of the fire, says: ﴿...Thus Allah instills fear in His slaves: O My slaves, then fear Me!﴾ (az-Zumar 39: 16)

By His mercy towards His slaves, He has decreed severe punishments for those who go against His command, and He has explained it to them and described the causes that lead to that.

﴿and to give glad tidings to the believers who do righteous deeds, that theirs will be a goodly reward﴾ that is, and Allah has sent down to His slaves the Book, to give glad tidings to those who believe in Him and in His Messengers and Books, those whose faith is complete. And He enjoined upon them righteous deeds, both obligatory and encouraged, on the basis of both sincerity and following the teachings of the Sunnah.

﴿that theirs will be a goodly reward﴾ – this is the reward that Allah has made dependent on faith and righteous deeds, the greatest and most significant of which is attaining the pleasure of Allah and admittance to paradise, in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

The fact that the reward is described as goodly indicates that the reward will not be interrupted by anything that could cause annoyance or undermine its joy in any way. If there had been any such element in the reward, it would not have been described as goodly.

Moreover, this goodly reward is one in which ﴿they will abide forever﴾ and it will never leave them and they will never leave it. Rather it is a life of ever-increasing bliss. These glad tidings require

a mention of the deeds that may lead to that of which the glad tidings speak, therefore this Qur'an refers to every good deed that leads to that which will bring joy to the heart.

﴿and to warn those who say: Allah has begotten a son﴾ namely the Jews, Christians and polytheists who utter such monstrous words. They are not speaking on the basis of certain knowledge, or knowledge that they or their forefathers whom they imitate and follow possessed; rather they followed nothing but conjecture and whims and desires.

﴿Monstrous is the word that comes out of their mouths﴾ that is, it is something extremely abhorrent that deserves the severest punishment. What could be worse than to describe Allah as taking a child, which implies imperfection and shortcomings, and suggests that someone other than Him has a share with Him in the attributes of Lordship and divinity, and is a lie against Him? ﴿Who does greater evil than he who fabricates lies against Allah?﴾ (18: 15) Hence Allah says here: ﴿What they say is nothing but a lie﴾ that is, a pure lie in which there is no element of truth. See how He proves this notion to be false, gradually moving from one thing to another that is even more wrong. So first of all He says: ﴿They have no knowledge of such a thing, nor did their forefathers﴾, for speaking about Allah without knowledge is undoubtedly prohibited and wrong. Then, secondly, He tells us that it is a reprehensible and abhorrent notion, as He says: ﴿Monstrous is the word that comes out of their mouths﴾. And, thirdly, He states that it is a lie and is contrary to the truth.

The Prophet (ﷺ) was keen for people to be guided and he strove hard to achieve that; he would rejoice and be happy when people were guided and he would feel sad and be filled with sorrow for the misguided disbelievers, out of compassion and pity towards them. Therefore Allah instructed him not to be distracted by worry or sorrow for these people who did not believe in this Qur'an, as He said later in this passage: ﴿Are you [O Prophet] going to destroy yourself with

grief over them, because they do not believe?﴾ (18: 6). And He says elsewhere:

﴿...So do not let yourself waste away in sorrow for them...﴾ (Fâṭir 35: 8)

﴿Are you [O Prophet] going to destroy yourself with grief over them﴾ that is, with sorrow over them? For your reward is due from Allah, and if Allah knew of any good in these people, He would have guided them, but He knows that they are fit for nothing but the fire. Therefore He has forsaken them, and they were not guided, so distracting yourself with worry and sorrow for them will not benefit you.

There is a lesson in this and similar verses: the one who is instructed to call people to Allah must convey the message and strive by all possible means to guide them and block the path of misguidance as much as he can, whilst putting his trust in Allah. Then if they are guided, all well and good, otherwise he should not grieve or feel sad, for that weakens one's resolve and saps one's strength, and there is no benefit in it. Rather he should carry on and persist in doing what he is instructed to do and is already doing, for anything other than that is beyond his means. Allah says to His Prophet (ﷺ):

﴿...you [O Muhammad] cannot guide whomever you like...﴾ (al-Qaṣaṣ 28: 56)

Moosâ (ﷺ) said:

﴿...O my Lord, I have control only over myself and my brother...﴾ (al-Mâ'idah 5: 25)

In the case of people other than the Prophets it is even more appropriate to note that they have no control over the guidance of others. Allah (ﷻ) says:

﴿So admonish [O Muhammad], for you are but sent to admonish; you have no power over them.﴾ (al-Ghâshiyah 88: 21-22)



﴿ إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا ﴾ (٧) وَإِنَّا  
لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا ﴿٨﴾ (سورة الكهف: ٧-٨)

18:7. Verily We have made all that is on earth as an adornment for it, in order to test them [humankind] and see which of them are best in conduct.

18:8. And verily We will reduce all that is on it to a barren wasteland.

Here Allah tells us that He has made all that is on the face of the earth, delicious food and drink, fine dwellings, trees, rivers, crops, fruits, beautiful scenery, elegant gardens, enchanting voices, delightful images, gold and silver, horses and camels, and so on – all of that Allah has made as an adornment for this realm, and as a trial and test.

﴿in order to test them [humankind] and see which of them are best in conduct﴾ that is, the most sincere and correct in deeds. Yet despite that, Allah will cause all the things mentioned here to diminish, vanish and come to an end, and the earth will become a barren wasteland, all its pleasures gone, its rivers cut off, all traces of goodness disappeared and its delights vanished. This is the reality of this world, which Allah has made clear to us as if we could see it with our own eyes. He warns us against being deceived by it, and encourages us to seek the realm where delights will last forever and the one who reaches it will be blessed; all of that is out of mercy towards us. Those who look at this world as it appears to be, without looking at its reality, will be deceived by its adornments and finery, so they will live in this world like animals, enjoying it like grazing cattle, not paying any attention to the rights of their Lord or caring to know Him; rather their main focus is pursuit of worldly pleasures, regardless of how they attain them or indulge in them. When death approaches such a person, he

feels anxious because he is going to vanish and will no longer enjoy its pleasures, and not because of his deeds of negligence and sin.

But the one who looks at the reality of this world, and understands the purpose of it and of his own creation, will take from it that which will help him to fulfil the purpose for which he was created, and he will make the most of the valuable life that he has been given. So he will regard this world as a place through which he passes, not a place to settle down and have fun, for it is a place through which to travel, not a place of final abode. So he strives hard to know his Lord, obey His commands and do good deeds. This is the best status before Allah, and he deserves from Allah all honour, pleasure and joy. He looks at the reality of this world, whereas the one who is deceived looks only at its outward appearance, and He strives for the sake of his hereafter, whereas the one who wastes his time strives for worldly gain. What a great difference there is between the two.



﴿أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا﴾ (٩) إِذْ أَوَى  
الْفَتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا  
﴿١٠﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾ ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ  
الْحَزِينِ أَخَصَّ لِمَا لَبِثُوا أَمَدًا ﴿١٢﴾ (سورة الكهف: ٩-١٢)

18:9. Do you think that the people of the cave and the inscription<sup>34</sup> were more wondrous than Our other signs?

18:10. When the young men took refuge in the cave, they said: Our Lord, bestow upon us mercy from Yourself, and guide us through our ordeal.

<sup>34</sup> The inscription (*ar-raqeem*) was a tablet or plaque on which were written the names and lineage of the people of the cave. (*al-Jalālayn*)

- 18:11. Then We caused them to fall into a deep sleep in the cave for many years.
- 18:12. Then We awoke them so that We might see which of the two parties would best calculate the length of their stay [in the cave].

«Do you think that the people of the cave and the inscription were more wondrous than Our other signs?» This appears in the form of a question, but what is meant is a negatory statement and instruction not to think that the story of the people of the cave and what happened to them was something unprecedented among the signs of Allah, or that it was a brilliant sign of His wisdom that was unique and unparalleled. Rather Allah (ﷻ) has sent many wondrous and amazing signs that were akin to the signs of the people of the cave, and even greater than that. And Allah is still showing His slaves signs in the universe and in their own selves, through which truth becomes distinct from falsehood, and guidance from misguidance. This negatory statement does not mean that the story of the people of the cave was not a wonder, for it is one of the wondrous signs of Allah; rather what is meant is that there are many such wonders, therefore limiting our amazement and wonder to this story only, to the exclusion of others, is a sign of lack of knowledge and reason. Rather the believer should think of all the signs of Allah that Allah calls people to reflect upon, for that is the key to faith and the way to attain knowledge and certainty.

Allah describes them as «people of the cave and the inscription» – which was a plaque on which their names and their story were written – because they stayed in that cave for a long time.

Then Allah tells us their story in brief, followed by more details.

«When the young men took refuge in the cave» with the aim of seeking protection for themselves and keeping away from the persecution of their own people,

﴿they said: Our Lord, bestow upon us mercy from Yourself﴾ that is, make us steadfast, protect us from evil and help us to do good.

﴿and guide us through our ordeal﴾ that is, make easy for us that which is best for us, and put right all our affairs, both spiritual and worldly. Thus they combined striving and fleeing from persecution to a place where they could hide, with beseeching Allah and asking Him to help them in their ordeal, and demonstrating that they were not relying on themselves or on other people.

Hence Allah answered this supplication and saved them by means of something they never reckoned on.

﴿Then We caused them to fall into a deep sleep in the cave for many years﴾, that is, three hundred and nine years. By means of the sleep mentioned, their hearts were protected from confusion and fear, and they were also protected from their people, so that they might become a clear sign.

﴿Then We awoke them﴾ from their sleep

﴿so that We might see which of the two parties would best calculate the length of their stay [in the cave]﴾. This is like the verse in which Allah (ﷻ) says: ﴿Similarly [as We caused them to sleep], We awoke them so that they might question one another﴾ (18: 19). Learning how long they stayed there and reaching the right figure will lead one to acknowledge the perfect might, wisdom and mercy of Allah (ﷻ), for if they had remained asleep, their story would not have been known to anyone.



﴿نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِيهِ عَامَتُوا لِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى  
وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَوَاتِ وَالْأَرْضِ لَن نَدْعُوا  
مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا﴾ (سورة الكهف: ١٣-١٤)

18:13. We recount to you their story in truth: they were young men who believed in their Lord, and We increased them in guidance.

18:14. We strengthened their hearts when they stood up and declared: Our Lord is the Lord of the heavens and the earth. We will never call upon any god besides Him; if we did, we would then have uttered an abomination.

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The details of the story begin here. Allah recounts the story to His Prophet (ﷺ) in truth, and there can be no doubt or confusion concerning it.

«they were young men who believed in their Lord» the word translated here as «young men» appears in a plural form which indicates that they were few, that is, less than ten in number. They believed in Allah alone, with no partner or associate, unlike their people.

«and We increased them in guidance». In other words, because they took the initiative and were guided to faith in the first place, Allah increased them in guidance, which is beneficial knowledge and righteous deeds, as He says elsewhere:

«Allah increases in guidance those who are guided...» (*Maryam 19: 76*)

«We strengthened their hearts» that is, We gave them patience and make them steadfast, and We instilled reassurance in their hearts in that alarming situation. This was by Allah's kindness towards them: He enabled them to believe and be guided, and He granted them patience, steadfastness and reassurance.

«when they stood up and declared: Our Lord is the Lord of the heavens and the earth» that is, the One Who created us and granted us provision, Who controls us and cares for us, is the Creator of the heavens and the earth, the only One Who could create these mighty creations, not those idols and images that do not create or grant provision, and have no power to bring benefit or cause harm, or to cause death, give life or bring about resurrection. They quoted the



oneness of divine Lordship as evidence for the oneness of divinity, hence they said:

﴿We will never call upon any god besides Him﴾ that is, from among created beings

﴿if we did﴾ that is, if we called upon other gods besides Him, after we have come to know that He is the Lord God and it is not permissible or appropriate to worship any but Him

﴿we would then have uttered an abomination﴾ that is, something that is far removed from truth. Thus they combined affirmation of the oneness of Lordship and the oneness of divinity, and adherence to that, with the declaration that He is true and all others besides Him are false. This is indicative of their perfect knowledge of their Lord and increased guidance from Allah.



هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَوْلَا يَأْتُونَ عَلَيْهِمْ سُلْطَانٌ بَيِّنٌ  
فَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا ﴿١٥﴾ (سورة الكهف: ١٥)

18:15. These people of ours have taken for worship gods other than Him; why do they not bring any clear authority for what they do? Who does greater evil than he who fabricates lies against Allah?

Having mentioned what Allah had bestowed upon them of faith and guidance, they then mentioned what their people were following, of taking gods besides Allah. They resented them for that, and stated that their people had no proof for that; rather they were extremely ignorant and misguided.

﴿why do they not bring any clear authority for what they do?﴾ that is, proof and evidence for what they are following of falsehood, but they can never do that; rather that is a fabrication against Allah

on their part, and telling lies about Him, and this is the worst type of wrongdoing. Hence Allah says: «Who does greater evil than he who fabricates lies against Allah?»



﴿وَإِذْ آخَرْتُمُوهُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهَ فَأْوُوا إِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِنْ رَحْمَتِهِ وَيُهَيِّئْ لَكُمْ مِنْ أَمْرِكُمْ مَرْفَقًا﴾ (سورة الكهف: ١٦)

18:16. Now that you have withdrawn from them and all that they worship, except Allah, take refuge in the cave; your Lord will shower His mercy upon you and will make fitting provision for you in your situation.

They said to one another: As you have withdrawn from your people both physically and in religious terms, there is nothing left but to be saved from their evil and to take measures that will lead to that. That is because they had no way of fighting them and they could not remain among them when they were following a religion other than theirs.

«take refuge in the cave» that is, go and hide there  
«your Lord will shower His mercy upon you and will make fitting provision for you in your situation».

As stated above, Allah tells us that they called upon Him, saying: «Our Lord, bestow upon us mercy from Yourself, and guide us through our ordeal» (18: 10). Thus they combined the declaration that they had no power or strength, turning to Allah to take care of them and praying for that, with trusting that Allah would do that. So it is no wonder that Allah showered His mercy upon them and made fitting provision for them in that situation. He preserved their religious commitment and physical well-being, made them a sign to His creation and made their name renowned, which was part of His mercy towards them. He made

things easy for them, so that even the place where they slept was the most appropriate for their situation. Hence He says:



﴿وَرَرَى الشَّمْسَ إِذَا طَلَعَتْ تَزَوُّرٌ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَلِكَ مِنْ آيَاتِ اللَّهِ مَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَنْ يُضِلِلْ فَلَنْ تَجِدَ لَهُ وَلِيًّا مُرْشِدًا ﴿١٧﴾ وَتَحْسَبُهُمْ آيْكَاطًا وَهُمْ رُقُودٌ وَنُقِلَبُهُمْ ذَاتَ الْيَمِينِ وَذَاتَ الشِّمَالِ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلِئْتَ مِنْهُمْ رُعبًا ﴿١٨﴾﴾ (سورة الكهف: ١٧-١٨)

18:17. You would have seen the sun, when it rose, declining to the right from their cave, and when it set, turning away from them to the left, while they were in the spacious part of it. That was one of the signs of Allah. He whom Allah guides is rightly guided; but he whom Allah causes to go astray, for him you will find no guardian to guide him.

18:18. You would have thought they were awake, although they were sleeping. We caused them to turn over, onto their right and left sides, while their dog lay at the cave's entrance with legs outstretched. If you had seen them, you would certainly have turned and fled, filled with fear of them.

Allah protected them from the sun by making available to them a cave where, when the sun rose, it declined to the right away from it, and when it set, it turned away from it to the left, so its heat did not touch them and cause damage to their bodies.

«while they were in the spacious part of it» that is, of the cave, namely a wide part of it. That was so that fresh air and breezes could reach them, thus taking away any staleness and protecting them from such discomfort as would exist in a narrow space, especially as they stayed

there for a long time. This is one of the signs of Allah that point to His power and His mercy towards them, and how He answered their prayers and guided them, even in this situation. Hence He says:

﴿He whom Allah guides is rightly guided﴾ that is, there is no way to attain guidance except from Allah, for He guides to all that is best in both realms (this world and the hereafter).

﴿but he whom Allah causes to go astray, for him you will find no guardian to guide him﴾ that is, you will not find anyone to care for him or control his affairs in a way that is good for him, or to show him the way to goodness and success, for Allah has decreed misguidance for him, and none can put back His decree.

﴿You would have thought they were awake, although they were sleeping﴾ that is, if you had seen them, you would have thought they were awake, when in fact they were asleep. The commentators said: that is because their eyes were open, so that they would not be damaged, so the one who looked at them would have thought that they were awake, although they were asleep.

﴿We caused them to turn over, onto their right and left sides﴾ this was also to protect their bodies, for the earth naturally consumes bodies that are in direct contact with it. But by the decree of Allah, He caused them to turn over onto their right and left sides, as much as was needed to prevent the earth causing damage to their bodies. Allah (ﷻ) was able to protect them from the earth without turning them over, but He is Most Wise, and He wanted His universal laws to be consistent and for causes and effects to remain in place.

﴿while their dog lay at the cave's entrance with legs outstretched﴾ that is, the dog that was with the people of the cave experienced the same as they did of sleep, as he was guarding them, lying at the entrance to the cave with his legs outstretched. This has to do with their protection from the earth. As for their protection from other people, Allah tells us that He protected them by means of fear, as He surrounded them with an atmosphere of fear so that if anyone had

come across them, his heart would have been filled with fear, and he would have turned and fled. This is what helped them to remain there for so long without anyone coming to know of them, even though they were very close to the city. The evidence that they were so close is that when they woke up, they sent one of their number to buy some food for them from the city, whilst they stayed there and waited for him. This indicates that they were very close to the city.



﴿وَكَذَلِكَ بَعَثْنَاهُمْ لِيَتَسَاءَلُوا بَيْنَهُمْ قَالَ قَائِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَابْعَثُوا أَحَدَكُمْ بِوَرِقِكُمْ هَذِهِ إِلَى الْمَدِينَةِ فَلْيَنْظُرْ أَيُّهَا أَزْكَى طَعَامًا فَلْيَأْتِكُمْ بِرِزْقٍ مِنْهُ وَلْيَتَلَطَّفْ وَلَا يُشْعِرَنَّ بِكُمْ أَحَدًا ﴿١٩﴾ إِنَّهُمْ إِنْ يَظْهَرُوا عَلَيْكُمْ يَرْجُمُوكُمْ أَوْ يُعِيدُوكُمْ فِي مِلَّتِهِمْ وَلَنْ تُفْلِحُوا إِذَا أَبَدًا ﴿٢٠﴾﴾ (سورة الكهف: ١٩-٢٠)

18:19. Similarly [as We caused them to sleep], We awoke them so that they might question one another. One of them said: How long have you been here? They said: We have been here for a day, or part of a day. They said: Your Lord knows best how long you have been here. Let one of you go to the city with this silver of yours, and find out which is the best food [to be had] and bring some to you. But let him be cautious and not let your presence be known.

18:20. For if they find out about you, they will stone you or force you to return to their religion, and in that case you will never prosper.

﴿Similarly [as We caused them to sleep], We awoke them﴾ from their lengthy sleep

﴿so that they might question one another﴾ that is, so that they might discuss how long they had actually stayed there.

﴿One of them said: How long have you been here? They said: We have been here for a day, or part of a day﴾. This was based on speculation on the speaker's part. It is as if they were confused and uncertain about the length of their stay, hence ﴿They said: Your Lord knows best how long you have been here﴾. Thus they referred knowledge of the matter to the One Whose knowledge encompasses all things, in general terms and in detail.

Perhaps after that Allah (ﷻ) informed them of how long they had remained there, because He awoke them so that they might question one another, and He tells us that they did question one another and give their answers to the best of their knowledge, but at the end of their discussion they were still uncertain. But Allah must have told them the certain answer, and we know that because of the reason why He awoke them, for He would not have done that with no purpose. By His mercy towards the one who seeks the truth in matters that he should learn about and strive for that purpose as much as he can, Allah will clarify matters for him. Moreover we know this from a subsequent verse in which Allah says: ﴿Thus We caused them to be discovered, so that the people might know that the promise of Allah is true and that there can be no doubt about the Hour﴾ (18: 21). If knowledge concerning the length of their stay was not certain, there would not have been a sign or evidence for what is mentioned (in 18: 21, namely the Hour).

Moreover, when they questioned one another, and there happened that of which Allah tells us, they sent one of their number with their silver – that is, the dirhams that they had with them – to buy some food for them to eat from the city that they had left, and they instructed him to choose the best and most delicious food, and to be cautious and exercise stealth when going there, buying it and coming back, so that no one would be aware of his presence or that of his brothers.

They also mentioned what they feared if people were to find out about them, for one of two things would happen to them: either they

would stone them and kill them in the worst manner, because of their resentment towards them and their religion, or they would force them to give up their religion and go back to the people's religion, in which case they would never prosper; rather they would lose their religion and would lose out in this world and the hereafter.

From these two verses we learn a number of things:

- It is encouraged to seek knowledge and discuss it, because Allah awoke them for that purpose.
- The proper etiquette to follow in the event of being uncertain about an issue of knowledge; it should be referred to someone who knows about it, and we should not go beyond what we know.
- It is valid to delegate someone to buy and sell on behalf of another person, and to have partners in doing so.
- It is permissible to eat good and delicious food, so long as that does not go to the extent of extravagance that is prohibited, because Allah tells us that they said: ﴿and find out which is the best food [to be had] and bring some to you﴾ (18: 19). This applies especially if a person is used to that and nothing else will suit him. Perhaps this is the evidence for many of the commentators who suggested that these people were the sons of kings, because they told him to bring the best food, that is usually eaten by rich and prominent people.
- It is encouraged to be cautious and keep a low profile, and to keep away from places where one could be persecuted for religious reasons, using discretion and concealing any information about oneself and one's fellow believers. These young men were very devoted to their religion and they fled from religious persecution, leaving their homeland for the sake of Allah.
- Allah tells us how evil could lead to harm and corruption, that should make one hate it and keep away from it. This is the way

of the believers of earlier and later generations, because they said (if the disbelievers forced them to recant their faith): «and in that case you will never prosper» (18: 20).



﴿وَكَذَلِكَ أَتَيْنَاهُم لِيُعْلَمُوا أَنَّ وَعْدَ اللَّهِ حَقٌّ وَأَنَّ السَّاعَةَ لَا رَيْبَ فِيهَا إِذِ يَتَنَزَّعُونَ بَيْنَهُمْ أَمْرَهُمْ فَقَالُوا ابْنُوا عَلَيْهِم بُنْيَانًا رَبُّهُمْ أَعْلَمُ بِهِمْ قَالَ الَّذِينَ غَلَبُوا عَلَىٰ أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِم مَّسْجِدًا﴾ (سورة الكهف: ٢١)

18:21. Thus We caused them to be discovered, so that the people might know that the promise of Allah is true and that there can be no doubt about the Hour, at a time when they were disputing among themselves concerning the matter [of resurrection]. Some said: Build a structure over them; their Lord knows best about them. Those who prevailed in the matter said: We will surely build a place of worship over them.

Here Allah tells us that He caused the people to find out about the people of the cave. That – and Allah knows best – came about after they had woken up and sent one of their number to buy food for them, and they instructed him to be cautious and keep a low profile. But Allah willed something that was in the people's best interests, and would increase the reward (of the people of the cave), which was that the people would see in them a visible sign of Allah, to show that the promise of Allah is true, beyond any shadow of doubt, and it is not something far-fetched or unlikely, after the people had been disputing about the matter, some of them believing in the promise of resurrection and requital, whilst others denied it. Thus Allah caused their story to increase the believers in insight and certainty, and to establish proof against those who denied it, and the people of the cave attained reward for that.



Allah caused the story to become well known, and He raised them in status until they were held in high esteem by those who discovered them, who said: «Build a structure over them». Allah knows best about them and what their ultimate fate will be.

«Those who prevailed in the matter» – who were the people in authority – «said: We will surely build a place of worship over them» where we will worship Allah and remember their story and what happened to them. This is something that is not allowed, as the Prophet (ﷺ) forbade it and criticised those who do it. The fact that it is mentioned here does not mean that it is not blameworthy. Rather the context here has to do with veneration of the people of the cave and praise for them, and tells us that the respect of those who found out about them reached such a level that they decided to build a place of worship over them, after the people of the cave had been so afraid of their own people and had taken precautions to avoid being discovered, then matters turned out as you see.

This story tells us that whoever flees from persecution for the sake of his religion, Allah will protect him from that; whoever strives to maintain his well-being, Allah will grant him that; whoever seeks refuge with Allah, Allah will grant him refuge and cause him to be a means of guidance for others; whoever puts up with humiliation for His sake, seeking His pleasure, the ultimate consequences will be high status for him that will be achieved in a manner that he does not expect.

«...and that which is with Allah is best for the righteous.» (Āl 'Imrān 3: 198)



﴿سَيَقُولُونَ ثَلَاثَةٌ رَّابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًا بِالْغَيْبِ وَيَقُولُونَ سَبْعَةٌ وَثَامِنُهُمْ كَلْبُهُمْ قُلْ رَّبِّي أَعْلَمُ بِعِدَّتِهِمْ مَا يَعْلَمُهُمْ إِلَّا

قَلِيلٌ فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا وَلَا تَسْتَفْتِ فِيهِمْ مِنْهُمْ أَحَدًا ﴿٢٢﴾ (سورة  
الكهف: ٢٢)

18:22. Some will say: There were three of them, their dog being the fourth. Others will say: There were five of them, their dog being the sixth, guessing at the unseen. And others will say: There were seven of them, their dog being the eighth. Say [O Muhammad]: My Lord knows best their number. None but a few have any real knowledge of them. So do not enter into discussion with them about them except in a brief and polite manner, or ask any one of them concerning them.

Here Allah tells us of the differences of opinion among the People of the Book regarding the number of the people of the cave. This difference stemmed from guesswork about a matter of the unseen, and their speaking about something of which they had no knowledge. There were three views among them:

Some of them said that there were three of them, with their dog being the fourth. Others said that there were five of them, with their dog being the sixth. After mentioning these two views, Allah tells us that they were guessing at the unseen, which indicates that they were incorrect.

And some of them said that there were seven of them, with their dog being the eighth. This – and Allah knows best – is the correct view, because Allah stated that the first two were wrong, but He did not state that this was wrong, which indicates that it is correct.

This is a kind of dispute which is of no benefit, because knowing how many they were does not serve any interest for people, whether spiritual or worldly, hence Allah (ﷻ) says: ﴿My Lord knows best their number. None but a few have any real knowledge of them﴾ and they are the ones who got it right and knew that they got it right. ﴿So do not enter into discussion﴾ that is, do not argue or debate

﴿with them about them except in a brief and polite manner﴾ that is, based on knowledge and certainty, which should also serve a purpose. As for arguing that is based on ignorance and guesswork at the unseen, in which there is no benefit – either because the person arguing is stubborn, or the issue is unimportant and there is no religious benefit in knowing about it, such as the number of the people of the cave, and so on – then arguing a great deal about it or discussing it on an ongoing basis is a waste of time and could damage relationships among people for no good reason.

﴿or ask any one of them﴾ namely the People of the Book ﴿concerning them﴾ namely the people of the cave. That is because what they say about them is based on guessing at the unseen and speculation that does not serve any real purpose or lead to any certainty. This indicates that it is not allowed to seek fatwas from one who is not fit to issue fatwas, either because he does not have sufficient knowledge concerning the issue asked about, or because he is careless in his talk and may give any answer, as he has no fear of Allah to deter him from doing so. As it is forbidden to ask questions of such a person, it is more appropriate that the person himself should be forbidden to answer questions (because he is ignorant).

This verse also indicates that it may be forbidden to ask a person about some things and not others, so he may be asked about that of which he has knowledge, but not other matters, because Allah did not forbid us to ask them questions in all cases; rather He only forbade us to ask them about the story of the people of the cave and similar matters.



﴿وَلَا تَقُولَنَّ لِشَايْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ۚ ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ وَادْكُرْ رَبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَى أَنْ يَهْدِيَنَّ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشْدًا ۚ ﴿٢٤﴾﴾ (سورة الكهف: ٢٣-٢٤)

- 18:23. Never say of anything: I will surely do that tomorrow,  
 18:24. without adding: If Allah wills. And remember your Lord if you forget,<sup>35</sup> and say: I hope that my Lord will guide me to something closer to right guidance than this [matter concerning which I forgot to say: If Allah wills].

This prohibition is like others; although it was addressed to the Messenger (ﷺ) for a specific reason, it is also applicable to all accountable individuals. Allah forbade the individual to say, concerning matters in the future, «I will surely do that» without also mentioning the will of Allah. This is so as to avoid falling into error, which is speaking of the unseen future without being certain as to whether he will do it or not, or whether it will happen or not. That is because failing to say “if Allah wills” is attributing the action to the will of the individual, independently of Allah, and that is not allowed, because the will is all Allah’s.

«But you cannot will it unless Allah, the Lord of the worlds, so wills it.» (at-Takweer 81: 29)

Moreover, mentioning the will of Allah makes things easier, brings *barakah* (blessing) and is a means of seeking the help of one’s Lord.

But because people are only human, they will inevitably sometimes forget this and not mention the will of Allah (by saying “if Allah wills”). Therefore Allah instructs the individual to say it after that, when he remembers, so as to do what is required and ward off what one seeks to avoid.

From the general meaning of the words «And remember your Lord if you forget» we understand that it is enjoined to remember Allah when one forgets, because that will alleviate forgetfulness and

<sup>35</sup> What is meant is that if you realise that you said something you wanted to do in the future without saying “if Allah wills (in shâ’ Allâh)”, you should say this phrase when you realise that, even if that is after a while.

cause the individual to remember what he forgot. Similarly, the one who forgets to remember Allah is instructed to remember his Lord, and not to be among the negligent.

Because the individual needs Allah to help him and guide him to what is right, and protect him from falling into error in word and deed, Allah instructs him to say: «I hope that my Lord will guide me to something closer to right guidance than this [matter concerning which I forgot to say: If Allah wills]». Thus He instructs him to call upon Allah and put his hopes in Him, and trust Him to guide him to that which is closer to right guidance. No wonder that if a person is like this, then he does his utmost and tries hard to seek guidance and the right path, he deserves to be helped and guided, and to receive divine aid that will help him to do the right thing in all his affairs.



﴿وَلْيَتُوبَا فِي كَهْفِهِمَا ثَلَاثَ مِائَةٍ سِنِينَ وَازْدَادُوا تِسْعًا﴾ ٢٥ قُلِ اللَّهُ أَعْلَمُ بِمَا لِيَتُوبَا لَهُ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٦﴾ (سورة الكهف: ٢٥-٢٦)

18:25. They remained in their cave for three hundred years, plus nine.

18:26. Say: Allah knows best how long they remained there. To Him belongs [knowledge of] all that is unseen in the heavens and on earth. How well He sees and how well He hears! Besides Him they have no protector, and He allows none to share in His decree.

Having forbidden the Prophet (ﷺ) to ask the People of the Book about the issue of the people of the cave – because they have no knowledge of that, but Allah is the Knower of the unseen and the seen,

the Knower of all things – He now tells him how long they stayed there, and states that the knowledge of that is with Him alone, for this is a matter of the unseen of the heavens and the earth, and only He has knowledge of the unseen thereof. What He has told us about it on the lips of His Messengers is the certain truth concerning which there is no doubt, and whatever He did not inform His Messengers of, no one in creation can know it.

﴿How well He sees and how well He hears!﴾ This is an expression of admiration of the perfection of His hearing and seeing, which encompass all that can be heard and seen. This comes after the statement that His knowledge encompasses all that can be known.

Then Allah tells us that He alone is the protector in a general sense and in a specific sense, for He is the only One Who takes care of and is in control of all of creation, and Who protects His believing slaves, bringing them forth from the depths of darkness to the light, guiding them to that which is easy and protecting them from that which is difficult and hard. Hence He says: ﴿Besides Him they have no protector﴾ that is, it is He Who protected and took care of the people of the cave, by His kindness and generosity, and He did not leave them to the care of any of His creation.

﴿and He allows none to share in His decree﴾ this includes His universal decree and His religious decree. He is the One Who is in control of His creation, in terms of His will and decree, creation and control, and He is the One Who rules over them in terms of commands and prohibitions, reward and punishment.

Having stated that the unseen of the heavens and the earth belong to Him, so no created being has any way of knowing that except through the way in which He has informed His slaves of it – which is this Qur'an which tells a great deal about unseen matters – Allah (ﷻ) then instructs us to focus on the Qur'an:



﴿وَأَنزَلُ مَا أَوْحَىٰ إِلَيْكَ مِن كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ، وَلَن تَجِدَ مِن دُونِهِ مُلْتَحَدًا﴾ (سورة الكهف: ٢٧)

18:27. Recite [and follow] what has been revealed to you [O Muhammad] of the Book of your Lord; none can change His words, and none will you find as a refuge other than Him.

Recitation requires following; in other words, follow what Allah has revealed to you by knowing and understanding its meanings, believing the stories mentioned therein, and complying with its commands and prohibitions, for it is a great Book of which no one can change the words. It does not change because it is true and just, and because it reached the utmost level of beauty and eloquence.

﴿The word of your Lord is perfect in truth and justice...﴾ (al-An'ām 6: 115)

Because it is perfect, it is impossible for it to change. If it were imperfect, it would be exposed to change, to a greater or lesser extent. This is a commendation of the Qur'an and implicit encouragement to focus on it.

﴿and none will you find as a refuge other than Him﴾ that is, you will never find any other than your Lord to whom you may turn. Once it has become clear that He is the only One to turn to in all one's affairs, this indicates that there is no other option but to worship Him alone and pray to Him at times of ease and of hardship, for He is the only One Who is needed in all situations and the only One to be asked for all one's needs.



﴿وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ، وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِعْ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ فُرُطًا﴾ (سورة الكهف: ٢٨)

18:28. Content yourself with [the company of] those who call upon their Lord every morning and afternoon, seeking His Countenance, and do not turn your eyes away from them, desiring the adornment of the life of this world. And do not obey him whose heart We have made heedless of Our remembrance, who follows his own whims and desires, and is reckless in his deeds.

Here Allah (ﷻ) instructs His Prophet Muhammad (ﷺ) – and others who are also subject to divine commands and prohibitions – to content themselves with the believers who are obedient and always remember Allah.

﴿those who call upon their Lord every morning and afternoon﴾ that is, at the beginning and end of the day, seeking thereby the Countenance of Allah. He describes them as worshipping Him sincerely, which implies that one should keep company with good people and strive to make oneself content with their company and mix with them, even if they are poor, because there are many benefits in keeping company with them.

﴿and do not turn your eyes away from them﴾ that is, do not overlook them and turn your gaze away from them.

﴿desiring the adornment of the life of this world﴾, for that is harmful and is of no benefit, and it may undermine one's religious interests, because it leads to being attached to this world and focusing one's ideas and thoughts on it, which leads to the heart losing interest in the hereafter. That is because the adornment of this world is pleasing to the onlooker and bewitches the mind, which in turn distracts the



heart from the remembrance of Allah and causes it to focus on pleasures and desires. This will cause him to waste his time and will cause his affairs to be in disarray, and it will lead to eternal loss and everlasting regret. Hence Allah says: ﴿And do not obey him whose heart We have made heedless of Our remembrance﴾, so he becomes heedless of Allah, and He punishes him by making him heedless of His remembrance.

﴿who follows his own whims and desires﴾ that is, he becomes a follower of his own whims and desires and strives to get whatever he desires, even if that leads to his doom and loss, for he takes his own whims and desires as his god, as Allah (ﷻ) says elsewhere:

﴿Have you seen the one who takes his own whims and desires as his god, whom Allah causes to go astray despite his knowledge...﴾  
(*al-Jāthiyah* 45: 23)

﴿and is reckless in his deeds﴾ that is, with regard to his own interests. Allah forbids obeying such a person, because he only calls to that which is bad.

This verse indicates that the one who should be obeyed and who should be a leader of people is the one whose heart is filled with love for Allah, and that is reflected in his speech, so he constantly remembers Allah and seeks the pleasure of his Lord, and he gives precedence to that over his whims and desires. By doing so he is making the most of his time; his affairs are in order, his deeds are righteous and he calls people to that which Allah has blessed him with. Thus he deserves to be followed and to be made a leader.

The contentment mentioned in this verse is contentment and patience in obeying Allah, which is the highest level of contentment and patience. By achieving that, other types of contentment and patience may also be achieved.

This verse indicates that it is encouraged to remember Allah, call upon Him and worship Him at both ends of the day, because Allah

praised people for doing that, and every time Allah praises the doer of an action, this indicates that Allah loves this action, and if He loves it, then He enjoins it and encourages people to do it.



﴿ وَقُلِ الْحَقُّ مِن رَّبِّكَ ۖ فَمَن شَاءَ فَلْيُؤْمِن وَمَن شَاءَ فَلْيُكْفُرْ ۚ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا ۚ وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ ۚ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾ إِنَّا أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَّعَلَّكَ تَفْقَهُ ۚ وَهُوَ كِتَابٌ مُّحْكَمٌ ۚ وَلَقَدْ جَاءتْهُم مِّنْهُم مَّا يُفْتَنُونَ فِيهَا مِمَّنْ أَحْسَنَ عَمَلًا ﴿٣٠﴾ أُولَٰئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرَى مِنْ تَحْتِهِمُ الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِن أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِن سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ۚ نِعَمَ الثَّوَابِ وَحَسُنَتْ مُرْتَفَقًا ﴿٣١﴾ ﴾ (سورة الكهف: ٢٩-٣١)

- 18:29. Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve. For the wrongdoers We have prepared a fire which will encompass them like the walls of a pavilion. If they cry for help, they will be given water like boiling oil that will scald their faces. What a dreadful drink, and what a miserable resting-place!
- 18:30. As for those who believe and do righteous deeds, verily We will not cause the reward of those who do good to be lost.
- 18:31. They will have gardens of perpetual abode through which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on couches. What an excellent reward, and what a pleasant resting-place!

That is, say to the people, O Muhammad (ﷺ): This is the truth from your Lord. In other words, guidance has become distinct from misguidance, and the attributes of those who are blessed have become

distinct from the attributes of those who are doomed, by means of what Allah has explained on the lips of His Messenger (ﷺ). Once the truth has become clear and there is no doubt or confusion left concerning it, then ﴿let him who will, believe; and let him who will, disbelieve﴾. In other words, there is no option left but to follow one of the two paths, according to whether one is guided or not. Allah has given man free will, by virtue of which he may either believe or disbelieve, and choose either good or evil. Whoever believes has been guided to that which is right, and whoever disbelieves, proof has been established against him. No one is to be compelled to believe, as Allah (ﷻ) says elsewhere:

﴿Let there be no compulsion in religion; truth stands out clear from error...﴾ (al-Baqarah 2: 256)

The words ﴿So let him who will, believe; and let him who will, disbelieve﴾ are not to be understood as giving permission for both options; rather that is a threat and a warning to those who choose disbelief after the matter has been explained perfectly. By the same token, these words do not mean that the believers should give up fighting the disbelievers.

Then Allah (ﷻ) mentions the final destination of the two groups. ﴿For the wrongdoers﴾ because of their disbelief, evildoing and sin ﴿We have prepared a fire which will encompass them like the walls of a pavilion﴾ that has no windows or exit, and there is no way to escape from it, and they will be burned by the exceedingly hot fire.

﴿If they cry for help﴾ that is, if they ask for a drink to extinguish the severe thirst that they experience

﴿they will be given water like boiling oil﴾ or like molten lead, because of its extreme heat

﴿that will scald their faces﴾ so how about their innards? Allah (ﷻ) says elsewhere:

﴿...and scalding water will be poured over their heads, which will cause their insides and their skins to melt. They will be lashed with rods of iron.﴾ (al-Hajj 22: 19-21)

﴿What a dreadful drink﴾ that they wanted to quench their thirst and reduce the punishment somewhat, but it will increase their thirst and make the punishment more severe

﴿and what a miserable resting-place﴾ the fire will be. This is a negative description of the fire, highlighting what a bad place it is in which to rest, for there will be no rest there; rather it is a harsh and severe punishment that will not be reduced even for a short while. There they will lose all hope and will despair of all goodness, and the Most Merciful will forget them in their punishment, as they forgot Him.

Then Allah tells us about the other group: ﴿As for those who believe and do righteous deeds﴾ that is, they combined belief in Allah, His angels, His Books, His Messenger, the Last Day and the divine decree, both good and bad, with righteous deeds, both obligatory and recommended

﴿verily We will not cause the reward of those who do good to be lost﴾. Good deeds are those which are intended for the sake of Allah, in accordance with the teachings of Islam. These are the good deeds which Allah will not cause to be lost in the slightest; rather He will preserve them for those who do them, and He will reward them in full, according to their deeds and by His grace and kindness. He describes their reward in the following verse: ﴿They will have gardens of perpetual abode through which rivers flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and heavy brocade, reclining therein on couches﴾ that is, those who are described above as having faith and doing righteous deeds will have lofty gardens with many trees and rivers that flow beneath those elegant trees, and fine dwellings. Their adornment therein will be gold and their garments will be of green silk and heavy brocade of a soft type, and they will be reclining on adorned couches covered with

fine cloth. The fact that they will be reclining on couches is indicative of perfect relaxation and the absence of tiredness and exhaustion; they will have servants who will bring them whatever they desire, and to complete the blessing they will abide therein for ever and ever.

This splendid abode will be ﴿an excellent reward﴾ for those who strove hard, and ﴿a pleasant resting-place﴾ in which they will rest and enjoy all that it contains of whatever their hearts desire and their eyes delight in of happiness and joy, never-ending pleasure and blessing. What resting-place could be better than an abode in which the least of its inhabitants may walk in his domain and in what Allah has blessed him with of palaces and gardens, for two thousand years, never thinking that there is any bliss greater than this, as he was given all that he wished for and there was added to that other things that may never have crossed his mind. Moreover, their bliss will be eternal, constantly increasing in beauty and quality. We ask Allah, the Most Generous, not to deprive us of the best of what He has of bliss because of the negative consequences of our shortcomings and sins.

This and similar verses indicate that the adornment is for both males and females, as was mentioned in the ṣaḥeeḥ hadiths, because it is mentioned in general terms: ﴿They will be adorned﴾. The same also applies to silk and the like.



﴿وَأَضْرَبَ لَهُمْ مَثَلًا رَجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زَرْعًا ۝ كِلَا الْجَنَّتَيْنِ آتَتْ أُكُلَهُمَا وَلَمْ تَظِلِمَا مِنْهُ شَيْئًا وَفَجَّرْنَا خِلْفَهُمَا نَهْرًا ۝﴾ (سورة الكهف: ٣٢-٣٣)

18:32. Present to them the example of two men: to one of them We gave two gardens of grapevines and surrounded them with date palms, with a cornfield lying in between.

18:33. Each garden brought forth its produce and did not fail to yield its best, and We caused a stream to flow through them.

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Here Allah says to His Prophet (ﷺ): Present to the people the example of these two men, the one who was grateful for the blessings of Allah and the one who was ungrateful, and their conduct, words and deeds, and what resulted from that of punishment and reward in this world and the hereafter, so that they may pay heed and learn a lesson from them and what happened to them. There is no benefit in knowing the identity of the two men, or the time or place in which they lived, and that does not help one to reach the right conclusion. The lesson may be learned from their story alone, and mentioning other details would be superfluous. One of these two men was the one who was ungrateful for the immense blessings of Allah. Allah gave him two beautiful gardens of grapevines,

﴿and surrounded them with date palms﴾ that is, in these two gardens there were all kinds of fruits, especially the noblest of trees and plants, namely the grapevine and the date palm. The grapevines were in the middle of the garden, with the date palms surrounding them; this gave the gardens a beautiful and elegant look, and exposed the trees and date palms to the sun and wind, which enabled the fruit to reach maturity, ripening and taking shape. In addition to that, between the two gardens there was a cornfield. There is nothing left to know about them except to say: how were the fruits of these two gardens and did they have sufficient water for irrigation?

Allah (ﷻ) tells us that each of the gardens ﴿brought forth its produce﴾ that is, its fruits and crops, in abundance and ﴿did not fail to yield its best﴾. In addition to that, there was a stream running freely through them, bringing a lot of water.



﴿وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ أَنَا أَكْثَرُ مَنَّا مَالًا وَأَعَزُّ نَفَرًا ﴿٣٤﴾ وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِّنَفْسِهِ قَالَ مَا أَظُنُّ أَن تَبِيدَ هَذِهِ أَبَدًا ﴿٣٥﴾ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِن رُّدِدْتُ إِلَىٰ رَبِّي لَأَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿٣٦﴾﴾ (سورة

الكهف: ٣٤-٣٦)

- 18:34. So he was a man of wealth. He said to his companion, as he was conversing with him: I am wealthier than you and have a greater entourage.
- 18:35. He went into his garden, having thus wronged himself, and said: I do not think that this will ever perish,
- 18:36. Nor do I think that the Hour will ever come. Even if I am brought back to my Lord, I will surely find a better place than this.

So that man «was a man of wealth». The word translated here as «wealth» appears (in the original Arabic) in the indefinite form, which implies a great deal of wealth. His two gardens produced their full potential of fruits and crops; their trees began to bend under their load and never suffered from any blight or problem. This is the ultimate in worldly adornments and pleasure with regard to agriculture, therefore this man was deceived by it; he began to boast insolently and he forgot about the hereafter.

As the owner of the two gardens was conversing about some ordinary matters with his companion, who was a believer, he began to boast to him, saying:

«I am wealthier than you and have a greater entourage». He was proud of his great wealth and the power of his supporters, including his slaves, servants and relatives. This was ignorance on his part, for what pride can there be in external matters that are not indicative of any virtue, whether psychological or moral? Rather it is more like the pride of a young boy in wishes that have no basis in reality.

Moreover, he did not stop at boasting in this manner to his companion, until he showed his ignorance and wrongdoing, as he went into his garden, and said: I do not think that this will ever perish that is, diminish and come to an end. He was content and pleased with this world, and he denied the resurrection and said: Nor do I think that the Hour will ever come. Even if I am brought back to my Lord, let us suppose for the sake of argument, I will surely find a better place than this that is, He will give me something better than these two gardens. This can only have been one of two things: either he knew the reality of the matter, so he said these words by way of mockery and ridicule, which further increased his disbelief and ingratitude, or this is what he really thought, in which case he was the most ignorant of people, with the least share of reasoning and intellect. What connection can there be between what one is given in this world and what one will be given in the hereafter, such that one might think, on the basis of ignorance, that the one who is given bounty in this world will necessarily be given bounty in the hereafter? Rather what is usually the case is that Allah keeps worldly gains away from His close friends and chosen ones, whilst granting such things in abundance to His enemies, who have no share in the hereafter. What appears to be the case here is that this man knew the reality of the matter, but he said these words by way of mockery and ridicule, based on the fact that Allah says: He went into his garden, having thus wronged himself. The fact that he is described as having wronged himself when he went into his garden, as a result of what he had said (to his companion), indicates that he was stubborn and obstinate.



﴿ قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ سَوَّكَ  
رَجُلًا ۚ لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ﴾ (سورة الكهف: ٣٧-٣٨)



- 18:37. His companion said to him, in the course of his conversation with him: Do you disbelieve in the One Who created you from dust, then from a drop of semen, then fashioned you into a man?
- 18:38. But as for me, [I say that] He is Allah, my Lord, and I will not associate anyone with my Lord.
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His believing companion said to him, advising him and reminding him of his original state, as Allah has created him in this world: ﴿Do you disbelieve in the One Who created you from dust, then from a drop of semen, then fashioned you into a man?﴾ For it is He Who has blessed you by bringing you into existence and providing for you, and He continued to shower you with His blessings and caused you to develop and grow until you became a man, in perfect physical shape and with complete mental faculties. Thus He made the means available to you and bestowed upon you the blessings of this world. So what you possess of worldly wealth was not gained by means of your own strength and power; rather it was by the blessings that Allah (ﷻ) has bestowed upon you. So how can it be fitting for you to disbelieve in and be ungrateful to Allah Who created you from dust, then from a drop of semen, then He fashioned you into a man? How can you deny His blessings and claim that He will not resurrect you, and that if He does resurrect you, He will give you a better garden than this? This is not appropriate and it is not right.

Hence, when his believing companion saw his attitude and how he was persisting in disbelief, ingratitude and transgression, he told him about himself, by way of expressing his gratitude to his Lord and announcing his belief, at a time when he was hearing specious arguments and doubts: ﴿But as for me, [I say that] He is Allah, my Lord, and I will not associate anyone with my Lord﴾. So he affirmed His Lordship and that He is the only Lord, and he committed himself to obeying and worshipping Him alone, and pledged that he would not associate any created being with Him.

Then he told his companion that the blessing that Allah had bestowed upon him of faith and Islam – even though he had little wealth and few children – was the true blessing and that anything other than that was liable to diminish and vanish, then the punishment would come upon him, as he said:



﴿ وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنْ تَرَنِ أَنَا أَقَلَّ مِنْكَ مَالًا وَوَلَدًا ﴿٣٩﴾ فَعَسَى رَبِّي أَنْ يُؤْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحُ صَعِيدًا زَلَقًا ﴿٤٠﴾ أَوْ يُصْبِحَ مَاءُهَا غَوْرًا فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا ﴿٤١﴾ وَأَحِيطْ بِشَمْرِهِ فَاصْبِرْ يَقْلُبْ كَفَيْنَهُ عَلَى مَا أَنْفَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا وَيَقُولُ يَلَبِّثُنِي لَمْ أَشْرِكْ بِرَبِّي أَحَدًا ﴿٤٢﴾ وَلَمْ تَكُنْ لَهُ فِتْنَةً يَتَصَرُّونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنْتَصِرًا ﴿٤٣﴾ هُنَالِكَ الْوَلِيَّةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا ﴿٤٤﴾ ﴾ (سورة الكهف: ٣٩-٤٤)

- 18:39. Why could you not have said, when you entered your garden: Whatever Allah wills [will come to pass]; there is no power but with Allah? Although you see me less than you in wealth and children,
- 18:40. Yet my Lord may well give me something better than your garden, and send upon [your garden] thunderbolts from heaven, leaving it barren and slippery.
- 18:41. Or its water may disappear under the ground, so that you will never be able to find it again.
- 18:42. And so all his produce was destroyed, and he began to wring his hands in sorrow at the loss of what he had spent on it, as it lay in ruins with all its trellises fallen in, saying: Would that I had never associated anyone with my Lord!
- 18:43. He had none to support him against [the punishment of] Allah, nor was he able to help himself.

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18:44. In that case, the only protection is that of Allah, the True God. He gives the best reward and the best outcome.

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That is, the believer said to his disbelieving companion: Although you boasted to me about your great wealth and many children, and you see that I have less wealth than you and fewer children, that which is with Allah is better and more lasting, and what is hoped for of His goodness and kindness is superior to everything in this world for which people compete.

﴿Yet my Lord may well give me something better than your garden, and send upon [your garden]﴾, because of which you transgressed and were deceived

﴿thunderbolts from heaven﴾ that is, as a punishment, with heavy rain or otherwise

﴿leaving it﴾ as a result of that

﴿barren and slippery﴾ that is, with its trees uprooted, its fruits destroyed, its crops drowned and its benefits disappeared.

﴿Or its water﴾ that is essential to its survival

﴿may disappear under the ground, so that you will never be able to find it again﴾ that is, it may disappear in such a way that it cannot be reached by digging with pickaxes or by any other means. The believer prayed against his garden in anger for the sake of his Lord, because it had deceived its owner and caused him to transgress and be content with it. He did this in the hope that his companion would turn back to his Lord, come to his senses and realise where he stood.

Allah answered his supplication, ﴿so all his produce was destroyed﴾ that is, the punishment destroyed it and wiped it out, so that there was nothing left of it. All the trees and their fruits, and all his crops, were destroyed, and he regretted it deeply and was very sad.

﴿and he began to wring his hands in sorrow at the loss of what he had spent on it﴾ that is, because he had spent a great deal of his worldly wealth on it, but when it was destroyed and vanished, he had nothing

to compensate for it. He also regretted his ascription of partners to Allah and his evil deeds, therefore he said: ﴿Would that I had never associated anyone with my Lord!﴾.

﴿He had none to support him against [the punishment of] Allah, nor was he able to help himself﴾ that is, when the punishment befell his garden, he lost that which he had boasted about to his companion when he said: ﴿I am wealthier than you and have a greater entourage﴾ (18: 34). They did not ward off this punishment from him at all, at the time when he needed them most, and he could not help himself. How could he have helpers against the decree of Allah that He ordained and brought to pass? For if the inhabitants of heaven and earth were to come together to ward off anything of the decree of Allah, they would not be able to do that.

It is not far-fetched to say that by the mercy and kindness of Allah, the situation of this owner of the garden that was destroyed later improved, and Allah enabled him to turn back to Him and come back to his senses, and give up his rebellion and transgression. That is based on the fact that he expressed regret for his ascription of partners to his Lord, and that Allah took away from him that which had caused him to transgress, and He punished him in this world. If Allah wills good for a person, He hastens to punish him in this world. The grace of Allah cannot be encompassed by human minds, and no one can deny it except one who is an ignorant wrongdoer.

﴿In that case, the only protection is that of Allah, the True God. He gives the best reward and the best outcome﴾ that is, in that case – when Allah sends His punishment upon those who transgressed and gave precedence to the life of this world – and He honours those who believed, did righteous deeds and gave thanks to Allah, and called others to do likewise – it becomes clear that the only protection is that of our True God. Whoever believes in Him and fears Him will be protected by Allah, Who will bestow all kinds of honour upon him and ward off all kinds of punishment and evil from him. But whoever does

not believe in his Lord or take Him as an ally and protector will be a loser in both spiritual and worldly terms. The reward of Allah in this world and the hereafter is the best reward that anyone may hope for.

From this great story we learn a number of lessons, including the following:

- We learn a lesson from the one on whom Allah had bestowed worldly blessings, but that distracted him from the hereafter and caused him to transgress and disobey Allah; those blessings will ultimately vanish and disappear, and even if he enjoys them for a little while, he will be deprived of them for a long time.
- If a person likes something of his wealth or offspring, he should attribute this blessing to the One Who bestowed it upon him and he should say, “*Mâ shâ’ Allâh, lâ quwwata illâ billâh* (Whatever Allah wills [will come to pass]; there is no power but with Allah)”. Thus his giving thanks to Allah will be a means for the blessing of Allah to remain with him, because the believer said to his companion: ﴿Why could you not have said, when you entered your garden: Whatever Allah wills [will come to pass]; there is no power but with Allah?﴾ (18: 39).
- A person may console himself for missing out on the pleasures and desires of this world by reminding himself of the good things that are with Allah, because that believer said: ﴿Although you see me less than you in wealth and children, yet my Lord may well give me something better than your garden﴾.
- Wealth and children are of no benefit if they do not help one to obey Allah, as Allah (ﷻ) says elsewhere: ﴿It is not your wealth or your children that bring you nearer to Us; but those who believe and do righteous deeds – it is they who will have a multiple reward for their deeds...﴾ (Saba' 34: 37)
- One may pray for destruction of the wealth of one who is wealthy if it is the cause of his transgression, disbelief and loss, especially if he thinks that because of his wealth he is superior to the believers, and he boasts to them of that.

The consequences of Allah's protection or the absence thereof will only become clear when the dust settles and recompense becomes due. ﴿In that case, the only protection is that of Allah, the True God. He gives the best reward and the best outcome﴾ (18: 44).



﴿وَأَضْرِبْ لَهُم مَّثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿٤٥﴾ الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا ۗ وَالْبَاقِيَةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾﴾  
(سورة الكهف: ٤٥-٤٦)

- 18:45. Present to them the likeness of the life of this world: it is like the rain that We send down from the heavens; by means of it, all kinds of plants are brought forth from the earth, but soon they become dry stubble scattered about by the wind. Allah has power over all things.
- 18:46. Wealth and children are the adornment of the life of this world. But righteous deeds of lasting merit bring a better reward with your Lord and are a better source of hope.

Here Allah says to His Prophet (ﷺ) first of all, and subsequently to those who take up his position of teaching and calling people to Allah: Present to the people the likeness of the life of this world, so that they may understand its nature and know it properly, inside and out, and then compare it with the hereafter, and give precedence to that which is most deserving of being given precedence. For the likeness of this world is that of rain that is sent down upon the earth and it brings forth all kinds of beautiful plants at a time when their beauty gladdens the hearts of onlookers and catches the eye of the heedless. Then suddenly they become dry stubble scattered about

by the winds, and those fresh green plants and blossoming flowers disappear, and that splendid view vanishes, and the earth becomes dusty and dry, causing the onlookers to lose interest in it and creating alienation in their hearts.

This is how this world is: whilst the one who focuses on this world is enjoying his youth, surpassing his peers, acquiring wealth, indulging in physical pleasures, fulfilling his desires at all times and thinking that this will continue for the rest of his life, suddenly death comes upon him or he loses his wealth, and his happiness disappears and his joy and pleasure vanish; he is faced with pain and anguish at the loss of his youth, strength and wealth, and he is left with nothing except his deeds, good or bad. At that time the wrongdoer will bite on his hand with regret, when he realises the reality with which he is faced, and he will wish to go back to this world, not to carry on fulfilling his desires, but to make up for what he missed out on at the time of negligence, by repenting and doing righteous deeds.

But the wise and prudent person who is rightly guided imagines himself in this situation and says to himself: Imagine that you have died, for you must inevitably die: which of the two situations would you prefer? To be deceived by the adornment of this realm and enjoying it in the manner of grazing animals, or to strive for that realm where food and shade are always available, in which one will have all that one desires and will enjoy all that delights the eye? Thus a person may know whether he is guided or forsaken, winning or losing.

Hence Allah (ﷻ) tells us that wealth and sons are the adornment of the life of this world, and they are no more than that; what will remain and benefit a person, bringing him joy, are righteous deeds of lasting merit. That includes all acts of obedience, both obligatory and recommended, having to do with the rights of Allah and the rights of His slaves, such as prayer, zakâh, charity, Hajj, 'umrah, *tasbeeh*, *tahmeed*, *tahleel*, *takbeer*, reading Qur'an, seeking beneficial knowledge, enjoining what is right, forbidding what is wrong,

upholding ties of kinship, honouring one's parents, fulfilling the rights of wives, slaves and animals, and all acts of kindness towards people. All of these are righteous deeds of lasting merit, and they bring a better reward with Allah and are a better source of hope. Their reward will remain and be multiplied for ever and ever, and that reward and benefit are hoped for at the time of need. This is what people should compete for and strive to attain.

Reflect on how Allah gives this likeness for this world and how it will diminish, and He tells us that in it there are two types of things:

The first type is adornment that is enjoyed for a short while, then it diminishes without bringing any benefit; rather it may in fact bring harm – this refers to wealth and sons.

The second type will remain and bring eternal benefit; this is the righteous deeds of lasting merit.



﴿ وَيَوْمَ نُسِرُّ الْجِبَالَ وَنَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَاهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ أَحَدًا ۖ وَعَرَضُوا عَلَىٰ رَبِّكَ صَفًّا لَّقَدْ جِئْتُمُونَا كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ أَلَّنْ نَجْعَلَ لَكُمْ مَوْعِدًا ۚ ﴾  
 ﴿٤٨﴾ وَوَضَعَ الْكِتَابَ فَفَرَى الْمُجْرِمِينَ مُشْفِقِينَ مِمَّا فِيهِ وَيَقُولُونَ يُبَوِّلُنَا مَا لِهَذَا  
 الْكِتَابِ لَا يُغَادِرُ صَغِيرَةً وَلَا كَبِيرَةً إِلَّا أَحْصَاهَا ۚ وَجَدُوا مَا عَمِلُوا حَاضِرًا ۚ وَلَا  
 يُظْلَمُ رَبُّكَ أَحَدًا ﴿٤٩﴾ (سورة الكهف: ٤٧-٤٩)

18:47. And [remember] the day when We will remove the mountains and you will see the earth as a levelled plain; We will gather them all together and not leave any one of them behind.

18:48. They will be presented before your Lord in rows, [and He will say]: Now you have come to Us as We created you the first time, even though you claimed that We had not made any such appointment for you.



18:49. And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.

Here Allah (ﷻ) tells us about the Day of Resurrection and what it will bring of great terrors and dreadful hardship.

﴿And [remember] the day when We will remove the mountains﴾ that is, He will remove them from their places and make them like sand-hills, then He will make them like carded wool (*cf. 101: 5*), then they will diminish and vanish, becoming like scattered dust, and the earth will be levelled, becoming a smooth, flat plain in which there is no depression or elevation (*cf. 20: 106-107*). Allah will gather together all creatures on that earth, and He will not leave anyone but He will gather him.

Indeed, He will gather together the first and the last from the remotest deserts and the depths of the sea; He will bring them back together after they were scattered and will restore them after they had disintegrated, as a new creation, then they will be presented before him in rows, so that He may check them, examine their deeds and judge between them on the basis of His justice in which there is no unfairness or injustice, and He will say to them: ﴿Now you have come to Us as We created you the first time﴾ that is, without wealth, without family, without tribe. They will have nothing with them except the deeds that they did and whatever they earned of good or evil, as Allah (ﷻ) says elsewhere:

﴿Now you have come to Us alone, as We created you the first time, and you have left behind all that We had bestowed on you. We do not see with you your intercessors who you claimed were entitled to a share of your worship and devotion...﴾ (*al-An'âm 6: 94*)

And here Allah will say, addressing those who denied the resurrection, now that they have seen it with their own eyes: ﴿even though you claimed that We had not made any such appointment for you﴾ that is, you denied the requital for deeds, and you rejected the promises and warnings of Allah, but now you have seen it and tasted it. At that point, the books of deeds that were written by the noble angels will be brought, and people will feel a sense of alarm and distress, and the evildoers will be filled with apprehension. When they see their deeds written down, and their words and actions listed, they will say:

﴿Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for?﴾ That is, no mistake, small or great, has been omitted without being written down and recorded; no deed, whether it was done in private or in public, at night or by day, has been omitted. ﴿They will find all they did recorded there﴾ and they will not be able to deny it

﴿and your Lord will not wrong anyone﴾. At that time they will be requited and will be made to admit their deeds, and they will be subjected to disgrace and punishment. That is because of what their own hands sent on ahead of them, for Allah does not wrong His slaves; rather they are not beyond His justice or grace.



﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ ۖ أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِي وَهُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظَّالِمِينَ بَدَلًا

(سورة الكهف: ٥٠) ﴿

- 18:50. And [remember] when We said to the angels: Prostrate before Adam, and they [all] prostrated except Iblees. He was one of the jinn, so he rebelled against the command of his Lord. Will you then take him and his progeny as allies instead of Me, even

though they are enemies to you? What a wretched exchange for the wrongdoers!

Here Allah (ﷻ) tells us of the enmity of Iblees towards Adam and his progeny. Allah instructed the angels to prostrate to Adam as a sign of honour and respect, and in obedience to the command of Allah, and they obeyed, ﴿except Iblees. He was one of the jinn, so he rebelled against the command of his Lord﴾. He said:

﴿...Should I prostrate before one whom You have created from clay?﴾  
(*al-Isrâ' 17: 61*)

– and:

﴿...I am better than he...﴾ (*al-A'râf 7: 12*)

Thus he manifested his enmity towards Allah and towards your father and you, so how could you take him and his progeny, namely the devils, ﴿as allies instead of Me, even though they are enemies to you? What a wretched exchange for the wrongdoers!﴾ That is, what a bad choice they made for themselves by taking the Shayṭân – who does not enjoin anything upon them but obscenity and evil – as an ally, instead of the Most Gracious, in alliance with Whom all happiness, prosperity and success are to be found.

This verse encourages us to take the Shayṭân as an enemy and mentions that no one takes the Shayṭân as an ally except a wrongdoer, and what wrongdoing could be greater than that of one who takes his real enemy as an ally and turns away from the Most Praiseworthy Protector?

﴿Allah is the Protector of those who have faith; from the depths of darkness He will lead them forth into light. As for those who disbelieve, their protectors are the false gods; from light they will lead them forth into the depths of darkness...﴾ (*al-Baqarah 2: 257*)

And Allah (ﷻ) says:

﴿...they will have taken the devils as friends and allies instead of Allah...﴾ (*al-A'râf 7: 30*)



﴿ مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ أَنْفُسِهِمْ وَمَا كُنْتُ مُتَّخِذَ  
الْمُضِلِّينَ عَضُدًا ﴾ ٥١ وَيَوْمَ يَقُولُ نَادُوا شُرَكَاءِيَ الَّذِينَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ  
يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُم مَّوْبِقًا ﴿٥٢﴾ (سورة الكهف: ٥١-٥٢)

- 18:51. I did not call them [Iblees and his progeny] to witness [or assist in] the creation of the heavens and the earth, nor even the creation of their own selves; I do not seek the assistance of those who lead people astray.
- 18:52. And [remember] the day when He will say: Call on My [so-called] partners, as you claimed. They will call on them, but they will not respond to them. And We will place between them a barrier.

Here Allah (ﷻ) says: I did not call on these devils and these people who have gone astray to witness «the creation of the heavens and the earth, nor even the creation of their own selves» that is, I did not cause them to be present at that time, or consult them concerning it, so how can they be creators of any of that? The Only One Who has the power of creation and control, and Who has perfect wisdom in governing creation, is Allah, the Creator of all things, Who controls them according to His wisdom. So how could partners be ascribed to Him from among the devils, who are taken as allies and obeyed as Allah should be obeyed, when they did not create anything or witness the creation of anything, and they did not assist Allah (ﷻ) in that? Hence He says: «I do not seek the assistance of those who lead people astray» that is, I do not seek their help, for Allah does not need any help in any matter. It is not appropriate or befitting for Allah to give them any measure of control, for they are striving to mislead people and oppose their Lord. Therefore what is appropriate is that they should be kept far away and not be brought close.

Having mentioned the situation of those who ascribe partners to Him in this world, and declared that to be utterly invalid and those who do such a thing to be ignorant and foolish, Allah now tells us about their situation with their so-called partners on the Day of Resurrection. Allah will say to them:

﴿Call on My [so-called] partners﴾ that is, according to your false claim; otherwise, in fact, Allah has no partner on earth or in heaven. He will say: Call them and let them benefit you and save you from troubles.

﴿They will call on them, but they will not respond to them﴾ because all power and sovereignty on that day will belong to Allah, and no one will possess the slightest power to benefit himself or anyone else.

﴿And We will place between them﴾ namely the polytheists and the so-called partners they ascribed to Allah

﴿a barrier﴾ to separate them and keep them apart from one another. At that point the enmity of the so-called partners towards those who described them as such will become apparent, and they will reject them and disavow them, as Allah (ﷻ) says elsewhere:

﴿When humankind are gathered [on the Day of Resurrection], they [the so-called partners] will become their enemies and will reject their worship of them.﴾ (al-Ahqâf 46: 6)



﴿وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا﴾ (سورة

الكهف: ٥٣)

18:53. The evildoers will see the fire and will realise that they are bound to fall into it, and will find no escape from it.

That is, on the Day of Resurrection, when the reckoning is complete and each group of people becomes distinct on the basis of their deeds,

and the punishment becomes due on the evildoers, they will see hell before they enter it, and they will panic and become very anxious, when they realise for certain that they will enter it.

﴿and will find no escape from it﴾ that is, no way out and no one to intercede for them without Allah's permission. This is aimed at scaring them in such a way that causes hearts to tremble.



﴿وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا﴾ (سورة الكهف: ٥٤)

18:54. We have explained [the truth] to man in this Qur'an, discussing different issues in various ways, but man is more than anything argumentative.

Here Allah (ﷻ) tells us of the greatness and majesty of the Qur'an and how it encompasses all issues, explaining different matters in different ways, highlighting all types of beneficial knowledge and ways that lead to eternal bliss, and every way that protects against evil and doom. It contains explanations of what is lawful and what is prohibited, requital of deeds, encouragement and deterrents, true stories that benefit the heart by strengthening faith and giving reassurance and light. This dictates that one should surrender to this Qur'an, accept it, follow it, obey the instructions contained therein, and not dispute with it in any issue. Yet despite that, many people argue about the truth after it has become clear, and they debate on the basis of falsehood, seeking to undermine the truth. Hence Allah says: ﴿but man is more than anything argumentative﴾ that is, in debates and disputes concerning the Qur'an, even though that is not appropriate and is not fair on his part. What makes man like that and causes him not to believe in Allah is nothing other than wrongdoing and

stubbornness; it is not due to any shortcomings in the proof and evidence set out in the Qur'an.



﴿وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ وَيَسْتَغْفِرُوا رَبَّهُمْ إِلَّا أَنْ تَأْتِيَهُمْ سُنَّةُ الْأَوَّلِينَ أَوْ يَأْتِيَهُمُ الْعَذَابُ قُبُلًا﴾ (سورة الكهف: ٥٥)

18:55. Nothing prevents people from believing, now that guidance has come to them, or from seeking the forgiveness of their Lord, except [their demand] that the fate of the earlier peoples should come to them or that the punishment should appear before their eyes.

That is, nothing prevents the people from believing, at a time when guidance has reached them by means of which one may see the difference between guidance and misguidance, truth and falsehood, and proof is established against them, so that it is not lack of clarity that is preventing them from believing, rather wrongdoing and transgression are preventing them from believing so that there is nothing left except for their demand to be fulfilled, for such is the way of Allah, in which He dealt with the earlier peoples: if they did not believe then the punishment should be hastened for them or they should see that the punishment is coming, and behold it face-to-face. In other words, they should fear it and repent from their disbelief before there comes the punishment that cannot be put back.



﴿وَمَا تُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنذِرِينَ وَمُجَدِّدِ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ وَاتَّخَذُوا آيَاتِي وَمَا أُنذِرُوا هُزُوًا﴾ (سورة الكهف: ٥٦)

18:56. We sent the Messengers only as bearers of good news and as warners. Yet with false arguments those who disbelieve seek to undermine the truth, and they make a mockery of My revelations and of the warning they were given.

That is, We did not send the Messengers in vain, or for people to take them as lords, or so that they might call people to themselves; rather We sent them so that they might call the people to all that is good, and forbid all that is evil, and so that they might give glad tidings, if people paid heed, of reward in this world and in the hereafter, and so that they might warn them, if they disobeyed, of punishment in this world and in the hereafter. Thus the proof of Allah was established against people. Yet despite that, the wrongdoers and disbelievers insisted on arguing on the basis of falsehood so as to refute the truth, and they strove to support falsehood as much as they could and to refute and undermine the truth. They ridiculed the Messengers and revelations of Allah, and they revelled in whatever knowledge they had (*cf.* 40: 83), but Allah insisted on perfecting His light, even though the disbelievers hate it (*cf.* 9: 32) and that the truth should prevail over falsehood.

¶Nay, rather We hurl the truth against falsehood, and it crushes it, whereupon it perishes. Woe to you for what you ascribe [falsely, to Allah]. ¶ (*al-Anbiyâ' 21: 18*)

By the wisdom and mercy of Allah, allowing those who argue against the truth on the basis of falsehood to continue is one of the primary means of making the truth clear and making its evidence manifest, and showing falsehood to be evidently false and corrupt. Thus things become clearer by means of this contrast between opposites.





﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ، فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾ وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوا لَعَجَلَهُمْ الْعَذَابُ بَلْ لَهُمْ مَوْعِدٌ لَنْ يَجِدُوا مِنْ دُونِهِ مَوْيلًا ﴿٥٨﴾ وَتِلْكَ الْقُرَى أَهْلَكْنَاهُمْ لَمَّا ظَلَمُوا وَجَعَلْنَا لِمَهْلِكِهِمْ مَوْعِدًا ﴿٥٩﴾﴾ (سورة الكهف: ٥٧-٥٩)

- 18:57. And who does greater wrong than one who is reminded of the revelations of his Lord, but turns away from them, forgetting the [deeds] that his hands have wrought? We have placed covers on their hearts so that they will not understand it, and deafness in their ears. Even if you call them to guidance, they will never be guided.
- 18:58. But your Lord is Oft-Forgiving, full of mercy. If He were to take them to task for what they have earned, He would indeed have hastened their punishment; but they have an appointed time, from which they will find no escape.
- 18:59. And those cities did We destroy when they did wrong; We set an appointed time for their destruction.

Here Allah tells us that there is no greater wrongdoing or evil than that of a person who is reminded of the revelations of Allah, to whom truth is made distinct from falsehood, and guidance from misguidance, and he is warned of a punishment and reminded of the reward, but he turns away and does not pay heed to that of which he was reminded, he does not give up what he was following, he forgets what his hands have sent on ahead of sins, and he fails to remember that the Knower of the unseen is always watching him. His wrongdoing is greater than that of the heedless one whom the revelations of Allah did not reach, and he was not reminded of them. Even though the latter is

also a wrongdoer, his wrongdoing is less serious than that of the former, because the one who commits sin despite his awareness and knowledge is worse than one who is not like that.

But Allah will punish him because of his turning away from His revelations, his forgetting about his sins and his being content to follow the path of evil, even though he is aware of that, by closing to him the doors of guidance and placing a cover over his heart that will prevent him from understanding the revelations, so that even if he hears them, he will be unable to understand them in a way that may reach his heart.

﴿and deafness in their ears﴾ that is, deafness that will prevent the revelations from reaching them, and will prevent them from hearing the revelations in such a way that could benefit them. If this is their situation, then there is no way they can be guided.

﴿Even if you call them to guidance, they will never be guided﴾ because the one for whom there is hope of a response to the one who calls him to guidance is the one who has no knowledge. As for these people, who saw then became blind, and they saw the path of truth as true but they shunned it, and they saw the path of misguidance as misguided but they followed it, and Allah punished them by closing their hearts and placing a seal upon them, there is no way at all that they could be guided.

This verse is aimed at scaring the one who shuns the truth after having known it: for a barrier could be set up between him and it, so that he would not be able to follow it after that. Nothing is more alarming or a greater deterrent than that.

Then Allah tells us of the vastness of His forgiveness and mercy, for He forgives sins and accepts the repentance of the one who repents, showering him with His mercy and enfolding him in His kindness. If He were to take people to task for what their hands have wrought of sins, He would hasten the punishment for them. But He is forbearing

and does not hasten the punishment; rather He always gives respite, but He does not forget. The consequences of sin are inevitable, even if they are delayed for a long time. Hence Allah says:

«but they have an appointed time, from which they will find no escape» that is, they have an appointed time when they will be requited for their deeds; it is inevitable and they cannot escape it or find any refuge from it or steer clear of it.

This is His way of dealing with the earlier and later generations: He does not hasten the punishment for them; rather He calls them to repent and turn to Him. Then if they repent and turn to Him, He forgives them and has mercy upon them, and He removes the punishment from them. Otherwise, if they persist in their wrongdoing and stubbornness, and the time that He has appointed comes, He sends His punishment down upon them. Hence He says:

«And those cities did We destroy when they did wrong» that is, because of their wrongdoing; it was not wrongdoing on Our part. «We set an appointed time for their destruction» that is, a preordained time that they cannot bring forward or put back.



﴿وَإِذْ قَالَ مُوسَى لِفَتَاهُ لَا أَبْرَحُ حَتَّىٰ أَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ أَوْ أَمْضِيَ حُقُبًا ۖ فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا حُوتَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ۖ ﴿٦٠﴾ فَلَمَّا جَاوَزَا قَالَ لِفَتَاهُ إِنِّي نَادَيْتُ الْعُوتَ وَمَا أَسْتَجِبُ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ ۖ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا ۖ ﴿٦١﴾ قَالَ ذَلِكَ مَا كُنَّا نَبْغِ ۖ فَارْتَدَّ عَلَىٰ آثَارِهِمَا قَصَصًا ۖ ﴿٦٢﴾﴾

(سورة الكهف: ٦٠-٦٤)

18:60. And [remember] when Moosâ said to his servant: I will not give up until I reach the junction of the two seas, even if it takes me years [of travel].

- 18:61. But when they reached the junction between them, they forgot about their fish, which made its way into the sea and swam away.
- 18:62. When they had travelled further on, Moosâ said to his servant: Bring us our morning meal; truly this journey of ours has exhausted us.
- 18:63. [The servant] said: Do you remember when we rested by the rock? I did indeed forget [to tell you about] the fish; it was none but the Shayṭân who caused me to forget. It made its way into the sea in an amazing manner.
- 18:64. [Moosâ] said: That is what we were looking for. So they turned back, retracing their footsteps.

Here Allah tells us about His Prophet Moosâ (ﷺ) and his great eagerness to pursue goodness and seek knowledge. He said to his servant, who was constantly by his side at home and when travelling, whose name was Yoosha' ibn Noon, to whom Allah subsequently granted prophethood:

«I will not give up until I reach the junction of the two seas» that is, I will carry on travelling, even if that leads to lengthy hardship and I become exhausted, until I reach the junction of the two seas. That was the place at which, as Allah had revealed to him, he would find one of the knowledgeable slaves of Allah who possessed knowledge that Moosâ did not possess.

«even if it takes me years» and I have to travel a long distance. What is meant is that longing and eagerness prompted Moosâ to say these words to his servant. This is indicative of his unwavering resolve and that is why he fulfilled it.

«But when they» namely he and his servant «reached the junction between them, they forgot about their fish». They had with them a fish which was their provision and from which they used to eat. He had been promised that when he lost the fish, that is where they would find that slave of Allah for whom they were

looking. That fish made its way into the sea, and this was one of the signs.

The commentators said that when they reached that place, some of the sea water splashed onto that fish, which was their provision, then it made its way, by Allah's leave, into the sea and came to life with the other sea creatures.

When Moosâ and his servant passed beyond the junction between the two seas, Moosâ said to his servant: ﴿Bring us our morning meal; truly this journey of ours has exhausted us﴾ that is, we have become tired. That tiredness only began when they travelled beyond that point, otherwise the lengthy travel that had brought them to the junction between the two seas had not caused them to feel tired before that. This was one of the signs that indicated to Moosâ that what he sought was there. Their longing to reach that place had made the journey easy for them, but when they went beyond that point, they began to feel tired. When Moosâ said these words to his servant, the servant said:

﴿Do you remember when we rested by the rock? I did indeed forget [to tell you about] the fish﴾ that is, did you not know that when we stopped for the night beside that well-known rock, which was between the two seas, ﴿I did indeed forget [to tell you about] the fish; it was none but the Shayṭân who caused me to forget. It made its way into the sea in an amazing manner﴾ that is, when it moved towards the sea and leapt into it, that was something amazing.

The servant said this to him, and Moosâ had a promise from Allah that when he lost the fish, he would find al-Khiḍr. So Moosâ said:

﴿That is what we were looking for﴾ that is, seeking ﴿So they turned back, retracing their footsteps﴾ and went back to the place where they had forgotten the fish. When they reached that place, they found one of the slaves of Allah, namely al-Khiḍr; he was a righteous slave, but he was not a Prophet, according to the correct view.



﴿فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَا ءَاتَيْنَاهُ رَحْمَةً مِّنْ عِندِنَا وَعَلَّمْنَاهُ مِمَّا لَدُنَّا عِلْمًا﴾ (٦٥)  
 قَالَ لَهُ مُوسَىٰ هَلْ أَتَّبِعُكَ عَلَىٰ أَن تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا ﴿٦٦﴾ قَالَ إِنَّكَ لَن تَسْتَطِيعَ  
 مَعِيَ صَبْرًا ﴿٦٧﴾ وَكَيْفَ تَصْبِرُ عَلَىٰ مَا لَمْ تُحِطْ بِهِ خُبْرًا ﴿٦٨﴾ قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ  
 صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا ﴿٦٩﴾ قَالَ فَإِنِ اتَّبَعْتَنِي فَلَا تَسْتَلِنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ  
 لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ فَانْطَلَقَا حَتَّىٰ إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا قَالَ أَخَرَقْنَاهَا لِنُغْرِقَ  
 أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا إِمْرًا ﴿٧١﴾ قَالَ أَلَمْ أَقُلْ إِنَّكَ لَن تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾ قَالَ لَا  
 تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا ﴿٧٣﴾ فَانْطَلَقَا حَتَّىٰ إِذَا لَقِيَا قَوْمًا يَعْطِفُونَ  
 قُلُوبَهُمْ عَلَيْهُمَا اتَّفَقَتَا عَلَيْهِمَا أَن يُصْرَفَا أَفْجَا مَوْجًا مَّكَرَ لَهُمَا وَكَلَّمَ اللَّهُ مُوسَىٰ  
 تَبَوَّءَ لَكُمَا ذِكْرًا ﴿٧٤﴾

18:65. There they found one of Our slaves, on whom We had bestowed mercy from Us and to whom We had taught knowledge of Our own.

18:66. Moosâ said to him: May I follow you so that you may teach me something of that sound knowledge that you have been taught?

18:67. The man said: You will never be able to have patience with me,

18:68. for how can you have patience with something that you cannot fully comprehend?

18:69. Moosâ said: You shall find me, if Allah wills, patient; and I will not disobey you in any matter.

18:70. The man said: Then if you follow me, do not ask me about anything until I mention it to you myself.

18:71. So they set out until, when they had boarded a boat, he scuttled it. Moosâ said: Have you scuttled it in order to drown its passengers? You have certainly done a dreadful thing!

18:72. The man said: Did I not say: You will never be able to have patience with me?

18:73. Moosâ said: Do not take me to task for what I have forgotten, and do not make it too difficult for me to follow you.

18:74. So they set out until, when they met a boy, he killed him. Moosâ said: Have you killed an innocent soul who killed no one? You have done a terrible thing!

«There they found one of Our slaves, on whom We had bestowed mercy from Us» that is, Allah had granted him special mercy, by virtue of which his knowledge increased and he did righteous deeds «and to whom We had taught knowledge of Our own». He was given knowledge that had not been given to Moosâ, although Moosâ (ﷺ) was more knowledgeable than him in most matters, especially matters of faith and the fundamentals of laws and regulations, because he was one of the Messengers of strong resolve, whom Allah favoured over all creation (of his own time) in terms of knowledge, righteous deeds and other things. When Moosâ met him, he presented his request to him, politely seeking his consent:

«May I follow you so that you may teach me something of that sound knowledge that you have been taught?» That is, may I follow you on the basis that you teach me some of that sound knowledge that Allah has taught you, by which I may be guided and know the truth with regard to these matters? For Allah had given al-Khidr a great deal of inspiration and intuition, through which he could see into the hidden depths of many things that could even be hidden from Moosâ (ﷺ). Al-Khidr said to Moosâ: I will not refuse your request, but «You will never be able to have patience with me» that is, you will not be able to follow me and stay by my side, because you will see things that you will not be able to have patience with, things that outwardly appear to be evil, but inwardly are otherwise. Hence he said:

«for how can you have patience with something that you cannot fully comprehend?» that is, how can you be patient with a matter when you have no knowledge of either its hidden or apparent aspects and you do not know the purpose behind it or how it will unfold?

Moosâ said: «You shall find me, if Allah wills, patient; and I will not disobey you in any matter». This was resolve on his part, before he was put to the test; resolve is one thing and actually having patience is another matter altogether. Therefore Moosâ (ﷺ) was not able to be patient when he was put to the test.

At that point al-Khiḍr said to him: «Then if you follow me, do not ask me about anything until I mention it to you myself» that is, do not ask any question or raise any objection, until I am the one who tells you about it, at the time when it is appropriate to tell you. So he forbade him to ask him, but he promised to explain to him the reality of things.

«So they set out until, when they had boarded a boat, he scuttled it» that is, al-Khiḍr pulled out a plank of it, and he had a reason for doing that which he was going to explain, but Moosâ (ﷺ) could not be patient, because it appeared outwardly to be something bad, for it was damage to the boat which could have caused its passengers to drown. Hence Moosâ said:

«Have you scuttled it in order to drown its passengers? You have certainly done a dreadful thing!» That is, something serious and awful. This was due to lack of patience on his part, so al-Khiḍr said to him: «Did I not say: You will never be able to have patience with me?» That is, it has happened as I said it would. This was due to forgetfulness on Moosâ's part, so he said: «Do not take me to task for what I have forgotten, and do not make it too difficult for me to follow you» that is, do not be too hard on me, and be easy-going with me; this came about because of forgetfulness, so do not take me to task the first time. Thus he both admitted his error and asked for forgiveness for it, as if he was saying: you should not be harsh with your companion, O Khiḍr. So al-Khiḍr forgave him.

«So they set out until, when they met a boy, he» that is, al-Khiḍr «killed him». Moosâ became very angry and was overtaken by



religious zeal, when his companion killed a small boy who had done no wrong.

﴿Moosâ said: Have you killed an innocent soul who killed no one? You have done a terrible thing!﴾ For what evil could be greater than killing a small child who had done nothing wrong and had not killed anyone? The first time Moosâ had forgotten, but this was not forgetfulness; rather it was a lack of patience.



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## 18. Soorat al-Kahf

(continued)

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﴿قَالَ أَلَمْ أَقُلْ لَّكَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا﴾ ﴿٧٥﴾ قَالَ إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا فَلَا تُصَاحِبْنِي قَدْ بَلَغْتَ مِن لَّدُنِّي عُذْرًا ﴿٧٦﴾ (سورة الكهف: ٧٥-٧٦)

18:75. The man said: Did I not say to you: You will never be able to have patience with me?<sup>1</sup>

18:76. Moosâ said: If I ever ask you about anything after this, do not keep me in your company, for then you will have good reason [to part company].

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After al-Khidr killed the boy, and Moosâ (‘alayhi as-salâm – peace be upon him) had objected vehemently to what appeared to be a heinous act, al-Khidr said to him:

﴿Did I not say to you: You will never be able to have patience with me?﴾

Moosâ said to him: ﴿If I ever ask you about anything after this, do not keep me in your company﴾ that is, you will be justified for not keeping me in your company

﴿for then you will have good reason [to part company]﴾ and you will have done your best to keep me in your company.

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<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)



﴿فَانْطَلَقَا حَتَّىٰ إِذَا أَنَّىٰ أَهْلَ قَرْيَةٍ اسْتَطَعَا أَهْلُهَا فَأَبَوْا أَنْ يُضَيِّقُوا لَهُمَا فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقَضَ فَأَقَامَهُ، قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ أَجْرًا﴾ (سورة الكهف: ٧٧)

18:77. So they set out until, when they came to the people of a town, they asked its people for food, but they refused to offer them hospitality. They found there a wall that was about to fall down, but he repaired it. Moosâ said: If you wished, you could have obtained some payment for it!

That is, they requested hospitality but the people did not welcome them.

﴿They found there a wall that was about to fall down﴾ that is, it was in poor repair and was about to collapse

﴿but he﴾ namely al-Khidr

﴿repaired it﴾ that is, he fixed it and restored it. Moosâ said to him:

﴿If you wished, you could have obtained some payment for it!﴾

That is, the people of this town did not give us any hospitality, even though that was required of them, but you restored this wall without any payment, when you were able to take payment for it! On this occasion Moosâ did not fulfil the promise he had made, so al-Khidr had good reason to part ways with him.



﴿قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ سَأُنَبِّئُكَ بِمَا لَمْ تَسْتَطِعْ عَلَيْهِ صَبْرًا ۖ أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ فَأَرَدْتُ أَنْ أَعِيبَهَا وَكَانَ وَرَاءَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ غَصْبًا﴾ (٧٨) وَأَمَّا الْغُلَامُ فَكَانَ أَبَوَاهُ مُؤْمِنَيْنِ فَخَشِينَا أَنْ يُرْهِقَهُمَا طُغْيَانًا

وَكُفِّرًا ﴿٨٢﴾ فَأَرَدْنَا أَنْ يُبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِمَّا زَكَّوْهُ وَأَقْرَبَ رُحْمًا ﴿٨٣﴾ وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِن رَّبِّكَ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ﴿٨٤﴾ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا ﴿٨٥﴾ (سورة الكهف: ٧٨-٨٢)

- 18:78. The man said: This is the parting of the ways between me and you. Now I will explain to you the significance of that which you were unable to bear with patience.
- 18:79. As for the boat, it belonged to some poor people who made their living on the sea; I wanted to damage it because [I knew that] there was a king ahead of them who was seizing every [sound] boat by force.
- 18:80. As for the boy, his parents were believers, and we feared that he would grieve them with his rebellion and ingratitude.
- 18:81. So we desired that their Lord should grant them another in his place, [a child] more righteous and more tender-hearted.
- 18:82. As for the wall, it belonged to two orphan boys in the town, and there was beneath it a treasure belonging to them. Their father had been a righteous man, so your Lord willed that they should come of age and then extract their treasure – as a mercy from your Lord; I did not do it of my own accord. This is the significance of that which you were unable to bear with patience.

Al-Khiḍr said to Moosâ: ﴿This is the parting of the ways between me and you﴾ for you had committed yourself to that, and now you have no excuse left and there is no way that you can continue to keep company with me.

﴿Now I will explain to you the significance of that which you were unable to bear with patience﴾ that is, I shall tell you about those things that you objected to me doing, and I will inform you of the reasons I had for what I did, for I have knowledge of how matters will unfold.

﴿As for the boat﴾ that I scuttled, ﴿it belonged to some poor people who made their living on the sea﴾ which would prompt one to show kindness and compassion towards them.

﴿I wanted to damage it because [I knew that] there was a king ahead of them who was seizing every [sound] boat by force﴾ that is, their route would take them past that unjust king, and he would seize unlawfully any sound boat, free of defect, that passed by him. So I wanted to scuttle it in order to make it defective, so that they would be safe from that wrongdoer.

﴿As for the boy﴾ whom I killed, ﴿his parents were believers, and we feared that he would grieve them with his rebellion and ingratitude﴾. It had been decreed that if that boy had grown up, he would have grieved his parents with his rebellion and ingratitude; that is, he would have put pressure on them which could have led them to transgress and disbelieve, either because of their love for him, or because of their need for him, or because he would force them to do that. But I killed him, because I had knowledge of that, so as to protect the religious commitment of his believing parents. What benefit can be greater than this? Although it was hard for them to be deprived of their offspring, Allah (*Subhânahu wa Ta'âlâ* – Glorified and Exalted is He) would give them other offspring who would be better than him. Hence he said:

﴿So we desired that their Lord should grant them another in his place, [a child] more righteous and more tender-hearted﴾ that is, a righteous child who would uphold ties of kinship, for if the boy who was killed had grown up, he would have been very disobedient and cruel to them, and he would have forced them to disbelieve and transgress.

﴿As for the wall﴾ that I repaired, ﴿it belonged to two orphan boys in the town, and there was beneath it a treasure belonging to them. Their father had been a righteous man﴾ that is, the situation required that I show kindness and compassion towards them, because they were so young and had lost their father. Moreover, Allah protected them because of the righteousness of their father.

﴿so your Lord willed that they should come of age and then extract their treasure﴾ that is, therefore I demolished the wall, took out their treasure that was beneath it, then I rebuilt it for them for free.

﴿as a mercy from your Lord﴾ that is, what I did was a mercy from Allah, that Allah bestowed upon His slave al-Khidr.

﴿I did not do it of my own accord﴾ that is, I did not do anything on my own initiative or just because I wanted to do it; rather that was by the mercy of Allah and at His command.

﴿This﴾ that I have explained to you ﴿is the significance of that which you were unable to bear with patience﴾.

From this amazing story we learn a number of lessons, rulings and principles, some of which we will note here:

- The virtue of knowledge and travelling to seek it. This is the most important thing, for Moosâ (ﷺ) travelled a great distance and went through hardship to seek it. He gave up his stay with the Children of Israel, whom he was teaching and guiding, and chose to travel in order to increase his knowledge.
- One should prioritise, starting with the most important matters, for increasing knowledge – for an individual – is more important than neglecting that and being preoccupied with teaching others, without increasing one's own knowledge. But combining the two matters is better.
- It is permissible to hire a servant whether one is at home or travelling, so that the servant may take care of one's needs and one may have time to rest and relax, as Moosâ did.
- With regard to the one who travels in pursuit of knowledge or for the purpose of jihad and the like, if there is a purpose to be served by telling about his aim and destination, telling about it is more appropriate than concealing it, because disclosing it brings benefits such as making full preparation for the journey, engaging in matters with proper understanding of what is involved, and manifesting the virtue of this great act

of worship, as Moosâ said: «I will not give up until I reach the junction of the two seas, even if it takes me years [of travel]» (18: 60). Similarly, the Prophet (ṣalla Allâhu 'alayhi wa sallam – blessings and peace be upon him) informed his Companions – when he went on the campaign to Tabook – where he was headed, even though his usual habit was to conceal his campaign plans. This is a matter that is to be done as dictated by interests.

- Evil and its causes may be ascribed to the Shayṭân, because of his temptation and making evil fair-seeming, although all things happen by the will and decree of Allah, because the servant of Moosâ said: «it was none but the Shayṭân who caused me to forget» (18: 63).
- It is permissible for a person to express what he feels as a result of human nature, such as exhaustion, hunger or thirst, so long as that is not by way of discontent, if it is true, because Moosâ said: «truly this journey of ours has exhausted us» (18: 62).
- It is recommended for a person's servant to be smart, alert and versatile, so that he may help him to achieve what he wants to do.
- It is recommended for a person to feed his servant the food that he himself eats, and for them to eat together, because the apparent meaning of Moosâ's words, «Bring us our morning meal» (18: 62), refers to both of them and suggests that they would eat together.
- Divine help may be granted to a person commensurate with the extent to which he is doing what is enjoined upon him, and the one who is doing something in accordance with the command of Allah will receive help in a way that others do not, because of the words: «truly this journey of ours has exhausted us» (18: 62). This refers to the journey beyond the junction of the two seas. Before that, he did not complain of exhaustion, even though he had travelled a long way, because that was travel in

a true sense. As for the subsequent travel, what appears to be the case is that it was part of a day, because they lost the fish when they got to the rock. It seems that they spent the night at the rock, then they set off the next day, until the time for the morning meal came, when Moosâ said to his servant: «Bring us our morning meal» (18: 62). At that point he remembered that he had forgotten the fish in the place that was the destination they had been seeking.

- The person whom they met was not a Prophet; rather he was a righteous slave of Allah, because he is described as being a true slave of Allah. Moreover, he mentioned what Allah had blessed him with of mercy and knowledge, but no mention is made of being a messenger or Prophet. If he had been a Prophet, that would have been mentioned as it was mentioned in the case of others.

With regard to his words at the end of the story, «I did not do it of my own accord» (18: 82), this does not indicate that he was a Prophet; rather it indicates that he was inspired, as may happen in the case of people other than Prophets, as Allah (ﷻ) says elsewhere:

«We inspired the mother of Moosâ, saying: Breastfeed him...»  
(*al-Qaşaş* 28: 7)

– and:

«And your Lord inspired the bee [saying]: Make your homes in the mountains...» (*an-Nahl* 16: 68)

The knowledge that Allah teaches to His slaves is of two types: knowledge acquired through effort and striving, and knowledge received directly from Allah, without effort, which Allah bestows upon whomever He will of His slaves, because He says: «to whom We had taught knowledge of Our own» (18: 65).

- One should show proper etiquette towards teachers, and the seeker of knowledge should address his teacher in a gentle



manner, because Moosâ (ﷺ) said: «May I follow you so that you may teach me something of that sound knowledge that you have been taught?» (18: 66). He spoke to him in a polite and gentle manner, asking permission, as if he was saying: Will you give me permission to do that or not? And he affirmed that he would learn from him. This is in contrast to those who address their teachers in a rough or arrogant manner, not highlighting their need of the teachers' knowledge; rather they claim to be working together with them. Indeed some may think that they are teaching the teachers, when in fact they are extremely ignorant. Showing humility towards the teacher and expressing one's need of his teaching is one of the most beneficial approaches for the student.

- One who is superior may show humility to learn from one who is of lower status than him. Moosâ (ﷺ) was undoubtedly of higher status than al-Khidr.
- A knowledgeable and virtuous person may learn a branch of knowledge that he does not know from one who does possess that knowledge, even if he is many degrees lower than him in terms of overall knowledge. Moosâ (ﷺ) was one of the Messengers of strong resolve to whom Allah had granted knowledge that He did not grant to others, but with regard to this particular branch of knowledge, al-Khidr possessed knowledge that Moosâ did not; therefore he was very keen to learn from him. Based on that, if a scholar of hadith or *fiqh* is lacking in knowledge of grammar or morphology or some other branch of knowledge, he should not refrain from learning it from one who is skilled therein, even if he is not a scholar of Hadith or *fiqh*.
- One should attribute knowledge and other virtues to Allah (ﷻ), and affirm them, and give thanks to Allah for them, because Moosâ said: «so that you may teach me something of that sound knowledge that you have been taught» (18: 66), that is, that knowledge which Allah (ﷻ) has taught you.

- Beneficial knowledge is that which guides to good. Any knowledge in which there is guidance to the ways of goodness and warning against the ways of evil, or is a means of achieving that, is regarded as beneficial knowledge. All other knowledge is either harmful or of no benefit, because Moosâ said: ﴿so that you may teach me something of that sound knowledge that you have been taught﴾ (18: 66).
- Whoever does not have the patience to accompany a scholar and learn from him, and is not able to be steadfast in that, will miss out, according to the degree of his lack of patience, on a great deal of knowledge. Whoever has no patience will not acquire any knowledge, but the one who resorts to patience and adheres to it will attain all that he strives for, because al-Khidr said – when he explained to Moosâ why he could not learn from him – that he would never be able to have patience with him (18: 67).
- The primary means of attaining patience is having full knowledge and understanding of the matter with which he is instructed to be patient. Otherwise if he is not aware of it or does not realise its purpose and consequences, or its benefit and outcome, he will have no reason to be patient, because al-Khidr said: ﴿for how can you have patience with something that you cannot fully comprehend?﴾ (18: 68). So he stated that the reason for his lack of patience was his lack of understanding of the matter.
- It is enjoined to be deliberate and certain, and not to be hasty in passing judgement concerning any matter until one knows what is the aim behind it and the goal that is sought.
- One should connect matters of the future – that have to do with what a person wants to do – to the divine will, and no one should say about anything, “I am going to do that in the future” without also saying “if Allah wills”.
- Resolving to do a thing is not the same as doing it, because Moosâ (عليه السلام) said: ﴿You shall find me, if Allah wills, patient﴾ (18: 69). He prepared himself to be patient, but he did not do it.

- If the teacher sees that there is an interest to be served by instructing the student not to ask questions about some things until the teacher is the one who explains them to him, then there should be a reason for it such as the student not being able to understand it yet, or because he told the student not to ask about minor details when enquiring about matters because other questions may be more important, or because the student is not able to comprehend it, or because he is asking a question that has nothing to do with the topic under discussion.
- It is permissible to travel by sea, so long as there is no fear of drowning.
- The one who forgets is not called to account for his forgetfulness, whether with regard to the rights of Allah or the rights of people, because Moosâ said: ﴿Do not take me to task for what I have forgotten﴾ (18: 73).
- We should accept people as they are with regard to their attitude and behaviour, and accept what they are happy to give when dealing with them. We should not burden them with more than they can cope with, or put undue pressure on them, because that will put them off and make them feel fed up with us. Rather we should accept them as they are, so that dealing with them will be easy.
- People should be judged as they appear to be, and rulings on material matters, such as wealth, life and so on, should be based on what appears to be the case. Moosâ (ﷺ) denounced al-Khiḍr for scuttling the boat and killing the boy because these things appeared to be wrong, so Moosâ (ﷺ) should not have kept quiet about them, except in this case when he was accompanying al-Khiḍr. So he hastened to issue his ruling based on what is usually the case, and he did not pay attention to this extraordinary situation that required him to be patient and not be hasty in denouncing.

- The important and sublime ruling is that the greater evil may be warded off by a lesser evil, and a greater interest may be served by foregoing a lesser interest. Killing the boy was bad, but letting him live until he caused his parents to recant their religion was a greater evil. Letting the boy live and not killing him, and protecting his life, may have been regarded as something good, but what was better was to protect the religious commitment and faith of his parents. Therefore al-Khiḍr killed him. Many guidelines and benefits come under the heading of this general ruling, so when there are conflicting matters, they all come under this ruling.
- Another important principle with regard to one man handling the wealth of another is that if it is done in a manner that serves the latter's interests and wards off harm, it is permissible for him to do that, even without permission and even if that involves causing some damage to the property of the other person, such as when al-Khiḍr scuttled the boat in order to render it defective, so that it would be safe from being seized unlawfully by the unjust king. Based on that, if a fire or flood or the like occurs in the house or property of a man, then it is permissible to damage part of the property or demolish part of the house for the sake of saving the rest. In fact that is prescribed, so as to protect the wealth and property of the other person. Similarly, if a wrongdoer wants to take the property of that other person, so one gives him some of the wealth in order to ransom the rest, that is permissible, even without permission.
- It is permissible to make a living on the sea just as it is permissible on land, because al-Khiḍr said: ﴿who made their living on the sea﴾ (18: 79) and Allah did not denounce what they did.
- A poor person may have wealth that is not sufficient to meet his needs, and that does not cancel out the description of him as poor, because Allah tells us that these poor people had a boat.

- Killing is one of the worst of sins, because Moosâ said with regard to the killing of the boy: ﴿You have done a terrible thing!﴾ (18: 74).
- Killing in legal retribution (*qisâs*)<sup>2</sup> is not an evil deed, because he said: ﴿Have you killed an innocent soul who killed no one?﴾ (18: 74).
- Allah will protect the righteous person himself and will protect his offspring.
- Serving righteous people and anyone who is connected to them is better than serving others, because al-Khiḍr explained the reason why he extracted the treasure of the two boys and rebuilt their wall as being that the father had been a righteous man.
- One should use proper etiquette with Allah (ﷻ) by choosing the proper words. Al-Khiḍr attributed the act of damaging the boat to himself, when he said: ﴿I wanted to damage it﴾ (18: 79). But in the case of good, he attributed it to Allah (ﷻ), because he said: ﴿so your Lord willed that they should come of age and then extract their treasure – as a mercy from your Lord﴾ (18: 82). This is like when Ibrâheem (ﷺ) said: ﴿When I am sick He heals me.﴾ (*ash-Shu'arâ* 26: 80) – and when the *jinn* said: ﴿We do not know whether ill is intended for those on earth, or their Lord intends good for them.﴾ (*al-Jinn* 72: 10) – even though everything happens by the will and decree of Allah.
- A person should not leave his companion under any circumstances unless he has made clear to him what he should not do, warns him against doing so and explains what he did wrong, as al-Khiḍr did with Moosâ.

<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

- Going along with one's companions with regard to things that are not prohibited is a means of companionship lasting and becoming stronger, just as lack of such harmony leads to the end of companionship.
- These things that al-Khidr did were the result of the pure divine decree that Allah caused to occur at the hands of this righteous slave, so that by means of this story people may come to understand the subtlety of the divine decree, and that Allah may decree things that a person dislikes very much but they are good for his religious commitment, as in the case of the boy, or they are good for his worldly interests, as in the case of the boat. Thus He shows examples of His kindness and generosity, so that people may understand and be fully content with the divine decree that may hurt.



﴿وَنَسْتَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ ذِكْرًا ﴿٨٣﴾ إِنَّا مَكَّنَّا لَهُ فِي الْأَرْضِ وَءَاتَيْنَاهُ مِنْ كُلِّ شَيْءٍ سَبِيلًا ﴿٨٤﴾ فَأَتَى سَبِيلًا ﴿٨٥﴾ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَوَجَدَ عِنْدَهَا قَوْمًا قُلْنَا يَبْدَأُ الْقَرْنَيْنِ إِمَّا أَنْ تُعَذِّبَ وَإِمَّا أَنْ تَتَّخِذَ فِيهِمْ حُسْنًا ﴿٨٦﴾ قَالَ أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا ثَكْرًا ﴿٨٧﴾ وَأَمَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَلَهُ جَزَاءُ الْحُسْنَىٰ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا ﴿٨٨﴾﴾ (سورة الكهف: ٨٣-٨٨)

(٨٨-٨٣)

- 18:83. They ask you [O Muhammad] about Dhul-Qarnayn. Say: I will tell you something about him.
- 18:84. Verily We established him in the land and gave him the means to achieve all things.
- 18:85. He pursued a certain course
- 18:86. until, when he reached the far west, he found the sun setting in a dark sea, and he found a people nearby. We said: O Dhul-

Qarnayn, [it is up to you] whether you punish them or treat them kindly.

18:87. He said: As for the one who does wrong [and persists therein], we will punish him; then he will be brought back to his Lord, and He will punish him with a terrible punishment.

18:88. But as for the one who believes and does righteous deeds, he will have the best reward, and we will command him to do what is easy for him.

The People of the Book or the polytheists had asked the Messenger of Allah (ﷺ) about the story of Dhul-Qarnayn, so Allah instructed him to say:

﴿I will tell you something about him﴾, some useful information and amazing stories. In other words, I will tell you about him something that will be a reminder and a lesson for you. As for other things about him, he did not tell them that.

﴿Verily We established him in the land﴾ Allah (ﷻ) gave him dominion and authority in different parts of the land, where people submitted to his leadership.

﴿and gave him the means to achieve all things. He pursued a certain course﴾ that is, Allah gave him the means of achieving what he achieved, that enabled him to gain dominion in distant lands and enabled him to reach the furthest inhabited regions, and he used the means that Allah had given him in a proper manner. Not everyone who has means available to him uses those means, and not everyone is able to use the means available to him. If a person has the means of achieving something and uses them, he will attain his goal, but if both factors – or one of them – are absent, he will not attain it.

Allah does not tell us what these means that He gave him were, and His Messenger (ﷺ) does not tell us either. There are no reports that could give any information regarding that. Therefore we cannot but keep quiet about them and not pay any attention to what the narrators

of reports from Jewish sources and others mention. But we know in general terms that many strong means and measures were available to him, through which he acquired a great army, with huge numbers of men and equipment, and highly disciplined. By means of that he was able to suppress his enemies and it was made easy for him to reach the east and west of the earth and other regions thereof. Allah gave him the means of reaching the place where the sun sets, until he saw the sun with his own eyes as if it was setting in a dark – that is, black – sea. This is what a person would usually see if what is between him and the sun as it is setting is water; he would see it appearing to set into the water itself, although it is far away from the water. At that place – that is, the place where the sun set – he found a people.

﴿We said: O Dhul-Qarnayn, [it is up to you] whether you punish them or treat them kindly﴾. That is: either you may punish them, by killing them, beating them, taking them captive, and the like; or you may treat them kindly. He was given the choice between these two options, because what appears to be the case is that they were either disbelievers or evildoers, or among them there were some who were like that, because if they had been believers and not evildoers, he would not have been given the option of punishing them. Dhul-Qarnayn knew how to deal with people on the basis of *shar'i* teachings, for which he deserves praise, because Allah guided him to that. So he said: I shall divide them into two groups:

﴿He said: As for the one who does wrong﴾ by disbelieving, ﴿[and persists therein], we will punish him; then he will be brought back to his Lord, and He will punish him with a terrible punishment﴾ that is, he will have two punishments, one in this world and one in the hereafter.

﴿But as for the one who believes and does righteous deeds, he will have the best reward﴾ that is, paradise will be his and he will be in good standing before Allah, as a reward on the Day of Resurrection.



﴿and we will command him to do what is easy for him﴾ that is, we will treat him kindly, speak gently to him and be easy going with him. This indicates that Dhul-Qarnayn was a righteous, knowledgeable and just king, as he dealt with each person according to his situation, which is in accordance with what is pleasing to Allah.



﴿ثُمَّ أَنْبَغَ سَبِيًّا ۝٨٩ حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَّمْ يَجْعَلْ لَّهُمْ مِّنْ دُونِهَا سِتْرًا ۝٩٠ كَذَٰلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ۝٩١ ثُمَّ أَنْبَغَ سَبِيًّا ۝٩٢ حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِمَا قَوْمًا لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ۝٩٣ قَالُوا يَٰذَا الْقَرْنَيْنِ إِنَّ يَأْجُوجَ وَمَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ۝٩٤ قَالَ مَا مَكْنِي فِيهِ رَبِّي خَيْرٌ فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ۝٩٥ ءَاتُونِي زُبَرَ الْحَدِيدِ ۝ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انْفُخُوا حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ ءَاتُونِي أُفْرِغْ عَلَيْهِ قِطْرًا ۝٩٦ فَمَا اسْطَبَعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ۝٩٧ قَالَ هَٰذَا رَحْمَةٌ مِنِّي فَإِذَا جَاءَ وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ وَكَانَ وَعْدُ رَبِّي حَقًّا ۝٩٨﴾ (سورة الكهف: ٨٩-٩٨)

18:89. Then he pursued another course

18:90. until, when he reached the far east, he found the sun rising on a people for whom We had provided no shelter from it.

18:91. And so it was; and We had full knowledge of all the means available to him.

18:92. Then he pursued another course

18:93. until, when he arrived between the two mountains, he found beyond them a people who could scarcely understand a word.

18:94. They said: O Dhul-Qarnayn, Ya'jooj and Ma'jooj are spreading mischief in the land. May we give you some payment in return for your constructing a barrier between us and them?

- 18:95. He said: What my Lord has given me is better [than what you would give me]. But help me with manpower and equipment, and I will construct a fortified barrier between you and them.
- 18:96. Bring me blocks of iron. Then when he had filled the gap between the two mountain-sides, [he said]: Blow [with your bellows]. Then when he had made it glow like fire, he said: Bring me molten copper to pour over it.
- 18:97. Thus [Ya'jooj and Ma'jooj] were made powerless to scale it or bore their way through it.
- 18:98. Dhul-Qarnayn said: This is a mercy from my Lord. But when the time appointed by my Lord comes, He will level it. The promise of my Lord is ever true.

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When he reached the setting place of the sun, he turned around and came back, heading towards the place of its rising, using all the means that Allah had made available to him. Then he reached the place where the sun rises, where ﴿he found the sun rising on a people for whom We had provided no shelter from it﴾ that is, he found it rising upon a people who had no shelter from the sun, either because they did not have houses, because they were very primitive and wild, and were not civilised, or because the sun was always above them and never set completely, as happens in some parts of the world. So he arrived at a place of which the people of the earth had no knowledge and had never tried to reach it. All of that happened by the decree and knowledge of Allah. Hence He says:

﴿And so it was; and We had full knowledge of all the means available to him﴾ that is, We had full knowledge of the resources and great means that he had at his disposal, and We were with him by Our knowledge, wherever he went.

﴿Then he pursued another course until, when he arrived between the two mountains﴾. The commentators said that he went from the east, heading north, and he arrived between the two mountains. There

was a chain of mountains that was well known at that time, which formed a barrier between Ya'jooj and Ma'jooj and other people. Beyond the two mountains he found a people who could hardly understand any words because they spoke a foreign language, and because they were foreign in their way of thinking. Allah had given Dhul-Qarnayn knowledge by means of which he could understand the language of those people and they could talk to one another. They complained to him of the harm caused by Ya'jooj and Ma'jooj, who were two great nations among the sons of Adam. Those people said:

«Ya'jooj and Ma'jooj are spreading mischief in the land» by killing, seizing wealth, and so on.

«May we give you some payment» that is, a fee or wages  
«in return for your constructing a barrier between us and them?» This indicates that they were not able to build the barrier by themselves, but they realised that Dhul-Qarnayn was able to do it, so they offered him payment to build it, and told him the reason for it, which was that Ya'jooj and Ma'jooj were spreading mischief in the land. Dhul-Qarnayn was not a man who was greedy for money, and he had no desire for worldly gain, nor would he turn away from doing what was in the best interests of his subjects; rather his aim was to do what was right for them. Therefore he responded to their request, because it served the interests of these people, but he did not take any payment from them and he gave thanks to his Lord for enabling him to do it. He said to them:

«He said: What my Lord has given me is better» that is, better than what you are offering and what you would give me; but I ask you to help me with your physical strength and labour  
«and I will construct a fortified barrier between you and them» to prevent them from crossing to you.

«Bring me blocks of iron» that is, pieces of iron, which they brought to him

﴿Then when he had filled the gap between the two mountain-sides﴾ that is, the two mountains between which he built the barrier ﴿[he said]: Blow [with your bellows]﴾ on the fire, to let it reach the greatest intensity of heat. They used the bellows for that, so that the heat would become greater and melt the copper. When the copper had melted, which he wanted to pour between the blocks of iron, ﴿he said: Bring me molten copper to pour over it﴾. He poured the molten copper over it, and the barrier became extremely solid, and the people beyond it were protected by it from the harm of Ya'jooj and Ma'jooj.

﴿Thus [Ya'jooj and Ma'jooj] were made powerless to scale it or bore their way through it﴾ that is, they were not able and did not have the strength to climb it because it was so high, or to bore through it because it was so solid and strong. When he did this good deed and great favour, he attributed the blessing to the One Who bestowed it, and said:

﴿This is a mercy from my Lord﴾ that is, it is by His grace and kindness to me.

This is how righteous rulers are: when Allah blesses them with great favours, it increases their gratitude and acknowledgement of the blessings of Allah. Likewise, Sulaymân (ﷺ) said, when the throne of the Queen of Saba' (Sheba) was brought to him despite the great distance:

﴿...This is a favour from my Lord, to test whether I will be grateful or ungrateful...﴾ (an-Naml 27: 40)

This is in contrast to those who are arrogant and proud, and who want to prove themselves in the land; great blessings only increase them in insolence and arrogance, as happened in the case of Qâroon when Allah granted him treasure, the keys of which would weigh down a group of strong men (28: 76); he said:

﴿...This has been given to me only because of knowledge that I possess...﴾ (al-Qasas 28: 78)

«But when the time appointed by my Lord comes» that is, the time for the emergence of Ya'jooj and Ma'jooj,  
 «He will level it» that is, that well-built barrier; He will cause it to collapse and make it level with the earth.  
 «The promise of my Lord is ever true».



﴿وَنَرَكُنَا بَعْضُهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ وَنُفِخَ فِي الصُّورِ نَجْمَعُنَّهُمْ جَمْعًا ۝۹۹ وَعَرَّضْنَا جَهَنَّمَ يَوْمَئِذٍ لِلْكَافِرِينَ عَرْضًا ۝۱۰۰ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ۝۱۰۱﴾ (سورة الكهف: ۹۹-۱۰۱)

- 18:99. On that day We will leave them to surge like waves against one another. The Trumpet will be blown, then We will gather them all together.
- 18:100. On that day We will display hell, plain to see, for the disbelievers,
- 18:101. those whose eyes were blind to My signs and they could not bear to hear [the message of truth].

It may be that the pronoun (them) refers to Ya'jooj and Ma'jooj, and when they emerge against the people – because of their large numbers and their reaching all parts of the earth – they will surge like waves against one another, as Allah (ﷻ) says elsewhere:

«Until, when Ya'jooj and Ma'jooj have been let loose and come rushing from all directions.» (al-Anbiya' 21: 96)

Or it may be that the pronoun refers to all creatures on the Day of Resurrection, and they will be gathered together in such great numbers that they will surge like waves against one another, because of their terror and the great earthquake, based on the fact that Allah says here: «The Trumpet will be blown, then We will gather them all together. On that day We will display hell, plain to see, for the disbelievers,

those whose eyes were blind to My signs and they could not bear to hear [the message of truth]». That is, when Isrâfeel blows into the Trumpet, Allah will restore souls to bodies, then He will resurrect them and gather them together for the standing of the Day of Resurrection, the first and the last, disbelievers and believers, so that they may be questioned and brought to account, and be requited for their deeds. As for the disbelievers – of all kinds – hell will be their recompense, to abide therein forever.

Hence Allah says: «On that day We will display hell, plain to see, for the disbelievers». This is like the verse in which He says:

«And hell will be placed in full view of those who went astray.»  
(*ash-Shu'arâ* 26: 91)

That is, it will be presented to them, to be their abode, and so that they might taste the pain of its chains, blaze, hot water and bitter cold, and taste the punishment that will stun and overwhelm them, and cause their ears to become deaf. This is the outcome of and requital for their deeds, for in this world their eyes «were blind to My signs» that is, they turned away from the wise reminder and the noble Qur'an, and said:

«...Our hearts are covered [and sealed] against that to which you call us...» (*Fuṣṣilat* 41: 5)

– and over their eyes there were covers which prevented them from seeing the beneficial signs of Allah, as He says elsewhere:

«...and over their eyes is a cover...» (*al-Baqarah* 2: 7)

«and they could not bear to hear» that is, they could not bear to hear the verses of Allah which lead to faith, because of their resentment towards the Qur'an and the Messenger (ﷺ), for the one who is filled with resentment cannot bear to hear the words of the one whom he resents. Once the ways of knowledge and goodness are blocked to them, they have no way to hear or see, and no reasoning that could benefit them. They had disbelieved in Allah, denied His

revelations and rejected His Messengers, so they deserved hell and a hapless journey's end.



﴿أَفَحِيبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِ آلِهَاتٍ إِنَّا أَعَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نَزْلًا﴾  
(سورة الكهف: ١٠٢)

18:102. Do the disbelievers think that they can take My slaves [whom they worship]<sup>3</sup> as allies instead of Me? Verily We have prepared hell as a dwelling place for the disbelievers.

This is proof and evidence of the falseness of the claim made by the disbelieving polytheists who regarded some of the Prophets and close friends of Allah as so-called partners of Allah whom they worshipped, and claimed that they were their allies who would save them from the punishment of Allah and enable them to attain His reward, when they had disbelieved in Allah and His Messengers.

Allah says to them, in the form of a question by way of denunciation, highlighting the falseness of their view on a rational basis:

﴿Do the disbelievers think that they can take My slaves [whom they worship] as allies instead of Me?﴾ That is, that cannot happen, for no close friend of Allah could ever take an enemy of Allah as an ally, for the close friends of Allah are in agreement with Allah, with regard to what He loves and is pleased with, and what He hates and is angered by. According to this meaning, this verse is akin to the passage in which Allah (ﷻ) says:

﴿On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship? They will say:

<sup>3</sup> It is not possible for one who opposes Allah to take as an ally any of His close friends whom they worship, such as 'Eesâ (Jesus), the angels or the righteous.

Glory be to You! You are our Close Friend, not they... ﴿Saba' 34: 40-41﴾

Whoever claims that he is taking a close friend of Allah as his friend and ally, when he is an enemy to Allah, is lying.

Or it may be – and this is more correct – that what is meant is: do those who disbelieve in Allah and oppose His Messengers think that they can take, instead of Allah, allies who will support them and benefit them instead of Allah, and ward off harm from them? This is wrong thinking, for no created being has any power to bring benefit or cause harm. This is like the verses in which Allah (ﷻ) says:

﴿Say: Call on those whom you claim [to be gods]<sup>4</sup> besides Him; they have no power to relieve you of harm or divert it from you.﴾ (al-Isrâ' 17: 56)

– and:

﴿Those on whom they call besides Allah have no power of intercession...﴾ (az-Zukhruf 43: 86)

And there are similar verses in which it says that the one who takes any ally other than Him for support and protection is misguided and hopeless, and he will not attain any of that for which he hopes.

﴿Verily We have prepared hell as a dwelling place for the disbelievers﴾ – what a bad place of dwelling.



﴿قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا ﴿١٣﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٤﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ. فَحَبَّطْتَ أَعْمَالَهُمْ فَلَا نَقِيمَ﴾

<sup>4</sup> Those who are falsely worshipped, who are referred to in this and the following verse, are 'Eesâ, 'Uzayr and the angels; they have no power to benefit or harm in and of themselves, and are themselves devoted slaves of Allah.



﴿لَهُمْ يَوْمَ الْقِيَمَةِ وَزْنًا﴾ ذَلِكَ جَزَاؤُهُمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿١٠٣﴾  
(سورة الكهف: ١٠٣-١٠٦)

- 18:103. Say: Shall we tell you who will be the greatest losers in terms of deeds,  
18:104. those whose efforts in the life of this world are wasted, while they think that what they do is right?  
18:105. They are the ones who reject the signs of their Lord and deny the Meeting with Him. Their deeds will come to nothing and on the Day of Resurrection, We will not give them any weight.<sup>5</sup>  
18:106. That will be their recompense, hell, because they disbelieved and made a mockery of My signs and My Messengers.

That is: say, O Muhammad (ﷺ), to the people, by way of warning: shall I tell you who will be the greatest losers in terms of deeds?

«those whose efforts in the life of this world are wasted» that is, all the deeds that they did, thinking that they were doing good, will become worthless and be rendered invalid. So how about the deeds that they do, knowing that they are wrong, and that they are deeds of opposition and enmity towards Allah and His Messenger (ﷺ)? Who are these people whose deeds will come to nothing?

«...who lose their own souls and their families on the Day of Resurrection. That is indeed manifest loss.» (az-Zumar 39: 15)

«They are the ones who reject the signs of their Lord and deny the Meeting with Him» that is, they deny the Qur'anic verses and visible signs that point to the necessity of believing in Him, His angels, His Messengers, His Books and the Last Day.

«Their deeds will come to nothing» because of that

<sup>5</sup> That is, they will be of no significance and the Balance will not be set up for them because they will have no good deeds to be weighed. (al-Baydâwi)

﴿and on the Day of Resurrection, We will not give them any weight﴾ because the benefit of them having weight becomes apparent when good deeds are weighed against bad deeds to see which will outweigh the other. These people will have no good deeds to their credit, because they did not fulfil the necessary condition, which is having faith, as Allah (ﷻ) says elsewhere:

﴿But whoever does righteous deeds and is a believer need have no fear of being wronged or deprived [of his just recompense].﴾ (Tā Hâ 20: 112)

But their deeds will be counted and they will be made to admit to them, and they will be disgraced because of them before all the people, then they will be punished for them. Hence Allah says:

﴿That will be their recompense﴾ that is, their deeds will come to nothing and will not be given any weight on the Day of Resurrection, because they are insignificant and worthless as a result of their disbelief in the revelations of Allah, and because of their mockery and ridicule thereof, when what is required with regard to the revelations and Messengers of Allah is to believe in them completely, venerate them and act in accordance with them. But these people turned everything upside down, therefore they will find themselves in trouble, in a wretched position and subjected to punishment.

Having described the fate and deeds of the disbelievers, Allah now tells us of the deeds of the believers and their ultimate destination:



﴿إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿١٠٨﴾﴾ (سورة الكهف: ١٠٧-١٠٨)

18:107. But those who believe and do righteous deeds will have gardens of paradise as a dwelling place,

18:108. to abide therein forever, with no desire to leave.

That is, those who believe in their hearts and do righteous deeds with their physical faculties. This includes all of the religion, beliefs, actions, basic principles and minor issues, both outward and inward. These people, regardless of their varying levels of faith and righteous deeds, will have *Jannât al-Firdaws* (translated here as «gardens of paradise»).

It may be that what is meant by *Jannât al-Firdaws* is the highest part of paradise, the middle and best part, and that this reward is for those who perfected their faith and righteous deeds. They are the Prophets and those who are close to Allah.

Or it may be that what is meant is all the levels of paradise, so this reward includes people of faith of all levels, those who are close to Allah, the righteous, and the ordinary believers, each according to his status. This is the more likely of the two meanings to be correct, because the wording is general in meaning, and the word *jannât* (translated here as «gardens») appears in the plural, connected to *al-firdaws*, which refers to a garden containing grapevines or trees with many long, twisted branches, and this is applicable to all of paradise.

*Jannât al-Firdaws* (the gardens of paradise) are the dwelling places of those who believed and did righteous deeds, and what dwelling place could be better or greater than these dwellings which include everything that brings joy to hearts and souls, and physical pleasures? In it is that which will delight hearts and eyes, of elegant dwellings, verdant gardens, fruitful trees, singing birds, delicious food, refreshing drinks, beautiful women, plentiful servants, flowing rivers, splendid scenery, beauty of all types and eternal bliss.

The best and greatest of that, which will bring the greatest joy, is nearness to the Most Gracious and attaining His pleasure, which is the greatest of the delights of paradise, and the sublime joy of seeing His noble Countenance and hearing the words of the Most Compassionate, the Most Merciful.

How beautiful, perfect and everlasting those dwellings will be, that are too great to be described by man and are more splendid than anything that could cross his mind. If people really knew even a little of these delights, they would be filled with longing, and their souls would feel the pain of homesickness for that place, and they would have rushed towards it in groups and singly; they would not have preferred to it this transient world with its tarnished, diminishing joys, and they would not have allowed any moment to be wasted and lost, when any moment of joy there is equal to millennia of joy in this world. But heedlessness prevailed, faith was weak, knowledge was lacking and willpower was absent, which is the reason for the status quo. There is no power and no strength except with Allah, the Most High, the Almighty.

﴿to abide therein forever﴾ this is the ultimate blessing, that joy and delight therein are perfect, and part of that perfection is that they will never cease.

﴿with no desire to leave﴾ that is, they will never want to depart or move from there, because they do not see anything but that which amazes and delights them, and gives them joy and happiness, and they cannot imagine any bliss greater than that in which they are.



﴿قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكَلَّمْتُ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا﴾

(سورة الكهف: ١٠٩) ﴿١٨﴾

18:109. Say [O Muhammad]: If the sea were ink for writing the words of my Lord, it would dry up before the words of my Lord were exhausted, even if We brought another sea like it to replenish it.

That is, tell them about the greatness of the Creator and the vastness and encompassing nature of His attributes, and that people can never fully comprehend any of them.

﴿If the sea﴾ in this world  
 ﴿were ink for writing the words of my Lord﴾ that is, and the trees of this world, from the first to the last of them, all the trees in the cities and in the wilderness, were pens  
 ﴿it would dry up﴾ and the pens would break  
 ﴿before the words of my Lord were exhausted﴾. This is a great thing that no one can fully comprehend.

Elsewhere, Allah says:

﴿If all the trees on earth were pens, and the sea [was ink], replenished by seven more seas, the words of Allah would still not be exhausted. Verily, Allah is Almighty, Most Wise.﴾ (*Luqmân* 31: 27)

This is by way of making the matter easier to understand, because these things are created and all created things will cease to be. As for the words of Allah, they are among His attributes, and His attributes are not created, and they have no limit and no end. Whatever greatness and vastness people can imagine, Allah is above that, and the same applies to all the attributes of Allah (ﷻ), such as His knowledge, His wisdom, His power and His mercy. If all the knowledge of created beings, from the first to the last, the inhabitants of the heavens and the inhabitants of earth, were put together, in comparison to the knowledge of the Almighty it would be less than the amount of water picked up by a bird that came to the shore and dipped its beak in the ocean, in comparison to the amount of water contained in that ocean. Allah is possessed of great and perfect attributes:

﴿That the final destination is with your Lord.﴾ (*an-Najm* 53: 42)



﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَىٰ أَنَّمَا إِلَهُ الْبَشَرِ إِلَهٌ وَاحِدٌ ۚ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ ۚ أَحَدًا﴾ (سورة الكهف: ١١٠)

18:110. Say [O Muhammad]: I am but a human being like yourselves, [except that] it has been revealed to me that your God is One God. So whoever hopes to meet his Lord, let him do righteous deeds and include no one else in the worship due to his Lord.

﴿Say﴾ O Muhammad (ﷺ), to the disbelievers and others ﴿I am but a human being like yourselves﴾ that is, I am not divine and I have no share in dominion, or any knowledge of the unseen, nor do I possess the treasures of Allah (cf. 11: 31).

﴿I am but a human being like yourselves﴾, one of the slaves of my Lord

﴿[except that] it has been revealed to me that your God is One God﴾ that is, I have been favoured over you by means of the revelation that Allah has bestowed upon me, the main message of which is to tell you that your God is One God, with no partner or associate, and no one deserves an atom's worth of worship but He. And I call you to do deeds that will bring you closer to Him, earn you His reward and ward off His punishment from you. Hence Allah says:

﴿So whoever hopes to meet his Lord, let him do righteous deeds﴾ that are in accordance with the laws of Allah, both obligatory and recommended deeds.

﴿and include no one else in the worship due to his Lord﴾ that is, he should not show off in his deeds; rather he should do deeds sincerely for the sake of Allah (ﷻ). This refers to one who combines sincerity with following Islamic teachings; he is the one who will attain that which he hopes for and seeks. As for others, they will be losers in

this world and the hereafter, and they will miss out on drawing close to their Lord and attaining His pleasure.

This is the end of the commentary on Soorat al-Kahf.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 19. Soorat Maryam

(Maadani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿كَهَيَّعَ ۝١ ذِكْرَ رَحْمَتِ رَبِّكَ عَبْدَهُ زَكَرِيَّا ۝٢﴾ إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا ۝٣ قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ۝٤ وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ۝٥ يَرِثُنِي وَيَرِثُ مِنْ عَالِ يَعْقُوبَ ۚ وَاجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾ (سورة مريم: ١-٦)

19:1. Kâf. Hâ'. Yâ'. 'Ayn. Şâd.<sup>6</sup>

19:2. This is an account of the mercy of your Lord to His slave Zakariyâ,

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<sup>6</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.



- 19:3. When he called upon his Lord privately.
- 19:4. He said: My Lord, my bones have grown weak and my head glows silver with age, but never, my Lord, has my prayer to You remained unanswered.
- 19:5. Verily I fear [what] my kinsmen [will do] after I am gone, for my wife is barren.<sup>7</sup> Grant unto me by Your grace an heir,
- 19:6. who will inherit from me and from the family of Ya'qoob, and make him, my Lord, one with whom You are pleased.

«This is an account of the mercy of your Lord to His slave Zakariyâ» which We will tell to you and explain in detail, and through it will become known the story of His Prophet Zakariyâ, and his righteous deeds and beautiful trials. In this story there is a lesson for those who are willing to learn and an example for those who wish to follow it. Highlighting the details of Allah's mercy to His close friends, and the means by which they attained His mercy, prompts the reader to love Allah (ﷻ) and remember Him a great deal, and to know the means of reaching Him. Allah (ﷻ) chose and selected Zakariyâ (ﷺ) to be His Messenger and He singled him out to receive His revelation, and he undertook that mission as other Messengers did, calling people to his Lord, teaching them that which Allah had taught him, and sincerely advising them, as his fellow Messengers and their followers did. When he saw that he was growing weak and he feared that he would die, and he had no one to take over from him in calling people to their Lord and advising them, he complained to his Lord of his weakness, both outward and inward; he called upon Him in private, so that his supplication would be more perfect, better and more sincere.

<sup>7</sup> His kinsmen did not care about religion, and he was afraid that after he died, religion would be neglected. So he asked for an heir who would uphold religion after he was gone. Therefore he asked for someone who would inherit knowledge and prophethood, not wealth, from him. (al-Qurtubi)

﴿He said: My Lord, my bones have grown weak﴾. If the bones, which are the pillars of the body, have grown weak, then the rest of the body will also grow weak.

﴿and my head glows silver with age﴾ because grey hair is a sign of weakness and old age, and is the harbinger of death. So he prayed to Allah (ﷻ), expressing his weakness and incapability, and this is one of the dearest means of approaching Allah, because it is declaring one's lack of power and strength, and relying on the power and strength of Allah.

﴿but never, my Lord, has my prayer to You remained unanswered﴾ that is, You have never turned me away empty-handed; rather You have always cared for me and answered my prayers, and Your blessings keep coming down to me and Your kindness constantly reaches me. This is seeking the help of Allah by virtue of His blessings and previous response to supplications, so he asked the One Who had previously shown kindness to complete His kindness in the future.

﴿Verily I fear [what] my kinsmen [will do] after I am gone﴾ that is, I am afraid that whoever the Children of Israel appoint to succeed me as a leader after I am gone will not establish Your religion properly or call Your slaves to You. The apparent meaning of these words indicates that he had not seen anyone among them who was fit for leadership in religious matters. In this we see the compassion and sincerity of Zakariyâ (ﷺ), because his request for a son was not like that of anyone else, whose aim is merely worldly interests; rather his aim was the interests of the religion and the fear that it would be lost, as he thought that no one was fit for that.

His family was one of the families that were known for religious commitment; there were many Messengers among them and they were thought highly of. So he called upon Allah, asking Him to bless him with a son who would establish the religion after him, and he complained of his wife's barrenness, for she had never borne a child

and he had grown quite decrepit from old age and had reached an age at which it is very rare to feel physical desire or produce a child. ﴿Grant unto me by Your grace an heir﴾ – this inheritance was to be in terms of religious leadership, prophethood, knowledge and righteous deeds.

Hence he said: ﴿who will inherit from me and from the family of Ya'qoob, and make him, my Lord, one with whom You are pleased﴾ that is, a righteous slave with whom You are pleased, and endear him to Your slaves. To sum up, he asked Allah for a righteous male child who would remain after he died and be his successor, and who would be a Prophet who was pleasing to Allah and to His creation. This is the best that a child could be. By Allah's mercy to His slave, He blessed him with a righteous child who possessed all noble characteristics and sublime attributes. His Lord had mercy on him and answered his supplication, and said:



﴿يَزَكِّرِيَا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ۝٧﴾ قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰئِنٍ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُن شَيْئًا ۝٩ قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ ءَايَتُكَ إِلَّا تُكَلِّمَ النَّاسَ ثَلَاثَ لَيَالٍ سَوِيًّا ۝١٠ فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِيًّا ۝١١﴾ (سورة مريم: ٧-١١)

19:7. [It was said to him:] O Zakariyâ, We give you the glad tidings of a son. His name will be Yahyâ; We have not given such a name to anyone before.

19:8. He said: O my Lord, how can I have a son, when my wife is barren and I have grown quite decrepit from old age?

- 19:9. He said: Thus it will be. Your Lord says: That is easy for Me; indeed I created you before, when you were nothing.
- 19:10. Zakariyâ said: O my Lord, give me a sign. He said: Your sign will be that you will not be able to speak to people for three days, although you are not mute.
- 19:11. So he came out to his people from the chamber, and signalled to them to glorify Allah in the morning and in the evening.

That is, Allah (ﷻ) gave him glad tidings, through the angels, of Yaḥyâ. Allah named him Yaḥyâ and it was a name that suited him, because he lived (the name Yaḥyâ comes from a root meaning live) in a true sense physically, and thus the blessing became perfected through him; he also lived in a metaphorical sense, referring to spiritual life, by means of revelation, knowledge and religious commitment.

﴿We have not given such a name to anyone before﴾ that is, no one was called by this name before him. It may be that what is meant is: We never made anyone equal to him before, like him or better. In this case, the glad tidings were of his perfect nature and praiseworthy attributes, and heralded that he would be superior to those who came before him. But according to this interpretation, there must be some exceptions to this superiority in general terms, because Ibrâheem, Moosâ, Nooh (peace be upon them) and similar figures are definitely of higher standing than Yaḥyâ.

Then when the glad tidings of this child for whom he had prayed came to him, Zakariyâ expressed astonishment and amazement, and said:

﴿O my Lord, how can I have a son﴾ when impediments to having a child are present in me and my wife? It was as if, when he offered this supplication, these impediments did not occur to him because his focus was on the idea of having a child. In this case, when his supplication was accepted, he was astounded by that. But Allah responded by saying:

«Thus it will be. Your Lord says: That is easy for Me» that is, it is usually something strange, and is counter to Allah's usual way of creation, but the might and power of Allah (ﷻ) is able to create things without the usual means. Hence it is easy for Him, and is not more difficult than creating him before that, when he was nothing.

«Zakariyâ said: O my Lord, give me a sign» that is, with which my heart may be reassured. This was not an expression of doubt about what Allah said; rather it was similar to what Ibrâheem al-Khaleel (ﷺ) had said:

«...Show me, O Lord, how You will give life to the dead, He replied: Do you not believe then? He said: Yes of course, but just to reassure my heart...» (*al-Baqarah 2: 260*)

So he asked for more knowledge and the means to reach the utmost certainty after having attained certain knowledge, and Allah responded to his request out of mercy towards him.

«He said: Your sign will be that you will not be able to speak to people for three days, although you are not mute». Elsewhere Allah says:

«...you will not be able to speak to people for three days except through gestures...» (*Âl 'Imrân 3: 41*)

The meaning is the same. This is one of the wondrous signs, because his being unable to speak for three days, without there being any muteness or impediment – rather he was sound and had no physical defects – was a sign of the extraordinary might and power of Allah. Moreover, he was unable to speak to other people, but he was not prevented from uttering words of praise and glorification of Allah, remembrance of Him, and the like. Hence Allah says elsewhere:

«...So remember your Lord often, and glorify Him in the afternoon and in the morning.» (*Âl 'Imrân 3: 41*)

Thus he was reassured and he rejoiced at these great glad tidings. He obeyed the command of Allah to give thanks to Him by worshipping Him and remembering Him, staying in his chamber.

He came out to his people ﴿and signalled to them﴾ by means of gestures  
 ﴿to glorify Allah in the morning and in the evening﴾ because the glad tidings of Yahyâ were in the religious interests of all.



﴿يَبِيحُيْ خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ الْحُكْمَ صَبِيًّا ۝۱۲ وَحَنَانًا مِن لَّدُنَّا وَزَكَاةً ۝۱۳ وَكَانَ تَقِيًّا ۝۱۴ وَبَرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ۝۱۵ وَسَلَامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ۝۱۶﴾ (سورة مريم: ۱۲-۱۵)

- 19:12. [Allah said:] O Yahyâ, hold fast to the Book [the Torah] with all your strength. And We granted him knowledge and wisdom when he was still a boy.
- 19:13. And by Our grace We made him compassionate and righteous; and he was God-fearing
- 19:14. And dutiful towards his parents, and he was not arrogant or disobedient.
- 19:15. So peace be upon him the day he was born, the day he dies and the day he will be raised up to life again!

These words indicate that Yahyâ was born and grew up, and when he reached the stage where he could understand what he was told, Allah instructed him to hold fast to the Book, which means showing serious commitment by striving to memorise its words, understand its meanings and act in accordance with its commands and prohibitions. This is what holding fast to the Book means in a perfect sense. He complied with the command of his Lord and focused on the Book, memorising it and understanding it, and Allah bestowed upon him intelligence and smartness such as was not found in anyone else. Hence He said:

﴿And We granted him knowledge and wisdom when he was still a boy﴾ that is, knowledge of the rulings of Allah and how to rule in accordance with them, when he was still a small child.

﴿And by Our grace We made him compassionate﴾ that is, We instilled mercy and kindness in his heart, through which his affairs were made easy, his well-being was sound and his deeds were correct ﴿and righteous﴾ that is, he was pure and free of faults and sins. So his heart was pure and his mind was pure. This implies that he had no blameworthy characteristics or bad manners; he possessed extra good manners and praiseworthy characteristics. Hence Allah says ﴿and he was God-fearing﴾ that is, he did what was enjoined and refrained from what was prohibited. Whoever is a God-fearing believer will be a close friend of Allah and will be one of the people of paradise which has been prepared for those who fear Allah, and he will attain reward in this world and the hereafter that Allah has caused to be the outcome of fearing Him.

﴿And﴾ he was also ﴿dutiful towards his parents﴾ he did not disobey them or mistreat them; rather he was kind towards them in word and deed.

﴿and he was not arrogant or disobedient﴾ that is, he was not too arrogant to worship Allah, and he did not look down on the slaves of Allah or on his parents; rather he was humble and obedient, always turning to Allah. Thus he combined fulfilling the rights of Allah with fulfilling the rights of people. Hence he was granted well-being by Allah in all his affairs, from start to finish.

Hence Allah says: ﴿So peace be upon him the day he was born, the day he dies and the day he will be raised up to life again!﴾ That implies that he will be safe from the Shayṭān, and from evil and punishment, in these three situations and in the times in between them; he will be safe from the fire and other terrors, and he is one of the people of paradise. Blessings and peace of Allah be upon him, upon his father

and upon all the Messengers, and may Allah make us among their followers, for He is most generous and kind.



﴿وَاذْكُرْ فِي الْكِتَابِ مَرْيَمَ إِذِ انْتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ۖ فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۖ قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۖ قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۖ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۖ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَيْنٌ ۖ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۝﴾ (سورة مريم: ١٦-٢١)

- 19:16. Recount [O Muhammad] in the Book the story of Maryam, when she withdrew from her family in a place towards the east.
- 19:17. She screened herself from them, then We sent to her Our Angel [Jibreel], and he appeared before her in the form of a perfect human being.
- 19:18. She said: I seek refuge in the Most Merciful from you; [do not come near me] if you fear Him!
- 19:19. He said: I am only a Messenger from your Lord, [to announce] to you the gift of a righteous son.
- 19:20. She said: How will I have a son when no man has touched me, and I have never been unchaste?
- 19:21. He said: Thus it will be. Your Lord says: That is easy for Me; We will make him a sign to humankind, and a mercy from Us. It is a matter already decreed.

Having mentioned the story of Zakariyâ and Yaḥyâ, and its wondrous signs, Allah now tells us a story that is even more wondrous, moving from that which is lesser to that which is more sublime:



«Recount [O Muhammad] in the Book the story of Maryam» – peace be upon her. This is one of her greatest virtues, that she is mentioned in the holy Book which the Muslims, from the east to the west, recite, and she is mentioned therein in the best terms and spoken of highly, as a reward for her noble deeds and perfect efforts. In other words: mention in the Book Maryam, and her good conduct when she «withdrew» that is, moved away, from her family «in a place towards the east» that is, to the east of where they were.

«She screened herself from them» that is, she put a barrier between her and them. The reason why she went away from them and screened herself from them was in order to withdraw and be alone to worship her Lord with humility and sincerity towards Him. That was in obedience to His words:

«And [remember] when the angels said: O Maryam! Allah has chosen you and purified you – chosen you above the women of all nations [of her own time]. O Maryam, worship your Lord devoutly; prostrate and bow [in prayer] with those who bow.» (*Āl 'Imrān* 3: 42-43)

«then We sent to her Our Angel» namely Jibreel (عليه السلام) «and he appeared before her in the form of a perfect human being» that is, in the perfect figure of a man, handsome and good-looking, with no defects or shortcomings, because she would not have been able to bear seeing him in his real form. When she saw him in this form, when she had withdrawn from her family and isolated herself from people, and had screened herself away from the dearest of people to her, namely her family, she was afraid that he was a man who intended ill towards her, so she sought the protection of her Lord and sought refuge with Him, saying:

«I seek refuge in the Most Merciful from you» that is, I turn to Him and seek protection in His mercy, lest you do me harm «[do not come near me] if you fear Him!» That is, if you fear Allah and you act as a pious man should, then refrain from harming me. Thus she combined seeking the protection of her Lord with warning

and scaring him, and instructing him to fear Allah when she was in that situation, on her own with this young man, far away from people, and he was so stunningly handsome and an apparently perfect human being. He had not said anything bad or made any move towards her; rather that was fear on her part; this was indicative of the utmost chastity and keenness to avoid evil and that which may lead to it.

This chastity – especially when there is a motive to fall into sin and there is nothing to prevent it, is one of the best of deeds. Therefore Allah praised her and said:

﴿And [there is another example] in Maryam, the daughter of ‘Imrân, who guarded her chastity. We blew into her [garment] through Our angel [Jibreel]...﴾ (at-Tahreem 66: 12)

-- and:

﴿And [remember] the one who guarded her chastity: We blew into her [garment] through Our angel [Jibreel], and We made her and her son a sign for all people.﴾ (al-Anbiyâ’ 21: 91)

Allah rewarded her for her chastity with a child who was one of the signs of Allah and one of His Messengers.

When Jibreel saw her fear, he said: ﴿I am only a Messenger from your Lord﴾ that is, my only role is to carry out the mission of my Lord concerning you

﴿[to announce] to you the gift of a righteous son﴾. This was great glad tidings of a righteous son, for righteousness implies that he would be free of blameworthy characteristics and would have praiseworthy characteristics. She was amazed at the idea of having a child without a father, so she said:

﴿How will I have a son when no man has touched me, and I have never been unchaste?﴾ For a child cannot come into being otherwise.

﴿He said: Thus it will be. Your Lord says: That is easy for Me; We will make him a sign to humankind﴾ that will point to the perfect might of Allah (ﷻ) and highlight the fact that no cause can lead to

its effect independently of Allah; rather the effect comes about by the decree of Allah.

Hence Allah shows His slaves extraordinary events concerning some ordinary causes or means, so that they will not become attached to these means and ignore the One Who controls and decrees them.

﴿and a mercy from Us﴾ that is, so that We might make him a mercy from Us, for him, for his mother and for all the people.

As for the mercy of Allah towards him, that is because of what He singled him out for of His revelation and what He blessed him with of the blessings that He bestowed upon all the Messengers of strong resolve. As for His mercy towards his mother, it is because of the high esteem in which she was held, and the words of commendation and great reward that she attained. As for His mercy towards the people, that is because of the great blessings that He bestowed upon them by sending among them a Messenger who recited His revelations to them, to purify them and teach them the Book and wisdom, so that they would believe in him and obey him, and thus attain happiness in this world and in the hereafter.

﴿It﴾ namely the creation of 'Eesâ (ﷺ) in this manner ﴿is a matter already decreed﴾ so it will inevitably come to pass. So Jibreel (ﷺ) breathed into her garment.



﴿ فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ۝۲۲ ۝ فَاجَاءَهَا الْمَخَاضُ إِلَى جِذْعِ النَّخْلَةِ قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ نَسِيًّا مَنْسِيًّا ۝۲۳ ۝ فَوَدَّعْنَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ۝۲۴ ۝ وَهَزَى إِلَيْكِ الْجَنَّةُ النَّخْلَةَ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ۝۲۵ ۝ فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا فَإِمَّا تَرَيِنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا ۝۲۶ ﴾ (سورة مريم: ۲۲-۲۶)

- 19:22. So she conceived him and withdrew with him to a remote place.
- 19:23. The pains of childbirth drove her to the trunk of a palm tree. She said: Would that I had died before this and had been overlooked and forgotten!
- 19:24. But he<sup>8</sup> called to her from below her: Do not worry, for your Lord has provided a stream close at hand.
- 19:25. Shake the trunk of the palm tree towards you; it will drop fresh ripe dates upon you.
- 19:26. Eat and drink, and be content. And if you see any human being, say: I have made a vow of silence to the Most Gracious, and today I will not speak to any person.

When she became pregnant with 'Eesâ (ﷺ), she feared scandal, so she stayed away from people, withdrawing ﴿to a remote place﴾. When the time of his birth approached, the labour pains drove her to the trunk of a palm tree, and when the labour pains, the pain of keeping away from food and drink, and the pain of her fear of what people would say grew intense, and she feared that she would not have the patience to withstand all these trials, she wished that she had died before this happened and had been forgotten and not remembered.

This wish resulted from the troubles that she faced, but there was nothing good for her in this wish and it did not serve any interest. Rather what was good for her and what was in her best interests was what was already decreed to happen. At that point the angel calmed her fears, made her steadfast and called to her from below her. It may be that he was in a place lower down than the place where she was, and he said to her: Do not worry; in other words, do not panic or be distressed, ﴿for your Lord has provided a stream close at hand﴾ that is, a river from which you can drink.

<sup>8</sup> The speaker may be 'Eesâ or Jibreel. (aṭ-Ṭabari; al-Qurṭubi)

«Shake the trunk of the palm tree towards you; it will drop fresh ripe dates upon you. Eat» from the dates «and drink» from the stream «and be content» with 'Eesâ. This was reassurance with regard to being safe from the pains of childbirth and obtaining enjoyable and nourishing food and drink.

With regard to what people would say, he (the angel) instructed her, if she saw anyone, to say by way of gestures: «I have made a vow of silence to the Most Gracious, and today I will not speak to any person» that is, I will not speak to them. This was so that she might have respite from having to speak to them and peace of mind regarding what they might say. It was well known among them that silence was an act of worship that was prescribed at that time. She was not instructed to speak to them and say that she had done nothing wrong or defend herself, because the people would not believe her and there was no benefit in doing that. The declaration of her innocence was to come from the words of 'Eesâ when he spoke in the cradle, which would be a more effective testimony of her innocence.

For a woman to produce a child without a husband and claim that he had no father would be a most serious claim, and even if there were many witnesses it would not be believed. Therefore the proof of this extraordinary event was made to be of the same nature as the event itself, which was the speaking of 'Eesâ (ﷺ) when he was very small. Hence Allah (ﷻ) says:



﴿فَأَتَتْ بِهِ قَوْمَهَا تَحْمِلُهُ، قَالُوا يَمْرُؤٌ لَقَدْ جِئْتَ شَيْئًا فَرِيًّا ۝٢٧ يَتَأَخَذَ هَرُونَ مَا كَانَ أَبُوكَ أَمْرًا سَوْءَ وَمَا كَانَتْ أُمُّكَ بَغِيًّا ۝٢٨ فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ صَبِيًّا ۝٢٩ قَالَ إِنِّي عَبْدُ اللَّهِ ءَاتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۝٣٠ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝٣١ وَبَرًّا بِوَالِدَيْنِي﴾

وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٣﴾ وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ  
 حَيًّا ﴿٣٤﴾ (سورة مريم: ٢٧-٣٣)

- 19:27. She came to her people, carrying the infant. They said: O Maryam, indeed you have done something unthinkable!
- 19:28. O sister of Hâroon,<sup>9</sup> your father was not an evil man, nor was your mother unchaste!
- 19:29. Thereupon she pointed to the infant. They said: How can we talk to one who is an infant in the cradle?
- 19:30. 'Eesâ said: Verily I am a slave of Allah; He has given me the Book and made me a Prophet.
- 19:31. He has made me blessed wherever I may be, and has enjoined on me prayer and *zakâh* as long as I live.
- 19:32. And He has made me dutiful towards my mother, and not arrogant or unblessed.
- 19:33. So peace be upon me the day I was born, the day I die and the day I will be raised up to life again!

When Maryam had recovered from giving birth, she brought 'Eesâ to her people, carrying him in her arms. She knew that she was innocent, so she had no worries. They said: ﴿O Maryam, indeed you have done something unthinkable!﴾ That is, something very serious and bad. What they meant by that was fornication, but she was far above doing such a thing.

﴿O sister of Hâroon﴾ – what appears to be the case is that he was her real brother. They attributed her to him, and they used to give their children the names of Prophets; he was not Hâroon ibn 'Imrân, the brother of Moosâ, because there were many centuries between them.

<sup>9</sup> She had a brother called Hâroon who was known for his righteousness.

﴿your father was not an evil man, nor was your mother unchaste﴾ that is, your parents were nothing but righteous and free of evil, especially this evil to which they were referring. What they meant was: how could you be so different from them and do something that they would never do? That is because the offspring – in most cases – are of the same quality as the parents in terms of righteousness and its opposite. Therefore they were surprised and wondered – on the basis of their suspicion – how she could have done such a thing.

She pointed to the infant, indicating that they should speak to him. She only did that because she had been instructed, when the people spoke to her, to tell them: ﴿I have made a vow of silence to the Most Gracious, and today I will not speak to any person﴾ (19: 26).

When she indicated that they should speak to him, they were astonished by that and said: ﴿How can we talk to one who is an infant in the cradle?﴾ Because this is something that is not ordinary, and it has never happened with one of this age.

At that point, 'Eesâ said, when he was an infant in the cradle: ﴿Verily I am a slave of Allah; He has given me the Book and made me a Prophet﴾. He addressed them, referring to himself as a slave of Allah and stating that he possessed no attributes for which he might deserve to be taken as a god or as the son of God; exalted be Allah far above what the Christians, who claim to be followers of 'Eesâ but drifted away from his path, say concerning him, which is contrary to what 'Eesâ himself said: ﴿Verily I am a slave of Allah﴾.

﴿He has given me the Book﴾ that is, He has decreed that He will give me the Book

﴿and made me a Prophet﴾. Thus he informed them that he was a slave of Allah, and that Allah had taught him the Book and made him one of His Prophets. These are attributes of perfection that had to do with 'Eesâ himself.

Then he mentioned other attributes of perfection that made him beneficial for others, as he said:

﴿He has made me blessed wherever I may be﴾ that is, in any place and at any time. The blessing that Allah bestowed upon him had to do with teaching good and calling people to it, forbidding evil, and calling people to Allah in word and deed. Anyone who sat with him or met him would attain his blessing, and anyone who accompanied him would feel happy.

﴿and has enjoined on me prayer and zakâh as long as I live﴾ that is, He has enjoined me to fulfil His rights, the most important of which is prayer, and the rights of His slaves, the most important of which is zakâh, for as long as I live, and I am complying with the instructions of my Lord, acting in accordance with them, and putting them into practice.

﴿And He has made me dutiful towards my mother﴾ that is, He has also enjoined me to honour my mother, treat her with the utmost kindness, and do what I should for her, because of her honour and virtue, and because she is a mother and has rights because she gave birth to me and cared for me thereafter.

﴿and not arrogant﴾ towards Allah or looking down on His slaves ﴿or unblessed﴾ in this world or the hereafter. He has not made me like that; rather He has made me obedient and humble towards Him and humble towards the slaves of Allah, blessed in this world and the hereafter, I and those who follow me.

As he attained all perfection and good qualities, he said: ﴿So peace be upon me the day I was born, the day I die and the day I will be raised up to life again﴾ that is, by the great kindness and grace of my Lord, I have attained peace and safety on the day of my birth, the day of my death, and the day I will be resurrected, from evil, the Shaytân and punishment. This implies that he will be safe from the terrors of the Day of Resurrection and the abode of the evil (hell), and that he will be one of the people of the abode of peace (paradise). This is a



great miracle and amazing proof that he is a Messenger of Allah and a true slave of Allah.



﴿ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ يَمْتَرُونَ﴾ (٣٦) مَا كَانَ لِلَّهِ أَنْ يَتَّخِذَ مِنْ وَلَدٍ سُبْحَنَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٣٥﴾ وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَأَعْبُدُوهُ هَدًى صِرَاطٌ مُسْتَقِيمٌ ﴿٣٧﴾ (سورة مريم: ٣٤-٣٦)

19:34. Such was 'Eesâ son of Maryam, and this is the truth about him concerning which they are in doubt.

19:35. It is not befitting to Allah that He should beget a son. Glory be to Him! When He decrees a matter, He merely says to it, 'Be!' and it is.

19:36. Verily Allah is my Lord and your Lord, so worship Him. This is a straight path.

That is, the one who is described in this manner is undoubtedly 'Eesâ son of Maryam. Indeed this is the truth and is what Allah says concerning him, and no one could be more truthful or better in speech than Him. This is certain news about 'Eesâ (ﷺ), and whatever is said about him that is contrary to this is definitely false and can be no more than speculation on the part of one who has no knowledge about him. Therefore Allah says:

﴿concerning which they are in doubt﴾ that is, they argue on the basis of doubt and speculation, saying of him that he is God, or the son of God, or the third of three; exalted be Allah far above their fabrication.

﴿It is not befitting to Allah that He should beget a son﴾ that is, it is not appropriate and is not right, because it is something impossible. Allah is independent of means, most praiseworthy, the Sovereign of all realms, so how could He take a son from among His slaves?

«Glory be to Him» that is, exalted be He far above having a child or any other shortcoming or imperfection.

«When He decrees a matter» that is, no matter, minor or major, is too difficult for Him or is beyond Him.

«He merely says to it, 'Be!' and it is». As His decree is always done, in both the upper and lower realms, how can he have a son? When He wills something, He says to it «'Be!' and it is», so how could it be regarded as far-fetched for Him to create 'Eesâ without a father?

Hence 'Eesâ (ﷺ) stated that he was a slave who was subject to Allah's Lordship and control like anyone else, as he said:

«Verily Allah is my Lord and your Lord» Who created us and fashioned us, to Whose control and decree we are subject.

«so worship Him» that is, devote your worship to Him alone and strive hard to turn to Him. This is affirmation of the oneness of His Lordship and the oneness of His divinity, as he quoted the former as evidence for the latter. Hence he said:

«This is a straight path» that is, a path of moderation that leads to Allah, because it is the path of the Messengers and their followers, and any other paths are the ways of misguidance and error.



﴿فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَّشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ يَوْمَ وَأَنْصُرْ يَوْمَ يَأْتُونَنَا لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾﴾ (سورة مريم: ٣٧-٣٨)

19:37. But the sects differed among themselves [concerning 'Eesâ]. So woe to the disbelievers from the scene of a momentous day!

19:38. How clearly they will hear and see on the day they come to Us. But today the wrongdoers are clearly misguided.

Having explained the nature of 'Eesâ ibn Maryam, concerning which there can be no doubt, Allah now tells us that the sects – that

is, the misguided groups, namely the Jews, Christians and others of varying levels – differed concerning 'Eesâ (ﷺ), either exaggerating in praise of him or in dismissing and condemning him.

Some of them said that he was God, others said that he was the son of God or the third of three, and others did not regard him as a Messenger at all; rather they accused him of being illegitimate, as the Jews did.

All these views are false and wrong, and were based on speculation, stubbornness, false evidence and flimsy arguments. All of these people are deserving of this stern warning, hence Allah says:

﴿So woe to the disbelievers﴾ who disbelieved in Allah and His Messengers and Books. This includes the Jews and Christians who spoke words of disbelief concerning 'Eesâ,

﴿from the scene of a momentous day﴾ that is, the scene of the Day of Resurrection, which will be witnessed by the first and the last, the inhabitants of the heavens and the inhabitants of the earth, the Creator and those whom He created, which will be filled with earthquakes and terrors, and on which there will be the requital of deeds. On that day it will become clear what they used to conceal and disclose, and what they used to hide.

﴿How clearly they will hear and see on the day they come to Us﴾ that is, how clearly they will hear and see on that day; then they will admit their disbelief and ascription of partners to Allah, and will admit what they said, saying:

﴿...Our Lord, We have seen and we have heard. Send us back [to the world]; we will do righteous deeds, for now we believe with certainty.﴾ (as-Sajdah 32: 12)

On the Day of Resurrection, they will know for sure the reality of what they followed.

﴿But today the wrongdoers are clearly misguided﴾ and they have no excuse for this misguidance, because they are either stubbornly

and knowingly going astray, aware of the truth but turning away from it, or they are going astray from the path of truth even though they are able to find out what is true and right, but they are content with the misguidance they are following and the evil deeds they are doing, and are not even trying to find out what is true and what is false. Think about how Allah says «So woe to the disbelievers» (19: 37) after having said «But the sects differed among themselves», and He did not say “So woe to them”, with the pronoun referring to the sects, because among the various sects there are some who were right and whose view was in harmony with the truth, so they said concerning ‘Eesâ that he was the slave and Messenger of Allah, and they believed in him and followed him. These people are believers and are not included in this warning, therefore Allah addressed the warning only to the disbelievers.



﴿وَأَنذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾﴾ (سورة مريم: ٣٩-٤٠)

19:39. Warn them of the day of remorse, when the matter will have been decided,<sup>10</sup> for they are heedless and do not believe.

19:40. Verily, it is We Who will inherit the earth and all who are upon it, and to Us they will be returned.

The warning here is mentioning and describing the thing that is to be feared, by way of alarming. The thing that most deserves to be warned of, thus alarming people about it, is the day of remorse when the matter will be decided; the first and the last will be gathered in

<sup>10</sup> That is, when the judgement is over, and the people of paradise and hell have entered their respective abodes. (al-Qurtubi)

one place and will be questioned about their deeds. Then whoever believed in Allah and followed His Messengers will be blessed with bliss after which there will be no misery, and whoever did not believe in Allah and follow His Messenger will be doomed to misery after which there will be no bliss, and he will lose his own self and his family. At that time he will be filled with remorse and regret that will tear apart his heart. What loss could be greater than missing out on the pleasure and paradise of Allah and incurring His wrath and hell, in such a way that one can never go back and start anew, and has no way of changing his situation by going back to this world? This is what lies ahead of them; but at present in this world, they are heedless of this matter of great significance, which never crosses their minds, and if it does occur to them, it has no impact on them, as they are overwhelmed by heedlessness and distracted by worldly pursuits. That is because they do not believe in Allah and do not follow His Messengers. Their worldly concerns have distracted them and their temporary, fleeting whims and desires have prevented them from believing, but this world and all that is in it, from beginning to end, will be lost to its people and they will depart from it, and Allah will inherit the earth and all who are upon it; they will return to Him and He will requite them for what they did in this world, what they lost and what they gained. Whoever has done good, let him praise Allah, and whoever finds something other than that in his record, let him blame no one but himself.



﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ٤١﴾ إِذْ قَالَ لِأَبِيهِ يَتَّبِعْ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ٤٢ يَتَّبِعْ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ٤٣﴾ يَتَّبِعْ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ

كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَتَّابَتْ إِلَىٰ أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ  
 لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنِ الْهَيْتِ يَتَابِرْهُمْ لِيْن لَمْ تَنْتَ لِأَرْجَمَكَ  
 وَأَهْجُرْنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلَّمَ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ فِي حَفِيًّا  
 ﴿٤٧﴾ وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِن دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ  
 رَبِّي شَقِيًّا ﴿٤٨﴾ فَلَمَّا أَعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِن دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ  
 وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُم مِّن رَّحْمِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾

(سورة مريم: ٤١-٥٠)

- 19:41. Recount [O Muhammad] in the Book the story of Ibrâheem. Verily he was a man strong and true in faith, a Prophet.
- 19:42. When he said to his father: O my father, why do you worship that which can neither hear nor see, nor benefit you in any way?
- 19:43. O my father, there has come to me some knowledge that did not come to you. So follow me, and I will guide you to a straight path.
- 19:44. O my father, do not worship the Shayṭân, for the Shayṭân has ever been disobedient towards the Most Gracious.
- 19:45. O my father, indeed I fear lest a punishment from the Most Gracious befall you so that you become a companion of the Shayṭân.
- 19:46. His father said: Are you renouncing my gods, O Ibrâheem? If you do not desist, I will surely stone you. Keep away from me for a good long time!
- 19:47. Ibrâheem said: Peace be upon you. I will pray to my Lord to forgive you, for indeed He has always been very kind to me.
- 19:48. I will keep away from [and disavow] you and those on whom you call besides Allah, and I will call upon my Lord; perhaps my supplication to my Lord will not remain unanswered.

- 19:49. After he turned away from them and what they worshipped besides Allah, We bestowed upon him Is-hâq and Ya'qoob, and We made each of them a Prophet.
- 19:50. We bestowed upon them [manifold] gifts by Our mercy, and We granted them a deservedly lofty renown.

The noblest, best and most sublime of books is this clear Book and wise reminder. Whatever stories are mentioned in it are the truest of stories; whatever commands and prohibitions are mentioned in it are the greatest of commands and prohibitions, and the most fair and just; whatever requital, promises and warnings are mentioned in it, they are the truest and most indicative of wisdom, justice and virtue. Whatever Prophets and Messengers are mentioned in it, they are more perfect than others and superior to them. Therefore the stories of the Prophets whom Allah favoured over others and raised them in status are repeated more often, because of what they did of worshipping and loving Allah, turning to Him, fulfilling His rights and those of His slaves, calling people to Allah with patience and steadfastness, and attaining high status and lofty dwellings in paradise.

In this *soorah*, Allah mentions a number of the Prophets and instructs His Messenger (ﷺ) to mention them, because mentioning them is a manifestation of praise to Allah and praise for them, it highlights His favour and kindness towards them, and it encourages others to believe in them, love them and follow their example. Therefore He says:

﴿Recount [O Muhammad] in the Book the story of Ibrâheem. Verily he was a man strong and true in faith, a Prophet﴾. Here Allah mentions both his faith that was strong and true and his prophethood.

The *ṣiddeeq* (translated here as ﴿a man strong and true in faith﴾) is one who constantly speaks the truth. So he is truthful and sincere in word and deed, in all situations, and he believes in everything in which he is commanded to believe. This implies great knowledge

that penetrates the heart, has an impact on it, and leads to certainty of faith and righteous deeds in a comprehensive manner. Ibrâheem (عليه السلام) is the best of all the Prophets after Muhammad (ﷺ).

He is the third father of the best group, and he is the one among whose progeny Allah ordained prophethood and the Book. He is the one who called people to Allah and bore patiently the great suffering that he encountered. He called everyone, near and far, and strove hard to call his father as much as he could.

Allah tells us how he debated with his father:

﴿When he said to his father﴾, trying to explain to him how abhorrent it is to worship idols

﴿O my father, why do you worship that which can neither hear nor see, nor benefit you in any way?﴾ That is, why do you worship idols that are lacking in and of themselves and in their actions? For they cannot hear or see, and they cannot benefit or harm those who worship them; rather they cannot even benefit themselves in any way or ward off any harm from themselves. This is clear proof which indicates that worshipping something that is lacking in its essence and deeds is something that is reprehensible according to both rational thinking and Islamic teachings.

This indicates that the One Who should be worshipped, and Whom it is appropriate to worship, is the One Who is perfect, and people cannot attain any blessings except from Him and none can ward off harm from them except Him; that is Allah (ﷻ).

﴿O my father, there has come to me some knowledge that did not come to you﴾ that is, O my father, do not look down on me and say that I am your son, and that you know that which I do not know. Rather Allah has given me knowledge that He did not give to you. What is meant by that is the words:

﴿So follow me, and I will guide you to a straight path﴾ that is, a path that is righteous and moderate, which is worship of Allah alone, with no partner or associate, and obedience to Him in all one's affairs. This



is obviously a gentle approach in speech, as he avoided saying, "O my father, I know and you do not know" or "you do not know anything". Rather he said it in a way that implied we both have knowledge, but that which has reached me has not reached you, so you should accept the proof and submit to it.

«O my father, do not worship the Shayṭān» because whoever worships anything other than Allah has in fact worshipped the Shayṭān, as Allah says elsewhere:

«Did I not instruct you, O children of Adam, that you should not worship the Shayṭān, for he is to you an avowed enemy?» (Yâ Seen 36: 60)

«for the Shayṭān has ever been disobedient towards the Most Gracious», so whoever follows in his footsteps has taken him as an ally, and is disobedient towards Allah just as the Shayṭān is. Connecting disobedience to the divine name the Most Gracious (ar-Raḥmān) is indicative of sins that deprive a person of the mercy (rahmah) of Allah and close the gate of mercy to him, just as obedience is one of the greatest means of attaining His mercy. Hence he said:

«O my father, indeed I fear lest a punishment from the Most Gracious befall you» that is, because of your persisting in disbelief and transgression

«so that you become a companion of the Shayṭān» that is, in this world and the hereafter, so that you will be following in his evil footsteps. Thus Ibrâheem (عليه السلام) adopted a gradual approach in calling his father, starting with the easiest thing to accept, then the next easiest. He informed him of his knowledge and told him that this required him to follow him, for if he followed him he would be guided to the straight path. Then he told him not to worship the Shayṭān, and informed him of the harmful outcomes of doing so. Then he warned him of the punishment of Allah, if he carried on as he was, and told him that he would be a companion of the Shayṭān. But this call to that doomed

individual did not succeed, and he responded in ignorant manner, saying:

﴿Are you renouncing my gods, O Ibrâheem?﴾ Thus he expressed pride in his gods that were made of stone and were idols, and he criticised Ibrâheem for turning away from them. This stemmed from extreme ignorance and the worst type of disbelief, for he boasted of worshipping idols and called people to them.

﴿If you do not desist﴾ that is, if you do not stop reviling my gods and calling me to worship Allah alone  
﴿I will surely stone you﴾ that is, I will stone you to death  
﴿Keep away from me for a good long time!﴾ That is, do not speak to me for a good long time.

Ibrâheem responded to him in the manner of the slaves of the Most Gracious when addressing the ignorant. He did not revile him, rather he was patient and did not respond to him in an offensive manner. He said: ﴿Peace be upon you﴾ that is, you will be safe from me speaking to you in an offensive or insulting manner, saying anything that you dislike.

﴿I will pray to my Lord to forgive you, for indeed He has always been very kind to me﴾ that is, I shall continue to pray to Allah to guide you and forgive you, by guiding you to Islam by means of which you will attain forgiveness.

﴿for indeed He has always been very kind to me﴾ that is, He has always been merciful and compassionate towards me, caring for me. He continued to pray to Allah to forgive him, hoping that Allah would guide him. But when it became clear to him that he was an enemy of Allah, and that nothing was going to work with him, he stopped praying for forgiveness for him and he disavowed him.

Allah has instructed us to follow the path of Ibrâheem, and part of following his path is following his way of calling people to Allah, by means of knowledge and wisdom, being gentle and kind, using a

gradual approach with them, being patient in doing that, not tiring of the people when calling them, bearing with patience whatever one faces of harm in word and deed from people, and responding to that with tolerance and forgiveness, and indeed with kindness in word and deed.

When Ibrâheem despaired of his people and his father, he said: ﴿I will keep away from [and disavow] you and those on whom you call besides Allah﴾ that is, you and your idols ﴿and I will call upon my Lord﴾ – this included both the supplication of worship and the supplication of asking. ﴿perhaps my supplication to my Lord will not remain unanswered﴾ that is, perhaps Allah will grant me the joy of answering my supplication and accepting my deeds. This is what a person should do when he despairs of those whom he is calling to Islam – and they continue to follow their whims and desires, and his exhortation does not succeed with them, so they persist in wandering blindly in their transgression – he should focus on purifying his own soul and hope for acceptance from his Lord, and he should keep away from evil and its people.

Leaving one's homeland and everything one is used to, including one's family and people, is one of the hardest things to bear for many well-known reasons, such as being apart from those who are a source of confidence and assurance. However if a person gives up something for the sake of Allah, Allah will compensate him with something better than it. Ibrâheem withdrew from his people, and Allah said concerning him:

﴿After he turned away from them and what they worshipped besides Allah, We bestowed upon him Is-hâq and Ya'qoob, and We made each of them﴾ namely Is-hâq and Ya'qoob ﴿a Prophet﴾. Thus he was given the gift of these two righteous Messengers who were sent to the people; Allah singled them out for His revelation and chose them from among all others for His message.

﴿We bestowed upon them﴾ namely Ibrâheem and his two sons ﴿[manifold] gifts by Our mercy﴾. This includes everything that Allah bestowed upon them by His mercy, such as beneficial knowledge, righteous deeds, and numerous offspring who spread all over, among whom there were many Prophets and righteous people.

﴿and We granted them a deservedly lofty renown﴾ this also is part of the mercy which Allah bestowed upon them, because Allah promises every person who does good, that He will spread sincere praise for him, according to his good deeds. These were the leaders of the doers of good, so Allah spread for them a deservedly lofty renown that was sincere and not false, and was open and not hidden. Thus they became known all over the world, and praise and love for them filled people's hearts, and they were spoken of in the highest terms. They became an example to follow and leaders for those who are guided. They have continued to be held in high esteem throughout the ages. This is the bounty of Allah that He bestows upon whomever He will, and Allah is Possessor of abundant grace.



﴿وَأَذْكُرْ فِي الْكِتَابِ مُوسَىٰ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَّبِيًّا ٥١﴾ وَنَدْبَتْهُ مِنْ جَانِبِ  
الْطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ٥٢ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ هَارُونَ نَبِيًّا ٥٣﴾ (سورة مريم:

(٥٣-٥١)

- 19:51. Recount [O Muhammad] in the Book the story of Moosâ. Verily he was chosen, and he was a Messenger and a Prophet.
- 19:52. We called him from the right-hand side of the mountain and We honoured him by conversing with him in private,
- 19:53. And we granted him, by Our mercy, his brother Hâroon, also a Prophet [to assist him].

That is, recount in this Holy Qur'an the story of Moosâ ibn 'Imrân, by way of veneration and respect, acknowledging his noble status and sublime character.

﴿Verily he was chosen﴾ in the sense that Allah (ﷻ) chose him and selected him above all others. The word translated here as ﴿chosen﴾ (*mukhlas*) may also be read as meaning sincere (*mukhlis*), and Moosâ was sincere towards Allah (ﷻ) in all his deeds, words and intentions, so he is described as being sincere in all his affairs. The two meanings are interconnected. Allah chose him because of his sincerity, and his sincerity dictated that he be chosen. The best characteristic that can be ascribed to a person is sincerity towards his Lord and been chosen by his Lord.

﴿and he was a Messenger and a Prophet﴾ Allah bestowed upon him the twin blessings of being both a Messenger and a Prophet. Being a Messenger means conveying the words of the One Who sent him, and conveying all that he brought of issues of religion, both minor and major. Being a Prophet implies that Allah sent revelation to him, and singled him out for receipt of revelation. Being a Prophet has to do with the relationship between him and his Lord, and being a Messenger has to do with the relationship between him and other people. In fact, of all types of revelation, Allah singled him out for the most sublime, which is that He spoke to him directly and brought him close to Him. Thus Moosâ was singled out, from among the other Prophets, to be the one to whom the Most Gracious spoke directly. Therefore Allah says:

﴿We called him from the right-hand side of the mountain﴾ – this may refer to the right-hand side of Moosâ as he was walking, or it may be that the word translated here as ﴿right-hand side﴾ means that which was more blessed, as the root from which the word translated here as ﴿right-hand side﴾ (*ayman*) comes may also refer to blessing. This meaning is suggested by the verse in which Allah says that Moosâ was called, as he approached the burning bush:

﴿...Blessed is the one who is at the fire and blessed are those who are around it<sup>11</sup>...﴾ (an-Naml 27: 8)

﴿and We honoured him by conversing with him in private﴾. The difference between calling and conversing in private is that the call is in a louder voice and the private conversation is in a softer voice than that. This affirms that Allah (ﷻ) possesses the attribute of speech of various kinds, calling and conversing in private, as is the view of *ahl as-Sunnah wal-jamā'ah*, in contrast to those who denied that, such as the Jahamis, Mutazilites and those who followed a similar path.

﴿And we granted him, by Our mercy, his brother Hâroon, also a Prophet [to assist him]﴾. This was one of the greatest virtues of Moosâ, and reflects his love and sincerity towards his brother Hâroon: he asked his Lord to make him take part in his mission and to make him a Messenger like him. Allah answered his prayer and, by His mercy, granted prophethood to his brother Hâroon. So the prophethood of Hâroon was connected to that of Moosâ, and he supported and helped him in his mission.



﴿وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَّبِيًّا ۖ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝﴾ (سورة مريم: ٥٤-٥٥)

19:54. Recount [O Muhammad] in the Book the story of Ismâ'eel. Verily he was true to his promise, and he was a Messenger and a Prophet.

19:55. He used to enjoin his family [and his people] to establish prayer and give zakâh, and his Lord was well pleased with him.

<sup>11</sup> Moosâ was beside the fire, which was the burning bush, and the angels were surrounding him.

That is, mention in the Holy Qur'an this great Prophet from whom are descended the Arab people, the best and noblest of people, among whom is the leader of the children of Adam.

﴿Verily he was true to his promise﴾ that is, he never made a promise but he kept it. This includes the promises that he made to Allah and to people. Hence when he promised to be patient when his father wanted to sacrifice him, and said:

﴿... You will find me, if Allah so wills, among the steadfast.﴾ (aṣ-Ṣaffāt 37: 102)

– he fulfilled that promise and allowed his father to sacrifice him, which is the greatest calamity a person could face. Then Allah describes him as a Messenger and Prophet, which are the greatest blessings that Allah may bestow upon His slaves, and people of that status are the elite among humankind.

﴿He used to enjoin his family [and his people] to establish prayer and give zakāh﴾ that is, he adhered to the commands of Allah with regard to his family, so he would enjoin them to pray, which is an action that demonstrates sincere devotion to Allah, and to give zakāh, which is an action that demonstrates kindness towards other people. Thus he strove to perfect himself and to perfect others, especially the dearest of people to him, namely his family, because they were more deserving of his call than others.

﴿and his Lord was well pleased with him﴾ that is, because of his compliance with that which pleased his Lord and his striving to attain His pleasure, Allah was pleased with him and made him one of the elite among His slaves and one of His close friends who are near to Him. So Allah was pleased with him and he was pleased with his Lord.



﴿وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٥٦﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾﴾ (سورة مريم)

19:56. Recount [O Muhammad] in the Book the story of Idrees. Verily he was a man strong and true in faith, a Prophet.

19:57. And We raised him to a lofty station.

That is, mention in the Book by way of veneration and respect, and attributing the description of perfection to him, «Idrees. Verily he was a man strong and true in faith, a Prophet». In addition to making him a *ṣiddeeq* (one who is strong and true in faith), which includes deep faith, perfect knowledge, complete certainty and righteous deeds, Allah also chose him to receive His revelation and convey His message.

«And We raised him to a lofty station» that is, Allah caused him to be held in high esteem among people, and raised him in status to be among those who are close to Him, so he was of high renown and high status.



﴿أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَمِمَّنْ حَمَلْنَا مَعَ نُوحٍ وَمِنْ ذُرِّيَةِ إِبْرَاهِيمَ وَإِسْرَءِيلَ وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا إِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَبُكِيًّا ۝﴾

(سورة مريم: ٥٨) ﴿٥٨﴾

19:58. These are some of the Prophets whom Allah blessed from among the descendants of Adam and of those whom We carried with Nooh [in the ark], and from among the descendants of Ibrâheem and Isrâ'eel, and from among those whom We guided and chose. When the revelations of the Most Gracious were recited to them, they fell down in prostration, weeping.

Having mentioned these noble Prophets and chosen Messengers, Allah now mentions their virtues and their status:



﴿These are some of the Prophets whom Allah blessed﴾ that is, Allah bestowed upon them unsurpassable blessings, namely prophethood and messengership. They are the ones referred to in the command to pray to Allah to guide us to the path of those whom He blessed. Allah also tells us that those who obey Allah will be

﴿...with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous; what excellent companions these are!﴾ (*an-Nisâ' 4: 69*)

He also tells us that some of them are ﴿from among the descendants of Adam and of those whom We carried with Nooh [in the ark]﴾ that is, they are from among his descendants

﴿and from among the descendants of Ibrâheem and Isrâ'eel﴾ – these are the best families in the world, whom Allah chose and selected, and brought them close to Him. When the revelations of the Most Gracious were recited to them, which spoke of the unseen, the attributes of the Knower of the unseen, information about the Last Day, and promises and warnings,

﴿they fell down in prostration, weeping﴾ that is, they submitted to the revelations of Allah with humility, and the revelations left their impact on their hearts, instilling faith, the desire for paradise and the fear of hell, which prompted them to weep, turn to Allah and prostrate to their Lord. They were not among those who, when they heard the revelations of Allah, turned a deaf ear and a blind eye to them (*cf. 25: 73*).

Attributing the revelations to the divine name ar-Raḥmân (the Most Gracious) indicates that the revelations are part of His mercy and kindness towards His slaves, as He guided them thereby to the truth, made their blind eyes see, saved them from misguidance, and granted them knowledge when they were ignorant.



﴿ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ عَذَابًا ٥٩ ﴾  
 إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ شَيْئًا ٦٠ ﴿ جَنَّاتِ  
 عَدْنٍ الَّتِي وَعَدَ الرَّحْمَنُ عِبَادَهُ بِالْقَبِيلِ إِنَّهُ كَانَ وَعْدُهُ مَأْتِيًا ٦١ ﴾ لَا يَسْمَعُونَ فِيهَا لَغْوًا إِلَّا سَلَامًا  
 وَلَهُمْ رِزْقُهُمْ فِيهَا بُكْرَةً وَعَشِيًا ٦٢ ﴿ تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًا ٦٣ ﴾

(سورة مريم: ٥٩-٦٣)

- 19:59. But after them came generations who neglected prayer and pursued their desires. So they will meet with perdition.
- 19:60. Except those who repent and believe, and do righteous deeds; they will enter paradise and they will not be wronged in the least.
- 19:61. [Theirs will be] gardens of perpetual abode, which the Most Gracious has promised to His slaves without their having seen them. Verily His promise must come to pass.
- 19:62. They will not hear therein any vain talk, but only greetings of peace. And they will have their provision therein in the morning and in the evening.
- 19:63. Such is the garden which We give as an inheritance to those of Our slaves who are God-fearing.

Having mentioned these sincere Prophets who were seeking the pleasure of their Lord, constantly turning to Him, Allah now mentions those who came after them and changed what they were enjoined to do; after them came generations who declined and moved backwards. They neglected the prayer which they had been instructed to establish and offer regularly, and were heedless about it. As they neglected the prayer, which is the foundation of religion and the gauge of faith and sincerity towards the Lord of the worlds, and is the most important of deeds and most virtuous of characteristics, they were even more

negligent with regard to other matters of religion and were more reluctant to do them. The reason for that was that they followed their own whims and desires, so their concern focused on that and gave it precedence over the rights of Allah. As a result of this negligence of Allah's rights and focusing on their own desires, whenever they found an opportunity to indulge them, by any possible means, they would not omit to do so.

﴿So they will meet with perdition﴾ that is, multiple and severe punishment.

Then Allah (ﷻ) makes an exception to that:

﴿Except those who repent﴾ from ascribing partners to Allah, following innovation and committing sin, so they give up these things, regret them and resolve firmly not to do them again

﴿and believe﴾ in Allah, His angels, His Books, His Messengers and the Last Day

﴿and do righteous deeds﴾ – this refers to doing that which Allah has prescribed on the lips of His Messengers, seeking thereby His Countenance.

﴿they﴾ namely those who combine repentance and faith with righteous deeds

﴿will enter paradise﴾ which contains eternal bliss, sound well-being and closeness to the generous Lord

﴿and they will not be wronged in the least﴾ with regard to their deeds; rather they will find the reward thereof in full, multiplied in number.

Then Allah tells us that the garden that He has promised they will enter is not like any other garden; rather it is ﴿gardens of perpetual abode﴾ that they will never leave or depart from, because they are so vast and contain so much goodness, happiness, beauty and joy.

﴿which the Most Gracious has promised to His slaves without their having seen them﴾ that is, when speaking of the reward He has promised to His slaves, Allah refers to Himself as ar-Raḥmān (the Most Gracious), because of what this reward contains of mercy and

generosity such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. Elsewhere, He describes it as His mercy, as He says:

﴿But those whose faces become bright, they will be in Allah's mercy [paradise], to abide therein forever.﴾ (*Āl 'Imrân* 3: 107)

Moreover, attributing it to His mercy is indicative of the abiding nature of its bliss, for it will remain as long as His mercy remains, of which it (paradise) is the outcome and result.

The slaves of Allah mentioned in this verse are those slaves who are devoted to Him, who worshipped Him and adhered to His instructions, so that servitude to Allah became second nature to them. This is like the verse in which He says:

﴿The true slaves of the Most Gracious are those who...﴾ (*al-Furqân* 25: 63)

– and similar verses.

This is in contrast to those who are His slaves in the sense only that they are subject to His control, but who never worship Him. Although they are slaves in the sense that He is their Lord, because He created them, provides for them and controls them, they are not included among His slaves in the sense of devotion and willing servitude to Him, for which the devoted slave is praised; rather their servitude is the servitude of compulsion, which is not subject to praise.

﴿without their having seen them﴾ – it may be that this is connected to the phrase, ﴿which the Most Gracious has promised﴾ in which case, according to this view, Allah has promised paradise to them although they have not seen it, but they believed in it without seeing it and strove hard for it despite not having seen it. So how about if they saw it? They would strive harder and desire it even more. This is praising them for their belief in the unseen, which is beneficial faith.

Or it may be that what is meant is that these gardens which the Most Merciful has promised to His slaves are among the things that

no one can fully comprehend or know its qualities except Allah. This makes people long for it; this concise and general description creates longing and prompts one to seek it. This is like the verse in which Allah says:

﴿No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.﴾ (as-Sajdah 32: 17)

Both meanings are valid, but the first view is more likely to be correct, because Allah says: ﴿Verily His promise must come to pass﴾; it must inevitably happen, because He does not break His promise and He is the most truthful of speakers.

﴿They will not hear therein any vain talk﴾ that is, empty words that are of no benefit or are sinful. They will not hear any slander, bad words or speech that is disobedient towards Allah, or disturbing or annoying.

﴿but only greetings of peace﴾ that is, they will only hear words that are free of anything wrong, words such as remembrance of Allah, greetings, words of joy, glad tidings, exchange of good words between brothers, hearing the words of the Most Gracious, beautiful voices of the *hoor al-'een*, the angels and the servants, melodious tunes, and soft and gentle words, because it is the abode of peace, in which there is perfect peace in all ways.

﴿And they will have their provision therein in the morning and in the evening﴾ that is, their provision of food and drink, and all kinds of pleasures, will be ongoing, wherever they are and in any place they want. As a sign of the perfection of that pleasure, it will be given at appointed times, ﴿in the morning and in the evening﴾, so that it will bring greater joy and be more beneficial.

This paradise that is described in such terms, ﴿is the garden which We give as an inheritance to those of Our slaves who are God-fearing﴾ that is, We will cause the pious and God-fearing to inherit it and We will make it their eternal abode, which they will never depart from or want to leave. This is like the verse in which Allah (ﷻ) says:

«Hasten towards forgiveness from your Lord and a garden as vast as the heavens and the earth, which is prepared for the pious.» (Āl 'Imrān 3: 133)



﴿وَمَا نُنَزِّلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾﴾ (سورة مريم: ٦٤-٦٥)

- 19:64. [Jibreel said:] We [angels] do not descend except by the command of your Lord. To Him belongs all that is ahead of us and all that is behind us, and all that is in between. Your Lord is never forgetful,
- 19:65. Lord of the heavens and the earth and of all that is between them. So worship Him, and remain steadfast in worshipping Him. Do you know of anyone equal to Him?

On one occasion the Prophet (ﷺ) thought that Jibreel (عليه السلام) was late in coming down to him, and he said to him:

«Why do you not come to us more often?» (Bukhari)<sup>12</sup>

Because he longed to see him and missed him when he was away, and he wanted to feel reassured by his coming down. So Allah (ﷻ)

<sup>12</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

revealed on the lips of Jibreel: ﴿We [angels] do not descend except by the command of your Lord﴾ that is, we have no say in the matter at all; if we are instructed to do something, we hasten to comply, and we never disobey any of His commands. This is like the verse in which Allah says of the angels that they:

﴿...do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.﴾ (at-Tahreem 66: 6)

For they are slaves under orders.

﴿To Him belongs all that is ahead of us and all that is behind us, and all that is in between﴾ that is, to Him belong all matters of the past, future and present, in terms of both time and place. Once it becomes clear that all things are under the command of Allah and that we are slaves under His control, the matter is connected to divine wisdom, whether to issue a command to Jibreel so that he will carry it out or wisdom dictates not to issue a command, so his coming down will be delayed. Hence he said: ﴿Your Lord is never forgetful﴾ that is, Allah has not forgotten you and is not neglecting you. This is like the verse in which Allah (ﷻ) says:

﴿Your Lord has not forsaken you, nor does He hate you.﴾ (ad-Duha 93: 3)

Rather He will always take care of you and will always deal with you in the best possible manner. In other words, if we (angels) are delayed and do not come down at the usual time, do not be sad and do not worry; remember that Allah is the One Who willed that, on the basis of His wisdom.

Then he explained how Allah's knowledge encompasses all things and He can never forget, for He is ﴿Lord of the heavens and the earth﴾. The fact that he is the Lord of the heavens and the earth, and that they are in the best shape and most perfect order, and there is no sign in them of heedlessness, negligence, purposelessness or falsehood, offers definitive proof of His encompassing knowledge. So do not

be distracted by that; rather focus on that which will benefit you and bring you good returns, which is worshipping Him alone with no partner or associate.

﴿and remain steadfast in worshipping Him﴾ that is, be patient and steadfast, strive hard, and carry it out in the most perfect and complete manner, according to your ability. Focusing on worshipping Allah will bring comfort to the individual and shift his focus away from all other attachments and desires, as Allah (ﷻ) says elsewhere:

﴿Do not look longingly at the good things We have given some among them to enjoy, the splendour of the life of this world, so that We may test them thereby. The provision of your Lord is better and more lasting. Enjoin your family [and your people] to establish prayer and remain steadfast therein. We do not ask you for provision; rather it is We Who provide for you. And the best outcome is for those who fear Allah.﴾ (Tâ Hâ 20: 131-132)

﴿Do you know of anyone equal to Him?﴾ That is, do you know of anyone who is equal to Allah, who resembles Him and is like unto Him, from among created beings? This appears in the form of a question, but what is meant is negation. It is something that is known on the basis of rational thinking. In other words: you do not know of any who is equal to Him or like unto Him, because He is the Lord and all others are subject to His Lordship; He is the Creator and all others are created; He is the Self-Sufficient in all aspects, and all others are inherently in need in all aspects; He is absolutely perfect in all aspects, and all others are lacking, possessing no attributes of perfection except that which Allah (ﷻ) bestows upon them. This is definitive proof that Allah is the only One Who alone is deserving of worship, and that worship of Him is true whereas worship of all others besides Him is false. Therefore He enjoined that He alone be worshipped, with steadfastness, and He gave as the reason for that His utter perfection, for He alone is the Almighty, to Whom belong the most beautiful names.





﴿وَيَقُولُ الْإِنْسَنُ أَإِذَا مَاتَ لَسَوْفَ أُخْرَجُ حَيًّا ۖ أَوَلَا يَذْكُرُ الْإِنْسَنُ أَنَّا خَلَقْنَاهُ مِن قَبْلُ وَلَنَرِيكَ شَيْئًا ۚ﴾ (سورة مريم: ٦٦-٦٧)

19:66. Man says: When I am dead, will I then be brought forth alive?

19:67. Does man not call to mind that We created him before, when he was nothing?

What is meant by man here is the one who denies the resurrection and thinks it unlikely that it will happen, so he says – asking a question by way of stubborn denial and disbelief: ﴿When I am dead, will I then be brought forth alive?﴾ that is, how can Allah restore me to life after death and after I have turned to dust? This cannot happen and cannot be imagined. This is according to his corrupt thinking, bad intention and stubborn rejection of the Messengers and Books of Allah. If he were to give it the slightest thought and reflection, he would see that his regarding the resurrection as unlikely is very foolish. Hence Allah mentions definitive proof and clear evidence that everyone knows, to prove that the resurrection is indeed possible:

﴿Does man not call to mind that We created him before, when he was nothing?﴾ That is, does it not occur to him, or does he not remember his former state, and that Allah created him the first time, when he was nothing? Is not the One Who is able to create him from nothing, when he was nothing worth mentioning, able to recreate him after he has disintegrated, and put him back together after he was scattered? This is like the verse in which Allah says:

﴿It is He Who originates creation then repeats it, and that is [even] easier for Him...﴾ (ar-Room 30: 27)

The words ﴿Does man not call to mind﴾ invite man, in a gentle manner, to reflect on the basis of rational thinking. It also points out that the denial of the one who denies that is based on his heedlessness

and failure to remember how he was in the beginning; otherwise, if he were to remember it and call it to mind, he would not deny it.



﴿فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُخْصِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًا ۖ ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَهْبَئًا أَشَدَّ عَلَى الرَّحْمَنِ عَيْنًا ۖ﴾ (سورة مريم: ٦٨-٧٠)

19:68. So by your Lord, We will surely gather them and the devils together, then We will surely bring them around hell on their knees.

19:69. Then We will surely bring forth from every sect those of them who were most insolent towards the Most Gracious.

19:70. For indeed We know best who most deserves to be burnt therein.

Here Allah (ﷻ) – Who is the most truthful in speech – swears by His Lordship that He will surely gather these people who denied the resurrection, them and their devils, and He will gather them at an appointed time, on a certain day.

﴿then We will surely bring them around hell on their knees﴾ that is, kneeling in terror at the earthquakes and other terrifying events, awaiting the verdict of the Most Great, Most High. Hence He states what their verdict on them will be:

﴿Then We will surely bring forth from every sect those of them who were most insolent towards the Most Gracious﴾ that is, then We will bring out from each group and sect of the wrongdoers – who share the characteristics of wrongdoing, disbelief and insolence – the worst of them in insolence, wrongdoing and disbelief, and they will go ahead of them to the punishment. Then in like manner, the worst, then the next worst, will go ahead to the punishment. In that

situation they will curse one another, and the last of them will say of the first of them:

﴿...Our Lord, these people led us astray, so give them a double punishment of fire. He will say: [It will be] doubled for all, but you do not know. The first of them will say to the last: You were no better than us...﴾ (al-A'raf 7: 38-39)

All of that is in accordance with Allah's justice, wisdom and all-encompassing knowledge; therefore He says:

﴿For indeed We know best who most deserves to be burnt therein﴾ that is, We are fully aware of who is most deserving of being burnt in the fire, for We know them and We know their deeds and the extent to which they deserve it and their share of the punishment.



﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾ ثُمَّ نُنْجِي الَّذِينَ اتَّقَوْا وَنُذِرُ الظَّالِمِينَ فِيهَا جِثًا ﴿٧٢﴾﴾ (سورة مريم: ٧١-٧٢)

19:71. There is not one of you but he will come to it; a decree from your Lord which must inevitably come to pass.

19:72. Then We will save those who feared Allah, and We will leave the wrongdoers therein on their knees.

This is addressed to all people, righteous and evildoers, believers and disbelievers; there is no one among them but he will come to the fire, a decree that Allah made binding upon Himself and warned His slaves thereof. So it will inevitably come to pass.

There is a scholarly difference of opinion as to what is meant by coming to it. It was suggested that what is meant by coming to it is that all people will be present around it, until they will all be afraid and disturbed, after which Allah will save those who feared Him. It

was also suggested that what is meant by coming to it is entering it and being in it, but for the believers it will be cool and safe. Another suggestion is that what is meant by coming to it is passing over it on the *ṣirâṭ* (bridge) that crosses over the top of hell, which the people will cross according to their deeds; some of them will pass like a flash of lightning, or like the wind, or like swift horses, or like swift camels, and some of them will run, some will walk, some will crawl and some will be snatched then thrown into the fire, each according to his level of piety and fear of Allah. Hence Allah says:

﴿Then We will save those who feared Allah﴾ by doing that which He enjoined and refraining from that which He prohibited ﴿and We will leave the wrongdoers﴾ that is, those who wronged themselves by disbelieving and committing sins ﴿therein on their knees﴾. That is because of their wrongdoing and disbelief, for which they deserve to abide therein forever and they deserve the punishment, and all ties between them will be severed. (2: 166).



﴿وَإِذَا نُتِلَىٰ عَلَيْهِمْ ءَايَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ۚ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنَاءَ وَرِيدٍ﴾ (سورة مريم: ٧٣-٧٤)

(٧٤-٧٣)

- 19:73. When Our clear revelations are recited to them, those who disbelieve say to those who believe: Which of the two groups is better in terms of dwellings and social gatherings?
- 19:74. How many nations We destroyed before them who were better in terms of wealth and outward appearance!

That is, when Our clear revelations – that clearly point to the oneness of Allah and the truthfulness of His Messenger (ﷺ), and

would guide anyone who hears them to believe sincerely and with certainty – are recited to these disbelievers, they respond with the opposite reaction to what is expected of them, and they ridicule the revelations and those who believe in them; they point to their own well-being in this world to prove that they are better than the believers and they say, by way of opposing the truth:

«Which of the two groups», us or the believers,  
«is better in terms of dwellings» that is, in this world, and in terms of large amounts of wealth, large numbers of children and fulfilment of desires

«and social gatherings?» They concluded from this flawed argument that they had more in terms of wealth and children, and had attained most of what they had sought in this world, and that their social gatherings were better and more prestigious, whereas the believers were not like that; therefore they thought that they were better than the believers. But this argument is extremely flawed and is akin to turning facts upside down, because having abundant wealth and children, and looking good, are often means that lead to doom, misery and evil consequences. Hence Allah (ﷻ) says:

«How many nations We destroyed before them who were better in terms of wealth» that is, material goods such as vessels, furnishings, houses and adornments

«and outward appearance» that is, in looks and outward appearance, because of living a life of luxury and enjoying physical pleasure, and because of the good image that they had. If these doomed people were better off in terms of wealth and appearance, but that did not protect them from the punishment befalling them, then how can these people, who have less and are of lower status, be protected from the punishment?

«Are your disbelievers [O Quraysh] better than those, or have you been promised immunity in the [earlier] scriptures?» (*al-Qamar* 54: 43)

Thus it is known that concluding that one will be in a good situation in the hereafter because one is in a good situation in this world is one of the most flawed arguments, and is the way of thinking of the disbelievers.



﴿قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَأَضْعَفُ جُنْدًا﴾ (سورة مريم: ٧٥)

19:75. Say: Whoever is in error, may the Most Gracious grant them respite until, when they see what they were promised – be it punishment [in this world] or [the approach of] the Hour – then they will realise who is in a worse abode and has a smaller following.

Having mentioned the false argument which highlights the severity of their stubbornness and the extent of their misguidance, here Allah tells us that whoever is misguided, accepts that for himself and strives for it, Allah will give him respite and increase him in love for it, as a punishment to him for choosing it over guidance. Allah (ﷻ) says: ﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...﴾ (as-Saff 61: 5)

– and:

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.﴾ (al-An'âm 6: 110)

﴿until, when they﴾ namely those who said, ﴿Which of the two groups is better in terms of dwellings and social gatherings?﴾ (19: 73) ﴿see what they were promised – be it punishment﴾ by being killed or otherwise

﴿or [the approach of] the Hour﴾ which signals the onset of requital for deeds

﴿then they will realise who is in a worse abode and has a smaller following﴾ that is, and at that time the falseness of their claim will become clear to them, and they will realise that it was a baseless claim; they will realise that they are in a worse situation

﴿and has a smaller following﴾. But this knowledge will not benefit them at all, because it will not enable them to go back to this world and do deeds other than those which they did the first time.



﴿وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَيِّنَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا﴾ (سورة مريم: ٧٦)

19:76. Allah increases in guidance those who are guided, and righteous deeds of lasting merit bring a better reward with your Lord and yield a better return.

Having stated that He gives respite to the disbelievers so that they might get carried away in their misguidance, Allah now tells us that He increases in guidance those who are guided, by His grace and mercy towards them. Guidance includes beneficial knowledge and righteous deeds. Whoever follows a path of knowledge, faith and righteous deeds, Allah will increase him in that and will make it easy for him, and He will bestow upon him other things that have nothing to do with his efforts (that is, as gifts). This indicates that faith may increase and decrease, as the righteous early generations said, and as is indicated by the verses in which Allah (ﷻ) says:

﴿...and those who believe might increase in faith...﴾ (al-Muddath-thir 74: 31)

– and:

﴿...and when His revelations are recited it increases them in faith...﴾

(*al-Anfāl* 8: 2)

This is also seen in reality: faith involves belief in the heart, words on the lips, emotions in the heart and physical actions, and the believers vary greatly in terms of these things.

Then Allah says: ﴿and righteous deeds of lasting merit﴾ that is, good deeds that remain and do not cease when others cease, and they do not diminish. This refers to righteous deeds, such as prayer, zakâh, fasting, Hajj, 'umrah, reading Qur'an, recitation of *dhikr* glorifying, magnifying and praising Allah, proclaiming His oneness, treating people kindly, and other spiritual and physical deeds.

These deeds ﴿bring a better reward with your Lord and yield a better return﴾ that is, they are better before Allah in terms of reward.

The reason why Allah mentions righteous deeds of lasting merit – and Allah knows best – is that, having stated that the wrongdoers regarded worldly status in terms of wealth and children, and enjoying a good life, and so on, as a sign of having good status in the hereafter, Allah tells us here that the matter is not as they claim; rather the deeds which are a sign of success are the deeds which Allah loves and is pleased with.



﴿أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتِيَنَّكَ مَالًا وَوَلَدًا ۖ أَطَّلَعَ الْغَيْبَ أَمْ  
أَخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ۖ﴾ (٧٨) ﴿كَلَّا سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا  
ۖ وَنَرِيَّهٖ مَا يَقُولُ وَيَأْتِينَا فَرْدًا﴾ (٨٠) ﴿(سورة مريم: ٧٧-٨٠)﴾

19:77. Have you seen the one who rejects Our signs and says: I will surely be given wealth and children [if I am ever resurrected]?<sup>13</sup>

<sup>13</sup> This refers to the story of Khabbâb who was a blacksmith; he did some work for al-'Âṣ ibn Wâ'il, who refused to pay him and said: I will never =



- 19:78. Has he gained knowledge of the unseen, or has he taken a promise from the Most Gracious?
- 19:79. No indeed! We will record what he says and We will add to his punishment.
- 19:80. We will take away from him all that he spoke of, and he will come to Us all alone.

That is, do you not wonder at the situation of this disbeliever who combines disbelief in the signs of Allah with his serious claim that he will be granted wealth and children in the hereafter, that is, that he will be one of the people of paradise. This is something very strange. If he were a believer in Allah and made this claim, then the matter would be simple. Although this verse was revealed concerning a specific disbeliever, it includes every disbeliever who claims to be following truth and that he will be one of the people of paradise.

Allah said, rebuking him and showing him to be a liar: ﴿Has he gained knowledge of the unseen﴾ that is, has his knowledge encompassed the unseen, so that he knows what will happen, and that among the things that will happen is that he will be given wealth and children on the Day of Resurrection?

﴿or has he taken a promise from the Most Gracious﴾ that he will attain what he thinks he will attain (on the Day of Resurrection)? For no such thing has happened. Thus it is known that he is making it up and saying something of which he has no knowledge. Refuting the argument in this manner, which is based on two points, is more

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= pay you until you disbelieve in Muhammad. Khabbâb said to him: I will never disbelieve in Muhammad even if you die and are resurrected. Al-Âṣ ibn Wâ'il said: Will I be resurrected after I die? I will pay you after I am resurrected, for I will be given wealth and children! (The story is narrated in *Ṣaḥeeh Muslim*.)

effective in establishing proof against him, because the one who claims that he will attain something good from Allah in the hereafter is one of two things:

Either his words are based on knowledge of future unseen matters, but it is known that such knowledge belongs only to Allah, so no one can know anything of future unseen matters except what the Messengers came to know from Allah;

Or he has taken a promise from Allah, by believing in Him and following His Messengers, which is the covenant of Allah to His obedient slaves, as He has informed them that they are the people of the hereafter who will be saved and victorious. If these two things are not present, then it is known that this claim is false. Therefore Allah (ﷻ) says:

﴿No indeed!﴾ That is, it is not as they claim; the one who says that has no knowledge of the unseen, because he is a disbeliever who knows nothing of the Messengers' knowledge, and he has no promise from the Most Gracious, because he is a disbeliever who has no faith. Rather he deserves the opposite of what he falsely claims; his false claim will be recorded against him and he will be requited for it and punished. Hence Allah says:

﴿We will record what he says and We will add to his punishment﴾ that is, We will increase the types of punishments, as he increased in error and misguidance.

﴿We will take away from him all that he spoke of﴾ that is, We will take away his wealth and his children, and he will depart from this world alone, with no wealth, no family, no supporters and no helpers ﴿and he will come to Us all alone﴾ and he will see the terrible and painful punishment that is the recompense of wrongdoers like him.



﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا ۖ كَلَّا سَيَكْفُرُونَ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا﴾ (٨٢) أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤْزُهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعِدُّ لَهُمْ عَذَابًا ﴿٨٤﴾ (سورة مريم: ٨١-٨٤)

- 19:81. They have taken other gods besides Allah to help them and protect them [from punishment].
- 19:82. Nay, they will reject their worship of them, and will become their opponents.
- 19:83. Do you not see that We have sent the devils against the disbelievers, to incite them to sin?
- 19:84. So do not be hasty [in calling down Allah's punishment] upon them, for We are keeping full account of their deeds.

This is one of the punishments of the disbelievers: because they did not seek the protection of Allah or hold fast to the Rope of Allah – rather they ascribed partners to Him and took His enemies among the devils as their allies – He gives the devils power over them, and the devils begin to incite them to sin, pushing them towards disbelief, whispering to them and prompting them, making falsehood fair-seeming to them and making the truth appear abhorrent. Thus love of falsehood is instilled in their hearts and becomes deeply entrenched, so they strive for its sake as the one who follows truth strives for the sake of the truth. So they support it with their efforts, fight for it and strive against the people of truth in support of falsehood.

All of this is the requital for taking as allies the enemies of Allah; Allah gives the Shayṭān power over him and lets him control him. Otherwise, if he believed in Allah and put his trust in Him, the Shayṭān would have no power over him, as Allah (ﷻ) says elsewhere:

﴿Verily, he has no power over those who believe and put their trust in their Lord; he has power only over those who take him as an

ally and, under his influence, ascribe partners to Allah.﴾ (an-Nahl 16: 99-100)

﴿So do not be hasty [in calling down Allah's punishment] upon them﴾ that is, do not be hasty in calling down punishment upon these disbelievers who seek to hasten the punishment

﴿for We are keeping full account of their deeds﴾; We give them respite and show forbearance towards them for a while, so that they may rethink their attitude towards the message of Allah. Then if that does not succeed with them, We will seize them with the seizing of One Who is Almighty, Omnipotent.



يَوْمَ نَخْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرْدًا ﴿٨٦﴾ لَا يَمْلِكُونَ الشَّفْعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾ (سورة مريم: ٨٥-٨٧)

19:85. On the day when We gather the pious before the Most Gracious as an honoured delegation,

19:86. And We drive the evildoers thirsty towards hell,

19:87. No one will have the benefit of intercession, except one who entered into a covenant with the Most Gracious.<sup>14</sup>

Here Allah (ﷻ) tells us about the differences between the two groups, namely the pious and the evildoers. He will gather the pious who fear Him – by avoiding ascription of partners to Him, innovations and sins – to the place of standing (on the Day of Resurrection) honoured, respected and venerated, and their destination will be with the Most Gracious, the Most Bountiful. They will come to Him in delegations as honoured guests, with their hearts filled with great

<sup>14</sup> The covenant referred to is belief in the oneness of Allah (tawḥeed). (aṭ-Ṭabari; Ibn Katheer)

hope and positive thinking of the One to Whom they come, as is well known.

The pious will come to the Most Gracious, hoping for His mercy and abundant grace, and hoping to attain His gifts in His paradise, because of what they sent on ahead of good deeds, fearing Him and seeking His pleasure, for Allah promised them that reward on the lips of His Messengers. So they turned towards their Lord, with reassurance in their hearts, content with Him and trusting His grace.

As for the evildoers, they will be driven towards hell, thirsty – which is the worst state one may be in. They will be driven by way of humiliation and disgrace to the greatest prison and worst punishment, namely hell, in a state of thirst and exhaustion. They will seek help but will not be helped, they will call out but will receive no answer, and they will seek intercession but there will be no intercession for them. Hence Allah says:

﴿no one will have the benefit of intercession﴾ that is, they cannot attain intercession and will have no share of it, because it belongs only to Allah (ﷻ).

﴿Say: All intercession belongs to Allah alone...﴾ (az-Zumar 39: 44)

Allah tells us that the intercession of the intercessors will not benefit them, because they did not enter into any covenant with Him by virtue of believing in Him and His Messenger (ﷺ). Otherwise, whoever entered into a covenant by believing in Him and His Messengers, and following them, he will be among those with whom Allah is pleased, and who will have the benefit of intercession, as Allah says:

﴿...and they cannot intercede except for those with whom He is pleased...﴾ (al-Anbiyā' 21: 28)

Allah describes belief in Him and following His Messengers as a covenant because He has promised in His Books and on the lips of His Messengers an abundant reward for those who follow them.



﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ۚ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ۝٨٩ تَكَادُ السَّمَوَاتُ  
يَنْفَطَرْنَ مِنْهُ ۖ تَتَشَقَّقُ الْأَرْضُ وَخُجُرُ الْجِبَالِ هَدًّا ۝٩٠ أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ۚ وَمَا  
يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ۝٩١ إِنْ كُلُّ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمَنِ  
عَبْدًا ۝٩٢ لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ۝٩٣ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيَمَةِ فَرْدًا ۝٩٤﴾  
(سورة مريم: ٨٨-٩٥)

- 19:88. They say: The Most Gracious has begotten a son.  
 19:89. Indeed you have uttered something atrocious,  
 19:90. at which the heavens might almost be torn apart, the earth split  
 asunder, and the mountains come tumbling down,  
 19:91. at their ascription of a son to the Most Gracious,  
 19:92. For it is not befitting for the Most Gracious to beget a son.  
 19:93. There is no one in the heavens or on earth but he will come to  
 the Most Gracious as a slave.  
 19:94. He encompasses them with His knowledge and has counted  
 each one of them.  
 19:95. And each one of them will come to Him on the Day of  
 Resurrection all alone.

This passage highlights how abhorrent is the view of those who stubbornly rejected the message and claimed that the Most Gracious had a child, as the Christians said:

﴿...that the Messiah is the son of Allah...﴾ (at-Tawbah 9: 30)

– the Jews said:

﴿...that ‘Uzayr is the son of Allah...﴾ (at-Tawbah 9: 30)

– and the polytheists said that the angels were the daughters of Allah – exalted be Allah far above what they say.

«Indeed you have uttered something atrocious» that is, terrible and monstrous. It is so serious that «the heavens» despite the fact that they are so great and solid «might almost be torn apart» at these words «the earth split asunder» that is, crack open «and the mountains come tumbling down» that is, collapse.

«at their ascription of a son to the Most Gracious» that is, because of this abhorrent claim, the things mentioned might almost happen.

The fact is that «it is not befitting» that is, it is not appropriate and cannot be true «for the Most Gracious to beget a son» that is because begetting a son is indicative of shortcoming and need, but He is the Self-Sufficient, Most Praiseworthy. Moreover a son is of the same nature as his father, but nothing is like unto Allah (ﷻ) and nothing is equal to Him.

«There is no one in the heavens or on earth but he will come to the Most Gracious as a slave» that is, humbled and submitting, not resisting or refusing. The angels, humans, jinn and others are all slaves under control, and they have no share in dominion or control at all. How can Allah have a child, when He is so great and His dominion is so mighty?

«He encompasses them with His knowledge and has counted each one of them» that is, His knowledge encompasses all of His creation, the inhabitants of the heavens and the earth; He has counted them and has counted their deeds, so nothing can be lost or forgotten, and nothing is hidden from Him.

«And each one of them will come to Him on the Day of Resurrection all alone» that is, with no children, no wealth and no supporters; he will have nothing with him except his deeds. Then Allah will requite him and settle his account in full; if it is good, then the outcome will be good and if it is bad, then the outcome will be bad, as Allah (ﷻ) says elsewhere:

«Now you have come to Us alone, as We created you the first time...»  
(*al-An'am* 6: 94)



﴿إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ۝٩٦﴾

(سورة مريم: ٩٦)

19:96. Verily those who believe and do righteous deeds, the Most Gracious will endear them [to His creation].

This is one of Allah's blessings to His slaves who combine faith and righteous deeds: He has promised that He will endear them and make them beloved to His close friends and to the inhabitants of heaven and earth, and, once people have love for them, many things will become easy for them and they will attain good things, people will pray for them, they will be guided, they will be well accepted among people and may attain positions of leadership. Therefore in the *ṣaḥeeh* hadith it says:

«Verily when Allah loves a person, He calls out to Jibreel: Verily I love So-and-so, so love him. So Jibreel loves him, then he calls out to the inhabitants of heaven: Verily Allah loves So-and-so, so love him. So the inhabitants of heaven love him, and he will be accepted on earth.» (Bukhari)

Allah only endears them to His creation because they loved Him, so He endears them to His close friends and loved ones.



﴿فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لَّدَا ۝٩٧ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هَلْ يُحِصُّ مِنْهُمْ مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ۝٩٨﴾

(سورة مريم: ٩٧-٩٨)



- 19:97. We have made this [Qur'an] easy, in your own language, only so that you [O Muhammad] may give glad tidings to those who fear Allah, and warn thereby contentious people.
- 19:98. How many nations We destroyed before them! Do you see any one of them or hear even a whisper of them?

Here Allah tells us of His blessing and that He has made this Holy Qur'an easy on the lips of the Messenger Muhammad (ﷺ). He has made its words easy and its meanings easy to understand, so as to achieve the purpose behind it and so that people may benefit from it.

«only so that you [O Muhammad] may give glad tidings to those who fear Allah» by mentioning the reward in this world and the hereafter by way of encouragement, and mentioning the means that lead to attaining these glad tidings.

«and warn thereby contentious people» that is, those who are extreme in their support of falsehood and are stubborn in their disbelief. So you are to warn them so that proof will be established against them and the right way will become clear to them, so that those who choose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who choose to live (by choosing faith) might do so after seeing clear evidence (cf. 8: 42). Then Allah warns them by mentioning the destruction of the disbelievers who came before them, as He says:

«How many nations We destroyed before them!» namely the people of Nooh, 'Âd, Thamood, Pharaoh and other stubborn disbelievers. Because they persisted in their transgression, Allah destroyed them and left no trace of them.

«Do you see any one of them or hear even a whisper of them?» A whisper is a soft voice. In other words, no trace is left of them; rather all that is left is their stories, as a lesson to those who will pay heed.

This is the end of the commentary on Soorat Maryam.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 20. Soorat Tâ Hâ

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿طه﴾ مَا أَنزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ﴿٢﴾ إِلَّا تَذِكْرَةً لِّمَن يَخْشَى ﴿٣﴾ تَنزِيلًا مِّمَّنْ خَلَقَ الْأَرْضَ وَالسَّمَوَاتِ الْعُلَى ﴿٤﴾ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ﴿٥﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى ﴿٦﴾ وَإِنْ يُجْهَرُ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى ﴿٨﴾ (سورة طه: ١-٨)

20:1. Tâ'-Hâ'.<sup>15</sup>

20:2. We have not sent down the Qur'an to cause you distress,

20:3. But only as a reminder for those who fear Allah,

20:4. A revelation from the One Who created the earth and the heavens on high.

<sup>15</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 20:5. The Most Gracious rose over the Throne [in a manner that befits His Majesty].
- 20:6. To Him belongs all that is in the heavens and on earth, and all that is between them, and all that lies beneath the soil.
- 20:7. If you raise your voice [in supplication – there is no need for that], for He knows what is said privately and that which is yet more hidden [of unspoken thoughts].
- 20:8. Allah: there is no god but He; to Him belong the most beautiful names.

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«Tâ'-Hâ'» these are among the groups of letters with which many chapters begin; it is not one of the names of the Prophet (ﷺ).

«We have not sent down the Qur'an to cause you distress» that is, the purpose behind the revelation, the sending down of the Qur'an to you and the prescription of laws is not to cause you distress, or to cause undue hardship, or to make it too difficult for people to comply with the laws and teachings. Rather the revelation, the Qur'an and the laws have all been prescribed by the Most Merciful, the Most Gracious, and He has made them a means of attaining happiness, prosperity and success. He has made it very easy and has caused it to offer nourishment for hearts and souls and to be a source of physical well-being. Thus people who are possessed of sound reasoning and sound human nature accept it and submit, because they know what it contains of goodness in this world and the hereafter. Hence Allah says:

«But only as a reminder for those who fear Allah» so that the one who fears Allah (ﷻ) will be admonished by it, so he will be reminded by what it contains of encouragement and inspiration to pursue the most sublime of aims, and he will strive to attain that, and by what it contains of warnings against the path of misery and loss, so he will take precautions against it. He will also come to know in detail the beauty of some shar'i rulings, of which he was aware in general terms, and the explanation and details in the Qur'an will be in harmony with

what he finds in his own sound nature and rational thinking. Hence Allah calls it ﴿a reminder﴾.

The reminder points to something that is already there, but one is not paying attention to it and is not aware of its details. The Qur'an is a reminder exclusively for ﴿those who fear Allah﴾, because others do not benefit from it. How can someone benefit from it who does not believe in paradise or hell, and in whose heart there is not even an atom's weight of fear of Allah? That is not possible.

﴿The one who fears Allah will pay heed while the wretched one will avoid it, the one who will enter the great fire.﴾ (al-A'la 87: 10-12)

Then Allah mentions the greatness of this magnificent Qur'an and tells us that it is a revelation from the Creator of the earth and the heavens, the One Who is in control of all created things, so accept His revelation with the utmost submission, love and surrender, and venerate it and show it the utmost respect.

﴿The Most Gracious rose over the Throne [in a manner that befits His Majesty]﴾ which is the most sublime, greatest and vastest of all created things. He (rose over) it in a manner that befits His Majesty and is appropriate to His greatness and beauty. He rose over the Throne, and everything is subject to His dominion.

﴿To Him belongs all that is in the heavens and on earth, and all that is between them﴾ such as angels, humans, jinn, animals, inanimate objects and plants.

﴿and all that lies beneath the soil﴾ that is, beneath the ground. Everything belongs to Allah (ﷻ) and is under His control, subject to His decree. They have no share in dominion, and they do not possess the power to benefit themselves or ward off harm, and they have no power to give life, cause death or bring about resurrection.

﴿If you raise your voice [in supplication – there is no need for that], for He knows what is said privately﴾ that is, secret words ﴿and that which is yet more hidden [of unspoken thoughts]﴾ that is, secrets in the heart, of which one has not spoken. Or this verse may

refer to the secrets of that which crosses one's mind ﴿and that which is yet more hidden﴾ of thoughts that have not yet crossed the mind; Allah (ﷻ) knows when and how they will do so.

What is meant is that His knowledge encompasses all things, minor and major, hidden and obvious, whether they are spoken out loud or not. They are all the same in terms of His knowledge.

Having confirmed His absolute perfection on the basis that He is the Creator of all things, to Him belong the power of command and prohibition, His mercy encompasses all, His might is immense, He is above His Throne, His dominion is all-encompassing and His knowledge encompasses all things, the conclusion of all that is that He alone is deserving of worship and that worship of Him is the truth that is dictated by religious teaching, rational thinking and sound human nature, and the worship of anything other than Him is false. Hence He says:

﴿Allah: there is no god but He﴾ that is, there is none deserving of worship, devotion, love, humility, fear, hope and supplication except Him.

﴿to Him belong the most beautiful names﴾ that is, to Him belong many perfect and beautiful names. Part of their beauty is that they are names that inspire praise; there is no name among them that is not indicative of praise. Another aspect of their beauty is that they are not mere names; rather they are names and attributes. Moreover, they point to the perfect attributes of Allah, and indicate that to Him belong all attributes of perfection, in the most comprehensive and sublime sense. Allah has enjoined His slaves to call upon Him by these beautiful names, because they are means of drawing close to Him that He loves, and He loves those who love these names; He loves those who memorise them, look for their meanings and worship Him through these names. Allah (ﷻ) says elsewhere:

﴿To Allah belong the most beautiful names, so call on Him by them...﴾ (al-A'râf 7: 180)



﴿وَهَلْ أَتَاكَ حَدِيثُ مُوسَى ۖ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا  
لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجْدُ عَلَى النَّارِ هُدًى ۖ فَلَمَّا أَنهَا تُودِي بِمُوسَى ۖ إِنِّي  
أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۚ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾ (سورة طه: ٩-١٢)

20:9. Has there come to you the story of Moosâ?

20:10. He saw a fire, so he said to his family: Wait here, for I can see a fire. Perhaps I can bring you a burning brand from it, or find some guidance<sup>16</sup> at the fire.

20:11. When he came to it, he was called: O Moosâ!

20:12. Verily I am your Lord. So take off your sandals, for you are in the sacred valley of Tûwâ.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Has there come to you the story of Moosâ?﴾ This appears in the form of a question, by way of highlighting the significance of the story. This passage tells of the beginning of Moosâ's blessed prophethood. He saw a fire from afar, when he had lost his way and was very cold, and had no means of warming himself as he travelled.

﴿so he said to his family: Wait here, for I can see a fire﴾. That was on the right-hand side of the mountain.

﴿Perhaps I can bring you a burning brand from it﴾ so that you can warm yourselves with it

﴿or find some guidance at the fire﴾ that is, someone who can show me the way. What he was looking for was physical fire and guidance in the sense of directions, but he found spiritual light there, the light of revelation that illuminates hearts and souls, and he found true guidance, guidance to the straight path that leads to paradise. What

<sup>16</sup> This refers to help and directions, because they had lost their way.

happened to him there was something that he did not expect and that had never crossed his mind.

«When he came to it» that is, to the fire that he had seen from afar. It was in fact light, which is fire that burns and shines. This is indicated by the fact that the Prophet (ﷺ) said:

«His (Allah's) veil is light or fire; if it were lifted, the light of His Countenance would burn everything as far as He sees.» (Muslim)

When Moosâ reached the fire, he was called from it; that is, Allah called him, as He says elsewhere:

«We called him from the right-hand side of the mountain and We honoured him by conversing with him in private.» (Maryam 19: 52)

«Verily I am your Lord. So take off your sandals, for you are in the sacred valley of Ṭuwâ». And He instructed him to prepare himself to speak with Him, to pay attention to that preparation, and to take off his sandals, for he was in the venerated and sacred valley. The fact that Allah had chosen to speak to Moosâ in that place is sufficient for it to be regarded as sacred.

Many of the commentators said that Allah instructed him to take off his sandals because they were made from donkey skin. Allah knows best about that.



﴿وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ (١٣) إِنَّنِي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي (١٤) إِنَّ السَّاعَةَ ءَانِيَةٌ أَكَادُ أَخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا سَعَىٰ (١٥) فَلَا يَصُدُّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ فَتَرْدَىٰ (١٦)﴾ (سورة طه: ١٣-١٦)

20:13. I have chosen you, so listen to what will be revealed.

20:14. Verily, I am Allah; there is no god but Me. So worship Me [alone] and establish prayer to remember Me.



20:15. For verily the Hour is coming, but My will is to keep it hidden so that every soul will be required for its endeavours.

20:16. So do not let anyone distract you from it who does not believe in it and follows his own desires, lest you perish.

That is, I have chosen you and selected you from among the people. This was the greatest blessing and favour that Allah bestowed upon him, which required appropriate gratitude. Hence Allah said: ﴿so listen to what will be revealed﴾ that is, listen attentively to what I shall reveal to you, for it is deserving of that, as it is fundamental to the religion and is the starting point thereof, and it is the foundation of the Islamic message.

Then He began that revelation by saying: ﴿Verily, I am Allah; there is no god but Me﴾ that is, Allah alone is deserving of the quality of divinity, because He is perfect in His names and attributes, and His deeds are done by Him alone; He has no partner, no equal, no peer and none is like unto Him.

﴿So worship Me [alone]﴾ – this refers to all kinds of worship, both apparent and hidden, obligatory and supererogatory. Then He singles out prayer for mention – although it is included under the heading of worship – because of its virtue and high status, and because it is an act of worship that involves the heart, tongue and physical faculties. ﴿to remember Me﴾ that is, establish prayer so that you may remember Me, because remembrance of Allah (ﷻ) is one of the most sublime of aims, for it is the worship of the heart through which the heart attains tranquillity. The heart that is devoid of remembrance of Allah is devoid of all good, and is utterly ruined. Allah prescribed for His slaves types of worship, the main aim of which is to remember Him, especially prayer.

Allah (ﷻ) says elsewhere:

﴿Recite what has been revealed to you [O Muhammad] of the Book, and establish prayer, for verily prayer keeps [one] away from obscenity

and wickedness. And indeed your remembering Allah [in prayer] is of greater merit...﴾ (al-‘Ankaboot 29: 45)

That is, what the prayer contains of remembrance of Allah is greater than what it restrains one from of shameful and evil acts. This is called oneness of divinity (*tawḥeed al-uloohiyah*) and oneness of worship (*tawḥeed al-‘ibâdah*); divinity is the attribute of Allah (ﷻ) and servitude is the attribute of His slave.

﴿For verily the Hour is coming﴾ that is, it will inevitably come to pass

﴿but My will is to keep it hidden﴾. Allah (ﷻ) says elsewhere:

﴿The people ask you about the Hour. Say: The knowledge thereof is with Allah [alone]...﴾ (al-Aḥzâb 33: 63)

– and:

﴿...He alone has knowledge of the Hour...﴾ (az-Zukhruf 43: 85)

He has concealed knowledge of it from all of His creation, so no angel who is close to Him and no Prophet who was sent has any knowledge of it.

The wisdom behind the Hour is ﴿so that every soul will be requited for its endeavours﴾, be they good or evil; the Hour is the gateway to the realm of requital.

﴿...so He will requite those who do evil for their deeds, and He will reward those who do good with the best reward.﴾ (an-Najm 53: 31)

﴿So do not let anyone distract you from it who does not believe in it and follows his own desires, lest you perish﴾ that is, do not let anyone bar you or distract you from believing in the Hour and the recompense, and striving for that. Whoever does not believe in it and does not believe that it will come to pass, and he strives to create doubts about it and make others doubt, arguing about it on the basis of falsehood and doing his best to come up with specious arguments to prove that it will not happen, following his whims and desires, his aim is not to find out the truth; rather all he wants to do is follow

his whims and desires. So beware of listening to anyone who is like that, or accepting anything he says or does that distracts one from believing in it and striving for it.

Allah (ﷻ) only warned against people who are like this because their influence and misleading thoughts represent the thing that may most be feared for the believer, for people are naturally inclined to follow their peers. This highlights the warning against every caller to falsehood who bars the way to obligatory belief or perfection thereof, or creates doubts in the heart. It is also a warning against reading books that may contain such specious arguments. Allah mentions in this context belief in Him, worshipping Him and believing in the Last Day, because these three matters are the fundamentals of faith and the foundation of the religion. If they are complete, one's religious commitment will be complete, and any shortcoming or absence of religious commitment is due to the lack of these things in part or in whole. This is like the verse in which Allah (ﷻ) tells us about the criterion that shows us who is blessed and who is doomed:

«Those who believe [in the Prophet], and those who are Jews, and the Sabians and the Christians, whoever [among them] believed in Allah and the Last Day, and did righteous deeds, will have no fear, nor will they grieve.» (al-Mā'idah 5: 69)

«lest you perish» that is, be doomed and wretched, if you follow the path of those who distract you (from the path of truth).



﴿وَمَا تِلْكَ يَمِينُكَ يَمْوَسَىٰ ۖ﴾ (١٧) قَالَ هِيَ عَصَايَ أَتَوَكَّؤُا عَلَيْهَا وَاهْتَسِبُ بِهَا عَلَىٰ غَنَمِي وَلِي فِيهَا مَنَازِبٌ أُخْرَىٰ ۚ﴾ (١٨) قَالَ أَلْقَهَا يَمْوَسَىٰ ۖ﴾ (١٩) فَأَلْقَهَا فَلَمَّا رَأَىٰ حَيْثُ تَسَعَىٰ (٢٠) قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولَىٰ (٢١) وَاضْمُمْ يَدَكَ إِلَىٰ جَنَاحِكَ تَخْرُجَ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ؕ آيَةٌ أُخْرَىٰ ۚ﴾ (٢٢) لِنُزِيلِكَ مِنَ الْكِتَابِ

﴿(سورة طه: ١٧-٢٣)﴾

- 20:17. And what is that in your right hand, O Moosâ?
- 20:18. He said: It is my staff; I lean on it, and with it I beat down leaves to feed my sheep, and I have other uses for it.
- 20:19. Allah said: Throw it down, O Moosâ.
- 20:20. So he threw it down, and thereupon it became a fast-moving snake.
- 20:21. Allah said: Pick it up, and do not be afraid. We will restore it to its former state.
- 20:22. Put your hand under your arm; it will come forth shining white, without harm, as another sign,
- 20:23. So that We may show you some of Our greatest signs.

Having explained the fundamentals of faith Allah then wanted to show him some of His signs, so as to give him a sense of reassurance and ease, and so as to strengthen his faith in the support of Allah against his enemy. So He said:

﴿And what is that in your right hand, O Moosâ?﴾ Although He knew it, He said this in this situation to make him more alert and focused. This is why these words came in the form of a question.

Moosâ said: ﴿It is my staff; I lean on it, and with it I beat down leaves to feed my sheep﴾. He mentioned these two uses for it, one of which is beneficial to humans, as he leaned on it when he was standing and walking, thus it was a kind of help to him. The second use was beneficial to animals, as he used to tend sheep, and when he tended them among the trees, he would use the staff to strike the trees and make the leaves fall, so that the sheep could eat them.

This was a good attitude on the part of Moosâ (ﷺ); his good care for and kindness towards animals were indicative of Allah's care for him and choosing him. This was a sign of Allah's mercy and wisdom.

﴿and I have other uses for it﴾ besides these two.

Another aspect of the etiquette of Moosâ (ﷺ) is that when Allah asked him about what he had in his right hand, the question could have been about what it was or what it was for, and he gave answers for both.

Then Allah said to him: ﴿Throw it down, O Moosâ. So he threw it down, and thereupon it became a fast-moving snake﴾. By Allah's leave, it turned into a big snake, so Moosâ turned and fled in fear, without a backward glance. The description of it as a fast-moving snake serves to remove any thought that that one may have of it being a mere illusion that was not real. The fact that it was fast-moving dispels this notion.

Then Allah said to Moosâ: ﴿Pick it up, and do not be afraid﴾ that is, no harm will come to you from it.

﴿We will restore it to its former state﴾ that is, as it was when it was a staff. Moosâ obeyed the command of Allah, out of faith and submission. So he picked it up and it turned back into his staff as he knew it. This was one sign, then Allah mentioned the other sign; He said:

﴿Put your hand under your arm﴾ that is, put your hand into your garment, then press your arm against it.

﴿it will come forth shining white, without harm﴾ that is, it will come out shining white, with no disease or leprosy, ﴿as another sign﴾. Allah says elsewhere:

﴿...These are two proofs from your Lord to Pharaoh and his chiefs, for they are indeed a rebellious and wicked people.﴾ (*al-Qaṣaṣ* 28: 32)

﴿So that We may show you some of Our greatest signs﴾ that is, We did what We mentioned, of turning the staff into a fast-moving snake and bringing forth the hand shining white for the onlookers, so that We might show you some of Our greatest signs that point to the veracity of your message and the reality of that which you have brought, so that you might be reassured and increase in knowledge, and so that you might trust the promise of Allah to protect and support

you, and so that you might be proof and evidence for those to whom you are sent.



﴿ اذْهَبْ إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾  
وَأَحْلِلْ غَدَاةً مِن لِّسَانِي ﴿٢٧﴾ يَقْفَهُوا قَوْلِي ﴿٢٨﴾ وَأَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَٰزُونًا أَخِي ﴿٣٠﴾  
أَشَدُّ بِهِ أَزْرَىٰ ﴿٣١﴾ وَأَشْرِكُمْ فِي أَمْرِي ﴿٣٢﴾ كَيْ نُنْجِيكَ كَثِيرًا ﴿٣٣﴾ وَنَذْرُكَ كَثِيرًا ﴿٣٤﴾  
إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾ ۞ (سورة طه: ٢٤-٣٦)

20:24. Go to Pharaoh, for he has indeed transgressed all bounds.

20:25. Moosâ said: My Lord, fill my heart with courage and steadfastness,

20:26. and make my task easy for me,

20:27. And remove the impediment from my speech,

20:28. so that they will understand what I say.

20:29. And appoint for me a helper from my family,

20:30. Hâroon, my brother.

20:31. Strengthen me through him,

20:32. and let him share in my task,

20:33. So that we may glorify You much

20:34. And remember You much.

20:35. For verily You are well aware of our situation.

20:36. Allah said: You are granted your request, O Moosâ.

When Allah had sent revelation to Moosâ, appointed him as a Prophet and showed him clear signs, He sent him to Pharaoh, the king of Egypt, saying:

﴿Go to Pharaoh, for he has indeed transgressed all bounds﴾ that is, he has rebelled and gone too far in disbelief, mischief, arrogance in

the land and suppressing the weak, to the point that he claimed to be divine – may Allah curse him. In other words, his transgression was the cause of his doom. But by His mercy and wisdom, Allah does not punish anyone until after He has established proof by sending His Messenger. At that point Moosâ (ﷺ) realised that he had been given a heavy burden of responsibility, as he was being sent to this stubborn tyrant who had no one to contest his power in Egypt. Moosâ was just one man, and he had previously committed that offence of killing the Egyptian. He obeyed the command of his Lord and accepted it wholeheartedly, but he asked for help and for the means that were necessary for fulfilment of his mission to be made easily available to him. So he said:

﴿My Lord, fill my heart with courage and steadfastness﴾ so that I may bear with patience any offence in word and deed, and I will not be distressed by that or feel anxious. For if a person feels distressed and anxious, he will not be fit to call people to guidance. Allah said to His Prophet Muhammad (ﷺ):

﴿It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you...﴾ (Āl 'Imrân 3: 159)

People may be more receptive to the truth if the caller has a kind attitude, is steadfast and has an easy manner with people.

﴿and make my task easy for me﴾ that is, make easy for me every path I take and every aim I pursue for Your sake, and make bearable for me all the hardships that lie ahead of me. Part of making his task easy is guiding the caller to handle matters in an appropriate manner and to speak to each person in the way that is appropriate for him, using the approach that will make the message more easily accepted.

﴿And remove the impediment from my speech, so that they will understand what I say﴾. He had a speech impediment which made his words barely comprehensible, as the commentators said, and as Allah tells us elsewhere that he said:

﴿My brother Hâroon is clearer in speech than I...﴾ (al-Qaşaş 28: 34)

So he asked Allah to remove the impediment so that they would understand what he said, and so as to achieve more fully the purpose of speaking, talking, discussing and explaining meanings.

﴿And appoint for me a helper from my family﴾ that is, someone to aid me, support me and help me with the people to whom You have sent me. He asked for this helper to be from his family, by way of being kind; those who are more deserving of a person's kindness are his relatives. Then he specified the person for whom he was asking, as he said: ﴿Hâroon, my brother. Strengthen me through him﴾ that is, make me stronger and support me through him. Allah said:

﴿...We will strengthen you through your brother, and give you both power...﴾ (al-Qaşaş 28: 35)

﴿and let him share in my task﴾ that is, in prophethood, by making him a Prophet and a Messenger, as You did for me.

Then he mentioned the benefit of that: ﴿So that we may glorify You much and remember You much﴾. Moosâ (ﷺ) understood that the aim of all acts of worship and the foundation of religion is to remember Allah, so he asked Allah to make his brother join him, so that they could help one another and cooperate with one another in righteousness and piety, and thus be able to remember Allah a great deal, by glorifying Him, proclaiming His oneness and doing other kinds of acts of worship.

﴿For verily You are well aware of our situation﴾ that is, You know our situation, our weakness, our helplessness and our need for You in all our affairs; You know us better than we know ourselves and You are more merciful towards us, so bless us with what we have asked for and answer our prayer.

Allah said: ﴿You are granted your request, O Moosâ﴾ that is, you are given all that you asked for, so We will fill your heart with courage and steadfastness, and We will make your task easy for you,



and We will remove the impediment from your speech so that they will understand what you say, and We will strengthen you through your brother Hâroon, and We will:

﴿...give you both power, so that they will not be able to harm you. By virtue of Our signs, you two and those who follow you will be triumphant.﴾ (al-Qaṣaṣ 28: 35)

This request of Moosâ (ﷺ) is indicative of his perfect knowledge of Allah, his smartness and understanding of how things work, and his complete sincerity. That is because the one who seeks to guide people to Allah, especially if the one he is calling is a stubborn and arrogant transgressor, needs patience and perfect forbearance so that he will bear with steadfastness the offences with which he will be faced; it also requires eloquence so that he will be able to express clearly what he wants and is aiming for.

Indeed, the ability to speak clearly and eloquently is one of the most important requirements for someone in this position, because there will be a lot of talk and discussions. Moreover, he needs to be able to present the truth in the most attractive way he can, so as to endear the truth to people, and to present falsehood as repulsive and vile, so that people will be put off by it.

In addition to that, he also needs his task to be made easy for him, so that he will be able to have the right approach and call people to the path of Allah with wisdom and beautiful preaching, debating with them in a way that is better and dealing with each person according to his situation. In order to perfect his efforts, the one who undertakes this task needs helpers and advisers to help him to achieve his aims, because when more than one voice is calling, that will inevitably have a greater impact. Therefore Moosâ (ﷺ) asked for these things, and they were granted to him.

If you look at the stories of the Prophets who were sent to people, you will see that they were all like this, each according to his situation,

especially the final and best of the Messengers, namely Muhammad (ﷺ). He attained the best of every quality of perfection: he was patient and steadfast, his task was made easy for him, he was eloquent and well spoken, and he had Companions who helped him in support of the truth, such as no other Prophet had.



وَلَقَدْ مَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنْ اقْذِفِيهِ فِي  
التَّابُوتِ فَاقْذِفِيهِ فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ. وَأَلْقَيْتُ عَلَيْكَ  
مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ﴿٣٩﴾ إِذْ تَمْشِي أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُ.  
فَرَجَعْنَاكَ إِلَىٰ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَقَلَّتَ نَفْسًا فَجَنَيْنَاكَ مِنَ الْغَمِّ وَفَنَّاكَ  
فُتُونًا فَلَمَّ بَتَ سَيْنٍ فِي أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ قَدَرٍ يَمْوَسَّىٰ ﴿٤٠﴾ وَأَصْطَفَيْنَاكَ لِنُقْسِي  
(سورة طه: ٣٧-٤١)

20:37. And indeed We bestowed Our favour upon you previously

20:38. When We inspired your mother, saying:

20:39. Place him [the infant Moosâ] in the box, and throw it into the river; the river will cast him up onto the bank, and one who is an enemy to Me and an enemy to him will pick him up. I bestowed on you love from Me [and endeared you to people], so that you might be raised under My watchful eye.

20:40. Then your sister went out [looking for you] and said [to Pharaoh's people]: Shall I show you someone who can take care of him [the child]? Thus We returned you to your mother, so that she might be comforted and not grieve. Then you killed a man, but We saved you from distress and fear, and We tested you with various trials. You stayed among the people of Madyan for many years, then you came here at the time ordained, O Moosâ.

20:41. I have chosen you for Myself [to convey My message].

Having mentioned His blessings to His slave and Messenger Moosâ ibn 'Imrân, whereby He endowed him with religious commitment, revelation and the message, and answered his request, Allah now tells us of the blessings that He bestowed upon him during his childhood and the different stages he went through.

﴿And indeed We bestowed Our favour upon you previously﴾ when We inspired your mother to put you in the box, when you were an infant, out of fear of Pharaoh, because he had issued orders to slaughter the sons of the Israelites. So his mother hid him and feared greatly for him. She placed him in the box, then threw it into the river – namely the Nile in Egypt. Allah commanded the river to cast him up onto the bank, and decreed that he should be taken by the most hostile of the enemies of Allah and of Moosâ, and be brought up among his children and be endeared to everyone who saw him.

Hence Allah says: ﴿I bestowed on you love from Me﴾ therefore everyone who saw him loved him ﴿so that you might be raised under My watchful eye﴾ and grow up under My care and protection. What care could be greater and more perfect than the care of the Beneficent, Most Merciful, Who is able to care for His slave in all aspects and ward off all harm from him? He did not move from one stage to another but it was Allah (ﷻ) Who arranged that in the best interests of Moosâ.

One aspect of His good care was that when Moosâ fell into the clutches of his enemy, his mother became very anxious and was so distressed that she almost spoke up about him, except that Allah made her steadfast and strengthened her heart.

In this situation, Allah caused Moosâ to refuse all wet-nurses, and he refused to breastfeed from any woman, so that he would end up with his mother, who would breastfeed him, and she would be reassured and comforted. They brought various wet-nurses to him, but he did not accept any of them. Then the sister of Moosâ came and said:

﴿...Shall I direct you to a household who will bring him up for you and take good care of him?﴾ (al-Qaṣaṣ 28: 12)

﴿Thus We returned you to your mother, so that she might be comforted and not grieve. Then you killed a man﴾ who was the Egyptian. When Moosâ entered the city at a time when he would not be noticed by its people, he found two men fighting, one from his own people and the other from among his enemies, an Egyptian.

﴿...The man from among his own people called him to help him against his enemy, so Moosâ struck him with his fist and killed him...﴾ (al-Qaṣaṣ 28: 15)

Moosâ prayed to Allah and asked Him for forgiveness, and He forgave him. Then he fled, when he heard that the chiefs were seeking him and wanted to kill him.

But Allah saved him ﴿from distress and fear﴾ of punishment for the offence, and He saved him from being killed.

﴿and We tested you with various trials﴾ that is, We tested and tried you, and We found you steadfast in all situations; or (it may mean that) We caused you to go from one stage to another, until We caused you to attain what you attained.

﴿You stayed among the people of Madyan for many years﴾ – when he fled from Pharaoh and his chiefs, at the time when they wanted to kill him, he headed towards Madyan. He got married there, and stayed there for ten or eight years,

﴿then you came here at the time ordained, O Moosâ﴾ that is, your coming was already decreed; Allah knew of it and wanted it to happen at this time and in this place. Your coming was not coincidental, without being intended on Our part; in fact it is in accordance with Our decree and is because We care for you. This is indicative of Allah's perfect care for Moosâ (ﷺ), hence He said:

﴿I have chosen you for Myself [to convey My message]﴾ and bestowed all kinds of favours and care upon you, so that you would be My beloved and reach a level that no one else reached except very few.

If a lover wants to choose a beloved from among other people and cause him to reach a level of perfection that he could reach, he strives very hard and does all he can to help him reach that level. So what do you think about the Lord Who is powerful and most generous, and what do you think He will do for the one whom He chose for Himself from among His creation?



﴿أَذْهَبَ أَنْتَ وَأَخُوكَ بِآيَاتِي وَلَا لَيْلِيَا فِي ذِكْرِي﴾ ﴿٤٢﴾ أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ فَلَا رَيْبَ إِنَّنَا خَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَىٰ ﴿٤٥﴾ قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ (سورة طه: ٤٢-٤٦)

- 20:42. Go, you and your brother, with My signs, and do not be negligent in remembering Me.
- 20:43. Go, both of you, to Pharaoh, for he has indeed transgressed all bounds.
- 20:44. But speak to him gently, so that perhaps he may pay heed or fear Allah.
- 20:45. They [Moosâ and Hâroon] said: Our Lord, we fear that he may hasten to punish us or transgress all bounds.
- 20:46. Allah said: Fear not; verily I am with you both. I hear and see [everything].

When Allah bestowed blessings, both spiritual and worldly, upon Moosâ, He said to him:

﴿Go, you and your brother﴾ Hâroon ﴿with My signs﴾ that is, with the signs that are from Me, which point to the truth and the beauty thereof, and the abhorrent nature of falsehood, such as the hand, the staff and so on, nine signs to Pharaoh and his chiefs.

﴿and do not be negligent in remembering Me﴾ that is, do not falter or be weary of constantly remembering Me, and adhere to it as you

promised, ﴿So that we may glorify You much and remember You much﴾ (20: 33-34), for remembering Allah helps in all things and makes them easier and lighter to bear.

﴿Go, both of you, to Pharaoh, for he has indeed transgressed all bounds﴾ that is, he has overstepped the mark in his disbelief, transgression, wrongdoing and enmity.

﴿But speak to him gently﴾ that is, kindly and politely, with nice words, without being coarse or harsh in speech, or behaving in a rough manner

﴿so that perhaps﴾, because of your gentle speech, ﴿he may pay heed﴾ to that which will benefit him, and so do it ﴿or fear Allah﴾ and avoid that which may harm him. For gentle speech calls to that, whereas harsh speech puts people off. Allah has explained gentle speech elsewhere, where He says:

﴿And say: Are you willing to be purified and for me to guide you to your Lord, so that you may come to fear Him?﴾ (an-Nāzi'āt 79: 18-19)

In such talk there is gentleness, ease and avoidance of harsh and ugly language, as is very clear. The fact that this is presented in the form of a question is suggestive of making an offer and discussing the matter in such a way that no one would be offended by it. It is inviting a person to purify himself and cleanse himself from impurity, which means ridding oneself of the ascription of partners to Allah, which anyone who is of sound mind would willingly accept. It does not say “I will purify you”; rather it says “Are you willing to be purified?”

This is followed by a call to the path of his Lord Who cares for him and bestows blessings upon him both visible and hidden, to which he should respond by giving thanks and mentioning them. Hence it says: ﴿and that I should guide you to your Lord, so that you fear [Him]?﴾. If he does not accept this gentle speech that is very beautiful and should have a great impact on his heart, then it is clear that no reminder will work with him, and he will be seized with the seizing of One Who is Almighty, Omnipotent.

«They [Moosâ and Hâroon] said: Our Lord, we fear that he may hasten to punish us» that is, he may hasten to punish us and hurt us before we can convey Your message to him and establish proof against him

«or transgress all bounds» that is, rebel against the truth and transgress all bounds, because of what he has of dominion, power, troops and helpers.

«Allah said: Fear not» that he will hasten to punish you  
«verily I am with you both. I hear and see [everything]» that is, you are under My protection and care; I hear all that you say and I see you in all situations, so do not be afraid of him. Thus that fear dissipated and their hearts were reassured by the promise of their Lord.



﴿فَأَنبَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَغْلِبْهُمْ قَدْ جِئْنَاكَ بِآيَةٍ مِّن رَّبِّكَ وَالسَّلَامُ عَلٰى مَن اتَّبَعَ الْهُدٰى ﴿٤٧﴾ إِنَّا قَدْ أُوحِىَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلٰى ﴿٤٨﴾﴾ (سورة طه: ٤٧-٤٨)

20:47. So go, both of you, to him and say: We are both Messengers from your Lord. Let the Children of Israel go with us, and do not oppress them anymore. We have indeed brought you a sign from your Lord. Peace and safety will be the lot of those who follow true guidance.

20:48. Verily it has been revealed to us that the punishment will befall those who disbelieve and turn away.

That is, take these two matters, calling him to Islam and telling him to release these noble people, the Israelites, from oppression and enslavement, so that they may be free and have control over their own affairs, and Moosâ could rule them in accordance with the laws and religion of Allah.

﴿We have indeed brought you a sign from your Lord﴾ that is indicative of our truthfulness.

﴿So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see And he drew forth his hand, and it appeared shining white to all beholders.﴾ (al-A'râf 7: 107-108)

– and they brought other signs, which Allah has described in His Book.

﴿Peace and safety will be the lot of those who follow true guidance﴾ that is, those who follow the straight path and the clear teachings will attain safety and well-being in this world and the hereafter.

﴿Verily it has been revealed to us﴾ that is, it is news from Allah, not from ourselves

﴿that the punishment will befall those who disbelieve and turn away﴾ that is, those who reject what Allah says and what His Messengers say, and turn away from following them. This was encouraging Pharaoh to believe, accept and follow, and it was a warning against doing the opposite of that. But this exhortation and reminder was to no avail; Pharaoh denied his Lord and disbelieved, and he argued about that wrongfully and stubbornly.



﴿قَالَ فَمَنْ رَبُّكُمَا يٰمُوسَىٰ ۚ﴾ (٤٩) قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾ قَالَ فَمَآ بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾ قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَى ﴿٥٢﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ لَكُمْ فِيهَا سُبُلًا وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِّن نَّبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَمَكُمُ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي النُّهَىٰ ﴿٥٤﴾ ﴿مِنهَا خَلَقْنَكُمْ فِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ﴾ ﴿٥٥﴾ (سورة طه: ٤٩-٥٥)

20:49. Pharaoh said: So who is the Lord of you two, O Moosâ?



- 20:50. Moosâ said: Our Lord is He Who gave all things their form and nature, then guided them [as to how to function and yield the benefits for which they were created].
- 20:51. Pharaoh said: Then what about the previous nations [who worshipped idols]?
- 20:52. Moosâ said: The knowledge thereof is with my Lord, in a Record; my Lord never errs, nor forgets.
- 20:53. It is He Who has spread out the earth for you, traced out paths for you therein, and sent down water from the sky. By means of it We bring forth various different types of vegetation.
- 20:54. So eat, and graze your livestock. Surely in that there are signs for people of sound intellect.
- 20:55. From it [the earth] We created you, to it We will return you, and from it We will bring you forth once again.

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Pharaoh said to Moosâ by way of denial: ﴿So who is the Lord of you two, O Moosâ?﴾. Moosâ gave a clear and full answer, saying: ﴿Our Lord is He Who gave all things their form and nature, then guided them [as to how to function and yield the benefits for which they were created]﴾ that is, our Lord is the One Who created all things, and gave each created thing its form and nature that befits it and is indicative of His perfect artistry in His creation, such as the size of its body, whether it is great or small or in between, and all its other attributes.

﴿then guided﴾ every created being to the purpose for which He created it. This guidance in general terms can be seen in all created things; hence you see every creature striving for the purpose for which it was created of attaining benefits and warding off harm, to the extent that Allah (ﷻ) has even given animals sufficient intelligence to be able to achieve that.

This is like the verse in which Allah (ﷻ) says:

﴿Who created all things well...﴾ (*as-Sajdah* 32: 7)

The One Who has created all things, and created them well, such that no one with any reason could think that there could be anything better than them in design, and He guided them to that which is in their best interests, is indeed the true Lord. Denying Him is denying the greatest of all that exists; in fact it is arrogance and a blatant lie. If man were to deny any known thing, whatever it may be, denial of the Lord of the worlds is far worse than that.

Therefore, when Pharaoh was not able to reject this definitive proof, he changed the topic in an attempt to distract from the issue. So he said to Moosâ:

﴿Then what about the previous nations [who worshipped idols]?﴾ That is, what happened to them and what is their news? What was their fate? They preceded us in denial, disbelief, wrongdoing and stubbornness, and we have an example in them.

Moosâ said: ﴿The knowledge thereof is with my Lord, in a Record; my Lord never errs, nor forgets﴾ that is, He has counted their deeds, both good and bad, and written them in a record, namely *al-Lawh al-Mahfoodh*. He has encompassed all that with His knowledge, and nothing of it will be lost, for He will not forget what He knows of that.

What this implies is that they have already passed away and seen the consequences of their deeds, and they will be requited for them, so there is no point in your asking about them, O Pharaoh. That is a nation which has (already) passed away; they will have what they earned and you will have what you earn. If the evidence that we have quoted to you and the signs that we have shown you are proven to be true and certain, which is indeed the case, then submit to the truth and give up disbelief, wrongdoing and excessive arguing on the basis of falsehood. If you are uncertain about it and you do not think that it is sound and correct, then the door is still open to debate it, so refute evidence with evidence, and proof with proof; but you will never be able to do so

How could he do that, especially as Allah has told us about him and how he rejected it even though he was convinced of it, as He said: ﴿They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance...﴾ (*an-Naml* 27: 14)

And Moosâ said:

﴿... You know full well that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence...﴾ (*al-Isrâ'* 17: 102)

Thus we know that he was stubborn in his argument and his aim was to exalt himself in the land.

Then Moosâ elaborated on this definitive evidence by mentioning many of Allah's blessings and clear favours:

﴿It is He Who has spread out the earth for you﴾ that is, in such a way that you are able to dwell therein, settle, build, plant and till for agricultural purposes, and so on. Allah has prepared the earth so that it is possible to achieve all that, and He did not make it unsuitable for you in any way.

﴿traced out paths for you therein﴾ that is, He has laid down for you routes that lead you from one land to another, from one country to another, so that humans are able to reach anywhere on earth in the easiest way, and they benefit from travelling more than if they did not travel.

﴿and sent down water from the sky. By means of it We bring forth various different types of vegetation﴾ that is, He sends down the rain:

﴿... whereby He gives life to the earth after its death...﴾ (*an-Nahl* 16: 65)

– and brings forth thereby all kinds of plants with different qualities. He has made them all available to us, decreed that for us and made it easy for us, as provision for us and our livestock. Were it not for that, all who are on earth of humans and animals would die. Hence Allah says:

﴿So eat, and graze your livestock﴾ this is said in the context of Allah reminding people of His blessings. It may indicate that in principle

all that grows from the ground is permissible, and nothing of that is prohibited except that which is proven to be harmful, such as poison and the like.

«Surely in that there are signs for people of sound intellect» that is, people with sound reasoning and right thinking, who contemplate Allah's blessings, kindness, mercy, immense generosity and perfect care; these signs indicate that He is the Lord Who is deserving of worship, the Sovereign Who is worthy of all praise; there is no one who deserves worship or praise except Him, the One Who bestows these blessings. He is able to do all things: just as He gives life to the earth after it was dead, He will also give life to the dead.

Allah singles out people of sound intellect here, because they are the ones who benefit from the signs and reflect on them. As for others, they are more akin to grazing animals, for they do not look at the signs and reflect upon them, and they do not think deeply in order to find the purpose behind them. Rather their share is that of animals that eat and drink whilst living a life of heedlessness, and they turn away from truth.

«How many are the signs in the heavens and the earth which they pass by without paying them any heed!» (Yoosuf 12: 105)

Having mentioned how generous the earth is, and how grateful it is for that which Allah sends down to it of rain, and that by its Lord's leave it produces plants of various kinds, Allah tells us here that He created us from it, and we will return to it when we die and are buried in it, and we will emerge from it once more. Just as He created us from it, when we had been nothing, and we know that and are certain of it, He will recreate us from it when He resurrects us from it after we have died, in order to requite us for the deeds that we did on it.

These two proofs for recreation are rational and clear: the bringing forth of plants from the earth after it was dead and the bringing forth of accountable people from it when they are recreated.



﴿وَلَقَدْ أَرْسَلْنَا ءَايَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَى ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَمْوَسَى ﴿٥٧﴾ فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِثْلِهِ ۚ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَا تُخْلِفُهُ ۚ نَحْنُ وَلَا أَنْتَ مَكَنَا سُوًى ﴿٥٨﴾ قَالَ مَوْعِدُكُمْ يَوْمَ الزَّيْنَةِ وَأَنْ يُحَشِّرَ النَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّى فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَى ﴿٦٠﴾ قَالَ لَهُمُ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى ﴿٦١﴾﴾ (سورة طه: ٥٦-٦١)

- 20:56. We showed Pharaoh all Our signs, but he rejected them and refused to believe in them.
- 20:57. He said: Have you come to drive us out of our land with your magic, O Moosâ?
- 20:58. Then we will surely produce for you magic to match it. So appoint a day when we and you may meet in a convenient place, an appointment which neither we nor you will fail to keep.
- 20:59. Moosâ said: Your appointment will be on the day of the festival; let the people assemble in the forenoon.
- 20:60. So Pharaoh withdrew and gathered his resources, then he came [for the appointment].
- 20:61. Moosâ said to them: Woe to you! Do not fabricate lies against Allah, lest He annihilate you with His punishment. Those who fabricate such lies are surely lost and doomed.

Here Allah tells (ﷻ) us that He showed Pharaoh signs, lessons and definitive proofs of all kinds, in the visible universe and in himself, but he did not pay heed or give up his evil ways; rather he rejected them and refused to believe.

He rejected what Moosâ told him, turned away from the commands and prohibitions, regarded truth as falsehood and falsehood as truth, and argued on the basis of falsehood so as to mislead people. He said:

«Have you come to drive us out of our land with your magic, O Moosâ?» He claimed that these signs that Moosâ showed him were no more than magic and illusions, the purpose of which was to drive them from their land, and take it over, so that his (Pharaoh's) words would have some impact on his people, for people are naturally inclined towards their homelands and it is difficult for them to leave them.

Pharaoh told them that this was Moosâ's aim so that they would hate him and strive to oppose him. It was as if he was saying to Moosâ: so we will bring you magic like your magic; give us some time, and «appoint a day when we and you may meet in a convenient place, an appointment which neither we nor you will fail to keep» that is, one that is convenient for us and for you. It may be that what is meant is: let us meet in a level place where everyone may see what is going on.

Moosâ said: «Your appointment will be on the day of the festival» which was a holiday on which they had no other business to attend to. «let the people assemble in the forenoon» that is, let them all gather in the forenoon. Moosâ requested that because the day of the festival and the forenoon of that day was a time when people usually gathered in large numbers and would be able to see things as they really were, in a manner that was not possible at other times.

«So Pharaoh withdrew and gathered his resources» that is, he gathered all that he was able to for this contest against Moosâ. He sent envoys to the cities to gather all the skilled magicians. Magic was widespread at that time, and knowledge thereof was something that was highly sought. So he gathered a large number of magicians, then both of them went to the appointed place at the appointed time, and the people also gathered for that occasion.

It was a huge gathering, attended by men and women, chiefs, nobles and commoners, young and old. The people were urged to attend, and it was said to the people:

«... Will you also gather, so that we may follow the magicians [in their religion], if they are the victors?» (*ash-Shu'arâ'* 26: 39-40)

When they had gathered from all cities, Moosâ (ﷺ) admonished them and said to them: ﴿Woe to you! Do not fabricate lies against Allah, lest He annihilate you with His punishment﴾ that is, do not support the falsehood that you follow by means of your magic and seek to defeat the truth, fabricating lies against Allah, lest He annihilate you with a punishment from Him, and your efforts and fabrications fail, then you will not attain what you seek of victory and high status with Pharaoh and his chiefs, nor will you be safe from the punishment of Allah.

Words of truth inevitably have an impact on people's hearts. It is no wonder that the disputes and arguments among the magicians stopped when they heard the words of Moosâ and felt alarmed. Perhaps some of what they argued about was their doubt concerning Moosâ: was he really following the truth or not? But until this point they had not reached an agreement, so that Allah might bring about what was already decreed, and:

﴿...so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾ (al-Anfâl 8: 42)

Then they conversed privately, and agreed on one view, so that they might succeed and so that the people would adhere to their religion.

Allah describes the private conversation that they had:



﴿فَنَنْزِعُوا أَمْرَهُم بَيْنَهُمْ وَأَسْرُوا النَّجْوَى ۖ ﴿٦٢﴾ قَالُوا إِنَّ هَذَانَ لَسَاحِرَيْنِ يُرِيدَانِ أَنْ يُخْرِجَاكُم مِّنْ أَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَى ۖ ﴿٦٣﴾ فَأَجْمَعُوا كَيْدَكُمْ ثُمَّ أَتَوُا صَفًّا وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَى ۖ ﴿٦٤﴾﴾ (سورة طه: ٦٢-٦٤)

- 20:62. So they argued among themselves as to what they should do, and conferred in secret.
- 20:63. They said: Verily these two are magicians who want to drive you out of your land with their magic and put an end to your ideal way.
- 20:64. So consolidate your plan, then come forth in ranks. Whoever prevails today will indeed prosper.

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﴿They said: Verily these two are magicians who want to drive you out of your land with their magic﴾ – this is like what Pharaoh had said previously. Either it was a coincidence that Pharaoh and the magicians agreed on this view, without intending to, or he had dictated to them what he had made his mind up about and had announced to the people. Then they added to what Pharaoh had said by saying: ﴿and put an end to your ideal way﴾ that is, the path of magic for which he envies you, and he wants to prevail over you so that he may attain pride, renown and fame, and so that he may be the one whom people seek in order to learn from him this knowledge to which you have devoted all your time, and take away from you the livelihood that you have because of it and the leadership that you have attained by means of it. Thus they encouraged one another to strive hard in order to defeat him. Therefore they said:

﴿So consolidate your plan﴾ and demonstrate what you can do in one go, supporting and helping one another, in harmony with one another and united.

﴿then come forth in ranks﴾ because that is more convenient for your performance and will create greater awe in people's hearts, and so that none of you will do less than he is able to do. You should know that whoever succeeds today and defeats the other will be the victor, triumphant, for this day will decide your future.

It is amazing how strong and tough they were in supporting falsehood, as they did not spare any effort or means, and they used



every kind of plot and scheme against the truth. But Allah insisted that His light would be perfected and the truth would prevail. When their plans were complete and they had decided the goal they wanted to achieve, there was nothing left but to take action.



﴿قَالُوا يَمُوسَىٰ إِمَّا أَنْ تُلْقَىٰ وَإِمَّا أَنْ نَكُونَ أَوَّلَ مَنْ أَلْقَىٰ﴾ ٦٥ ﴿قَالَ بَلْ أَلْقُوا فَإِذَا جِأَهُمْ وَعَصِيَّتُهُمْ تُجِيلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهُ تَسَعَىٰ﴾ ٦٦ ﴿فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسَىٰ﴾ ٦٧ ﴿قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَىٰ﴾ ٦٨ ﴿وَأَلْقَىٰ مَا فِي يَمِينِكَ تَلَقَّفَ مَا صَنَعُوا إِنَّمَا صَنَعُوا كَيْدٌ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ﴾ ٦٩ ﴿(سورة طه: ٦٥-٦٩)﴾

- 20:65. They said: O Moosâ, either you throw or we will be the first to throw!
- 20:66. He said: No; you throw first. Thereupon their ropes and sticks appeared to him, by their magic, to be moving about.
- 20:67. Then Moosâ sensed fear in himself.
- 20:68. We said: Fear not, for verily it is you who will prevail.
- 20:69. Throw that which is in your right hand; it will swallow up what they have wrought. What they have wrought is no more than a magician's trick, and the magician will never prosper, no matter where he may be.

«They said: O Moosâ, either you throw» your staff «or we will be the first to throw». They gave him the choice, so as to give the impression that they were certain they would prevail over him, whatever the case.

Moosâ said: «No; you throw first». So they threw their ropes and sticks, and «Thereupon their ropes and sticks appeared to him» that is, to Moosâ

«by their magic» which was very skilful

«to be moving about» that is, they appeared to be fast-moving snakes. When it appeared thus to Moosâ, he «sensed fear in himself», as is human nature; otherwise he was certain of the promise and support of Allah.

«We said», so as to reassure him and make him steadfast: «Fear not, for verily it is you who will prevail» over them; that is, you will defeat them and subdue them, and they will humble themselves and submit to you.

«Throw that which is in your right hand» namely, your staff «it will swallow up what they have wrought. What they have wrought is no more than a magician's trick, and the magician will never prosper, no matter where he may be» that is, their plots and schemes will not yield any results for them and will not succeed. This was part of the scheme of the magicians, who trick people, present falsehood as right and try to give the false impression that they are following the truth. Moosâ threw down his staff, and it swallowed up all that they had wrought and devoured it, whilst the people were looking on, watching this performance.

The magicians realised with certainty that this was not magic, and that it was from Allah, so they hastened to believe.



﴿فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا آمَنَّا بِرَبِّ هَارُونَ وَمُوسَى ﴿٧٠﴾ قَالَ آمَنْتُمْ لَهُ، قَبْلَ أَنْ أَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَا قَطْعَ أَيْدِيكُمْ وَأَرْجُلَكُمْ مِنْ خَلْفٍ وَلَأَصْلَبْنَكُمْ فِي جُدُوعِ النَّخْلِ وَلَنَعْلَمَنَّ إِنَّا أَشَدُّ عَذَابًا وَأَبْقَى ﴿٧١﴾ قَالُوا لَنْ نُؤْثِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَالَّذِي فَطَرَنَا فَاقْضِ مَا أَنْتَ قَاضٍ إِنَّمَا تَقْضِي هَذِهِ الْحَيَاةَ الدُّنْيَا ﴿٧٢﴾ إِنَّا آمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطِيئَتَنَا وَمَا أَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ وَاللَّهُ خَبِيرٌ أَبْقَى ﴿٧٣﴾﴾

(سورة طه: ٧٠-٧٣)

- 20:70. So the magicians fell down in prostration; they said: We believe in the Lord of Moosâ and Hâroon.
- 20:71. Pharaoh said: How dare you believe him before I give you permission! He must be your master, who taught you magic! I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of palm trees, and you will surely come to know which of us can give the more severe and longer-lasting punishment!
- 20:72. They said: We will never choose you over the clear signs that have come to us, or over the One Who created us. So decide whatever you will; you can only decide matters pertaining to the life of this world.
- 20:73. Verily we have believed in our Lord so that He may forgive us our sins and what you compelled us to do of magic, for Allah is better [in reward] and more lasting [in punishment].

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﴿So the magicians fell down in prostration; they said: We believe in the Lord of Moosâ and Hâroon﴾. Thus the truth became manifestly clear, and magic and the plots and schemes of the magicians were proven to be false in that great gathering.

The defeat of the magicians became proof and mercy for the believers, and proof against the stubborn. Pharaoh said to the magicians: ﴿How dare you believe him before I give you permission﴾ that is, how dare you go ahead and believe without consulting me or seeking my permission!

He found their actions strange, because they had been very polite and humble towards him, and had submitted fully to him in all their affairs, so he expected them to behave in a similar manner in this matter too. Then Pharaoh persisted in his disbelief and transgression, after this proof had been established, and he treated his people as fools by telling them that the reason why Moosâ had gained the upper hand over the magicians was not because what he followed was true; rather

it was because he and the magicians had conspired and plotted to drive Pharaoh and his people out of their land. The people accepted this lie from Pharaoh and thought that he was telling the truth.

﴿Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.﴾ (az-Zukhruf 43: 54)

Even though what he suggested to them could not be accepted by anyone who has the slightest common sense, awareness or understanding of reality – for Moosā had come from Madyan on his own, and had not met any of the magicians or anyone else; rather he had hastened to deliver the call to Pharaoh and his people, and show them the signs – Pharaoh nevertheless wanted to oppose what Moosā had brought, so he did his utmost, sending someone to the cities to gather every learned magician. They came to him and he promised them a reward and high status if they won the contest. And they were keen to do their utmost and they tried very hard to defeat Moosā, but this was the result they got. Can it be imagined in this case that they and Moosā had plotted and agreed on this outcome? This is completely impossible.

Then Pharaoh threatened the magicians and said: ﴿I will surely cut off your hands and feet on opposite sides﴾ as is done to the bandit who spreads mischief; his right hand and left foot are cut off.

﴿and I will surely crucify you on the trunks of palm trees﴾ that is, so that you will become a lesson to others and will be humiliated.

﴿and you will surely come to know which of us can give the more severe and longer-lasting punishment﴾. What he meant, according to his claim, was himself or Allah, and that he was able to give a more severe and longer-lasting punishment than Allah, turning facts on their heads in order to scare the foolish.

Hence when the magicians realised the truth and Allah granted them rational thinking by means of which they could verify facts, they responded by saying:

﴿We will never choose you over the clear signs that have come to us﴾ that is, we will never choose you and what you promised us of reward and being close to you over what Allah has shown us of clear signs which prove that Allah is the only Lord Who is worthy of worship and veneration, and everything other than Him is false, and we will not give you precedence over the One Who originated us and created us; that can never happen.

﴿So decide whatever you will﴾ and choose whatever you will of that with which you threatened us, be it cutting off our limbs, crucifying us or punishing us.

﴿you can only decide matters pertaining to the life of this world﴾ that is, what you are threatening us with is only in this life, which will come to an end and vanish, and will not harm us, unlike the punishment of Allah for the one who persists in his disbelief, for it is eternal and severe.

It is as if this is a response from them to Pharaoh's words: ﴿and you will surely come to know which of us can give the more severe and longer-lasting punishment﴾ (20: 71). These words of the magicians indicate that the wise person should weigh up between the pleasures of this world and the pleasures of the hereafter, and between punishment in this world and punishment in the hereafter.

﴿Verily we have believed in our Lord so that He may forgive us our sins﴾ that is, our disbelief and disobedience, for faith expiates evil deeds and repentance erases that which came before it.

﴿and what you compelled us to do of magic﴾ by means of which we opposed the truth. This indicates that they had no choice with regard to their previous deeds; rather Pharaoh had forced them to do that.

What appears to be the case – and Allah knows best – is that when Moosâ exhorted them, as we have seen above (in 20: 61), ﴿Woe to you! Do not fabricate lies against Allah, lest He annihilate you with His punishment﴾, that had a great impact on them and affected them deeply, so they disputed after hearing these words and exhortation.

But Pharaoh forced them to do that and compelled them to make the plans that they did, so they reiterated what Pharaoh had said, when they said: «Verily these two are magicians who want to drive you out of your land with their magic» (20: 63). So they did what he wanted them to do and forced them to do.

Perhaps these feelings that developed in their hearts of reluctance to oppose truth with falsehood and to do what they were compelled to do is what affected them, and Allah had mercy on them because of it and enabled them to believe and repent.

«for Allah is better [in reward]» than what you have promised us of reward and high status

«and more lasting» in punishment than what Pharaoh promised when he said «and you will surely come to know which of us can give the more severe and longer-lasting punishment» (20: 71).

Wherever the story of Moosā and Pharaoh is mentioned, Allah states, when referring to the story of the magicians, that Pharaoh threatened them with cutting off of limbs and crucifixion, but He does not say that he actually did that, and there is no ṣaḥeeḥ hadith which says that. But to affirm whether it occurred or not requires proof, and Allah knows best about that and other matters. However, the fact that he threatened them with that and was able to carry out his threat indicates that it did happen, because if it had not taken place Allah would have said so, and because the transmitters are agreed that it happened.



﴿إِنَّهُم مِّنْ يَّاتِ رَبَّهُمْ مُّجْرِمَاتٍ إِنَّ لَهُمْ جَهَنَّمَ لَا يَمُوتُ فِيهَا وَلَا يَحْيَىٰ ﴿٧٦﴾ وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾ جَنَّاتٌ عَدْنٌ تَجْرَىٰ مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾﴾ (سورة طه: ٧٤-٧٦)

- 20:74. Verily whoever comes to his Lord as an evildoer, for him is hell, in which he will neither die nor live.
- 20:75. But whoever comes to Him as a believer, having done righteous deeds, for such will be high ranks,
- 20:76. gardens of perpetual abode, through which rivers flow, to abide therein forever. Such is the reward of those who purify themselves.

Here Allah tells us that whoever comes to Him as an evildoer – that is, he is evil in all ways, which implies that he is a disbeliever – and persists in that until he dies, then for him is hell, wherein is severe punishment, huge chains, bottomless depths and agonising heat and cold, the torments of which will destroy one utterly. The severity of the punishment is reflected in the fact that the one who is punished there will neither die nor live; he will not die so as to find relief and he will not live any kind of life in which he could find pleasure. Rather his life will be filled with suffering of the heart, soul and body, the severity of which no one can comprehend, and that suffering will not be alleviated even for a moment. He will cry out for help but will not be helped, and he will call out but will not be answered. If they cry for help, they will be given water like boiling oil that will scald their faces (*cf.* 18: 29) and if they call out, the response will be:

﴿...Be humiliated therein and do not speak to Me.﴾ (*al-Mu'minoon* 23: 108)

But whoever comes to his Lord believing in Him and in His Messengers, following His Books, ﴿having done righteous deeds﴾, both obligatory and recommended, ﴿for such will be high ranks﴾ that is, lofty dwellings, adorned rooms, never-ending delights, rivers flowing in all directions, eternal life and great joy such as no eye has seen, no ear has heard, and it has never crossed the mind of any man.

«Such» recompense «is the reward of those who purify themselves» that is, those who purify themselves from polytheism, disbelief, evil-doing and sin, either by not doing these things at all or repenting from what they have done of such things, and also purifying themselves by developing their faith and righteous deeds, because purification is twofold, cleansing and removing dirt, and increasing in doing good. Zakāh (which comes from a root meaning purity) reflects these two meanings.



﴿وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَفْ دَرَكًا وَلَا تَخْشَى ۚ فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ ۚ فَغَشَّيَهُم مِّنَ اللَّيْلِ مَا عَاشِيَهُمْ ۖ وَاصْلَ فِرْعَوْنُ قَوْمَهُ ۖ وَمَا هَدَىٰ﴾ (سورة طه: ٧٧-٧٩)

- 20:77. We inspired Moosā: Travel by night with My slaves, and strike a dry path for them in the sea. Have no fear of being overtaken and do not be afraid [of drowning in the sea].
- 20:78. Then Pharaoh pursued them with his troops, but they were completely overwhelmed by the power of the sea.
- 20:79. Thus Pharaoh led his people astray, and he did not guide them.

When Moosā prevailed over Pharaoh and his people by means of proof and evidence, he remained in Egypt, calling them to Islam and striving to save the Children of Israel from Pharaoh and his persecution. But Pharaoh persisted in his arrogance and aversion to the truth, and continued to treat the Israelites harshly, and Allah continued to show him the signs and lessons of which He tells us in the Qur'an.

The Children of Israel were not able to practise their faith openly, so they took their houses as places of worship and put up with Pharaoh and his persecution. But Allah (ﷻ) wanted to save them from their



enemy and establish them in the land so that they could worship Him openly and establish His laws.

So He inspired His Prophet Moosâ to travel with them by night, and He told him that Pharaoh and his people would pursue them. So they set out at the beginning of the night, all of the Israelites, with their womenfolk and children. Then when morning came, the Egyptians found that none of them were left, so their enemy Pharaoh became very angry with them. He sent envoys to the cities to rally the people and urge them to go out in pursuit of the Children of Israel, so that he could capture them and punish them. But Allah decreed that they should be saved. When all the troops of Pharaoh had gathered, he set out with them in pursuit of the Israelites.

﴿Then [the Egyptians] caught up with them at sunrise. When the two groups came within sight of one another, the companions of Moosâ said: We are sure to be overtaken.﴾ (*ash-Shu'arâ' 26: 60-61*)

– and they were anxious and scared, because the sea was in front of them and Pharaoh was behind them, his heart filled with rage and fury. But Moosâ was calm and reassured, for he trusted the promise of his Lord, so he said:

﴿...No indeed! Verily, my Lord is with me and He will guide me.﴾ (*ash-Shu'arâ' 26: 62*)

Allah inspired him to strike the sea with his staff, so he struck it and twelve pathways opened up, with the water rising up like high mountains to the right and left of those pathways. Allah made the pathways which appeared when the waters split dry, and instructed them not to be afraid of Pharaoh catching up with them or to be afraid of drowning in the sea. So they followed those pathways, then Pharaoh and his troops came in pursuit of them until, when all of Moosâ's people had emerged (on the other side) and the people of Pharaoh had all entered, Allah commanded the sea to close over them, and: ﴿they were completely overwhelmed by the power of the sea﴾ (20: 78). They

all drowned and not one of them was saved, as the Israelites were looking on and watching the enemy. Allah gave them the satisfaction of witnessing Pharaoh's destruction.

This was the result of disbelief and misguidance, and not following the guidance of Allah. Hence Allah (ﷻ) says: ﴿Thus Pharaoh led his people astray﴾ by making disbelief fair-seeming to them and tarnishing the image of that which Moosā brought. Thus he fooled them and never guided them at any time; he led them in the path of error and misguidance, then he led them on a path that brought them to punishment and doom.



﴿يَبْنِي إِسْرَءِيلَ قَدْ أَفْجَيْتَكُم مِّنْ عَدُوِّكُمْ وَوَعَدْنَاكَ جَانِبَ الطُّورِ الْأَيْمَنِ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلَوىَ ۖ كُلُوا مِّنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ۖ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ﴾ (سورة طه: ٨٠-٨٢)

- 20:80. O Children of Israel, verily We delivered you from your enemy, We made an appointment with you on the right-hand side of the mountain, and We sent down to you the manna and quails.
- 20:81. Eat of the good things We have provided for you, but do not exceed the bounds therein, lest you incur My wrath, for whoever incurs My wrath is indeed ruined.
- 20:82. Verily I am Oft-Forgiving to those who repent and believe, and do righteous deeds, then remain steadfast.

Here Allah reminds the Children of Israel of the great blessings that He bestowed upon them by destroying their enemy and making an appointment with Moosā (ﷺ) on the right-hand side of the mountain to send down to him the Book that contained sublime rulings and

beautiful stories. Thus spiritual blessings were perfected for them after worldly blessings. Allah also reminds them of how He blessed them in the wilderness, by sending down the manna and quails, and delicious and easily available provision that they could obtain without much effort. He said to them:

﴿Eat of the good things We have provided for you﴾ that is, and give thanks for what He has bestowed upon you of blessings ﴿but do not exceed the bounds therein﴾ that is, with regard to His provision, so do not use it to disobey Him or become arrogant because of the blessings, for if you do that, you will incur My wrath, that is, I will be angry with you then I will punish you.

﴿for whoever incurs My wrath is indeed ruined﴾ that is, he is destroyed and doomed, and is utterly lost, because that proves that he is discontent and is not a doer of good, therefore wrath and loss are his lot.

Nevertheless, repentance is always available, no matter what sins a person has committed. Hence Allah says:

﴿Verily I am Oft-Forgiving﴾ that is, I offer abundant forgiveness and mercy to anyone who repents from disbelief, innovation and evildoing, and believes in Allah, His angels, His Books, His Messengers and the Last Day, and does righteous deeds in terms of beliefs, physical actions and words.

﴿then remains steadfast﴾ that is, he follows the straight path and follows the noble Messenger, and adheres to true religion. Allah will forgive such a person for his sins and pardon his previous errors in which he had persisted, because he has taken the best measures that may lead to forgiveness and mercy; indeed all measures are limited to these things, for repentance erases that which came before it, and faith and Islam cancel out that which came before them, and righteous deeds erase bad deeds. Being steadfast in following the path of guidance in all ways, such as acquiring knowledge and reflecting upon a verse or hadith, so that one may understand the meaning that will help him to be steadfast and call others to the true religion,

and refute innovation or disbelief or misguidance, as well as jihad, migration and other aspects of steadfastness in Islam, all expiate sins and fulfil the purpose.



﴿ وَمَا أَعْجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ۖ قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ۚ ۞ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ۚ ۞ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَنَ أَسْفًا قَالَ يَنْقُورِ آلَمْ يَعِدْكُمْ رَبُّكُمْ وَعَدًّا حَسَنًا أَفَقَالَ عَلَيْهِمُ الْعَهْدُ أَمْ أَرَدْتُمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوعِدِي ۚ ۞ ﴾ (سورة طه: ٨٣-٨٦)

- 20:83. What made you hasten and leave your people behind, O Moosâ?
- 20:84. Moosâ said: They are close behind me; I hastened to You, my Lord, so that You may be pleased.
- 20:85. Allah said: Verily We have put your people to the test in your absence and as-Sâmiri has led them astray.
- 20:86. So Moosâ returned to his people, angry and filled with sorrow. He said: O my people, did not your Lord give you a goodly promise? Did the time seem too long for you, or did you want the wrath of your Lord to fall upon you, when you broke your promise to me?

Allah (ﷻ) had made an appointment with Moosâ, for him to come to Him so that He might send down the Torah to him, a period of thirty nights, then He completed it with ten more. When the appointed time came, Moosâ (ﷺ) hastened to attend the appointment, longing and eager to keep the appointment. Allah said to him:

﴿What made you hasten and leave your people behind, O Moosâ?﴾ That is, what brought you here before them? Why could you not wait until you came with them? He said:

﴿They are close behind me﴾ that is, they are nearby and will come soon after me; what made me hasten to You, O Lord, was my desire to be near You and seek Your pleasure, and longing for You.

Allah said to him: ﴿Verily We have put your people to the test in your absence﴾ that is, with the worship of the calf; We tested and tried them, but they were not patient, and when that test came to them, they disbelieved  
﴿and as-Sâmiri has led them astray﴾.

He ﴿produced for them a calf, an effigy﴾ (20: 88) which he fashioned, then it ﴿made a lowing sound, and they said: This is your god, and the god of Moosâ﴾ (20: 88), but Moosâ has forgotten it. The Children of Israel were confused by it, so they worshipped it; Hâroon called them not to do that, but they paid no heed.

When Moosâ returned to his people, he was very angry and upset; in other words, he was filled with rage, anger and distress. He said to them, rebuking them for what they had done: ﴿O my people, did not your Lord give you a goodly promise?﴾ Which was His promise to send down the Torah.

﴿Did the time seem too long for you﴾ that is, did you think that I was away for too long, although it was only a short time?

This is the view of many commentators, but it may be that what is meant is: has it been so long since a Prophet or Messenger came to you, so that you did not have any knowledge of prophethood and the teachings of the Prophets had vanished, so that nothing of their teachings was left with you, and therefore you worshipped something other than Allah because of your ignorance and lack of knowledge of the teachings of prophethood? In other words, that is not so; rather there is prophethood among you, and knowledge is available, so your excuse is not acceptable. Or did you intend by your deed to bring upon yourselves the wrath of your Lord? For you have committed that which justifies His wrath and you have done that which makes His punishment inevitable. This is the reality.

«when you broke your promise to me», as I instructed you to adhere to the path of truth, and I left Hâroon in charge of you, but you did not pay any attention to what I said or show any respect to him.



﴿قَالُوا مَا أَخْلَفْنَا مَوْعِدَكَ بِمَلِكِنَا وَلَكِنَّا حَمَلْنَا أَوزَارًا مِّن زِينَةِ الْقَوْمِ فَقَذَفْنَاهَا فَكَذَلِكَ أَلْقَى السَّامِرِيُّ ﴿٨٧﴾ فَأَخْرَجَ لَهُمْ عِجْلًا جَسَدًا لَهُ خُورٌ فَقَالُوا هَذَا إِلَهُكُمْ وَإِلَهُ مُوسَىٰ فَنَسِيَ ﴿٨٨﴾ أَفَلَا يَرَوْنَ أَنَّهُ لَا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا يَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا ﴿٨٩﴾﴾ (سورة طه: ٨٧-٨٩)

- 20:87. They said: We did not break our promise to you of our own accord. But we were loaded with the [sinful] burdens of the [Egyptian] people's jewellery, so we threw them into the fire, and as-Sâmiri also threw likewise.
- 20:88. Then as-Sâmiri produced for them a calf, an effigy that made a lowing sound, and they said: This is your god, and the god of Moosâ, but he has forgotten!
- 20:89. Could they not see that it could not give them any response and that it had no power either to cause harm or bring benefit to them?

That is, they said to him: We did not do what we did deliberately or on our own initiative; rather the reason for that was that we felt the sin of keeping the people's jewellery that was in our possession. They had, according to what they said, borrowed a lot of jewellery from the Egyptians, and when they left Egypt they had it with them. They gathered it together when Moosâ went away, so that they could consult him about it when he returned.

On the day when Pharaoh was drowned, as-Sâmiri had spotted the hoof print of the messenger Jibreel's horse, and his soul prompted him

to take a handful of it. He thought that if he threw it onto something it would come to life, and that was a test and trial for them. He threw it onto that image that he had made in the shape of a calf, and it moved and made a lowing sound, and the people said: Moosâ has gone to seek his Lord but (his Lord) is here; Moosâ has forgotten. This was a sign of their foolishness and lack of intellect; when they saw this strange thing that began to make a lowing sound after having been inanimate, they thought that it was the God of the heavens and the earth!

«Could they not see» that the calf «could not give them any response» that is, it could not speak or talk to them, or give them any response, and it could not ward off any harm from them or bring them any benefit. One who is lacking in perfection and unable to speak or do anything does not deserve to be worshipped. It is more lacking than its worshippers, for they are able to speak and do some things, and to bring some benefits and ward off some harm, by Allah's decree.



﴿وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ يَقَوْمُ إِنَّمَا فُتِنْتُمْ بِهِ وَإِنَّ رَبَّكُمُ الرَّحْمَنُ فَاتَّبِعُونِي وَأَطِيعُوا أَمْرِيَ ﴿٩٠﴾ قَالُوا لَنْ نَبْرَحَ عَلَيْهِ عَاكِفِينَ حَتَّى يَرْجِعَ إِلَيْنَا مُوسَى ﴿٩١﴾ قَالَ يَهْتَرُونَ بِمَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا ﴿٩٢﴾ أَلَّا تَتَّبِعَنِ أَفَعَصَيْتَ أَمْرِيَ ﴿٩٣﴾ قَالَ يَبْنَؤُمْ لَا تَأْخُذْ بِلِحَافِي وَلَا يَأْمُرُ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي ﴿٩٤﴾﴾ (سورة طه: ٩٠-٩٤)

- 20:90. Hâroon had earlier said to them: O my people, you are being tested with it. Verily your Lord is the Most Gracious, so follow me and obey my command.
- 20:91. They said: We will not stop worshipping it until Moosâ comes back to us.
- 20:92. Moosâ said: O Hâroon, what prevented you, when you saw that they had gone astray,

20:93. from following me? Did you then disobey my command?

20:94. Hâroon said: O son of my mother, do not seize me by my beard, or by my head! Verily I was afraid that you would say: You have caused division among the Children of Israel, and you did not pay heed to my words.

They had no excuse for taking the calf for worship. Even though they developed some confusion about worshipping it, Hâroon had forbidden them to do that and had told them that it was a test, and that the true Lord was the Most Gracious, from Whom come all blessings both visible and invisible, and Who wards off harm. He had commanded them to follow him and reject the calf, but they refused and said: «We will not stop worshipping it until Moosâ comes back to us».

Moosâ came to his brother and blamed him, saying: «O Hâroon, what prevented you, when you saw that they had gone astray, from following me» that is, coming after me and telling me so that I could hasten to come back to them?

«Did you then disobey my command?» when I said:

«...Take my place amongst my people in my absence, do what is right, and do not follow the way of those who spread mischief.»  
(*al-A râf* 7: 142)

Moosâ took hold of Hâroon by the head and beard, pulling him out of anger and rebuking him. But Hâroon said: «O son of my mother» to soften his heart; otherwise they were full brothers.

«do not seize me by my beard, or by my head! Verily I was afraid that you would say: You have caused division among the Children of Israel, and you did not pay heed to my words» – you instructed me to take your place among them in your absence, and if I had followed you (and come after you to tell you what was happening), I would have been neglecting what you had instructed me to adhere to, and I was afraid that you would rebuke me and say: «You have caused



division among the Children of Israel» by leaving them. They had no one to look after them, and that would have divided them and caused them to split into groups. So do not count me among the people who are given to wrongdoing and do not give our enemies cause to rejoice in our misfortune (cf. 7: 150).

Moosâ regretted what he had done to his brother when he did not deserve that, so he said:

«...O my Lord, forgive me and my brother and admit us to Your mercy, for You are the Most Merciful of those who show mercy.»  
(al-A'râf 7: 151)

Then he turned his attention to as-Sâmiri.



﴿قَالَ فَمَا خَطْبُكَ يُسْمِرِي﴾ (٩٥) قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ لَا مِسَاسَ وَإِنَّ لَكَ مَوْعِدًا لَّنْ تَخْلَفَنَّهُ وَانْظُرْ إِلَى إِلٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾﴾

(سورة طه: ٩٥-٩٧)

20:95. Moosâ said: And what is the matter with you, O Sâmiri?

20:96. He said: I saw what they did not see, so I took a handful [of dust] from the hoof print of the messenger Jibreel's horse, and threw it [into the calf]. Thus my soul prompted me.

20:97. Moosâ said: Begone then! Verily, your [punishment] in this life will be that you will say: Touch me not [and you will be an outcast]. And there awaits an appointed time for your reckoning that you cannot miss. Now look at your god, that you were worshipping. We will surely burn it then scatter its remains in the sea.

﴿Moosā said: And what is the matter with you, O Sāmiri?﴾ that is, why did you do what you did?

As-Sāmiri said: ﴿I saw what they did not see﴾ that is, he saw Jibreel (جبريل) on a horse when they came out of the sea, and Pharaoh and his troops drowned – this is according to what the commentators said. So I took a handful from the hoof print of his horse, and I threw it into the calf.

﴿Thus my soul prompted me﴾ to take that handful and then throw it, then what happened happened.

Moosā said to him: ﴿Begone then!﴾ that is, go far away from me and keep your distance

﴿Begone then! Verily, your [punishment] in this life will be that you will say: Touch me not﴾ that is, the punishment in this life is that no one will come near you and no one will touch you; even if someone wants to come near you, you will say to him: Do not touch me and do not come near me – as a punishment for what you did, for you touched something that no one else touched, and you did something that no one else did.

﴿And there awaits an appointed time for your reckoning that you cannot miss﴾ and you will be requited for your deeds, both good and bad.

﴿Now look at your god, that you were worshipping﴾ namely the calf

﴿We will surely burn it then scatter its remains in the sea﴾. Moosā did that, and if it had been a god it would have protected itself from the one who intended to harm it and wanted to destroy it. The hearts of the Israelites had been filled with love for the calf, so Moosā (موسى) wanted to destroy it as they were looking on, in such a way that it could not be restored, by burning it, crushing it and scattering its remains in the sea, so as to remove love for it from their hearts, just as the thing itself was to be removed; moreover, leaving it alone would

﴿will surely bear a heavy burden [of sin] on the Day of Resurrection﴾ because of which he turned away from the Qur'an, and doing so led him to disbelief and negligence.

﴿abiding therein [in the punishment for that sin] forever﴾ that is, they will abide in that burden of sin forever; the sin itself will turn into punishment, according to how small or great it is.

﴿What a miserable burden it will be for them on the Day of Resurrection﴾ that is, what a wretched burden it is that they carry and what a wretched punishment they will be punished with on the Day of Resurrection.

Then Allah goes on to mention the state of affairs on the Day of Resurrection and the horrors thereof:



﴿يَوْمَ يُفْخَخُ فِي الصُّورِ وَتَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ۚ يَخَفَتُونَ بَيْنَهُمْ إِنْ لَبِثْتُمْ إِلَّا عَشْرًا ۖ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ إِذْ يَقُولُ أَمْثَلُهُمْ طَرِيقَةً إِنْ لَبِثْتُمْ إِلَّا يَوْمًا ۚ﴾

(سورة طه: ١٠٢-١٠٤)

20:102. the day when the Trumpet will be blown; on that day the evildoers will be gathered together, their eyes blind.

20:103. They will whisper to one another: You stayed only for ten [days in the world].

20:104. We know best what they will say, but the most perceptive of them will say: You stayed only one day.

That is, when the Trumpet is blown and the people emerge from their graves, each according to his situation. So those who were pious and feared Allah will be gathered before the Most Gracious as an honoured delegation (cf. 19: 85), and the evildoers will be gathered together, their eyes blind. They will converse with one another,

whispering to one another about how brief their stay in this world was and how swiftly the hereafter has come. Some will say that they stayed only for ten days in this world, and others will say something else. Allah knows of their whispering and hears what they say.

﴿but the most perceptive of them﴾ that is, the one who is closest in his estimate to the facts

﴿will say: You stayed only one day﴾. What this signifies is great regret at how they wasted that short time and spent it careless and negligent, turning away from that which would have benefitted them and turning towards that which harmed them, and now requital has come and the warning of punishment will inevitably be fulfilled. So there is nothing left but regret and calls for doom and destruction.

This is like the passage in which Allah (ﷻ) says:

﴿Allah will say: How many years did you remain on earth? They will say: We remained there for a day, or part of a day. But ask those who keep count. Allah will say: You only remained there for a short while, if you had but known.﴾ (al-Mu'minoon 23: 112-114)



﴿وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿١٠٥﴾ فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا عِوَجَ لَهُ، وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَا نَنْفَعُ الشَّفْعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ، عِلْمًا ﴿١١٠﴾ وَعَنْتِ الْأَوْجُهُ لِلْحَيِّ الْقَيُّومِ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَنْ يَعْمَلْ مِثْرَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿١١٢﴾﴾ (سورة طه: ١٠٥-١١٢)

20:105. They ask you [O Muhammad] about the mountains. Say: My Lord will uproot them and scatter them as dust,

20:106. and He will leave the earth as a smooth, levelled plain,

- 20:107. In which you will see no depression or elevation.
- 20:108. On that day, they will follow the caller, without any deviation. All voices will be stilled before the Most Gracious, and you will not hear anything but a faint sound.
- 20:109. On that day, no intercession will be of any benefit except from one to whom the Most Gracious has given permission and with whose word He is pleased.
- 20:110. He knows what was before them and what will be after them, but they do not encompass it with their knowledge.
- 20:111. All faces will be humbled before the Ever-Living, the Self-Sustaining and All-Sustaining, and the one who carries a burden of wrongdoing will surely be lost and doomed.
- 20:112. But whoever does righteous deeds and is a believer need have no fear of being wronged or deprived [of his just recompense].
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Here Allah (ﷻ) tells us of the horrors of the Day of Resurrection and what will occur then of earthquakes and upheaval.

﴿They ask you [O Muhammad] about the mountains﴾ that is, what will happen to them on the Day of Resurrection, and will they remain as they are or not?

﴿Say: My Lord will uproot them and scatter them as dust﴾ that is, He will remove them from their places and they will become like carded wool, or like sand. Then He will crush them and make them scattered dust, so they will diminish and vanish. He will make them level with the earth, and He will make the earth a smooth levelled plain, which will be so flat that the onlooker will see no depression or elevation, no valleys or high ground. The earth will be made smooth and flat, and will be expanded to accommodate all creatures. Allah will spread it out like a leather mat, so they will all be standing in one place, they will all be able to hear the caller and they will all be seen at one time. Hence Allah says:

﴿On that day, they will follow the caller﴾ that is when they are resurrected and rise from their graves. The caller will call them to attend and gather in the gathering place. So they will follow him, hastening towards him, not turning away from him and not deviating to the right or left.

﴿without any deviation﴾ that is, they will not deviate from his call; rather the caller will call all the people and make them all hear, so they will all come to the place of standing with their voices stilled before the Most Gracious.

﴿and you will not hear anything but a faint sound﴾ that is, the sound of their footsteps or the sound of whispering which is moving the lips only. They will be overwhelmed by fear, quiet and attentive, awaiting the judgement of the Most Gracious, utterly humbled. In that great place of standing, you will see rich and poor, men and women, free and slave, kings and commoners, silent and attentive, their gazes lowered, their necks bent in submission, kneeling in humility, not knowing what the fate of each will be or what will be done to him. Each person will be preoccupied with himself and his own situation, and he will be heedless of his father, brother, friends and loved ones. ﴿Every one of them, on that day, will have too many concerns of his own to care about anyone else.﴾ ('Abasa 80: 37)

At that time the Just Judge will pass judgement on them and will requite the doer of good for his good deeds and the doer of evil by depriving him of reward.

The hope that we have in the generous Lord, the Most Gracious, Most Merciful, is that He will show people grace, kindness, pardon and forgiveness such as cannot be described or imagined.

At that time all people will hope for His mercy because of what they see, but those who believed in Him and His Messengers will be singled out for mercy. If it is asked: on what basis do you have this hope? Or if you wish, you may say: how do you know what is

mentioned above? Our response is: it is because of what we know about His mercy prevailing over His wrath, and what we know of His vast generosity which encompasses all of creation, and because of what we see in ourselves and others of abundant blessings in this realm, and especially what we know about His mercy on the Day of Resurrection, for Allah says: «All voices will be stilled before the Most Gracious» (20: 108) and «except from one to whom the Most Gracious has given permission», and He says elsewhere:

«On that day true dominion will belong to the Most Gracious...» (al-Furqân 25: 26)

Moreover, the Prophet (ﷺ) said:

«Allah has one hundred parts of mercy, and He sent down to His slaves one part thereof, by virtue of which they show mercy and compassion to one another, and even the animal lifts its foot for fear of stepping on its offspring, because of the mercy instilled in its heart. Then when the Day of Resurrection comes, this part of mercy will be put back together with the other ninety-nine parts of mercy, whereby mercy will be shown to all people.» (Bukhari and Muslim)

– and he said:

«Allah is more merciful towards His slaves than a mother towards her child.» (Muslim)

So say whatever you wish about His mercy; it is more than what you say. Imagine whatever you wish; it is far above that. So glory be to the One Who showed mercy in His justice and punishment, just as He showed mercy in His grace, kindness and reward.

Exalted be the One Whose mercy encompasses all things, Whose generosity encompasses all living beings. Glorified be the One Who has no need of His slaves and is merciful towards them, whilst they are in need of Him constantly, in all their affairs, so they cannot do without Him even for the blink of an eye.

﴿On that day, no intercession will be of any benefit except from one to whom the Most Gracious has given permission and with whose word He is pleased﴾ that is, no one among humankind can intercede with Him unless He has given permission for him to intercede, and He does not give permission to anyone except one with whose word – that is, his intercession – He is pleased, among the Prophets, Messengers and His slaves who are close to Him, for those with whose words and deeds He is pleased, namely the sincere believers. If any one of these conditions is not met, there is no way anyone can benefit from the intercession of anyone else.

In that place of standing, people will be divided into two groups, the first of which will be those who did wrong by disbelieving and committing evil deeds. These people will attain nothing but frustration, deprivation, the painful punishment in hell and the wrath of the Almighty Judge.

The second group is those who believed as enjoined and did righteous deeds, both obligatory and sunnah. They ﴿need have no fear of being wronged﴾ that is, of anything being added to their bad deeds ﴿or deprived﴾ that is, of anything being detracted from their good deeds. Rather their sins will be forgiven, they will be cleansed of their faults and the reward for their good deeds will be multiplied.

﴿...And if there is a good deed Allah will multiply it, and give an immense reward of His own.﴾ (an-Nisā' 4: 40)



﴿وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا

(سورة طه: ١١٣) ﴿

20:113. Thus We have sent it down, the Qur'an in Arabic, and given all kinds of warnings in it, so that they may fear Allah or pay heed.



That is, thus We have sent down this Book, in the noble Arabic language which you understand and comprehend, and none of its wordings or meanings are hidden from you.

﴿and given all kinds of warnings in it﴾ that is, We have given many various kinds of warnings, sometimes by mentioning divine names that are indicative of justice and vengeance, sometimes by giving examples of the punishments of previous nations and instructing later nations to learn from them, sometimes by mentioning the consequences of sin and how it makes a person look bad, sometimes by mentioning the horrors of the Day of Resurrection and what it involves of events that cause distress and anxiety, sometimes by mentioning hell and what it contains of all types of punishment and suffering. All of that is out of mercy towards people, so that they may fear Allah and give up evil and sin that bring them harm.

﴿or pay heed﴾ and thus start doing acts of obedience and good deeds that will benefit them. The fact that it is Arabic and that it gives all kinds of warnings is the greatest reason and greatest motive to follow the path of piety and righteous deeds, for if it was not Arabic or did not give all kinds of warnings, it would not have that impact.



﴿فَنَعْلَى اللَّهِ الْمَلِكُ الْحَقُّ وَلَا تَعْجَلْ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُقْضَى إِلَيْكَ وَحْيُهُ  
وَقُلْ رَبِّ زِدْنِي عِلْمًا﴾ (سورة طه: ١١٤)

20:114. So exalted be Allah, the True Sovereign. Do not hasten to repeat [the newly-revealed verses of] the Qur'an before its revelation to you is completed, and say: O my Lord, increase me in knowledge.

Having mentioned His decree concerning requital of His slaves and His decree concerning religious instructions that He revealed in His Book, which is a sign of His dominion, Allah (ﷻ) now says:

«So exalted be Allah» that is, He is most high and sublime, above having any defects or shortcomings.

«the True Sovereign» Whose attribute is dominion and all creatures are His subjects, for the decree of the Sovereign with regard to universal or religious decrees is inevitable and binding. His existence, dominion and perfection are true; attributes of perfection cannot rightfully be attributed to any but the Owner of Majesty, which includes the attribute of sovereignty. Even if created beings may possess some sort of sovereignty at some times, over some things, this is sovereignty that is limited, imperfect and temporary. As for the Lord, He never ceases to be the Sovereign, Ever-Living, Self-Sustaining and All-Sustaining, and Majestic.

«Do not hasten to repeat [the newly-revealed verses of] the Qur'an before its revelation to you is completed» that is, do not hasten (O Muhammad ﷺ) to repeat the verses of the Qur'an whilst Jibreel is still reciting them to you; be patient until he has finished, and when he has finished, then recite it, for Allah has guaranteed that you will be able to memorise it and recite it, as Allah (ﷻ) says elsewhere:

«Do not move your tongue [O Prophet] in haste to repeat and memorize this revelation. Verily, it is incumbent upon Us to enable you to memorize it and enable you to recite it. So when We recite it [through Jibreel], follow its recitation attentively. Then it is incumbent upon Us to make its meanings clear.» (*al-Qiyamah* 75: 16-19)

Because the Prophet's hastening to repeat the Revelation was indicative of his perfect love for knowledge and his eagerness to acquire it, Allah (ﷻ) instructed him to ask Him for more knowledge, for knowledge is good and to have a great deal of goodness is something that is required. It is from Allah, and the way to attain it is by striving, longing for knowledge, asking Allah for it, seeking His help and acknowledging one's need for Him at all times.

From this verse we learn the etiquette of receiving knowledge, and that the one who listens to knowledge must be patient and wait

until the teacher has finished speaking, because what he wants to say is interconnected. Then when he has finished, the one who has questions may ask him. He should not hasten to ask questions and interrupt the teacher when he is speaking, because that is a cause of being deprived of knowledge. At the same time, the one who is asked a question should try to understand what the questioner is asking and find out what he really wants to know before answering, because that will help him to give the right answer.



﴿وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا﴾ (سورة طه: ١١٥)

20:115. Indeed We gave a command to Adam before, but he forgot, and We found him lacking in firm resolve.

That is, We instructed Adam and made a covenant with him so that he would adhere to it, and he did adhere to it, submit to it and comply with it, and he resolved to carry it out. Yet despite that, he forgot what he had been instructed to do and his strong resolve wavered. Therefore what happened to him happened. He became a lesson for his offspring, and their nature became like his. Adam forgot so his offspring forget; he did wrong so they do wrong. He could not adhere to what he firmly resolved to do, and they are the same. But he hastened to repent from his error, and he admitted and acknowledged it, so he was forgiven, and whoever does as his father (Adam) did will not go wrong.

Then Allah discusses in detail that which He spoke of in general terms:



﴿وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ۖ فَقُلْنَا يَسَٰدُمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجُكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ۚ إِنَّ لَكَ أَلَّا

تَجْمَعُ فِيهَا وَلَا تَعْرِى ۚ (١١٨) وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَى (١١٩) فَوْسَوْسَ إِلَيْهِ  
 الشَّيْطَانُ قَالَ يَتَّخِذُكُمْ هَلْ أَذْكَ عَلَى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَى (١٢٠) فَأَكَلَا  
 مِنْهَا فَبَدَّتْ لُهُمَا سَوْءُ ثُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ  
 فَغَوَى (١٢١) ثُمَّ اجْبَنَاهُ رَبُّهُ فَنَابَ عَلَيْهِ وَهَدَى (١٢٢) ﴿ (سورة طه: ١١٦-١٢٢) ﴾

- 20:116. And [remember] when We said to the angels: Prostrate before Adam, and they [all] prostrated except Iblees; he refused.
- 20:117. We said: O Adam, verily this is an enemy to you and your wife; do not let him drive you both out of paradise, for then you will be put to toil.
- 20:118. [But] here [in paradise] it is granted to you that you will not go hungry or be naked,
- 20:119. Nor will you be thirsty here [in paradise] or suffer from the sun's heat.
- 20:120. Then Shayṭān whispered to him, saying: O Adam, shall I show you the tree of immortality and a dominion that will never decay?
- 20:121. So they both ate from the tree, then their private parts became visible to them, so they began to put together leaves from the garden to cover themselves. Thus Adam disobeyed his Lord, and fell into error.
- 20:122. Then his Lord brought him close, accepted his repentance, and guided him.

That is, after He had finished creating Adam with His Hand, and after He had taught him the names of all things and favoured and honoured him, He commended the angels to prostrate to him by way of honour and respect, and they hastened to prostrate in obedience to the command. But among them was Iblees, who was too arrogant to obey the command of his Lord. He refused to prostrate to Adam and he said:

﴿...I am better than he; You created me from fire and You created him from clay.﴾ (al-A'râf 7: 12)

At that point his extreme animosity towards Adam and his wife became clear, because he was an enemy to Allah. He also showed his envy, which was the reason for his animosity. So Allah warned Adam and his wife against him, saying: ﴿do not let him drive you both out of paradise, for then you will be put to toil﴾ if you are driven out of it. For in it you have readily available provision and a life of ease.

﴿[But] here [in paradise] it is granted to you that you will not go hungry or be naked, nor will you be thirsty here [in paradise] or suffer from the sun's heat﴾. Thus he was guaranteed a perpetual supply of food, drink, clothing and water, with no toil or exhaustion, but He forbade him to eat from a particular tree, and said:

﴿...but do not approach this tree, or else you will both become transgressors.﴾ (al-A'râf 7: 19)

But Shayṭân kept on inciting them and making the idea of eating from that tree fair-seeming to them, saying:

﴿O Adam, shall I show you the tree of immortality﴾ that is, a tree which whoever eats from it will live forever in paradise.

﴿and a dominion that will never decay﴾ that is, it will never end, if you eat from it. He approached him as a sincere adviser, using gentle words, and Adam was deceived by him. They both ate from the tree, then they fell into despair; their clothes fell from them and their sin became apparent to them. The private parts of each of them became visible to the other, after they had been covered, and they began to put together leaves from the garden to cover themselves. They felt very embarrassed before Allah, the extent of which only Allah knows.

﴿Thus Adam disobeyed his Lord, and fell into error﴾, but they both hastened to repent and turn back to Allah. They both said:

﴿...Our Lord, we have wronged ourselves. If You do not forgive us and have mercy on us, we will certainly be among the losers.﴾ (al-A'râf 7: 23)

So his Lord brought him close, chose him and enabled him to repent.

﴿accepted his repentance, and guided him﴾. After repenting, he was better than he had been before, so this scheme of his enemy backfired and his plot failed. The blessing was perfected for Adam and his offspring, and it became obligatory for them to show gratitude for the blessing and acknowledge it, and to beware of this enemy who was always with them, watching out by night and day.

﴿O children of Adam, do not let Shayṭān deceive you, as he caused your parents to be expelled from the garden, stripping them of their garments and making their private parts visible to them. For he and his offspring see you from where you cannot see them. We have made the devils friends and allies of those who do not believe.﴾ (al-A'raf 7: 27)



﴿قَالَ أَهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقَى ﴿١٢٣﴾ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى ﴿١٢٤﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾ قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْنَهَا وَكَذَلِكَ الْيَوْمَ تُنْسَى ﴿١٢٦﴾ وَكَذَلِكَ نَجْزِي مَنْ أَشْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ ۚ وَلَعَذَابُ الْآخِرَةِ أَشْدُّ وَأَبْقَى ﴿١٢٧﴾﴾ (سورة طه: ١٢٣-١٢٧)

20:123. Allah said: Go down from here, all of you, as enemies to one another. Then when guidance comes to you from Me, whoever follows My guidance will not go astray or suffer wretchedness.

20:124. But whoever turns away from My Reminder [the Qur'an] will have a miserable life, and on the Day of Resurrection We will raise him up blind.

20:125. He will say: O my Lord, why have You raised me up blind, when I was able to see before?

- 20:126. Allah will say: Just as Our revelations came to you and you disregarded them, so will you, on this day, be disregarded.
- 20:127. Thus do We requite him who transgresses beyond bounds and does not believe in the revelations of his Lord; and the punishment of the hereafter is more severe and more lasting.

Here Allah tells us that He instructed Adam and Iblees to go down to the earth, and He decreed that Adam and his offspring should take the Shayṭān as their enemy and beware of him, and they should take precautions and be prepared to fight him. Allah told Adam that He would send down Books to them and would send Messengers to them to explain to them the straight path that leads to Him and to His paradise, and to warn them against this avowed enemy. Whenever guidance came to them, in the form of the Books and Messengers, whoever followed that guidance, did what he was instructed to do and refrained from what was prohibited, would not go astray in this world or the hereafter, and would not suffer wretchedness in either realm; rather he would be guided to the straight path in this world and the hereafter, and he would attain happiness and safety in the hereafter.

Elsewhere, Allah tells us that such a one will not fear or grieve, as He says:

﴿...whosoever follows My guidance will have no fear, nor will they grieve.﴾ (al-Baqarah 2: 38)

Following true guidance means believing in the text and not rejecting it on the basis of doubts and specious arguments, and complying with the command and not going against it by following whims and desires.

﴿But whoever turns away from My Reminder﴾ that is, My Book by means of which he will be reminded of all sublime aims and goals; whoever turns away from it due to lack of interest in it or – what is worse – turns away from it because he rejects it and does not believe in it

﴿will have a miserable life﴾ that is, his requital will be that We will make his life difficult and hard; this cannot mean anything other than a life of pain and suffering.

The phrase ﴿miserable life﴾ has also been interpreted as referring to the punishment in the grave, for his grave will be narrow and he will be compressed in it and punished, as a requital for turning away from the reminder of his Lord. This is one of the verses that point to the punishment in the grave; the second such verse is:

﴿...If you [O Muhammad] could but see the evildoers when they are in the throes of death and the angels are stretching out their hands...﴾  
(*al-An'ām* 6: 93)

The third verse is:

﴿We will surely cause them to taste a lesser punishment before the greater punishment...﴾ (*as-Sajdah* 32: 21)

– and the fourth verse is that in which Allah said concerning the people of Pharaoh:

﴿The fire, which will be shown to them morning and afternoon...﴾  
(*Ghâfir* 40: 46)

What made some of the earlier scholars think that this refers to the punishment of the grave only and limit its interpretation to that only – and Allah knows best – is the end of the verse (20: 124) quoted above, at the end of which Allah mentions the punishment of the Day of Resurrection.

Some commentators thought that the phrase ﴿miserable life﴾ applies to this world, and what befalls the one who turns away from his Lord's reminder of distress, grief and pain, which is a kind of hastened portion of the punishment, as well as what will befall him in *al-barzakh* and in the hereafter, because the phrase ﴿miserable life﴾ is mentioned in general terms and is not specific, so it may refer to any stage.



﴿and on the Day of Resurrection We will raise him up blind﴾ in a real, physical sense, according to the correct view. This refers to the one who turns away from the reminder of his Lord. This is like the verse in which Allah (ﷻ) says:

﴿...On the Day of Resurrection, We will gather them on their faces, blind, dumb and deaf...﴾ (*al-Isrâ' 17: 97*)

He (the one who is raised in such a manner) will say, by way of feeling humiliation, enquiring, expressing pain and complaining about his situation:

﴿O my Lord, why have You raised me up blind, when I was able to see before?﴾ – that is, in the previous world. What has brought me to this horrible situation?

﴿Allah will say: Just as Our revelations came to you and you disregarded them﴾ by turning away from them  
 ﴿so will you, on this day, be disregarded﴾ that is, you will be left to suffer the punishment.

So the answer will be that this is exactly what you did, for the requital is of the same nature as the deed. Just as you were blind to the remembrance of your Lord, and you turned away and forgot Him, and you forgot your share of the reminder, Allah will make you blind in the hereafter, and you will be resurrected to the fire, blind, deaf and dumb, for He will have turned away from you and forgotten you, leaving you to suffer the punishment.

﴿Thus﴾ with this punishment  
 ﴿do We requite him who transgresses beyond bounds﴾ by overstepping the mark and going beyond the bounds of what is permissible to commit what is prohibited  
 ﴿and does not believe in the revelations of his Lord﴾ that clearly point to the requirements of faith; Allah will not have wronged him and will not have punished him when he did not deserve it; rather the reason for that is his transgression and lack of faith.

﴿and the punishment of the hereafter is more severe﴾ that is, many times more severe than punishment in this world  
 ﴿and more lasting﴾ because it never ends, unlike worldly punishment, which does come to an end. So what is required is to fear Allah and beware of the punishment of the hereafter.



﴿أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكَانِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ  
 لِأُولِي النَّهْيِ﴾ (سورة طه: ١٢٨)

20:128. Has it not become clear to them how many nations We destroyed before them, in whose dwelling places they now walk about? Surely in that there are signs for people of sound intellect.

That is, has it not become clear to these disbelievers who turn away? They should be prompted to follow the path of guidance and to avoid the path of misguidance and wickedness, by the punishment that Allah sent down upon the disbelievers who came before them, of past nations and successive nations whose stories they know, and they tell one another about their stories, and they see with their own eyes the dwellings left behind by those people, such as the people of Hood, Shalih, Loot and others. When they rejected Our Messengers and turned away from our Books, we sent upon them the painful punishment.

What guarantee do these people have that the same fate will not befall them as befell those people?

﴿Are your disbelievers [O Quraysh] better than those, or have you been promised immunity in the [earlier] scriptures? Or do they say: We are a united group, bound to prevail?﴾ (al-Qamar 54: 43-44)

The answer is none of these; these disbelievers are no better than those of the past, such that the punishment could be warded off from

them because of their goodness. In fact they are worse than them, because they disbelieved in the noblest of the Messengers and the best of the Books. They have not been granted any immunity in the scriptures or any covenant with Allah, and they are not as they say, that their large number and unity will benefit them and protect them, for they are too insignificant for that.

The destruction of previous nations for their sins is one of the means of guidance, because it is one of the signs that point to the truthfulness of the message brought to them by the Messengers and the falseness of the path they were following. But not everyone benefits from the signs; rather it is people of sound intellect and upright nature who benefit, as these characteristics restrain them from doing that which is not appropriate.



﴿وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى﴾ (١٢٩) فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾ (سورة طه: ١٢٩-١٣٠)

- 20:129. Were it not for a prior decree from your Lord, and a term [of respite] already fixed, [their punishment in this world] would have been inevitable.
- 20:130. So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before its setting, and glorify Him during the night and during the day, so that you may be pleased [with the reward that Allah will give you].

These words offer consolation to the Messenger (ﷺ) and encourage him to be patient and not hasten to seek the destruction of the disbelievers who turn away, for their disbelief and rejection in

and of themselves form a good reason for punishment to inevitably befall them, because Allah has made the punishments to be the result and inevitable consequence of sin.

These people have done that which leads to the cause of punishment, but what delayed its coming was the decree of your Lord, which dictated that they should be given respite and the punishment should be delayed, and the duration of the respite had already been determined. It is the predetermined period of respite, in fulfilment of the divine decree, that caused the punishment to be delayed until the time for it came, so that they might pay heed to the command of Allah and repent, so that He might accept their repentance and lift the punishment, if it had not yet become inevitable.

Therefore Allah instructed His Messenger (ﷺ) to be patient in bearing their offensive words, and He instructed him to seek His help by glorifying and praising his Lord at these times of virtue, before sunrise and sunset, and during the day, and at some times of the night. (In other words,) perhaps if you do that, you will be content with what your Lord has given you of reward in this world and the hereafter, your heart will be reassured, you will find joy in worshipping your Lord, and you will be distracted thereby from thinking about their offensive words, and thus patience will become easy for you.



﴿وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ﴾ (سورة طه: ١٣١)

20:131. Do not look longingly at the good things We have given some among them to enjoy, the splendour of the life of this world, so that We may test them thereby. The provision of your Lord is better and more lasting.

That is, do not be unduly impressed and do not look repeatedly and admiringly at different aspects of this world and those who are enjoying them, such as delicious food and drink, fine clothing, beautiful houses, and adorned women, for all of that is merely the splendour of the life of this world. People who are deceived by this life are excited about these things and they dazzle the eyes of those who turn away from the truth, and the wrongdoers enjoy these things without paying any attention to the hereafter. But this world will soon come to an end, and everything in it will cease to be; it destroys those who love it and are infatuated by it, but they will regret it at a time when regret will be of no benefit, and they will realise, when the Resurrection comes, that what they were pursuing was no more than a trial and test from Allah, to find out who would make this world his sole concern and be deceived by it, and who would do good, as Allah (ﷻ) says elsewhere:

﴿Verily, We have made all that is on earth as an adornment for it, in order to test them [humankind] and see which of them are best in conduct. And verily We will reduce all that is on it to a barren wasteland.﴾ (al-Kahf 18: 7-8)

﴿The provision of your Lord﴾ in this world of knowledge, faith, and righteous deeds, and in the hereafter of eternal bliss and a good life in closeness to the Most Gracious Lord,

﴿is better﴾ in essence and attributes than enjoyment in this life, ﴿and more lasting﴾ because it will never end; its food and shade will be perpetual, as Allah says elsewhere:

﴿But you [O humankind] prefer the life of this world, even though the hereafter is better and more lasting.﴾ (al-A'la 87: 16-17)

This verse indicates that if an individual notices in himself any aspiration for the adornment of this world and finds himself interested in pursuing it, he should remind himself of what lies ahead of the provision of his Lord, and he should weigh up the two matters.



﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى﴾  
 ﴿سورة طه: ١٣٢﴾

20:132. Enjoin your family [and your people] to establish prayer and remain steadfast therein. We do not ask you for provision; rather it is We who provide for you. And the best outcome is for those who fear Allah.

That is, encourage and urge your family to establish prayer, both obligatory and supererogatory. Enjoining prayer also implicitly enjoins everything without which it cannot be done. Hence this is a command to teach them how to pray, teach them what could invalidate the prayer, and teach them how to pray properly.

﴿and remain steadfast therein﴾ that is, remain steadfast in performing the prayer in the proper manner, paying attention to its essential parts, etiquette and focus of mind. If anyone finds that difficult, he should force himself to do it and strive to achieve that, and he should be patient in so doing. If he performs his prayer in the manner enjoined, he will be more careful and observant with regard to other matters of his religion, but if he neglects it, he will be more careless with regard to other matters. Then Allah (ﷻ) guarantees provision to His Messenger (ﷺ), so he should not be distracted by thinking of it from carrying out the commands of his religion.

﴿rather it is We who provide for you﴾ that is, your provision is due from Us and We guarantee it, just as We guarantee the provision of all creatures, so how about one who complies with Our commands and focuses on remembering Us? The provision of Allah is guaranteed to all, both those who fear Him and others, so we should focus our attention on that which will bring eternal happiness, which is piety or fear of Allah (*taqwā*). Hence Allah says:

«And the best outcome» in this world and the hereafter  
 «is for those who fear Allah», which means doing what is enjoined  
 and refraining from what is prohibited. Whoever does that will have  
 the best outcome, as Allah (ﷻ) says elsewhere:

«...and the best outcome is for those who fear Allah.» (al-A'râf 7: 128)



﴿وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِنْ رَبِّهِ ۚ أَوَلَمْ تَأْتِهِمْ بَيِّنَةٌ مِمَّا فِي الصُّحُفِ الْأُولَى ۖ وَلَوْ  
 أَنَّا أَهْلَكْنَاهُمْ بِعَذَابٍ مِنْ قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ  
 مِنْ قَبْلِ أَنْ نُنْزِلَ وَتُخْزَى ۖ قُلْ كُلُّ مُتَرَبِّصٍ فَتَرَبَّصُوا ۚ فَسَتَعْلَمُونَ مَنْ أَصْحَابُ  
 الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ۚ﴾ (سورة طه: ١٣٣-١٣٥)

- 20:133. They say: Why does he not bring us a sign from his Lord? Has there not come to them that which explains and confirms what was in the earlier scriptures [namely the Qur'an]?
- 20:134. If We had destroyed them with a punishment before this, they would have said: Our Lord, why did You not send to us a Messenger so that we could have followed Your revelations before we were humiliated and disgraced?
- 20:135. Say: Each of us is waiting; so wait, and you will come to know who is following the straight path and who is rightly guided.

Those who disbelieved in the Messenger (ﷺ) said: Why does he not bring us a sign from his Lord? What they meant was the signs that they themselves demanded. This is like the verse in which Allah (ﷻ) says:

«They say: We will never believe in you until you cause a spring to gush forth from the earth for us; or you have a garden of date palms and vines, and you cause rivers to gush forth in their midst; or you cause the sky to fall upon us in pieces, as you claimed [will happen

on the Day of Resurrection]; or you bring Allah and the angels before us, face to face. ﴿al-Isrâ' 17: 90-92﴾

This was obstinacy, stubbornness and wrongdoing on their part, for they and the Messenger (ﷺ) were all humans and slaves of Allah, so it was not appropriate for them to demand signs according to their own whims and desires; rather it is the One Who sends down the signs Who chooses them according to His wisdom, and that is Allah.

Because their words ﴿Why does he not bring us a sign from his Lord?﴾ implied that he had not brought them a sign to confirm his truthfulness, these words are to be regarded as a lie and fabrication, because he had indeed brought clear miracles and overwhelming signs, any one of which would be sufficient to achieve the purpose. Hence Allah says:

﴿Has there not come to them﴾, if they are sincere in what they say and are really seeking truth that is based on evidence, ﴿that which explains and confirms what was in the earlier scriptures?﴾ namely this Qur'an, which confirms that which was in the earlier scriptures, such as the Torah, Gospel and so on, with which it is in harmony, and it tells of what they told before, and they also offer testimony for the Qur'an and foretell of the Messenger (ﷺ). This is like the verse in which Allah says:

﴿Is it not enough for them that We have sent down to you the Book [Qur'an] which is recited to them? Verily, in that is mercy and a reminder for people who believe.﴾ (al-'Ankaboot 29: 51)

The signs benefit the believers, and increase them in faith and certainty; as for those who turn away from them and oppose them, they will not believe in them and will not benefit from them.

﴿Verily, those against whom the decree of your Lord is fulfilled will not believe, even if every sign were to come to them, until they see [for themselves] the painful punishment.﴾ (Yoonus 10: 96-97)



Rather the benefit in showing them Our signs is to establish the proof of Allah against them, lest they say when the punishment befalls them: «Our Lord, why did You not send to us a Messenger so that we could have followed Your revelations before we were humiliated and disgraced» by the punishment? For His Messenger did indeed come, bringing with him His signs and proof; so if you are as you claim, then believe in him.

Say, O Muhammad (ﷺ), to those who reject you and who say: wait for some misfortune to befall him

«Say: Each of us is waiting», so wait for my death, and I will wait for the punishment to befall you.

«Say: Are you waiting for anything to happen to us except one of the two good things [victory or martyrdom]? But we are waiting for Allah to afflict you with a punishment, either from Himself or at our hands...» (at-Tawbah 9: 52)

«so wait, and you will come to know who is following the straight path and who is rightly guided» in his attitude, me or you, because the one who has the right attitude is the winner and is rightly guided, and he will be saved and will triumph. But the one who diverts from that path will be a loser and a failure, and he will be punished.

Thus it is known that it is the Messenger (ﷺ) who is like that, and his enemies are something other than that. And Allah knows best.

This is the end of the commentary on Soorat Tâ Hâ.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



21.

## Soorat al-Anbiyâ'

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾ مَا يَأْتِيهِمْ مِنْ ذِكْرِ  
مِنْ رَبِّهِمْ تُخَذِّلُ إِلَّا أَسْتَمِعُوهُ وَهُمْ يَلْعَبُونَ ﴿٢﴾ لَا هِيَ قُلُوبُهُمْ وَأَسْرُوا النَّجْوَى  
الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَ وَأَنْتُمْ تَبْصُرُونَ  
﴿٣﴾ قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾﴾ (سورة

الأنبياء: ١-٤)

- 21:1. The Day of Reckoning for humankind has drawn near, and yet they turn away in heedlessness.
- 21:2. No fresh revelation comes to them from their Lord, but they listen to it in ridicule,
- 21:3. with hearts distracted. The wrongdoers whisper to one another in secret: Is this man not a human being like yourselves? Will you, then, follow his magic with your eyes wide open?
- 21:4. He said: My Lord knows every word spoken in the heavens and on earth, for He is All-Hearing, All-Knowing.

This is an expression of amazement at people's attitude, and at the fact that no reminder moves them, and they do not pay any attention to any warner, for their reckoning has drawn near and the requital for their deeds, both good and bad, is at hand, but they are turning away in heedlessness, paying no attention to the purpose for which they were created and ignoring that of which they have been warned, as if they were created for this world and were born merely to enjoy physical pleasures therein. Allah keeps renewing the reminder and exhortation to them, but they persist in their negligence and turning away. Hence He says:

﴿No fresh revelation comes to them from their Lord﴾, reminding them of that which will benefit them and urging them to do it, and reminding them of that which will harm them and warning them against it

﴿but they listen to it﴾ in a manner of listening that establishes proof against them

﴿in ridicule, with hearts distracted﴾ that is, their hearts are heedless and turn away, distracted by worldly concerns and idle pursuits. They are distracted by physical pleasure, striving for false purposes and ridiculing the message, even though what they should do is something other than that; their hearts should be focused on the commands and prohibitions of Allah, and they should listen to the message in such a way that they understand the intended meaning, and they should strive physically to worship their Lord, which is the purpose for which they were created, and they should be mindful of the Resurrection, reckoning and recompense. By doing that, they would attain what they aspire for, their affairs would be put in order and their deeds would become righteous.

There are two scholarly views concerning the meaning of the words: ﴿The Day of Reckoning for humankind has drawn near﴾ (21: 1).

The first view is that the Ummah is the last of nations and its Messenger (ﷺ) is the final Messenger, and the Hour will come upon his Ummah. So the reckoning has drawn near to them in contrast to the nations that came before them, because the Prophet (ﷺ) said:

«I and the Hour have been sent like these two.» (Muslim)

-- and he held up two of his fingers together, the forefinger and the one that is next to it.

The second view is that what is meant by the approach of the reckoning is death, because when a person dies, his reckoning has begun and he has entered the realm of requital for deeds. This is an expression of amazement at all those who are negligent and turn away, not knowing when death will strike, morning or evening. This is how all people are, except those on whom Allah has bestowed His grace, so they prepare for death and what comes after it.

Then Allah tells us what the disbelievers and wrongdoers spoke of when they whispered to one another by way of stubbornness, opposing the truth with falsehood. They conversed with one another and reached an agreement among themselves that they would say concerning the Messenger (ﷺ): He is a human being like you, so what makes him better than you and what makes him special? If any of you were to make a claim like his, his word would be equal to his, but he wants to make himself superior to you and establish himself as a leader among you, so do not obey him and do not believe him; he is a magician and what he has brought of the Qur'an is magic, so keep away from him and deter other people from speaking to him, and say: «Will you, then, follow his magic with your eyes wide open?» (21: 3). They plotted this even though they knew that he was indeed the Messenger of Allah (ﷺ), based on what they had seen of clear signs, the like of which no one else had ever seen. But what made them do that was the fact that they were doomed, wrongdoers and stubborn. Allah (ﷻ) encompassed with His knowledge all that they said in private, and He would requite them for it. Hence He said:

«He said: My Lord knows every word spoken» in private and in public  
 «in the heavens and on earth» that is, in all regions thereof  
 «for He is All-Hearing» and hears all voices, in all different languages, calling out for all kinds of different needs  
 «All-Knowing» and He knows what is in people's hearts and what is yet more hidden.



﴿بَلْ قَالُوا أَضْغَتْ أَحْلَامٌ بَلْ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ قَبْلَهُمْ مِنْ قَرِيَةٍ أَهْلَكْنَاهَا أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾﴾ (سورة

الأنبياء: ٥-٦)

21:5. They said: Nay, [these are] jumbled, confusing dreams; nay, he has fabricated it; nay, he is but a poet. So let him bring us a sign, such as the earlier Messengers were sent with.

21:6. Not one of the cities whom We destroyed believed [even though We showed them signs]; will these people then believe?

Here Allah (ﷻ) refers to the lies fabricated by those who disbelieved in Muhammad (ﷺ) and what he brought of the Holy Qur'an, telling us that they called him a fool and made other false accusations against him. Sometimes they said «[[these are] jumbled, confusing dreams», like the words of one who murmurs in his sleep and does not realise what he is saying. Sometimes they said «he has fabricated it» and made it up by himself. And sometimes they said that he was a poet and what he brought was poetry.

Anyone who has the slightest knowledge of the reality of the Messenger (ﷺ), and examines this Book that he brought, will be certain, beyond any shadow of a doubt, that it is the best and most

sublime of speech and that it is from Allah, for no human could ever produce anything like even part of it, as Allah challenged His enemies to do and thereby prove that it was not from Him. Even though they had a motive to prove that it was not from Him, and they harboured enmity towards it, they were not able to produce something like it to prove that it was not from Him, and they were well aware of that. Otherwise, what made them strive so hard? What gave them sleepless nights and rendered them speechless, except the truth that nothing can resist? Rather they said these words about the Prophet (ﷺ) – as they did not believe in him – so as to turn people away from him who did not know him. The Qur'an is the greatest of eternal signs that points to the soundness of the message brought by the Messenger (ﷺ) and his truthfulness, and it is sufficient.

Whoever looks for proof other than it, or demands some other sign, is ignorant and is being unfair; he is more like those stubborn people who rejected the Qur'an and demanded other signs of their own, choosing which would be the most harmful thing for them and would bring them no benefits at all, because if their aim was to know the truth on the basis of proof, the proof was already established without what they were demanding of signs. But if their aim was to outwit the Prophet (ﷺ) and find excuses for themselves (for not believing) – if their demand for a particular sign was not met – then in that case, even if they were given what they demanded of signs, they definitely would not believe; even if every sign were to come to them, they would not believe until they saw (for themselves) the painful punishment (*cf.* 10: 97).

Hence Allah tells us that they said: ﴿So let him bring us a sign, such as the earlier Messengers were sent with﴾ that is, like the she-camel of Şâlih and the staff of Moosâ, and so on.

﴿Not one of the cities whom We destroyed believed﴾ in these signs that they demanded. Allah's way of dealing with people is that if anyone demands a sign and it is granted to him, but he does not

believe, then the punishment will be hastened for him. The earlier generations did not believe in those signs, so will these people believe in them? What makes them better than those earlier generations? What good virtue do they possess that would make them believe when these signs appear?

This appears in the form of a question – ﴿will these people then believe?﴾ – but what is meant is denial or negation; in other words, they will never believe.



﴿وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَسَتَلَوْا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿٨﴾ ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمَنْ نَشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾﴾ (سورة الأنبياء: ٧-٩)

(٩-٧)

- 21:7. We did not send before you [O Muhammad] any but men to whom We gave revelation. So [O people] ask those who have knowledge,<sup>17</sup> if you do not know.
- 21:8. We did not give them bodies that needed no food, nor were they immortal.
- 21:9. Then We fulfilled Our promise to them, and We saved them and those whom We willed, and We destroyed those who transgressed all bounds.

This is a response to the specious argument of those who disbelieved in the Messenger (ﷺ) and said: Why is he not an

<sup>17</sup> This may refer to: Jewish and Christian scholars who have knowledge of the previous scriptures; Muslim scholars who have knowledge of the Qur'an; or those who have knowledge of the history of earlier nations.

angel who does not need food or drink, and does not engage in business in the marketplace? Why is he not immortal? As he was not like that, they thought that this indicated that he was not a Messenger (ﷺ).

This specious argument is still used by those who disbelieve in the Messengers. They are all alike in their disbelief, and they are all alike in their thinking. Allah (ﷻ) responded to this argument from those who disbelieved in the Messenger (Muhammad [ﷺ]), although they accepted Messengers who came before him – even if they believed only in Ibrâheem (ﷺ), whose prophethood was accepted by all groups, including the polytheists who claimed to be following his path and religion – by noting that the Messengers who came before Muhammad (ﷺ) were all human beings who ate food, walked about in the marketplaces and were subject to everything that human beings go through, such as death and the like; Allah sent them to their peoples and nations, and some believed in them whereas others disbelieved, and Allah fulfilled His promise to them of saving and blessing them and their followers, and destroying the transgressors who rejected them.

So why, in the case of Muhammad (ﷺ), do they reject his message on the basis of false arguments, when the same argument could be made with regard to his fellow Messengers in whom those who reject Muhammad believe? This argument is very clear and binding. If they accept a human Messenger, but they will not accept a non-human Messenger, then their argument is flawed, and they themselves have shown it to be flawed when they admitted that it was so, and when they contradicted themselves in their argument. If, based on this argument, they then denied the prophethood of any human being at all, and said that no one could be a Prophet unless he was immortal and did not eat food, then Allah (ﷻ) has answered this specious argument in the verses in which He says:



﴿They say: Why has an angel not been sent down to him? If We did send down an angel, that would be the end of the matter and they would be given no respite. And if We had appointed [as Messenger] an angel, We would have made him appear as a man, and thus We would only have confused them in the same way as they are now confusing themselves.﴾ (al-An'ām 6: 8-9)

Moreover, ordinary human beings are not able to receive revelation directly from the angels:

﴿Say: If there had been angels on earth, walking about and settled therein, We would surely have sent down to them from heaven an angel as a messenger.﴾ (al-Isrā' 17: 95)

If you still have any doubts and do not know about the condition of the earlier Messengers, then ﴿ask those who have knowledge﴾ of the earlier scriptures, such as the people of the Torah and the Gospel, and they will tell you what they know, that the Messengers were all human, like those to whom they were sent.

Although the particular reason for revelation of this verse had to do with asking the People of the Book about the earlier Messengers, as they were people of knowledge, it is general in meaning and applies to other matters of religion, both basic and minor. If a person does not have any knowledge of such an issue, he may ask one who does know it. So it is a command to learn and ask people of knowledge. We are only instructed to ask them because they are obliged to teach and answer questions about what they know.

Because we are specifically instructed to ask those who have knowledge, this implies that it is not allowed to ask questions of one who is known to be ignorant and to have no knowledge, and it is prohibited for one who has no knowledge to give answers. This verse also indicates that there are no Prophets among women, neither Maryam nor anyone else, because Allah (ﷻ) says: ﴿any but men to whom We gave revelation﴾.



﴿لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْقِلُونَ﴾ (سورة الأنبياء: ١٠)

21:10. We have sent down to you [O people] a Book in which there is honour for you [if you follow its teachings]; will you not then understand?

We have sent down to you – O people to whom Muhammad ibn ‘Abdullâh ibn ‘Abdul-Muttalib (ﷺ) was sent – a noble Book and a clear Qur’an, ﴿in which there is honour for you﴾ that is, renown, pride and a lofty status, if you pay heed to what it contains of true stories, then believe in it, comply with what it enjoins and avoid what it forbids. Then you will rise in status and become significant.

﴿will you not then understand﴾ what will benefit you and what will harm you? How can you not accept it and not strive to adhere to that in which is your renown and honour in this world and in the hereafter? If you had any understanding, you would have followed this path.

But because you did not follow it, and you followed other paths instead that would lead to humiliation and to low status and misery in this world and the hereafter, it is known that you have no sound reasoning or understanding.

This verse is confirmed by what happened in reality: those who believed in the Messenger (ﷺ) and followed the teachings of the Qur’an, namely the *Ṣaḥābah* and those who came after them, attained honour, high status and great renown, and were elevated to a higher position than kings, as is well known to everyone. It is also known what happened to those who did not adhere to this Qur’an and were not guided by it and did not purify themselves on the basis thereof: they were brought low, despised, tainted and wretched. There is no way to attain happiness in this world or the hereafter except by adhering to the teachings of this Book.



﴿وَكَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنْشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ﴾ (١١) فَلَمَّا  
 أَحْسَوْا بِأَسَنَّا إِذَا هُمْ مِنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَى مَا أُتْرِفْتُمْ فِيهِ  
 وَمَسْكِنَيْكُمْ لَعَلَّكُمْ تُشْكِلُونَ ﴿١٣﴾ قَالُوا يَبُولْنَا إِنْ أُنَاكُنَّا ظَالِمِينَ ﴿١٤﴾ فَمَا زَالَتْ تِلْكَ  
 دَعْوَاهُمْ حَتَّى جَعَلْنَاهُمْ حَصِيدًا خَمِيدِينَ ﴿١٥﴾ (سورة الأنبياء: ١١-١٥)

- 21:11. How many cities that were given to wrongdoing have We utterly destroyed, and raised up other people in their stead.
- 21:12. When they sensed Our punishment [approaching], they began to flee from it.
- 21:13. Do not flee. Go back to your comforts and your dwellings, so that you may be sought out [to give help and advice to others].
- 21:14. They said: Woe to us! We were indeed wrongdoers.
- 21:15. And that cry of theirs did not cease until We mowed them down and left them lifeless.

Here Allah warns these wrongdoers who disbelieved in the Messenger (ﷺ) of what happened to previous nations who disbelieved in other Messengers:

﴿How many cities that were given to wrongdoing have We utterly destroyed﴾ that is, eradicated completely  
 ﴿and raised up other people in their stead﴾. When these people who were destroyed realised that the punishment of Allah was imminent and had started to befall them, and that it was not possible for them to go back and there was no way they could flee, they began to stamp their feet in an expression of regret and anguish, lamenting what they had done and trying to escape the punishment.

Therefore it was said to them, by way of mockery (as part of the punishment): ﴿Do not flee. Go back to your comforts and your dwellings, so that you may be sought out [to give help and advice

to others]] that is, stamping your feet and expressing regret will not benefit you, but if you think you can, then go back to your pleasures and desirable things, to your fine dwellings and your world that deceived you and distracted you until the punishment of Allah came to you, so that you may establish yourselves again there and indulge in pleasures, and feel content and respected in your dwellings; perhaps you will be as you were before, and people will come to you seeking help with regard to worldly affairs, as happened before. But there is no way that can happen. How could they go back to that, when that time is now over and the punishment and divine wrath have started to befall them, their worldly honour and glory have vanished and all that is left is regret and lamentation?

Hence ﴿They said: Woe to us! We were indeed wrongdoers. And that cry of theirs did not cease﴾ that is, that cry of woe, doom and regret, admitting their wrongdoing and acknowledging that Allah was just in what He sent upon them, did not cease ﴿until We mowed them down and left them lifeless﴾ that is, like crops that are mown down and brought low. Thus they were felled, all their movements ceased and their voices were silenced. So beware – O you who are addressed here – of persisting in rejection of the noblest of the Messengers (ﷺ), lest there befall you what befell them.



﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِينٍ ﴿١٦﴾ لَوْ أَرَدْنَا أَنْ نَتَّخِذَ لَهُمْ آتَاخِذَةً مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ ﴿١٧﴾﴾ (سورة الأنبياء: ١٦-١٧)

21:16. We have not created the heavens and the earth, and all that is between them, in vain.

21:17. If We had wanted to take a pastime, We could have done so, if We were to do such a thing.

Here Allah (ﷻ) tells us that He did not create the heavens and the earth without purpose or for no reason; rather He created them in truth and for the truth, so that people may find proof in them that He is the Almighty Creator, wise controller, the Most Gracious, the Most Merciful to Whom belong all attributes of perfection, to Whom be all praise and glory, Whose word is true and Whose Messengers are truthful in what they tell. The One Who is able to create the heavens and the earth, despite their immense vastness, is also able to recreate bodies after their death, so that He may requite the doer of good for his good deeds and the doer of evil for his evil deeds.

﴿If We had wanted to take a pastime﴾ – this is said only for argument's sake, because it is impossible

﴿We could have done so, if We were to do such a thing﴾ and We would not have disclosed to you what it would contain of vanity and frivolity, because that is a shortcoming and a negative reflection on Us, and We would not want to show it to you.

The real purpose behind the heavens and the earth, which are always visible to you, cannot be vain or frivolous. All of this is said by way of argument and addressed to small-minded people and is aimed at convincing them by all possible means. Glory be to the Most Forbearing, Most Merciful, Who is Most Wise and deals with all matters appropriately.



﴿بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا نَصِفُونَ﴾<sup>(١٨)</sup>  
 وَلَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا  
 يَسْتَحْسِرُونَ ﴿١٩﴾ يُسْحِقُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْقُرُونَ ﴿٢٠﴾ (سورة الأنبياء: ١٨-٢٠)

21:18. Nay, rather We hurl the truth against falsehood, and it crushes it, whereupon it perishes. Woe to you for what you ascribe [falsely, to Allah].

21:19. To Him belong all those who are in the heavens and on earth, and those who are with Him are not too proud to worship Him, nor do they ever grow weary.

21:20. They glorify Him night and day, without flagging.

Here Allah (ﷻ) tells us that He guarantees to show the truth to be true and to show falsehood to be false; any falsehood that is presented or defended by anyone, Allah will send down truth, knowledge and explanations that will destroy it, so that it will diminish and it will become apparent to everyone that it is false.

﴿whereupon it perishes﴾ that is, it diminishes and disappears. This is general in meaning and applies to all religious matters. No supporter of falsehood presents a specious argument, basing it on reason or on a text, supporting falsehood or rejecting truth, but there is definitive evidence from Allah that is based on reason or on texts, that will defeat the false argument and suppress it. Thus the falseness thereof will become clear to everyone. That becomes clear by examining these issues one by one, and you will always find that this is the case.

﴿Woe to you﴾ who ascribed to Allah that which is not befitting to Him, such as saying that He has a child, a wife, rivals or partners. All that you will gain from that is ﴿woe﴾, regret and loss; there is no benefit for you in what you say and you will not get the return for which you hope and strive. All you will get is the opposite of what you are seeking, namely loss and deprivation.

Then Allah tells us that He is the Sovereign of the heavens and the earth and all that is between them, therefore all creatures are His slaves and subject to Him, and not one of them has any control or share of dominion, not one of them helps Him in His control, and no one can intercede except by Allah's leave, so how can any of them be taken as gods? How could Allah have begotten any of them as a son?

Glorified and exalted be the Almighty Sovereign to Whom all submit, for Whom nothing is difficult, to Whom the angels who are near Him submit and they all constantly worship Him.

Hence Allah says: ﴿and those who are with Him﴾ namely the angels, ﴿are not too proud to worship Him, nor do they ever grow weary﴾ that is, they never tire of worship, because they are so eager, their love is complete and they are physically strong.

﴿They glorify Him night and day, without flagging﴾ that is, they are immersed in worship and glorification at all times, without ceasing. Despite their great number, all of them are like that, and this is indicative of Allah's greatness, complete sovereignty, and perfect knowledge and wisdom, which dictate that none should be worshipped except He, and no act of worship should be directed to anyone except Him.



﴿أَمْ اتَّخَذُوا إِلَهًا مِّنَ الْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُشْئِلُ عَمَّا يَفْعَلُ وَهُمْ يُشْكِرُونَ ﴿٢٣﴾ أَمْ اتَّخَذُوا مِن دُونِهِ إِلَهًا قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَن مَّعِيَ وَذِكْرُ مَن قَبْلِي بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾﴾ (سورة الأنبياء: ٢١-٢٥)

- 21:21. Or have they taken gods from the earth who can raise [the dead]?  
 21:22. If there had been therein [in the heavens and the earth] any gods besides Allah, both realms would surely have fallen into disorder. Glory be to Allah, Lord of the Throne, and [exalted be He] far above what they ascribe [to Him].  
 21:23. He cannot be questioned about what He does, but they will be questioned.  
 21:24. Or have they taken other gods besides Him? Say: Bring your proof. This is the Book of those who are with me, and the Book

of those who came before me. But most of them do not know the truth, so they turn away.

- 21:25. And We did not send before you [O Muhammad] any Messenger but We revealed to him: There is no god but I, so worship Me [alone].

Having mentioned the perfect nature of His power and greatness, and the submission of all things to Him, here Allah (ﷻ) denounces the polytheists who have, besides Allah, taken others from the earth as gods who are utterly helpless and incapable.

﴿Or have they taken gods from the earth who can raise [the dead]?﴾ This appears in the form of a question, but what is meant is negation; in other words, those [false gods] are not able to raise the dead or resurrect them. This is explained elsewhere, where Allah (ﷻ) says:

﴿They have taken other gods besides Him that can create nothing but are themselves created; they have no power either to harm or benefit themselves, and they have no power to cause death, give life or resurrect.﴾ (*al-Furqān* 25: 3)

– and:

﴿Yet they have taken other gods besides Allah, in the hope that they may be helped. They cannot help them; rather their worshippers stand like warriors ready to defend them.﴾ (*Yā Seen* 36: 74-75)

So the polytheist worships something created that cannot benefit or harm, and he does not devote his worship solely to Allah, to Whom all perfect attributes belong and in Whose Hand is control and the power to benefit or harm. That is because the polytheist is not guided and is unfortunate, and because of his ignorance and wrongdoing. The universe cannot maintain well-being unless it is cared for by One God, as it was created and brought into being by only one Lord. Hence Allah says:

﴿If there had been therein﴾ that is in the heavens and the earth,



﴿any gods besides Allah, both realms would surely have fallen into disorder﴾ in and of themselves, and all creatures in them would also have fallen into disorder.

What this means is that the upper and lower realms are visibly in the most perfect shape, sound and in order, with no flaws or defects, no resistance to the divine will and no opposition to the divine decree. This indicates that their Controller is one, their Lord is one and their God is one. If there were two or more controllers or lords, then their system would falter and their pillars would collapse, because they (those two controllers or lords) would oppose one another and strive against one another. If one of them wanted one thing, the other would want the opposite. Therefore it is impossible for two wills to coexist, and if the will of one was done but not the other, this would indicate that the other was helpless and incapable, but it would be impossible for both to agree on one thing in all matters.

Therefore it must be the case that the Controller Whose will alone is done, without any resistance or opposition, is Allah, the One, the Subduer. Hence Allah refers to this argument when He says:

﴿Allah has never begotten a son, nor is there any god besides Him. [In that case,] each god would have taken full control of what he had created, and each would have rushed to gain supremacy over the others. Glory be to Allah and [exalted be He] far above what they ascribe [to Him].﴾ (*al-Mu'minoon* 23: 91)

– and:

﴿Say [O Muhammad]: If there were [other] gods with Him, as they say, they would surely have sought a way to the Lord of the Throne.<sup>18</sup> Glory be to Him, and exalted be He far above what they say!﴾ (*al-Isrā'* 17: 42-43)

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<sup>18</sup> What is meant is that they would have sought a way to challenge Him (al-Qurtubi, from Ibn 'Abbās).

Hence Allah says here: «Glory be to Allah» that is, exalted be He above all shortcomings, for He alone is perfect «Lord of the Throne» which is above all creation, and is the vastest and greatest of all created things. If He is Lord of the Throne, it is even more appropriate for Him to be Lord of whatever is beneath it. «and [exalted be He] far above what they ascribe [to Him]» that is, what the disbelievers ascribe to Him, of having begotten offspring or taken a wife, or having a partner in any way whatsoever.

«He cannot be questioned about what He does» because of His greatness, glory and perfect might. No one can resist Him or oppose Him in word or deed, because of His perfect wisdom, for He is precise and wise in all that He does. He has created everything perfectly that may be comprehended by reason, so there can be no question concerning it, because all that He creates is free of faults.

«but they» that is, all created beings «will be questioned» about the deeds and words, because of their helplessness and weakness, and because they are His slaves; their actions and movements are controlled and they have not the slightest control over themselves or anyone else.

Then Allah again criticises and rebukes the polytheists for taking gods besides Him: «Or have they taken other gods besides Him? Say: Bring your proof» that is your evidence for the soundness of your view. But they will never be able to do that; rather definitive evidence has been established of its falseness. Hence Allah says:

«This is the Book of those who are with me, and the Book of those who came before me» that is, all the previous scriptures and religious teachings are agreed on the soundness of what I have said to you regarding the wrongness of ascribing partners to Allah. This is the Book of Allah in which there is mention of all things on the basis of rational and textual evidence, and all of these previous scriptures are proof and evidence for what I said. As it is the case that proof and evidence have been established against them of the falseness

of what they believe, it is known that they have no proof, because definitive proof is that which, when there is certainty, no argument can withstand, otherwise it cannot be definitive. If there is proof and there are arguments that may be raised against it, then they are specious arguments that do not change anything.

﴿But most of them do not know the truth﴾ that is, they persist in their way, imitating their forefathers and arguing without any knowledge or guidance. The fact that they do not have any knowledge of the truth is not because it is hidden or unclear; rather it is because they turn away from it. Otherwise, if they paid the slightest attention to it, they would know truth from falsehood in a very clear way. Hence Allah says: ﴿so they turn away﴾.

When Allah referred to the scriptures of those who came before, and instructed people to refer to them in the context of discussing this issue, He explained it fully by saying: ﴿And We did not send before you [O Muhammad] any Messenger but We revealed to him: There is no god but I, so worship Me [alone]﴾. With regard to all the Messengers who came before you, and their Books, the basic essence of their message is the command to worship Allah alone, with no partner or associate, and the declaration that He alone is the true God Who is deserving of worship, and worship of anything other than Him is false.



﴿وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَنَهُ بَلْ عِبَادٌ مُّكْرَمُونَ ﴿٦٧﴾ لَا يَسْـَٔفُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٦٨﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٦٩﴾ وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَهٌ مِنْ دُونِهِ فَذَلِكَ نَجْزِيهِ جَهَنَّمَ كَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٧٠﴾﴾ (سورة

(الأنبياء: ٢٦-٢٩)

- 21:26. They say: The Most Gracious has begotten offspring. Glory be to Him! They [the ones they describe as His offspring] are but honoured slaves.
- 21:27. They do not speak until He has spoken, and they only do as He commands.
- 21:28. He knows what was before them and what will be after them, and they cannot intercede except for those with whom He is pleased, and they are filled with reverent awe of Him.
- 21:29. If any of them were to say: I am a god besides Him, We would requite him with hell. Thus do We requite the wrongdoers.

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Here Allah (ﷻ) tells us of the foolishness of the polytheists who disbelieved in the Messenger (ﷺ) and claimed that Allah had begotten offspring by saying that the angels were the daughters of Allah. Exalted be Allah far above what they say.

Then He goes on to describe the angels as slaves who are subject to His Lordship and under His control. They have no control over anything at all; rather they are honoured by Allah, Who made them His slaves and bestowed His mercy upon them, and He singled them out for virtues and purified them of all bad attributes. They observe the utmost etiquette with Allah and comply with His commands.

﴿They do not speak until He has spoken﴾ that is, they do not say anything that has to do with the affairs of His dominion until Allah speaks, because of their perfect etiquette and their awareness of the perfect nature of His wisdom and knowledge.

﴿and they only do as He commands﴾ that is, no matter what He commands them to do, they comply with His command; no matter what task He gives them, they do it. They do not disobey Him for even an instant, and they do not do anything on the basis of what they themselves desire; rather they do only what Allah commands. Moreover, Allah has encompassed them with His knowledge.

For He knows ﴿what was before them and what will be after them﴾ that is, their past and future affairs, so they cannot escape His knowledge, just as they cannot escape His command and control.

Because they do not speak until He has spoken, they do not intercede for anyone without His permission and consent. If He gives them permission and is pleased with the one for whom they seek to intercede, then they will intercede for him. However, Allah (ﷻ) does not accept any words or deeds except those that were done sincerely for His sake, in accordance with the teachings of His Messenger (ﷺ). This verse is one of the proofs for the concept of intercession, and proves that the angels will intercede.

﴿and they are filled with reverent awe of Him﴾ that is, they fear Him and are in awe of Him. They have submitted to His Majesty and their faces are humbled before His glory and beauty.

Having explained that they have no right to divinity and do not deserve any worship at all, as the description that He gives of them implies that, Allah also states that they have no share in divinity even if they make such a claim, and that if, for argument's sake, any of them were to say, ﴿I am a god besides Him, We would requite him with hell. Thus do We requite the wrongdoers﴾. What wrongdoing could be greater than that of an imperfect creature, who is in need of Allah in all ways, claiming to share with Allah the attributes of divinity and Lordship?



﴿أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتْ رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا  
مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ﴾ (سورة الأنبياء: ٣٠)

21:30. Do the disbelievers not realise that the heavens and the earth were a single mass, then We split them apart? And We have made from water every living thing. Will they not then believe?

That is, can these people who disbelieve in their Lord and do not show devotion in worship to Him alone not see that which clearly indicates that He is the Lord Who is Most Praiseworthy, Most Generous, and is deserving of worship? They look at the heavens and the earth, and see them as a solid mass; they see the sky without a single cloud to bring rain, and they see the earth lifeless and dead, with no vegetation in it. Then We split them apart, so that the sky produces rain and the earth produces vegetation. It is He Who creates clouds in the sky, after it had been completely clear, and instils in the clouds abundant water, then sends it down to a dead land, that was covered in dust and utterly parched, and He causes it to rain so that the earth stirs to life and swells, and brings forth beautiful plants of every kind, that are used for many different purposes. Does that not indicate that He is true and all others besides Him are false, and that it is He Who will give life to the dead, and that He is the Most Gracious, the Most Merciful? ﴿Will they not then believe?﴾ This refers to sound faith, with no element of doubt or ascription of partners to Allah.

Then Allah refers to evidence in the universe:



﴿وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِهِمْ وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ﴾ (٣١) وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ ﴿٣٢﴾ وَهُوَ الَّذِي خَلَقَ الْإِنْسَانَ وَالنَّهَارَ وَاللَّيْلَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ (سورة الأنبياء: ٣١-٣٣)

- 21:31. And We have set on the earth mountains standing firm, lest it shake with them, and We have made therein broad paths so that they may find their way.
- 21:32. And We have made the heaven a canopy, safe and well-guarded, yet they turn away from its signs.

21:33. It is He Who created the night and the day, and the sun and the moon, each moving swiftly in its orbit.

That is, among the evidence of His might, His perfection, His oneness and His mercy is the fact that, as the earth could not be stable without the mountains, He has made it stable thereby, and has made the mountains like pegs for it, so that it will not shake with the people. People would not be able to remain steady on it or cultivate it or settle on it otherwise.

So Allah has made the earth stable by means of the mountains, which resulted in an abundance of benefits. Because the mountains are connected to one another, and those chains of high peaks run on for a long distance, if they were to remain like that, travelling between countries would be very difficult. But by His wisdom and mercy, Allah has created broad paths between the mountains; this refers to easy routes and gentle terrain through which people can find their way to reach the lands they seek. And perhaps they will be guided to evidence of the oneness of the Bestower.

﴿And We have made the heaven a canopy﴾ for the earth on which you are;

﴿safe and well-guarded﴾ against falling.

﴿Verily, Allah sustains the heavens and the earth, lest they decline...﴾  
(*Fâtir* 35: 41)

The heavens are also guarded against the eavesdropping of the devils.

﴿yet they turn away from its signs﴾ that is, they are heedless and distracted. This is general in meaning and refers to all the signs in the heaven: its great height, vastness, greatness, beautiful colour, amazing precision and other things that are visible in it, such as the stars and planets, sun and moon, from which result night and day, and the fact that they are always running in their own courses, and the stars do

likewise. Many benefits for people result from that, such as heat and cold, and the passage of the seasons; they know how to work out the times for their acts of worship and their dealings and transactions; they rest at night, settling down calmly, and they go about their business during the day, earning their livelihood. If the wise person reflects on all these things and thinks deeply about them, he will reach the certain conclusion, with no element of doubt, that Allah has made them for a certain length of time, during which people will gain great benefits from them, then after that they will diminish and cease to be; the One Who created them will extinguish them, and the One Who set them in motion will bring them to a halt.

Then those who are accountable will move to another realm, in which they will find the requital of their deeds in full, and it will be known that the purpose of this realm was to invest for the eternal realm, and that it was a place to pass through, not a place to settle.



﴿وَمَا جَعَلْنَا لِلشَّرِّ مِن قَبْلِكَ الْخُلْدَ أَفَإِن مِّنْ فَهْمٍ الْخَالِدُونَ﴾ (٢١) ﴿كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ وَنَبْلُوكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ﴾ (٢٥) (سورة الأنبياء: ٣٥-٣٤)

(٣٥-٣٤)

21:34. We did not grant everlasting life to any human being before you [O Muhammad]. So if you die, will they [the disbelievers] live forever?

21:35. Every soul is bound to taste death; We test you with evil and good by way of trial, and to Us you will be returned.

Because the enemies of the Messenger (ﷺ) were saying: Let us wait for some misfortune to befall him (cf. 52: 30), Allah (ﷻ) said: This path (of misfortune) is well-trodden. ﴿We did not grant everlasting



life» in this world «to any human being before you», O Muhammad (ﷺ), so if you die, it is the same as happened to others like you among the Messengers, Prophets, close friends of Allah, and others.

«So if you die, will they [the disbelievers] live forever?» That is, will they be given eternal life after you are gone? Then let them enjoy that eternal life, if there is such a thing, but that is not the case; rather all who are on earth will perish, hence Allah says here: «Every soul is bound to taste death». This includes all creatures; this is a cup from which all must inevitably drink, even those who live for a long time.

But Allah (ﷻ) has created His slaves in this world, and has issued commands and prohibitions. He tests them with good and bad, wealth and poverty, power and humiliation, life and death; this is a trial from Him and a test to see who among them will be best in deeds, who will fail when tested, and who will be saved.

«and to Us you will be returned» and We will requite you for your deeds; if they were good then you will be rewarded, and if they were evil then you will be punished.

«...And your Lord is never unjust to His slaves.» (Fussilat 41: 46)

This verse highlights the falseness of the view of those who say that al-Khidr is still alive and that he is immortal in this world. This is a view for which there is no proof and it is contrary to the shar'i evidence.



﴿وَإِذَا رَأَوْاكَ الَّذِينَ كَفَرُوا إِتَّخَذُواكَ إِلهًا هُمْزُوا هَذَا الَّذِي يَذْكُرُ  
 ۞ إِلَهُتَكُمْ وَهُمْ يَذْكُرُ الرَّحْمَنُ هُمْ كَفَرُوا ۞ خُلِقَ الْإِنْسَانُ مِنْ عَجَلٍ  
 ۞ سَأُورِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ۞ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ  
 ۞ صَادِقِينَ ۞ لَوْ يَعْلَمُ الَّذِينَ كَفَرُوا حِينَ لَا يَكْفُرُونَ عَنْ وُجُوهِِهِمُ النَّارَ

وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ يُنصَرُونَ ﴿٣٦﴾ بَلْ تَأْتِيهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٣٧﴾ وَلَقَدْ آتَيْنَا نِيْلَإِمْرَأْنَ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٨﴾ ﴿سورة الأنبياء: ٣٦-٤١﴾

- 21:36. When the disbelievers see you, they treat you only with ridicule, [saying]: Is this the one who speaks ill of your gods? and they reject all mention of the Most Gracious.
- 21:37. Man is a creature of haste. I will show you My signs, so do not ask Me to hasten.
- 21:38. They say: When will this promise come to pass, if you speak the truth?
- 21:39. If only the disbelievers knew of the time when they will not be able to ward off the fire from their faces or their backs, nor will they be helped, [they would not seek to hasten it].
- 21:40. Rather it will come upon them suddenly and confound them, and they will not be able to avert it, nor will they be given any respite.
- 21:41. Indeed Messengers before you were ridiculed, but then those who mocked them were overwhelmed by the very thing [punishment] they used to ridicule.

This is because of the severity of their disbelief. When the polytheists saw the Messenger of Allah (ﷺ), they ridiculed him and said: «Is this the one who speaks ill of your gods?» That is, is this insignificant man – as they claimed – the one who reviles your gods, criticises them and attacks them? In other words: pay no attention to him and do not worry about him.

The fact that they ridiculed him and looked down on him is indicative of his perfection, for he was the more perfect and virtuous one; one of his virtues was his devotion to worshipping Allah alone and his criticism of everything that is worshipped besides Him,

pointing out its real status and situation. Rather those who deserved to be despised and ridiculed were these disbelievers, who combined all blameworthy characteristics. Even if there was nothing except their disbelief in the Lord and their rejection of His Messengers, they would still be the most vile and worst of people.

The mention of His name «Most Gracious» here highlights how bad they were. How could they respond to the Most Gracious – Who bestows all blessings and protects against harm, and no one has any blessing but it comes from Him, and no harm is ward off except by Him – by disbelieving in Him and ascribing partners to Him?

«Man is a creature of haste» that is, he was created hasty and prone to rushing into things, impatient for them to happen. The believers seek to hasten the punishment of Allah for the disbelievers, and think it slow in coming, whilst the disbelievers turn away and seek to hasten the punishment because they do not believe in it, and out of stubbornness, and they say:

«When will this promise come to pass, if you speak the truth?» Allah (ﷻ) gives respite but does not overlook; He shows forbearance and grants them a temporary reprieve, but:

«...when their appointed time comes, they will not be able to delay it for a single moment or bring it forward.» (Yoonus 10: 49)

Hence Allah says here (21: 37): «I will show you My signs» that is, in My vengeance upon those who disbelieved in Me and disobeyed Me, «so do not ask Me to hasten» that. Similarly, those who disbelieve say: «When will this promise come to pass, if you speak the truth?». They said this out of arrogance, when the punishment had not yet become due and had not yet befallen them.

«If only the disbelievers knew of» the terrible situation they will be in at «the time when they will not be able to ward off the fire from their faces or their backs», when it surrounds them on all sides and overwhelms them from all directions

﴿nor will they be helped﴾ that is, no one will help them; they will not help others and they will not be helped.

﴿Rather it﴾ that is, the fire ﴿will come upon them suddenly and confound them﴾ because of its suddenness and the alarm and great fear it will bring.

﴿and they will not be able to avert it﴾ because they will be too humiliated and weak to do that

﴿nor will they be given any respite﴾ that is, any reprieve, such that the punishment might be delayed for them. If they truly understood this, they would not seek to hasten the punishment, and they would be very afraid. But because they did not have this knowledge, they said what they said.

Having mentioned their ridicule of His Messenger (ﷺ) when they said: ﴿Is this the one who speaks ill of your gods?﴾ (21: 36), Allah consoles him by reminding him that this was the way in which previous nations dealt with their Messengers, as He says:

﴿Indeed Messengers before you were ridiculed, but then those who mocked them were overwhelmed by the very thing [punishment] they used to ridicule﴾ that is, the punishment befell them and they could find no means of escape. So let these people beware, lest there befall them what befell those disbelievers.



﴿قُلْ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ ۚ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ  
مُعْرِضُونَ ﴿٤٢﴾ أَمْ لَهُمْ ءَالِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا لَا يَسْتَطِيعُونَ نَصْرَ  
أَنْفُسِهِمْ وَلَا هُمْ مِنَّا يُصْحَبُونَ ﴿٤٣﴾ بَلْ مَتَّعْنَا هَؤُلَاءِ وَءَابَاءَهُمْ حَتَّى طَالَ  
عَلَيْهِمُ الْعُمُرُ ۚ أَفَلَا يَرَوْنَ أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا ۚ أَفَهُمْ  
الْمُغْلِبُونَ ﴿٤٤﴾﴾ (سورة الأنبياء: ٤٢-٤٤)

- 21:42. Say: Who can protect you by night and by day other than the Most Gracious? Yet they turn away from the admonition of their Lord.
- 21:43. Or do they have gods who can protect them from Our [punishment]? They have no power to help themselves, nor do they enjoy Our support.
- 21:44. But We have allowed these people and their forefathers to enjoy the good things of life for a long time. Do they not see that We gradually reduce the land [under their control] from its outlying borders? Is it they who will prevail?

Here Allah (ﷻ) mentions the helplessness of these people who take others besides Him as gods, and notes that they are in desperate need of their Lord, the Most Gracious, Whose mercy encompasses both righteous and evildoers alike, by night and by day:

«Say: Who can protect you» that is, guard you «by night» when you are sleeping in your beds and your faculties are not functioning «and by day» as you go about your business and are distracted «other than the Most Gracious?» Can anyone protect you other than Him? No one can protect except Him. «Yet they turn away from the admonition of their Lord». Hence they ascribed partners to Him. Otherwise, if they had paid heed to the admonition of their Lord and accepted His instructions, they would have been guided and granted divine help.

«Or do they have gods who can protect them from Our [punishment]?» that is, if We decree ill for them, can any of their gods protect them from that ill and the evil that befalls them?

«They have no power to help themselves, nor do they enjoy Our support» that is, they will receive no help from Us with regard to their affairs, and if they receive no help from Allah, they will fail in all their affairs and will not be able to achieve any benefit or ward off any harm.

The reason why they persisted in their disbelief and ascription of partners to Allah is indicated in the following verse:

﴿But We have allowed these people and their forefathers to enjoy the good things of life for a long time﴾ that is, We have granted them wealth and sons, and We have given them a long life, so they focused on enjoying it and were distracted from that for which they were created. That went on for a long time, so their hearts grew hardened, and they persisted in their transgression and in their ingratitude. If they had paid attention and looked at the people around them, they would not have seen anything but people dying all around them, and they would not have heard anything but voices of lament, and they would not have been aware of anything but a constant succession of people dying, day after day. Death sets traps on every route to snatch people's souls.

Hence Allah says: ﴿Do they not see that We gradually reduce the land [under their control] from its outlying borders?﴾ That is, by means of the death of its people and their gradual demise, until Allah inherits the earth and all who are on it, and He is the best of inheritors. If they realised this situation, they would not be deceived and would not persist as they are.

﴿Is it they who will prevail?﴾ That is, is it really possible that they will be able to escape Allah's decree or that they can ward off death? How could they be so deceived and think that they will live forever? Or is it the case that when the Angel of Death comes to take their souls, they will submit and surrender, and will not show any resistance?



﴿قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ ۚ وَلَا يَسْمَعُ الصُّمُّ الدُّعَاءَ إِذَا مَا يُنذَرُونَ  
وَلَكِنْ مَسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُوَيْسَأُنَا إِنَّا كُنَّا ظَالِمِينَ﴾

(سورة الأنبياء: ٤٥-٤٦)

- 21:45. Say: I only warn you on the strength of divine revelation. But the deaf cannot hear the call when they are warned.
- 21:46. If the slightest touch of your Lord's punishment were to reach them, they would surely say: Woe to us! We were indeed wrongdoers.

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«Say», O Muhammad (ﷺ), to all the people: «I only warn you on the strength of divine revelation» that is, I am just a Messenger; I do not bring anything of my own accord, I do not possess the treasures of Allah, I have no knowledge of the unseen and I am not an angel; rather I warn you on the basis of what Allah reveals to me. So if you respond, you have responded to Allah and He will reward you for that, but if you turn away and resist, then I have no control over the matter at all; rather the matter rests with Allah and the decree is all His.

«But the deaf cannot hear the call when they are warned» that is, one who is deaf cannot hear any voice, for the faculty of hearing is absent in his case. Hearing is stipulated in addition to the voice, for the means of receiving the sound should be present. Likewise, the revelation causes the heart to spring to life (spiritual life), and makes one understand what Allah wants from us. But if the heart is not receptive to guidance, then with regard to guidance and faith, it will be like the deaf person with regard to sounds and voices. These polytheists are deaf to guidance, so it is no wonder that they are not guided, especially in this situation where the punishment has not yet reached them and they have not yet felt its pain.

«If the slightest touch» that is, even a small part «of your Lord's punishment were to reach them», and nothing of His punishment is easy,

«they would surely say: Woe to us! We were indeed wrongdoers» that is, crying out words of woe, doom and regret, acknowledging their wrongdoing and disbelief, and admitting that they deserve the punishment.



﴿وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالٌ  
حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ﴾ (سورة الأنبياء: ٤٧)

21:47. We will set up scales of justice for the Day of Resurrection, so that no soul will be dealt with unjustly in the least. Even if a deed is the weight of a mustard seed, We will bring it forth, and sufficient are We as Reckoners.

Here Allah tells us that He will judge justly and fairly between His slaves when He gathers them on the Day of Resurrection; He will set up the scales of justice which will show even the weight of a tiny particle, to weigh people's good deeds and bad deeds.

﴿so that no soul﴾, Muslim or disbeliever, ﴿will be dealt with unjustly in the least﴾ by anything being detracted from its good deeds or added to its bad deeds.

﴿Even if a deed is the weight of a mustard seed﴾, which is the smallest and most insignificant of things, whether that deed is good or bad ﴿We will bring it forth﴾ so that the doer may be requited for it. This is like the verses in which Allah (ﷻ) says:

﴿So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it.﴾ (az-Zalzalah 99: 7-8)

And they will say:

﴿... Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.﴾ (al-Kahf 18: 49)

﴿and sufficient are We as Reckoners﴾. Here Allah (ﷻ) refers to Himself; sufficient is He as a Reckoner; that is, He knows people's deeds and has a record of that; He knows their quantity and what reward or punishment they deserve in requital, and He will ensure that the requital reaches the doer.





﴿وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءَ وَذِكْرًا لِّلْمُنْقِبِ ۖ ۝٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ أَفَأَنْتُمْ لَهُ مُنْكَرُونَ ﴿٥٠﴾ (سورة الأنبياء: ٤٨-٥٠)

- 21:48. Verily We gave to Moosâ and Hâroon the criterion [between right and wrong – the Torah], and a light, and admonition for the pious,
- 21:49. who fear their Lord unseen, and are apprehensive about the Hour.
- 21:50. And this [the Qur'an] is a blessed reminder that We have sent down. Will you then deny it?

Allah (ﷻ) often mentions these two noble Books together; no Book has ever come to the world that is better than them, of greater renown and blessing, or greater in guidance and clarification. They are the Torah and the Qur'an. Allah tells us that the Torah came principally to Moosâ, but also to Hâroon, as he joined him in his mission.

﴿the criterion﴾, namely the Torah which differentiates between truth and falsehood, guidance and misguidance. It is ﴿light﴾ by which people are guided; those who want to follow the straight path follow its teachings, and from it they learn religious rulings, distinguish what is lawful from what is prohibited, and find light in the darkness of ignorance, innovation and misguidance.

﴿and admonition for the pious﴾, by which they are reminded of what will benefit them and what will harm them, and they are reminded thereby of good and evil. The pious are singled out for mention because they are the ones who benefit from that in terms of both knowledge and deeds.

Then Allah explains who the pious are, namely those ﴿who fear their Lord unseen﴾ that is, they fear Him when they are hiding away

and no one sees them, so it is more apt when they are in the view of others that they refrain from that which is prohibited and they do that which is obligatory.

﴿and are apprehensive about the Hour﴾ that is, they fear it and are in awe of it, because of their perfect knowledge of their Lord. Thus they combine piety with fear of Allah.

﴿And this [the Qur'an] is a blessed reminder that We have sent down﴾. Allah describes two characteristics that it possesses: it is a reminder of all that one needs to be reminded of, such as knowing Allah by His names, attributes and deeds; and the characteristics and stories of the Messengers and close friends of Allah; Islamic rulings having to do with acts of worship, business dealings and other matters; rulings on requital, and paradise and hell. Through the Qur'an people are reminded of issues and proofs both rational and textual. Allah calls it a reminder, because it reminds the individual of what Allah has instilled in his mind and nature of believing in true stories, enjoining what is regarded as good on a rational basis, and forbidding what is regarded as evil on a rational basis. The second characteristic that it possesses, namely that it is blessed, implies that it contains abundant and ever-increasing goodness. There is nothing more blessed than this Qur'an. Every good thing, blessing and increase, whether that is in terms of religious or worldly affairs, or in the hereafter, is because of it and is a result of adhering to it. As it is a blessed reminder, one should accept it with willing submission and give thanks to Allah for this great gift, adhering to its teachings and seeking its blessings by learning its words and meanings. As for responding to it in the opposite manner, by turning away from it, ignoring it, rejecting it and not believing in it, this is one of the worst kinds of disbelief, ignorance and wrongdoing. Hence Allah (ﷻ) denounced the one who rejects it by saying: ﴿Will you then deny it?﴾.



﴿ وَلَقَدْ ءَاتَيْنَا إِبْرَٰهِيمَ رُشْدَهُ ۖ مِن قَبْلُ وَكُنَّا بِهِ عَلِيمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ التَّمَاثِيلُ الَّتِي أَنْتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا ءَابَاءَنَا لَهَا عِبَادِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنْتُمْ أَنْتُمْ وَءَابَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنَ اللَّاعِينَ ﴿٥٥﴾ قَالَ بَلْ زَكَّيْكُمْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ الَّذِي فَطَرَهُمْ ۖ وَأَنَا عَلَىٰ ذَٰلِكُمْ مِنَ الشَّاهِدِينَ ﴿٥٦﴾ وَتَاللَّهِ لَأَكِيدَنَّ أَصْنَامَكُمْ بَعْدَ أَن تُوَلُّوا مُدْبِرِينَ ﴿٥٧﴾ ﴾ (سورة

الأنبياء: ٥١-٥٧)

- 21:51. Indeed We bestowed upon Ibrâheem maturity of mind [from an early age] before that, for We knew him well.
- 21:52. [Remember] when he said to his father and his people: What are these images to which you are so devoted?
- 21:53. They said: We found our fathers worshipping them.
- 21:54. He said: Indeed you and your fathers have been clearly misguided.
- 21:55. They said: Are you telling us the truth, or are you joking?
- 21:56. He said: Nay, your Lord is the Lord of the heavens and the earth, Who created them, and I am one of those who bear witness to that.
- 21:57. And, by Allah, I have a plan for your idols, after you leave.

Having mentioned Moosâ (ﷺ) and Muhammad (ﷺ) and their Books, Allah (ﷻ) now says:

﴿Indeed We bestowed upon Ibrâheem maturity of mind [from an early age] before that﴾ that is, before the sending of Moosâ and Muhammad (ﷺ), and the sending down of their Books. Allah gave him an insight into (His) mighty dominion over the heavens and the earth (cf. 6: 75), and gave him maturity of mind, by means of which he perfected himself and called people to that, such as was given to no

one else in the world apart from Muhammad (ﷺ). Maturity of mind is attributed to him, because his level of maturity was commensurate with his situation and high level. Otherwise every believer was given maturity of mind commensurate with the level of his faith.

«for We knew him well» that is: We gave him maturity of mind and singled him out to be Our Messenger and close friend, and We chose him in this world and the hereafter, because We knew that he was deserving of that and was qualified for it, due to his purity and intelligence. Hence Allah tells us of how he debated with his people and told them not to ascribe partners to Him, and how he broke their idols and established binding proof against them.

«[Remember] when he said to his father and his people: What are these images» that you make and carve with your own hands in the form of some created beings

«to which you are so devoted» and you constantly worship them. What are they? What virtue is proven to be in them? Where has your reasoning gone, so that you ended up devoting your lives to worship of these things, at the time when you are the ones who shaped them and carved them with your own hands? This is something very strange indeed, that you worship something that you yourselves carved.

They responded without giving any proof, in the manner of one who is helpless and does not have even the flimsiest argument to support what he does. They said:

«We found our fathers worshipping them», so we followed the same path and imitated our fathers in worshipping them.

It is well known that the actions of any person, other than the Messengers, do not constitute proof and it is not permissible to follow a person's example blindly, especially with regard to fundamentals of religion and the oneness of the Lord of the worlds. Hence Ibrâheem said to them, describing them all as being misguided:

«Indeed you and your fathers have been clearly misguided» that is, you are obviously misguided, for what misguidance can be greater

than their misguidance that led them to ascribe partners to Allah and ignore His oneness? In other words, what you have said is not fit to be adhered to, and you and they are all clearly misguided, as is quite obvious to everyone.

﴿They said﴾ by way of finding his words strange, and expressing their shock at what he said, for how could he describe them and their fathers as being foolish?

﴿Are you telling us the truth, or are you joking?﴾ That is, what you have said, and the message you have brought to us, is it really true and serious? Or is what you say to us by way of a joke and ridicule on the part of one who does not know what he is saying? They asked whether it was one or the other, because what they meant was that they were certain that his words were the words of someone foolish, who did not understand what he was saying. Therefore Ibrâheem gave them a clear response, highlighting why he thought that they were foolish and lacking in reason:

﴿He said: Nay, your Lord is the Lord of the heavens and the earth, Who created them, and I am one of those who bear witness to that﴾. Thus he combined rational evidence with textual evidence.

As for the rational evidence, everyone – even those with whom Ibrâheem argued – knows that Allah alone is the Creator of all created things, including the sons of Adam, the angels, the jinn, the animals, the heavens and the earth; He controls them all, in all ways. Therefore every created being is under His control and domination, including everything that is worshipped besides Allah. So is it befitting, for anyone who possesses the slightest reason and discernment, to worship a created thing that is itself under control, and does not possess any power to bring benefit, cause harm, cause death, give life or resurrect, and fail to worship the Creator and Provider, Who is in control of all things?

As for the textual evidence, such evidence has been transmitted from the Messengers (blessings and peace of Allah be upon them).

Whatever they brought is infallible and cannot be wrong, and it cannot say anything but the truth. Part of this textual evidence is the testimony of any one of the Messengers to that effect. Hence Ibrâheem said: ﴿and I am one of those who bear witness to that﴾ that is, to the fact that Allah alone is deserving of worship, and worship of anything other than Him is false and invalid. What testimony, after the testimony of Allah, can be better than the testimony of the Messengers, especially the Messengers of strong will, and especially the close friend of the Most Gracious?

Having stated that their idols had no control over anything, he wanted to show them in practical terms just how helpless they were and how unable they were to help themselves, by taking action that would force them to admit that. Hence he said:

﴿And, by Allah, I have a plan for your idols﴾ that is, I will break them ﴿after you leave﴾ and head out to attend your festival. When they left, he went to the idols secretly.



﴿فَجَعَلَهُمْ جُودًا إِلَّا كَيْدَ إِبْرَاهِيمَ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ﴾ (٥٨) قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُ لَمِنَ الظَّالِمِينَ (٥٩) قَالُوا سَمِعْنَا فَتًى يَذْكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ (٦٠) قَالُوا بَدَأَ عَلَى آعَيْنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ (٦١) قَالُوا أَأَنْتَ فَعَلْتَ هَذَا يَا إِلَهَ تِنَا يَتِإِبْرَاهِيمُ (٦٢) قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا فَاسْأَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ (٦٣) فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ (٦٤) ثُمَّ نَكَسُوا عَلَى رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا هَؤُلَاءِ يَنْطِقُونَ (٦٥) قَالَ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُكُمْ شَيْئًا وَلَا يَضُرُّكُمْ (٦٦) أَفَبِلَكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَفَلَا تَعْقِلُونَ (٦٧) ﴿ (سورة الأنبياء: ٥٨-٦٧)

- 21:58. So he broke them to pieces, [all] but the biggest of them, so that they might come back to it [and ask it what happened].
- 21:59. They said: Who has done this to our gods? He must surely be one of the wrongdoers!
- 21:60. They said: We heard a young man speaking ill of them; he is called Ibrâheem.
- 21:61. They said: So bring him out before the people, so that they may be witnesses.
- 21:62. They said: Is it you who has done this to our gods, O Ibrâheem?
- 21:63. He said: Nay, it was this one, the biggest of them, who did it. So ask them, if they can speak!
- 21:64. So they started thinking and said to one another: Surely it is you who are doing wrong.
- 21:65. But then they relapsed into their former obstinacy [and said]: You know full well that these [idols] cannot speak.
- 21:66. Ibrâheem said: Do you then worship, besides Allah, that which cannot benefit or harm you in any way?
- 21:67. Fie on you and on all that you worship besides Allah! Have you then no sense?

«So he broke them to pieces» that is, he smashed them. The idols were all gathered together in one place, so he broke all of them, «[all] but the biggest of them» that is, except the biggest idol, which he left alone for a purpose that would become clear.

When they saw what had happened to their idols of disrespect and humiliation,

«They said: Who has done this to our gods? He must surely be one of the wrongdoers!» They accused Ibrâheem of wrongdoing when they were the ones who were more deserving of being described as such, because they did not realise that his breaking of the idols was one of the best of his virtues, and was an action that was based on his sense of justice and affirmation of the oneness of Allah. Rather

the wrongdoer is the one who took such idols as gods, even though he saw what had happened to them.

«They said: We heard a young man speaking ill of them» that is, criticising and condemning them, and one who is like that must surely be the one who broke them. Or it may mean that some of them had heard him saying that he had a plan for them.

«he is called Ibrâheem». When they realised that it was Ibrâheem who had broken them,

«They said: So bring him» namely Ibrâheem

«out before the people» that is, where they can see and hear

«so that they may be witnesses» that is, so that they may be present in order to see what is to be done with the one who broke their gods. This is what Ibrâheem wanted; he wanted the truth to be manifest before the people so that they could witness the truth, and truth could be established against them, as Moosâ said when he made his appointment to confront Pharaoh:

«... Your appointment will be on the day of the festival; let the people assemble in the forenoon.» (Tā Hā 20: 59)

When the people had gathered and Ibrâheem was brought out, they said to him:

«Is it you who has done this» that is, breaking them «to our gods, O Ibrâheem?» This was a question that was aimed at affirming that he was the one who did it. In other words: what gave you the audacity and what made you do this thing?

Ibrâheem said, as the people were looking on: «Nay, it was this one, the biggest of them, who did it» that is, it broke them out of resentment towards them, because they were being worshipped alongside it, and it wanted you to worship your biggest idol only.

The aim behind these words was to establish binding proof against his opponents. Hence he said: «So ask them, if they can speak!» He



was referring to the broken idols; ask them why they were broken, and ask the idol that was not broken why it broke them. If they are able to speak they will answer, otherwise you and I, and everyone, will know that they cannot speak and talk, and that they cannot bring benefit or cause harm, indeed they cannot even help themselves against anyone who intends harm towards them.

﴿So they started thinking﴾ that is, it was as if their reason suddenly came back to them and they came back to their senses, and realised that they had gone astray by worshipping those idols; they admitted to themselves that they had done wrong and ascribed partners to Allah. ﴿and said to one another: Surely it is you who are doing wrong﴾. Thus the point was made and proof was established by their admission that what they were doing was false and wrong.

But they did not persist in that; rather they ﴿relapsed into their former obstinacy﴾ that is, suddenly they changed and their thinking took a wrong turn, and they said to Ibrâheem:

﴿You know full well that these [idols] cannot speak﴾ so how could you make fun of us and ridicule us, telling us to ask them questions when you know that they cannot speak?

Ibrâheem said, rebuking them openly in front of the people for ascribing partners to Allah and pointing out that their gods were not deserving of worship:

﴿Do you then worship, besides Allah, that which cannot benefit or harm you in any way?﴾

﴿Fie on you and on all that you worship besides Allah!﴾ That is, how astray you are, what losers you are, and how evil you are, you and all that you worship besides Allah! If you had any sense, you would realise the situation you are in. But because you lack common sense and you are ignorant, going astray with your eyes wide open, animals are better off than you.

Once he had defeated them in argument and proved them wrong, they could not produce any evidence to support their ascription of partners to Allah, so they resorted to physical strength to punish him.



﴿قَالُوا حَرِّقُوهُ وَانصُرُوا آلِهَتَكُمْ إِنْ كُنْتُمْ فَاعِلِينَ﴾ ﴿٦٨﴾ قُلْنَا يَنْدُرُكَوْنِي بَرَدًا وَسَلَامًا  
عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَخْسَرِينَ ﴿٧٠﴾ وَنَجَّيْنَاهُ وَلُوطًا  
إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا لِلْعَالَمِينَ ﴿٧١﴾ (سورة الأنبياء: ٦٨-٧١)

21:68. They said: Burn him and avenge your gods, if you are going to take action!

21:69. We said: O fire, be cool and safe for Ibrâheem.

21:70. They planned to harm him, but We made them the greatest losers.

21:71. And We saved him and Loot [and brought them] to the land which We have blessed for all people.

﴿They said: Burn him and avenge your gods, if you are going to take action!﴾ That is, kill him in the worst manner, by burning him, in anger for the sake of your gods and in support of them. How doomed they were, as they worshipped that which they admitted needed their support, and they took it as a god.

But Allah helped His close friend when they threw him in the fire, as He said to it: ﴿be cool and safe for Ibrâheem﴾. So it became cool and safe for him, no harm reached him and he did not feel any pain.

﴿They planned to harm him﴾ when they decided to burn him ﴿but We made them the greatest losers﴾ in this world and the hereafter, just as Allah made His close friend and his followers the triumphant winners.

﴿And We saved him and Loot﴾ – that was when no one among his people believed except Loot. It was said that he was the son of

his brother. Allah saved him and he migrated ﴿to the land which We have blessed for all people﴾ that is, Greater Syria. So Ibrâheem left his people in Babylon, in Iraq, and said:

﴿...I shall migrate [where I have been commanded to] by my Lord. Verily, He is the Almighty, Most Wise.﴾ (al-'Ankaboot 29: 26)

One of the blessings of Greater Syria is that many of the Prophets went there. Allah chose it as the place of migration for His close friend, and in that land there is one of His three sacred houses, namely Bayt al-Maqdis.



﴿وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا جَعَلْنَا صَالِحِينَ ﴿٧٢﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَا إِلَيْهِمْ فِعْلَ الْخَيْرَاتِ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَكَانُوا لَنَا عَبِيدِينَ ﴿٧٣﴾﴾ (سورة الأنبياء: ٧٢-٧٣)

21:72. And We bestowed upon him Is-hâq and [then] Ya'qoob, a grandson, and We made all of them righteous.

21:73. We made them leaders, guiding people by Our command; and We inspired them to do good deeds, establish prayer and give zakâh; and they worshipped only Us.

﴿And We bestowed upon him﴾ when he withdrew from his people ﴿Is-hâq and [then] Ya'qoob﴾, the son of Is-hâq ﴿a grandson﴾ after he had grown old and his wife was barren, the angels gave him the glad tidings of Is-hâq:

﴿...and, after Is-hâq, of Ya'qoob.﴾ (Hood 11: 71)

Ya'qoob is Isrâ'eel (Israel), from whom stemmed a great nation. Ibrâheem was also the father of Ismâ'eel, from whom stemmed the noble Arab nation, and among his descendants was the leader of the first and the last (namely the Prophet Muhammad ﷺ).

﴿and We made all of them﴾ namely, Ibrâheem, Is-hâq and Ya'qoob ﴿righteous﴾ that is, fulfilling their duties towards Him and towards His slaves. Because of their righteousness, He made them leaders who guided people by His command. This is one of the greatest blessings that Allah may bestow upon His slave, by making him a leader by means of whom people are guided and whom many people follow. That is because they were patient and steadfast, and they had certain faith in the revelations of Allah.

﴿guiding people by Our command﴾ that is, on the basis of the teachings of Our religion. They did not instruct people to do things on the basis of their own whims and desires; rather it was by the command of Allah and in accordance with His religion, and for the purpose of seeking His pleasure. A person cannot be a leader unless he calls people to that which Allah has commanded.

﴿and We inspired them to do good deeds﴾ which they did, calling people to them. This includes all good deeds with regard to duties towards Allah and towards other people.

﴿establish prayer and give zakâh﴾ – this comes under the heading of mentioning specific deeds after speaking in general terms, because of the noble status and virtue of these two acts of worship. Whoever does them properly, his religious commitment will be sound, but whoever neglects them will be more neglectful with regard to other matters. Moreover, prayer is the best of deeds that are due to Allah, and zakâh is the best of deeds that involve kindness towards His creation.

﴿and they worshipped only Us﴾ and no others. In other words, they persisted in acts of worship, both in their hearts (in terms of belief) and in their words and physical actions, most of the time. So they deserved to be described as worshippers, as they adhered to that which Allah enjoined upon humankind and the purpose for which He created them.



﴿وَلُوطًا ءَايَيْنَاهُ حُكْمًا وَعِلْمًا وَجَعَلْنَاهُ مِنَ الْقَرَبِۤىۡهِ الَّتِى كَانَتْ تَعْمَلُ الْفَحْشَآءَ ۚ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَسِۦقِينَ ﴿٧٦﴾ وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّٰلِحِیۡنَ﴾

(سورة الانبياء: ٧٤-٧٥) ﴿٧٥﴾

21:74. To Loot also We gave wisdom and knowledge, and We saved him from the city that practised abominations. Verily, they were a people given to wickedness, and rebellious.

21:75. And We admitted him to Our mercy, for he was one of the righteous.

Here Allah praises His Messenger Loot (ﷺ) for having religious knowledge and having the knowledge to judge between people soundly and correctly. Allah sent him to his people, to call them to worship Allah alone and to forbid them to do the shameful deeds they were involved in. He spent some time calling them, but they did not respond to him, so Allah turned their city upside down upon them and punished them all, because they were «a people given to wickedness, and rebellious». They rejected the caller and threatened to punish him, but Allah saved Loot and his family. He commanded him to take them and leave by night, so that they could get far away from the city. So they left at night and thus were saved, by the grace and blessing of Allah towards them.

«And We admitted him to Our mercy» and whoever enters it will be safe from all fears, and will attain all goodness, happiness, joy and praise. That is because he was one of the righteous, whose deeds were righteous, who became of sound character and Allah put right the (formerly) wicked ones among them. Righteousness is the means of being admitted to the mercy of Allah, just as wickedness is the means of being deprived of mercy and goodness. The most righteous of the

people are the Prophets (peace be upon them), hence Allah describes them as righteous. Sulaymān (ﷺ) said:

﴿...and include me, by Your mercy, among Your righteous slaves.﴾  
(an-Naml 27: 19)



﴿وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ، فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ۚ وَنَصَرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا ۖ إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ﴾ (سورة الأنبياء: ٧٦-٧٧)

21:76. And [remember] Nooh, when he called upon [Us] before that.  
We answered him and saved him and his family from great distress.

21:77. And We delivered him from the people who rejected Our signs.  
They were a people given to wickedness, so We drowned them all.

That is, and remember Our slave and Messenger Nooh (ﷺ), by way of praising and commending him. When Allah sent him to his people, he stayed among them for one thousand years less fifty, calling them to worship Allah alone and forbidding them to ascribe partners to Him, trying repeatedly and never wavering, calling them in private and in public, by night and day.

But when he saw that exhorting them was to no avail, and that rebuking them was of no benefit, he called upon his Lord and said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers. For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers.﴾ (Nooh 71: 26-27)

Allah answered his prayer and drowned them, and not one of them survived, but Allah saved Nooh and his family, along with the

believers who were with him, in the laden ark, and He caused his offspring to be the survivors, and Allah granted him victory over his people who had ridiculed him.



﴿وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْثِ إِذْ نَفَسَتْ فِيهِ غَنَمُ الْقَوْمِ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ﴾ (٧٨) فَفَهَّمْنَاهَا سُلَيْمَانَ وَكَلَّمْنَا آدَمَ حُكْمًا وَعِلْمًا وَسَخَّرْنَا مَعَ دَاوُدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ وَكُنَّا فَاعِلِينَ ﴿٧٩﴾ وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِنُخْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شَاكِرُونَ ﴿٨٠﴾ وَلِسُلَيْمَانَ الرِّيحَ عَاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا وَكُنَّا بِكُلِّ شَيْءٍ عَلِيمِينَ ﴿٨١﴾ وَمِنَ الشَّيَاطِينِ مَنْ يَغُوصُونَ لَهُ وَيَعْمَلُونَ عَمَلًا دُونَ ذَلِكَ وَكُنَّا لَهُمْ حَافِظِينَ﴾ (٨٢) (سورة الأنبياء: ٧٨-٨٢)

- 21:78. And [remember] Dāwūd and Sulaymān, when they gave judgement in the case of the field into which some people's sheep had strayed at night and eaten the crops. We were witness to their judgement.
- 21:79. We guided Sulaymān to the right verdict, and to each of them We gave wisdom and knowledge. And We compelled the mountains and the birds to glorify Allah with Dāwūd, for We are able to do [all things].
- 21:80. And We taught him the art of making coats of mail for your benefit, to protect you in battle. Will you then be grateful?
- 21:81. And for Sulaymān [We subjugated] the raging wind, which blew at his command to the land which We had blessed. And We have full knowledge of all things.
- 21:82. And [We also subjugated for him] some of the devils who dived for him in the sea and performed other tasks. And We were watching over them.

That is, and remember these two noble Prophets, namely Dâwood and Sulaymân, by way of praise and commendation. Allah gave them abundant knowledge and the ability to judge between people, based on the words: ﴿when they gave judgement in the case of the field into which some people's sheep had strayed at night and eaten the crops﴾ that is, when the owner of the field referred to them for judgement, as some people's sheep had strayed into the field at night and grazed there, eating everything that was growing, and had eaten his crops. Dâwood (ﷺ) issued a verdict that the sheep should go to the owner of the field, based on the negligence of their owners, so he punished them in this manner.

But Sulaymân gave the right verdict in this case, as he ruled that the owners of the sheep should let the owners of the field keep the sheep and benefit from their milk and wool, and they should tend the garden of the owner of the field until they had restored it to its original state. Then when it was restored to its original state, each party should return the property of the other. This was due to his perfect understanding and smartness. Hence Allah (ﷻ) says:

﴿We guided Sulaymân to the right verdict﴾ that is, We helped him to understand this case and reach the right verdict. This does not mean that Allah did not enable Dâwood to reach the right verdict in other cases. Hence He pointed this out, as He says: ﴿and to each of them﴾ namely Dâwood and Sulaymân ﴿We gave wisdom and knowledge﴾. This indicates that a judge may reach the right conclusion or he may get it wrong; he is not to be blamed if he makes a mistake so long as he tried his hardest.

Then Allah tells us of what was given uniquely to each of them:

﴿And We compelled the mountains and the birds to glorify Allah with Dâwood﴾ that is because he was one of the most devoted of worshippers and one of those who remembered Allah the most, glorifying Him and praising Him. Allah had given him a beautiful, soft and melodious voice, such as He had never given to anyone else.



So when he glorified and praised Allah, the mountains and birds would repeat his words of praise. This was by the grace and great kindness of Allah to him. Hence Allah says: ﴿for We are able to do [all things]﴾.

﴿And We taught him the art of making coats of mail for your benefit﴾ that is, Allah taught Dâwood (عليه السلام) how to make coats of mail. He was the first one to make them and learn this craft, and this skill was passed down to those who came after him. Allah made iron soft in his hands and taught him how to make it into rings of chainmail, which was of immense benefit.

﴿to protect you in battle﴾ that is, it is protection for you, to protect you in battle when the fighting grows intense.

﴿Will you then be grateful?﴾ For the blessing that Allah has bestowed upon you, when He caused it to reach you through His slave Dâwood. This is like the verse in which Allah (ﷻ) says:

﴿...and He has given you garments to protect you from heat, and garments to protect you in battle. Thus does He perfect His favours to you, so that you may submit to Him.﴾ (*an-Nahl* 16: 81)

It may be that when Allah taught Dâwood how to make chainmail and made iron soft for him, this was a miracle by which – as the commentators said – Allah made iron soft for him until he was able to use it like dough or clay, without having to melt it in fire.

Or it may be that Allah taught him how to do it in the ordinary manner, and that iron was made soft for him by way of Allah teaching him the means that is known now, namely melting it. This is what appears to be the case, because Allah is reminding people of His favour and instructing them to give thanks for it. Were it not for the fact that making it is something that Allah has put within the capability of people, He would not have reminded them of this favour and mentioned its benefit, because it is not possible that only the chainmail that was actually made by Dâwood (عليه السلام) is what is meant here. Rather the reminder has to do with the knowledge of how to

make it. There is no evidence for the first possibility mentioned by the commentators except the words:

﴿...And We made iron malleable for him.﴾ (Saba' 34: 10)

There is nothing to indicate that He made it soft for him without any cause. And Allah knows best about that.

﴿And for Sulaymân [We subjugated] the raging wind﴾ that is, the fast-moving wind

﴿which blew at his command﴾; wherever it was directed, it would obey his command, travelling a month's journey in the morning and again in the afternoon, coming back ﴿to the land which We had blessed﴾, namely Greater Syria, where he resided. He would travel on the wind, east and west, but he would always come back to the blessed land.

﴿And We have full knowledge of all things﴾ that is, Our knowledge encompasses all things; We knew about Dâwood and Sulaymân, and that which made them deserve to be blessed as described.

﴿And [We also subjugated for him] some of the devils who dived for him in the sea and performed other tasks﴾. This was another of the unique characteristics of Sulaymân (ﷺ): Allah subjugated for him devils and ifrits, and gave him the power to subjugate them to do tasks that many others were not able to do. Some of them dived in the sea for him and brought out pearls and other things, and some of them worked for him as he desired, (making) arches, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places) (cf. 34: 13). He subjugated some of them to build Bayt al-Maqdis (the Temple) for him, and he died whilst they were building it, but they continued for a year after that, until they found out that he had died, as we shall see below, in shâ' Allâh.

﴿And We were watching over them﴾ that is, they could not refuse to do anything he told them to, or disobey him; rather Allah kept watch over them, by His might, power and authority.



﴿وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ﴾  
 فَاسْتَجَبْنَا لَهُ، فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ، وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِلْعَابِدِينَ ﴿٨٣﴾ (سورة الأنبياء: ٨٣-٨٤)

21:83. And [remember] Ayyoob, when He called upon his Lord: Affliction has indeed befallen me, and You are the Most Merciful of those who show mercy.

21:84. So We answered his prayer and relieved his affliction, and We restored his family to him and doubled their number, as a mercy from Us and as a reminder for all who worship Us.

That is, remember Our slave and Messenger Ayyoob, in a context of praise and respect, showing his high status, when Allah tested him with a great trial and found him patient and content with his Lord. The Shayṭān was given power over his body as a test from Allah, so he breathed into his body and he was afflicted with great sores that stayed for a long time. He faced a severe calamity, his family died and he lost his wealth, so he called out to his Lord: O Lord, ﴿Affliction has indeed befallen me, and You are the Most Merciful of those who show mercy﴾.

He beseeched Allah by telling of his situation – and that his affliction had become so severe – and by referring to His abundant mercy. So Allah responded to him and said to him:

﴿...Strike [the ground] with your foot. Here is cool water for you to wash in and drink.﴾ (Ṣād 38: 42)

So he struck the ground with his foot, and as a result of his doing so, a spring of cold water gushed forth. He bathed in it and drank from it, and Allah relieved him of his affliction.

﴿and We restored his family to him﴾ that is, we returned his family and his wealth to him

﴿and doubled their number﴾ because, in addition to healing him, Allah granted him family and wealth in abundance.

﴿as a mercy from Us﴾ to him, because he was patient and was content with his Lord. Therefore Allah rewarded him in this world, before bestowing the reward of the hereafter.

﴿and as a reminder for all who worship Us﴾ that is, We made him a lesson for all who worship Us, those who will benefit from the lesson. When they see what befell him of calamity, then what Allah rewarded him with after it was over, and they look for the reason behind that, they will realise that it is patience and steadfastness. Hence Allah praised him for that when He said:

﴿... Truly We found him to be patient and steadfast, a good and faithful slave who constantly turned [to Us].﴾ (Sād 38: 44)

So they will take him as an example to follow when calamity strikes.



﴿وَلِإِسْمَاعِيلَ وَإِدْرِيسَ وَذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ﴾ ﴿٨٥﴾ وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِنَ الصَّالِحِينَ ﴿٨٦﴾ (سورة الأنبياء: ٨٥-٨٦)

21:85. And remember Ismâ'eel and Idrees and Dhul-Kifl. All of them were men of constancy and patience,

21:86. And We admitted them to Our mercy, for they were among the righteous.

And remember Our chosen slaves and Prophets, mention them in the best manner, and praise them in the most eloquent terms: Ismâ'eel ibn Ibrâheem, and Idrees and Dhul-Kifl, who were two of the Prophets of the Israelites.

﴿All﴾ of those who are mentioned here ﴿were men of constancy and patience﴾. Constancy and patience refers to restraining oneself from

doing that to which one is naturally inclined. This includes all three types of patience: patience in obeying Allah, patience in refraining from disobeying Allah, and patience in accepting the decree of Allah when it is painful. No one deserves to be described as perfectly patient unless he fulfils all three types of patience.

Allah (ﷻ) described these Prophets (peace be upon them) as being patient, which indicates that they attained all three types of patience, and they exercised patience. He also described them as righteous, which includes righteousness of the heart, by knowing and loving Allah, and turning to Him at all times; righteousness of the tongue, by keeping it moist with the remembrance of Allah; and physical righteousness, by keeping the physical faculties busy with acts of obedience to Allah and restraining them from sin. By virtue of their patience and righteousness, Allah admitted them to His mercy and included them alongside their fellow Messengers, and He rewarded them in this world and in the hereafter. If their reward was no more than making their names renowned among humankind and granting them an honourable mention among the later nations, that would be sufficient honour and virtue.



﴿وَذَا النُّونِ إِذْ ذَهَبَ مُغْلِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَىٰ فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾ فَاسْتَجَبْنَا لَهُ وَجَعَلْنَاهُ مِنَ الْغَمِّ وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾﴾ (سورة الأنبياء: ٨٧-٨٨)

21:87. And [remember] Dhun-Noon [Yoonus], when he departed in anger, thinking that We would not punish him. Then he called out in the depths of darkness: There is no god but You. Glory be to You; I have indeed done wrong.

21:88. So We answered his prayer and delivered him from his distress; thus do We deliver the believers.

That is, and remember Our slave and Messenger Dhun-Noon, namely Yoonus, the one who was swallowed by the fish; remember him in the best terms and praise him, for Allah (ﷻ) sent him to his people, and he called them, but they did not believe, so he warned them of the punishment which would befall at a set time of which he informed them.

The punishment came to them, and they saw it with their own eyes, so they turned to Allah, beseeching and repenting, and Allah spared them the punishment, as He says elsewhere:

﴿There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while.﴾ (Yoonus 10: 98)

And He said:

﴿We sent him as a Messenger to a hundred thousand people or more, and they believed, so We allowed them to enjoy life for a while.﴾ (aṣ-Ṣāffāt 37: 147-148)

This great nation that believed in the call of Yoonus was one of his greatest virtues, but he departed in anger and ran away to the fully laden ship, because of some sin of which Allah has not told us in His Book, and we have no need to know what it was, as Allah tells us:

﴿He ran away to the fully-laden ship, then he drew lots with them and he was one of those who lost. Then the fish swallowed him. He had done an act worthy of blame.﴾ (aṣ-Ṣāffāt 37: 140-142)

What appears to be the case is that this refers to his hastening to leave his people, getting angry with them, and leaving them before Allah (ﷻ) instructed him to do so, and thinking that Allah would not punish him for that and would not put him in a constrained space in the belly of the fish, or he thought that he could escape the punishment of Allah. There is nothing wrong with such a thought crossing the mind of people of perfect character, in a way that does not take root and does

not persist. So he embarked on the ship with some other people, then they cast lots to determine which of them should be thrown into the sea, because they feared that they would drown if they all remained on board. The lot fell to Yoonus, so he was thrown overboard and the fish swallowed him and took him down to the darkest depths of the sea. In the depths of darkness he called out: ﴿There is no god but You. Glory be to You; I have indeed done wrong﴾. Thus he affirmed the perfect divinity of Allah (ﷻ), declaring Him to be above any shortcomings, defects or faults, and he acknowledged his own wrongdoing and transgression. Allah (ﷻ) said:

﴿Were it not for the fact that he was one of those who glorified Allah a great deal, he would have remained in its belly until the Day of Resurrection.﴾ (as-Sâffât 37: 143-144)

Hence Allah says here: ﴿So We answered his prayer and delivered him from his distress﴾ that is, from the hardship he had fallen into. ﴿thus do We deliver the believers﴾. This is a promise and glad tidings to every believer who falls into hardship and distress, that Allah (ﷻ) will save him from it, and will grant him relief and alleviate his distress, because of his faith, as He did in the case of Yoonus (عليه السلام).



﴿وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ، رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَاهُ، رُؤُوسُهُمْ كَانُوا يُسْكِرُونَ ﴿٩٠﴾﴾ (سورة الأنبياء: ٨٩-٩٠)

21:89. And [remember] Zakariyâ, when he called upon his Lord: My Lord, do not leave me childless, although You are the best of inheritors.

21:90. So We answered his prayer and We bestowed upon him Yahyâ, and cured his wife [of barrenness]. Verily, they used to hasten to do good deeds, and they used to call on Us in hope and fear, and they were always humble before Us.

That is, and remember Our slave Zakariyâ, by way of praise and holding him in high esteem, mentioning his virtues and good characteristics, among which was this great virtue which is indicative of his sincerity towards people and the mercy of Allah towards him. He **﴿called upon his Lord: My Lord, do not leave me childless﴾**. In other words: he said:

**﴿...My Lord, my bones have grown weak and my head glows silver with age, but never, my Lord, has my prayer to You remained unanswered. Verily, I fear [what] my kinsmen [will do] after I am gone, for my wife is barren.<sup>19</sup> Grant unto me by Your grace an heir, who will inherit from me and from the family of Ya'qoob, and make him, my Lord, one with whom You are pleased.﴾** (Maryam 19: 4-6)

From these verses, in which we see that he said **﴿My Lord, do not leave me childless﴾**, we learn that as death approached, he feared that there would be no one to take his place in calling people to Allah and advising the slaves of Allah, for there was no one at his time who was like him in knowledge, and there would be no one to succeed him and carry on the work that he had been doing.

**﴿although You are the best of inheritors﴾** that is, the best of those who remain, and the best to do good to people after I am gone, for You are more merciful towards Your slaves than I am, but I want to put my mind at rest and be reassured, and to have ongoing reward for that.

<sup>19</sup> His kinsmen did not care about religion, and he was afraid that after he died, religion would be neglected. So he asked for an heir who would uphold religion after he was gone. Therefore he asked for someone who would inherit knowledge and prophethood, not wealth, from him. (al-Qurtubi)



﴿So We answered his prayer and We bestowed upon him Yaḥyā﴾ the noble Prophet, whose name Allah had never given to anyone before him.

﴿and cured his wife [of barrenness]﴾ after her womb had been unable to bear children. Allah healed her and made her womb able to bear a child, for the sake of His Prophet Zakariyā. This is one of the benefits of having good and righteous companions, for those who keep company with them will be blessed. Thus Yaḥyā was born to his parents.

Having mentioned these Prophets and Messengers, each of them on his own, Allah praises all of them in general terms by saying:

﴿Verily, they used to hasten to do good deeds﴾ that is, they would hasten to do them at the best time and complete them in the appropriate manner, not omitting any virtue that they were able to attain without making the most of any opportunity to do good.

﴿and they used to call on Us in hope and fear﴾ that is, they would ask Us for whatever they needed and hoped for, in this world and the hereafter, and they would seek refuge with Us from that which they feared of harm in both realms, hoping and fearing, never becoming heedless or distracted, or taking things for granted.

﴿and they were always humble before Us﴾ that is, they submitted with humility, beseeching Us, because of their perfect knowledge of their Lord.



﴿وَالَّذِي أَحْضَنْتَ فَزَحَّهَا فَتَفَخَّنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً  
لِّلْعَالَمِينَ ﴿٩١﴾ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ  
﴿٩٢﴾ وَنَقُطِعْ أَمْرَهُمْ بَيْنَهُمْ كُلُّ إِلَهِنَا رَاجِعُونَ ﴿٩٣﴾ فَمَنْ يَعْمَلْ مِنَ  
الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعِيدِهِ وَإِنَّا لَهُ كَنُيُوتٌ ﴿٩٤﴾﴾ (سورة

الأنبياء: ٩١-٩٤)

- 21:91. And [remember] the one who guarded her chastity: We blew into her [garment] through Our angel [Jibreel], and We made her and her son a sign for all people.
- 21:92. Verily this religion of yours is one religion, and I am your Lord, so worship Me alone.
- 21:93. But people have divided themselves into sects; yet to Us they will all return.
- 21:94. Then whoever does righteous deeds and is a believer, his efforts will not go unappreciated, for We are recording it.

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That is, and remember Maryam (peace be upon her), praising her, pointing out her high status and making her chastity known to all.

«the one who guarded her chastity» that is, she protected it from that which is prohibited and from approaching such deeds; she also protected it from that which is lawful. She did not marry, because she was focused on worship, and spent all her time serving her Lord.

When Jibreel came to her in the form of a perfect, handsome man: «She said: I seek refuge in the Most Merciful from you; [do not come near me] if you fear Him!» (Maryam 19: 18)

Allah granted her a reward that fit the nature of her deed, as He blessed her with a son without a father; rather Jibreel blew into her (garment) and she conceived by Allah's leave.

«and We made her and her son a sign for all people», as she conceived him and gave birth to him without anyone touching her; and he spoke in the cradle, declaring her innocent of that of which people accused her, and he spoke of himself in that situation. Allah caused extraordinary events and miracles to occur at his hands, as is well known. Thus she and her son were a sign for all people, as generation after generation of those who pay heed have spoken of her and learned lessons from her.

Having mentioned the Prophets, Allah (ﷻ) now addresses the humankind and says: ﴿Verily this religion of yours is one religion﴾ that is, this religion is the religion of all the Messengers mentioned. They are your leaders whose example you follow. They all follow one religion and one path, and they all worship one Lord.

Hence Allah says: ﴿and I am your Lord﴾ Who created you and bestowed My blessings upon you, by guiding you to faith and granting other worldly blessings. As the Lord is one, and the Prophet is one, and the religion is one – and it is to worship Allah alone, with no partner or associate, devoting all kinds of worship to Him – your role and duty is to follow that. Hence Allah says: ﴿so worship Me alone﴾.

What should have happened is that people should have agreed on the matter of religion and not been divided on this matter, but transgression and enmity insisted on causing divisions and dissent. Hence Allah says: ﴿But people have divided themselves into sects﴾ that is, they split into factions and parties who claim to follow the Prophets, each claiming to possess the truth and regarding all others as following falsehood.

﴿But people divided into sects, each group rejoicing in what it has.﴾  
(*al-Mu'minoon* 23: 53)

It is known that the one who gets it right is the one who follows the true religion and straight path, following in the footsteps of the Prophets. This will become clear when the covers are removed and hidden things are exposed, when Allah gathers all people to pass judgement. At that time it will become clear who is telling the truth and who is lying. Hence Allah says: ﴿yet to Us they will all return﴾ that is, all these various groups, and others, will return to Us and We will requite them in full.

Then Allah explains how He will requite them:

﴿Then whoever does righteous deeds﴾ that is, the deeds that were prescribed by the Messengers and encouraged in the Books

﴿and is a believer﴾ in Allah and His Messengers, and the message they brought

﴿his efforts will not go unappreciated﴾ that is, We will not cause his efforts to be wasted or rendered invalid; rather We will greatly multiply the reward for them.

﴿for We are recording it﴾ that is, We are recording it in al-Lawḥ al-Maḥfooḥ, and in pages that are with the recording angels. This implies that whoever does not do righteous deeds, or who does righteous deeds but is not a believer, will be deprived of reward and will be a loser in both religious and worldly terms.



﴿وَحَرَامٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ﴾ (سورة الأنبياء: ٩٥)

21:95. It is not possible for any city whom We have destroyed to return [to this world],

That is, it is impossible for any city that was destroyed with the punishment to return to this world in order to make up for what they neglected. There is no way for those who were destroyed and punished to return. So let those who are addressed here beware of continuing to do that which leads to doom, lest it befall them, for then it cannot be lifted; let them give up (their sin) whilst it is still possible for them to do so.



﴿حَقَّ إِذَا فَتَحَتْ يَا جُوجُ وَمَاجُوجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَنْسِلُونَ﴾  
 ﴿وَأَقْرَبَ الْوَعْدِ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَرُ الَّذِينَ كَفَرُوا يُنْوِلُنَا قَدْ كُنَّا  
 فِي غَفْلَةٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ﴾ (سورة الأنبياء: ٩٦-٩٧)

- 21:96. until, when Ya'jooj and Ma'jooj have been let loose and come rushing from all directions,
- 21:97. and the true promise<sup>20</sup> nears its fulfilment; then the eyes of the disbelievers will stare in horror [and they will say]: Woe to us! We were indeed heedless of this; nay, we were wrongdoers.

This is a warning from Allah to the people, lest they persist in disbelief and sin, for the time has drawn near for the emergence of Ya'jooj and Ma'jooj. These are two great tribes of the sons of Adam. Dhul-Qarnayn built the barrier to contain them, when a complaint was made to him about their spreading mischief in the land.

At the end of time, the barrier will be breached and they will emerge against people in the manner described by Allah, rushing from all directions. This is indicative of their huge numbers and the speed with which they will travel throughout the earth, either because of their own strength or because of what Allah will create for them of means of crossing large distances and making that which is difficult easy. They will subdue the people and behave arrogantly towards them in this world, and no one will be able to fight them.

﴿and the true promise nears its fulfilment﴾ namely the Day of Resurrection, which Allah has promised will come, and His promise is true. On that day, you will see the eyes of the disbelievers staring in horror because of the intensity of fear, great terror and immense turmoil, and because of what they know of their offences and sins. They will pray against themselves and call for doom, in regret and sorrow for what has passed, and they will say:

﴿Woe to us! We were indeed heedless of this﴾ great day, for we were constantly distracted from it, indulging in worldly pleasures, until that which is certain (death) came to us, and the resurrection came to us. If anyone could die of regret and sorrow, they would die.

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<sup>20</sup> This refers to the Day of Resurrection.

﴿nay, we were wrongdoers﴾ – they will admit their wrongdoing and will acknowledge that Allah has been just towards them.

At that point, orders will be issued to take them to the fire, they and that which they used to worship. Hence Allah says:



﴿إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَرَدُونَ ﴿٩٨﴾ لَوْ كَانَتْ هَتُولَاءَ إِلَٰهَةً مَا وَرَدُوهَا وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ حَيْثُهَا وَهُمْ فِي مَا آسَتْهُمْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ الْمَلَائِكَةُ هَٰذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾﴾ (سورة الأنبياء: ٩٨-١٠٣)

21:98. Verily you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.

21:99. If these [idols] had really been gods, they would not have come to it. But they will all abide therein forever.

21:100. Therein they will be wailing, and they will not be able to hear.

21:101. But those for whom We have decreed good will surely be kept far away from it.

21:102. They will not hear even the slightest sound of it, and they will abide forever in that which their hearts desire.

21:103. The greatest terror will not grieve them; and the angels will welcome them [saying]: This is your day, that you were promised.

That is, O you who used to worship other gods alongside Allah, you ﴿are fuel for hell; to it you will [surely] come﴾, you and your idols.

The wisdom behind the admission of the idols to hell, even though they are inanimate and cannot think, and there is no sin on their part, is to highlight the lies of those who took them as gods, and so as to increase their punishment. Hence Allah says:

«If these [idols] had really been gods, they would not have come to it». This is like the verse in which Allah (ﷻ) says:

«[They will be raised up] so that He may make clear to them that concerning which they differ, and so that those who disbelieved may realise that they were lying.» (*an-Nahl* 16: 39)

Both the worshippers and their objects of worship will abide therein forever, and will never emerge from it or depart from it.

«Therein they will be wailing» because of the severity of the punishment

«and they will not be able to hear». They will be deaf, dumb and blind, unable to hear any sound other than that made by the fire, because of the intensity of its boiling, wailing and raging.

The admission of the gods of the polytheists to hell only refers to the idols or those who were worshipped and approved of that.

However in the case of the Messiah, 'Uzayr, the angels and other close friends of Allah who were worshipped, they will not be punished for that. They are included among «those for whom We have decreed good» that is, according to the prior knowledge of Allah and as is written in *al-Lawḥ al-Mahfūdh*, they are blessed, and in this world they are guided to the path of ease and righteous deeds. They «will surely be kept far away from it» namely hell. They will not enter it or even come near it; rather they will be kept very far away from it, so that they will not hear the slightest sound from it or see it.

«and they will abide forever in that which their hearts desire» of food, drink, spouses and scenery, such as no eye has seen, no ear has heard, nor has it ever entered the mind of man. That will be perpetual and will increase in beauty with the passage of time.

«The greatest terror will not grieve them» that is, it will not worry them when the people panic at the greatest terror. That will be on the Day of Resurrection, when the fire is brought near, raging with anger towards the disbelievers and sinners, and there will be great panic and terror at that point, but these righteous people will not be grieved by that, because they are certain of what lies ahead of them, for Allah has granted them safety against what they fear.

«and the angels will welcome them» when they are resurrected from their graves and come on camels as a delegation. The angels will congratulate them, saying: «This is your day, that you were promised»; we congratulate you for what Allah has promised you. So be of great good cheer, for what lies ahead of you of honour, and rejoice greatly, for Allah has saved you from fear and harm.



﴿يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ ۖ وَعَدًا عَلَيْنَا ۚ إِنَّا كُنَّا فَاعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾﴾ (سورة الأنبياء: ١٠٤-١٠٥)

21:104. On that day We will roll up the heavens like a written scroll. As We originated creation, so We will repeat it, a promise binding upon Us. We will indeed fulfil it.

21:105. We wrote in the scripture, after We had done so in the Reminder: My righteous slaves will inherit the land.

Here Allah tells us that on the Day of Resurrection, He will roll up the heavens, despite their vastness, as a written scroll is rolled up. The stars will be scattered, and the sun and moon will be rolled up and moved from their places. «As We originated creation, so We will repeat it» that is, We will create them anew, as We created them the first time. As we created them initially, when they were nothing, so too We will recreate them after they have died.



«a promise binding upon Us. We will indeed fulfil it» and do what We have promised. That is because of His perfect might, for nothing is impossible for Him.

«We wrote in the scripture» this refers to the divinely revealed Books, such as the Torah and the like

«after We had done so in the Reminder» that is, We wrote it in the divinely revealed Books, after We had written it in the previous record, namely al-Lawḥ al-Maḥfoodh. What was written in it is:

«My righteous slaves» that is, those who did what was enjoined and avoided what was prohibited «will inherit the land» namely, the land of paradise. It is His righteous slaves whom Allah will cause to inherit paradise, as the people of paradise will say:

«...Praise be to Allah Who has fulfilled His promise to us and given us this land as our own, so that we may dwell in paradise wherever we wish...» (az-Zumar 39: 74)

It may be that what is meant is becoming in charge of the land on earth, and that Allah will give the righteous power and authority on earth, and will cause them to be in charge of it, as He says elsewhere:

«Allah has promised those among you who believe and do righteous deeds that He will surely make them successors [to power] in the land, as He made those before them successors; that He will surely establish for them their religion that He has chosen for them; and that He will surely cause their [present] state of fear to be replaced by peace and security. [That is because] they worship Me alone and do not associate anything with Me. If any are ungrateful after this, it is they who are the evildoers.» (an-Noor 24: 55)



﴿إِنَّ فِي هَذَا لَبَلَاغًا لِّقَوْمٍ عٰكِدِيْنَ﴾ وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِيْنَ  
﴿قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَحِدٌ فَهَلْ أَنْتُمْ مُّسْلِمُونَ﴾

﴿١٠٦﴾ فَإِنْ تَوَلَّوْا فَقُلْ ءَاذَنْتُكُمْ عَلَىٰ سَوَاءٍ وَإِنْ أَذْرِي أَقْرَبُ أَمَّ بَعِيدُ مَا تُوعَدُونَ  
 ﴿١٠٧﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١٠٨﴾ وَإِنْ أَذْرِي  
 لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَنْعٌ إِلَىٰ حِينٍ ﴿١٠٩﴾ قُلْ رَبِّ أَخَذْتُ بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ الْمُسْتَعَانُ عَلَىٰ مَا  
 تَصِفُونَ ﴿١١٠﴾ ﴿سورة الأنبياء: ١٠٦-١١٢﴾

- 21:106. Verily this [Qur'an] is sufficient for people who are devoted to worshipping Allah.
- 21:107. And We have not sent you but as a mercy to the worlds.
- 21:108. Say: It has been revealed to me that your God is One God. Will you then submit to Him [in Islam]?
- 21:109. But if they turn away, say: I have proclaimed the message to all of you alike; but I do not know whether what you are warned of is imminent or far off.
- 21:110. Verily He knows what is said openly and He knows what you conceal.
- 21:111. For all I know, this may be a test for you and a short reprieve.
- 21:112. He said: O my Lord, judge in truth. Our Lord, the Most Gracious, is the One Whose help is to be sought against what you utter [of falsehood].

Here Allah (ﷻ) praises His noble Book, the Qur'an, and explains that it is completely sufficient and they have no need of anything else; no one can do without it.

﴿Verily this [Qur'an] is sufficient for people who are devoted to worshipping Allah﴾ that is, it is sufficient to help them reach their Lord and His paradise. It shows them the way to attain the sublime goal and best aim. Those who are devoted to worshipping Allah – who are the noblest of humankind – have no other aim, because this Book will guarantee that they will learn about their Lord and His names, attributes and deeds; and about the true stories of the unseen. It calls them to the fundamentals of faith, highlighting proof and evidence for

that, explaining all the commands and prohibitions, highlighting the faults and weaknesses of the soul, what could undermine deeds, and the ways they should follow in minor and major issues of religion. It warns them against the paths of the Shayṭān and explains how he interferes with man and tries to gain control over him. Whoever does not think that the Qur'an is sufficient, may Allah never make him content.

Then Allah praises His Messenger (ﷺ) who brought the Qur'an: ﴿And We have not sent you but as a mercy to the worlds﴾ for he is Allah's mercy, given to His slaves. So those who believe in him accept this mercy, give thanks for it and adhere to it, but others reject it, respond with ingratitude for the blessing of Allah, and refuse the mercy and grace of Allah.

﴿Say﴾, O Muhammad (ﷺ): ﴿It has been revealed to me that your God is One God﴾ and none is deserving of worship except Him. Hence He says: ﴿Will you then submit to Him [in Islam]?﴾ That is, submit in servitude to Him and surrender to His divinity. If they do that, then let them praise their Lord for this blessing that He has bestowed upon them that surpasses all other blessings.

﴿But if they turn away﴾ and do not submit in servitude to their Lord, then warn them of the punishment, and ﴿say: I have proclaimed the message﴾ that is, I have given notice of the punishment ﴿to all of you alike﴾ that is, all of us, you and I, are now equally aware of it, so do not say, when the punishment befalls you:

﴿...No bearer of glad tidings and no warner ever came to us...﴾  
(*al-Mā'idah* 5: 19)

Rather now everyone knows about it, because I have warned you and have told you the consequences of disbelief, and I have not withheld or concealed anything from you.

﴿but I do not know whether what you are warned of﴾ namely the punishment ﴿is imminent or far off﴾, because knowledge of that is

with Allah, and it is under His control; I have no say in the matter at all.

«For all I know, this may be a test for you and a short reprieve» that is, perhaps the delay of the punishment that you seek to hasten is bad for you, so that you may enjoy life in this world for a little while, then your punishment will be greater.

«He said: O my Lord, judge in truth» that is, between me and the disbelieving people. Allah answered this supplication and judged between them in this world, before the hereafter, as He punished the disbelievers at the Battle of Badr and otherwise.

«Our Lord, the Most Gracious, is the One Whose help is to be sought against what you utter [of falsehood]» that is, we ask our Lord, the Most Gracious, and we seek His help against what you say; we will prevail over you and your religion will diminish. This is not self-admiration on our part, and we are not putting our trust in our power or strength; rather we are seeking the help of the Most Gracious, in Whose Hand is the forelock of every creature, and we hope that He will continue to bestow His mercy upon us. And He did indeed do that. Praise be to Allah.

This is the end of the commentary on Soorat al-Anbiyâ'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



22.

## Soorat al-Hajj

(It was said that it is  
Makki or Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَتَذَكَّرُهَا النَّاسُ أَتَقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿١﴾ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢﴾﴾ (سورة الحج: ١-٢)

- 22:1. O humankind, fear your Lord, for verily the convulsion of the Hour will be a terrible thing.
- 22:2. On the day you see it, every nursing mother will be distracted from the infant she is nursing and every pregnant woman will miscarry. You will see people as though they are drunk, although they are not drunk, but the punishment of Allah will be severe indeed.

Here Allah addresses all people, telling them to fear their Lord Who has bestowed upon them all sorts of blessings, both visible and

hidden. Therefore they should fear Him and refrain from ascription of partners to Him, evildoing and sin; and they should comply with His commands as much as possible.

Then He tells them that He will help them to fear Him, and He warns them against not doing that, by telling them of the horrors of the Day of Resurrection.

﴿for verily the convulsion of the Hour will be a terrible thing﴾ and no one can estimate how terrible it will be and what its nature will be. When the Hour begins, the earth will shake and convulse, and there will be earthquakes. The mountains will begin to collapse and crumble, and will become like heaps of shifting sand, then like scattered dust. Then humankind will be divided into three groups.

The heaven will be rent asunder, the sun and the moon will be rolled up, and the stars will be scattered. There will be such turmoil and upheaval that hearts will crack, children will turn grey and the solid mountains will melt. Hence Allah says:

﴿On the day you see it, every nursing mother will be distracted from the infant she is nursing﴾, even though the nursing mother naturally has a deep love for her child, especially at this stage, at which the infant cannot survive without her.

﴿and every pregnant woman will miscarry﴾ because of the intensity of terror and horror.

﴿You will see people as though they are drunk, although they are not drunk﴾ that is, you would think – if you saw them – that they were drunk from imbibing alcohol, but they will not be drunk.

﴿but the punishment of Allah will be severe indeed﴾ and as a result they will lose their minds, and their hearts will be filled with fear and panic; their hearts will reach their throats and they will stare fixedly in horror. On that day, no father will avail his child and no child will avail his father anything. On that day:

﴿...a man will flee from his own brother, and from his mother and his father, and from his wife and his children. Every one of them, on that day, will have too many concerns of his own to care about anyone else.﴾ ('Abasa 80: 34-37)

On that day:

﴿...the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend!﴾ (al-Furqân 25: 27-28)

On that day, some faces will turn dark and others will turn bright. The Balance will be set up which will weigh the smallest particle of good or evil. The records of deeds will be spread out, with all that they contain of deeds, words and intentions, small or great. The şirât (the path leading to paradise that passes over hellfire) will be set up over hell, paradise will be brought near to the pious, and hell will be placed in full view of those who went astray.

﴿When it sees them from afar, they will hear its raging and roaring. When they are cast into a narrow place therein, bound together in shackles, they will call out [wishing] for death.﴾ (al-Furqân 25: 12-13)

But it will be said to them:

﴿...Do not call out once [wishing] for death today; rather call out many times.﴾ (al-Furqân 25: 14)

But when they call upon their Lord, asking Him to bring them out of it, He will say:

﴿...Away with you! Be humiliated therein and do not speak to Me.﴾ (al-Mu'minoon 23: 108)

The Most Merciful Lord will be angry with them; the painful punishment will befall them, and they will despair of all good. They will find all their deeds recorded, with nothing omitted, not even the tiniest detail.

On the other hand, the pious will be in a garden, rejoicing (30: 15), enjoying all kinds of pleasures, abiding forever in that which their hearts desire (21: 102).

The wise person who knows that all of this lies ahead of him is expected to prepare the means that will enable him to reach it, and he should not hope to live long (in this world) and give up striving. He should fear Allah, and love and remembrance of Allah should be the essence of all his deeds.



﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّبِعُ كُلَّ شَيْطَانٍ مَّرِيدٍ ۖ كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ﴾ (سورة الحج: ٣-٤)

22:3. Among people there are some who dispute about Allah without knowledge, and they follow every rebellious devil,

22:4. about whom it is decreed that whoever takes him as an ally, he will lead him astray and guide him to the punishment of the raging fire.

That is, among people there are some who followed the path of misguidance, and began to argue on the basis of falsehood against the truth, wanting to prove and support falsehood and invalidate the truth. But in fact they are extremely ignorant and do not have any knowledge. All they have is blind imitation of the leaders of misguidance, and of every rebellious devil who stubbornly rebelled against Allah and His Messengers, opposing them and going against what they said, thus becoming leaders of those who called people to hell.

﴿about whom it is decreed﴾ that is, it is decreed against this rebellious devil

﴿that whoever takes him as an ally﴾ that is, follows him



﴿he will lead him astray﴾ from the truth, and will keep him away from the straight path  
 ﴿and guide him to the punishment of the raging fire﴾.

The person who disputes about Allah has combined his own misguidance with attempts to misguide other people. He is a follower and imitator of every rebellious devil. This is darkness upon darkness, and it includes the majority of the disbelievers and innovators, for most of them are mere imitators who argue without knowledge.



﴿يَتَأْتِيهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ ثُمَّ مِّنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنَبَيِّنَ لَكُمْ وَنَقُرِّ فِي الْآزْوَاجِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّنْ يُؤْتَفُ وَمِنْكُمْ مَّنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ شَيْئًا وَتَرَىٰ الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِن كُلِّ زَوْجٍ بَهِيجٍ ﴿٥﴾ ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّهُ يُحْيِي الْمَوْتَىٰ وَأَنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَن فِي الْقُبُورِ ﴿٧﴾﴾ (سورة الحج:

(٧-٥)

22:5. O humankind, if you are in doubt about the resurrection, then consider that We created you from dust, then from a drop of semen, then from a clinging clot, then from a lump of flesh, shaped and unshaped,<sup>21</sup> so that We may make clear to you [Our power]. And We cause to remain in the wombs whomever We

<sup>21</sup> ﴿shaped and unshaped﴾: the developing embryo is initially unshaped, then its features start to appear until it is fully shaped. This is what is seen in the event of miscarriage; the embryo is either undeveloped (unshaped) or has distinct features (shaped).

will for an appointed term. Then We bring you forth as infants, then [We cause you to grow] so that you may reach your age of full strength. Then some of you die and some are sent back to a feeble age, so that, after having had knowledge, they then know nothing at all. You see the earth dry and barren, but when We send down rain upon it, it stirs and swells, and brings forth beautiful plants of every kind.

22:6. That is because Allah alone is the Truth; He alone brings the dead to life, and He has power over all things.

22:7. For verily the Hour is coming; there can be no doubt about it. And verily Allah will raise up those who are in the graves.

«O humankind, if you are in doubt about the resurrection» and you do not know when it will happen, even though all that is required of you is to believe your Lord and believe His Messengers with regard to this matter. But if you must doubt it, then here are two rational proofs that you can see, either one of which definitively points to that which you doubt, and will dispel the doubts from your heart.

Firstly, Allah gives as evidence the beginning of man's creation, for the One Who initiated his creation will repeat it.

«then consider that We created you from dust» – this refers to the creation of the father of humankind, Adam (ﷺ)

«then from a drop of semen» – this is the beginning of the creation process

«then from a clinging clot» that is, the drop of semen turns into red blood, by Allah's leave

«then from a lump of flesh» that is, the blood turns into a lump of flesh the size of a morsel of food. That lump of flesh is sometimes «shaped» that is, it has human features; or sometimes it is «unshaped», when the womb miscarries it before it is shaped.

«so that We may make clear to you» how you are created and the stages of your development. Even though He is able to complete

creation in a single moment, He highlights to us the perfect nature of His wisdom, the greatness of His might and the vastness of His mercy.

﴿And We cause to remain in the wombs whomever We will for an appointed term﴾ that is, We cause to become established in the womb and not expelled thereby whatever We will, for an appointed term, which is the duration of pregnancy.

﴿Then We bring you forth﴾ from your mothers' wombs ﴿as infants﴾, not knowing anything and having no power. We cause your mothers to look after you and We grant you provision at their breast, then you move through one stage after another until you reach your age of full strength, which is the peak of your physical and mental faculties.

﴿Then some of you die﴾ before reaching the age of full strength, and some pass that stage and are sent back to a feeble age, which is the worst stage. That is senile old age and dementia, in which the individual's mental capacity diminishes and is lost, as are all his other strengths, and he becomes weak.

﴿so that, after having had knowledge, they then know nothing at all﴾ that is, so that this elderly person will know nothing that he knew before, because his mind has grown weak. Human strength begins and ends with weakness: the weakness of childhood and the weakness of old age, as Allah says:

﴿It is Allah Who created you in a state of weakness, then after weakness He gave you strength, then after strength, weakness and grey hair. He creates as He wills, and He is the All-Knowing, Omnipotent.﴾  
(ar-Room 30: 54)

Secondly, Allah gives as evidence the revival of the earth after it was dead, concerning which He says:

﴿You see the earth dry and barren﴾ that is, lifeless and dusty, with no vegetation or greenery.

﴿but when We send down rain upon it, it stirs﴾ with the movement of plants beginning to grow  
 ﴿and swells﴾ that is, it rises up after it was subdued, due to increased growth  
 ﴿and brings forth beautiful plants of every kind﴾ that is, all kinds of plants, the beauty of which brings delight to the beholder and brings joy to those who reflect. These two definitive proofs highlight the following points:

﴿That is because Allah﴾ is the One Who created man from that which He described to you, and gave life to an earth that was dead, and He ﴿alone is the Truth﴾ that is, He alone is the Lord Who is deserving of worship, and none should be worshipped except Him. Worship of Him is the truth and worship of anything other than Him is false. ﴿He alone brings the dead to life﴾ – as He initiated creation and as He gave life to an earth that was dead  
 ﴿and He has power over all things﴾ – as He has made you see the brilliance of His power and creation.

﴿For verily the Hour is coming﴾ so there is no reason to think that it is not possible  
 ﴿And verily Allah will raise up those who are in the graves﴾, then He will requite them for their deeds, both good and bad.



﴿وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ۝٨ تَآثِي عَظِيمَةٍ ۝٩ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ لَهُ فِي الدُّنْيَا خِزْيٌ وَنَذِيرُهُ ۖ يَوْمَ الْقِيَمَةِ عَذَابُ الْحَرِيقِ ۝١٠ ذَٰلِكَ بِمَا قَدَّمْتَ يَدَاكَ وَأَنَّ اللَّهَ لَيْسَ يَضِلُّمُ لِلْعَبِيدِ ۝١١﴾ (سورة الحج: ٨-١٠)

- 22:8. Among people there are some who dispute about Allah without knowledge, without guidance and without any clear revealed text.

22:9. They turn their faces away in scorn, so as to lead people astray from the path of Allah. For them there is disgrace in this world, and on the Day of Resurrection We will cause them to taste the punishment of the scorching fire.

22:10. [It will be said to them:] This is because of what your hands sent on ahead. For Allah is never unjust to [His] slaves.

The «dispute» mentioned above [vv. 3-4] refers to the argument of one who argues on the basis of imitation (and has no knowledge of his own). Here the «dispute» refers to the argument of the rebellious devil who calls people to innovation. Allah tells us that he «dispute[s] about Allah» that is, he disputes with the Messengers of Allah and their followers on the basis of falsehood in an attempt to refute the truth «without knowledge» that is, without sound knowledge «without guidance» that is, without following in his argument anyone who could guide him, and without being guided by rational thinking, or following someone who is guided «and without any clear revealed text» that is, without any rational or textual proof. It is nothing but specious arguments with which the Shayṭān inspires him.

«...But the devils whisper to their friends [among humankind] to argue with you...» (*al-An'ām* 6: 121)

Despite that, «They turn their faces away in scorn». This refers to their being too arrogant to follow the truth and their scorn for people. They rejoice in what they have of knowledge that is not beneficial and they look down upon the people of truth and the truth that they follow. «so as to lead people astray from the path of Allah» that is, so that they may be promoters of misguidance. This includes all the leaders of disbelief and misguidance.

Then Allah mentions their punishment in this world and the hereafter:

﴿For them there is disgrace in this world﴾ that is, they will be exposed to shame in this world, before the hereafter. This is one of the wondrous signs of Allah, for you will not find anyone who calls to disbelief and misguidance but he will be resented, cursed, hated and blamed by people and he will have what he deserves, each according to his situation.

﴿and on the Day of Resurrection We will cause them to taste the punishment of the scorching fire﴾ that is, We will cause him to taste its intense scorching heat. That is because of what their hands sent on ahead. ﴿For Allah is never unjust to [His] slaves﴾.



﴿وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۚ وَإِنْ أَصَابَهُ فِتْنَةٌ اِنْقَلَبَ عَلَىٰ وَجْهِهِ ۚ خَيْرُ الدُّنْيَا وَالْآخِرَةِ ۚ ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾ يَدْعُوا مِن دُونِ اللَّهِ مَا لَا يَضُرُّهُمْ وَمَا لَا يَنْفَعُهُمْ ۚ ذَلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾ يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ ۚ لَيْسَ الْمَوْلَىٰ وَلَيْسَ الْعَشِيرُ ﴿١٣﴾﴾ (سورة الحج: ١١-١٣)

- 22:11. Among people there are some who worship Allah on the edge [of faith]. If something good comes to them, they are content with it, but if a trial befalls them, they make an about-face, thus forfeiting both this world and the hereafter. That is indeed manifest loss.
- 22:12. They call, besides Allah, upon that which can neither harm them nor benefit them. That is straying far into error.
- 22:13. They call upon that which is more likely to harm them than benefit them. What a wretched protector and what a wretched associate!

That is, among people there are some who are weak in faith; faith has not truly entered their hearts and they have never felt the joy of

faith. Rather they entered the religion either out of fear or by way of following a custom, and they cannot be steadfast when faced with trials and tribulations.

﴿If something good comes to them, they are content with it﴾ if provision continues to come easily, and they are not faced with any hardship, they are content with that life of ease, not with their faith. Allah may give them well-being and not put them through trials which could cause them to give up their religion.

﴿but if a trial befalls them﴾ such as being faced with hardship or the loss of someone or something dear to them

﴿they make an about-face﴾ that is, they apostatise and give up their religion.

﴿thus forfeiting both this world and the hereafter﴾. With regard to this world, this means that they do not get what they hope for by apostatising. The one who made his apostasy his capital, giving up his faith in return for something that he thought he would achieve, will find that his efforts were to no avail and he will not get anything but what is decreed for him. With regard to the hereafter, it is obvious. They will be deprived of paradise which is as vast as the heavens and the earth, and they will deserve hell.

﴿That is indeed manifest loss﴾ that is, clear and obvious loss.

﴿They﴾ that is, those who do an about-face  
 ﴿call, besides Allah, upon that which can neither harm them nor benefit them﴾. This description is applicable to everything that is called upon and worshipped instead of Allah: it has no power to bring benefit or cause harm to itself or to anyone else.

﴿That is straying far into error﴾ which has reached the ultimate level, when people turn away from worshipping the One Who can bring benefit and cause harm, the One Who is Self-Sufficient and can suffice others, and they focus instead on worshipping a created being that is like them or lower in status, that has no power or control at all; rather they are more likely to find the opposite of what they seek to attain. Hence Allah says:

«They call upon that which is more likely to harm them than benefit them» because the harm it causes, that will affect them in both mind and body, in this world and the hereafter, is well known. «What a wretched protector» – this refers to that object of worship «and what a wretched associate» that is, the companion who was always there. The purpose of a protector and associate is to attain benefit and ward off harm, but in this case none of that was achieved, so this protector and associate is indeed deserving of blame.



﴿إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ﴾ (سورة الحج: ١٤)

22:14. Verily Allah will admit those who believe and do righteous deeds to gardens through which rivers flow; verily Allah does whatever He wills.

Having mentioned those who argue on the basis of falsehood, and explained that they are of two types: those who imitate others and those who are leaders of the call to falsehood, Allah (ﷻ) now tells us that those who claim to have faith are also of two types: those for whom faith has not truly entered their hearts, as mentioned above, and a second category, namely those who are truly believers and who confirm their faith by doing righteous deeds. Allah (ﷻ) tells us that He will admit them to gardens through which rivers flow.

Paradise is described as *jannah* because it contains dwellings, palaces, trees and plants that cover (*tujinnu*) those who are in them, and they are concealed by them because they are so abundant and plentiful.

«verily Allah does whatever He wills». Whatever He wills, He does without any resistance or opposition. That includes causing the



people of paradise to reach it; may Allah make us among them by His grace and generosity.



﴿مَنْ كَانَتْ يَدُهُ عَنْ نَصْرَةِ اللَّهِ فَإِنَّ يَدَهُ بِالدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدَهُ مَا يَغِيظُ﴾ (سورة الحج: ١٥)

22:15. Whoever thinks [and hopes] that Allah will not grant victory to him [His Messenger] in this world and in the hereafter, let him tie a rope to heaven [and climb up], so as to stop the victory [from coming down from Allah to the Prophet], then let him see whether his action will do away with that which has enraged him.<sup>22</sup>

That is, whoever thinks that Allah will not grant victory to His Messenger (ﷺ), and that the religion of Islam will diminish, then he should understand that victory is from Allah and He sends it down from heaven.

«let him tie a rope to heaven [and climb up], so as to stop the victory» that is coming down from heaven.

«then let him see whether his action will do away with that which has enraged him» that is, let him see whether the plot he is hatching against the Prophet (ﷺ), the effort he is putting into fighting him and his eagerness to destroy his religion will do away with that which has enraged him of the religion of Islam prevailing.

This verse confirms that this can never happen, and that he will never be able to do away with that which has enraged him, no matter what measures he takes.

<sup>22</sup> What is meant is that the hopes and wishes of those enemies will not change anything, and the Prophet's victory is inevitable, so they may as well give up and kill themselves.

What this verse means is: O you who oppose the Messenger Muhammad (ﷺ) and are striving to extinguish his religion, thinking on the basis of ignorance that your efforts will benefit you, you should understand that no matter what measures you take and no matter what efforts you make to oppose and harm the Messenger (ﷺ), that will not take away your rage and will not give you any satisfaction. You have no power to do that, but We will point out something that could take away your rage and help you to stop the victory from reaching the Messenger (ﷺ), if that was possible: take a rope and tie it to heaven, then climb up until you reach the gates of heaven from which victory comes; then block those gates and put an end to them. Thus you will do away with that which has enraged you. This is the right plan; you should never think that any other plan could help you to do away with that which has enraged you, no matter how many people help you.

This verse contains a promise and glad tidings that Allah will grant victory to His religion, His Messenger (ﷺ), and His believing slaves, as is quite clear, and He will cause the disbelievers who seek to extinguish the light of Allah with their mouths to lose hope, for Allah will perfect His light even though the disbelievers hate that and no matter how hard they strive.



﴿وَكَذَلِكَ أَنزَلْنَاهُ آيَاتٍ يُبَيِّنَاتٍ وَأَنَّ اللَّهَ يَهْدِيَ مَن يُرِيدُ﴾ (سورة الحج: ١٦)

22:16. Thus We have sent down to you clear revelations; verily Allah guides whomever He wills.

That is, as We have explained issues clearly in this Qur'an, We have made it of clear verses that explain all that is needed of beneficial issues. But guidance is in the Hand of Allah; whomever Allah wishes to guide, he will be guided by this Qur'an, and he will adhere to it and

follow its teachings, and he will benefit from its light. But whomever Allah does not wish to guide, even if all signs come to him he will not believe, and the Qur'an will not benefit him in the slightest; rather it will be proof against him.



﴿إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَى وَالْمَجُوسَ وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ﴾ (١٧) ﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مِنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ وَمَنْ يُنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ﴾ (١٨) ﴿هَذَانِ خَصْمَانِ أَخَصَمُوا فِي رَبِّهِمْ فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ نِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ﴾ (١٩) ﴿يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ﴾ (٢٠) ﴿وَلَهُمْ مَقْلَعٌ مِنْ حَدِيدٍ﴾ (٢١) ﴿كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ﴾ (٢٢) ﴿إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ﴾ (٢٣) ﴿وَهُدُوا إِلَى الطَّيِّبِ مِنَ الْقَوْلِ وَهُدُوا إِلَى صِرَاطٍ الْحَمِيدِ﴾ (٢٤) (سورة الحج: ١٧-٢٤)

22:17. Verily those who believe, those who are Jews, the Sabians, the Christians, the Magians and those who ascribe partners to Allah – Allah will judge between them on the Day of Resurrection. Verily Allah is Witness over all things.

22:18. Do you not see that to Allah prostrate all those who are in the heavens and on earth, the sun, the moon, the stars, the mountains, the trees, the animals, and many people? But there are also many for whom punishment is inevitable. Whomever Allah disgraces, none can honour him. Verily Allah does whatever He wills.

- 22:19. These are two opposing groups who are disputing about their Lord. As for those who disbelieve, garments of fire will be cut out for them, and scalding water will be poured over their heads,
- 22:20. which will cause their insides and their skins to melt.
- 22:21. They will be lashed with rods of iron.
- 22:22. Every time they want to escape from it, in their anguish, they will be driven back into it and [it will be said to them]: Taste the punishment of the scorching fire!
- 22:23. Verily Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. They will be adorned therein with bracelets of gold and of pearls, and their garments therein will be of silk.
- 22:24. For they were guided to the best of words and they were guided to the path of Him Who is Worthy of all praise.
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Here Allah (ﷻ) tells us about the groups among the people of earth, those who were given the scriptures, the believers, the Jews, the Christians, the Sabians, the Magians and the polytheists. He will gather them all together on the Day of Resurrection, will pass judgement between them on the basis of His just rule, and requite them for their deeds that He recorded, wrote down and witnessed. Hence He says: ﴿Verily Allah is Witness over all things﴾.

Then He explains this judgement between them: ﴿These are two opposing groups who are disputing about their Lord﴾, each group claiming that it is following the right path.

﴿As for those who disbelieve﴾ – this includes all disbelievers, such as the Jews, Christians, Magians, Sabians and polytheists. ﴿garments of fire will be cut out for them﴾ that is, garments of pitch will be made for them, then they will be set on fire, so that the punishment will envelop them from all directions.

﴿and scalding water﴾ that is, extremely hot water ﴿will be poured over their heads﴾; it will cause whatever is inside them of flesh, fat and intestines to melt, due to the severity of its heat.

﴿They will be lashed with rods of iron﴾ in the hands of stern angels who will strike them with those rods and subdue them.

﴿Every time they want to escape from it, in their anguish, they will be driven back into it﴾. The punishment will never be reduced for them and they will never be given any respite. It will be said to them, by way of rebuke: ﴿Taste the punishment of the scorching fire!﴾ That is, the fire that burns hearts and bodies.

﴿Verily Allah will admit those who believe and do righteous deeds to gardens through which rivers flow﴾. It is well known that this description does not apply to anyone other than the Muslims, who believe in all the Books and all the Messengers.

﴿They will be adorned therein with bracelets of gold and of pearls﴾ which will adorn their arms; both their men and their women will wear bracelets of gold

﴿and their garments therein will be of silk﴾. Allah completes the description of their joy by referring to different kinds of delicious food, which may be implied by the word gardens; by referring to rivers going in all directions, which are rivers of water, milk, honey and wine; by referring to different kinds of clothing and splendid jewellery. That is because ﴿they were guided to the best of words﴾, the best and most virtuous of which is the word of sincere faith (*lā ilāha illā Allāh*), then all good words, including remembrance of Allah and kind words to the slaves of Allah.

﴿and they were guided to the path of Him Who is Worthy of all praise﴾ that is, they were guided to the path of Allah, the Most Praiseworthy, for Allah often ascribes the path to Himself, because it leads the one who follows it to Allah. Moreover, the path itself may be described as praiseworthy, because all its teachings are based on wisdom and praise, for everything that is enjoined in Islam is good and everything

that is forbidden is bad. This is the religion of the middle path between two extremes, a religion that encourages the pursuit of beneficial knowledge and doing righteous deeds.

The fact that Allah is mentioned here as He «Who is Worthy of all praise» indicates that they attained guidance by virtue of their praising their Lord and by virtue of His blessings upon them. Hence they will say in paradise:

«...Praise be to Allah Who has guided us to this, for we would never have been guided if Allah had not guided us...» (al-A'raf 7: 43)

In the midst of this passage (in 22: 18), Allah mentions the prostration of all creatures to Him, all those who are in the heavens and on earth, the sun, the moon, the stars, the mountains, the trees, the animals and many people, namely the believers.

«But there are also many for whom punishment is inevitable» that is, it has been decreed, because of their disbelief and failure to believe. Allah did not guide them to faith, because He has disgraced them, and «Whomever Allah disgraces, none can honour him» and none can resist His will or object to His will.

As all creatures prostrate to their Lord and submit to His greatness and power, this indicates that He alone is the Lord Who is deserving of worship, the Sovereign Who is deserving of all praise. Whoever turns away from Him to worship something other than Him has gone far astray and is clearly a loser.



﴿إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَنَكُفُ فِيهِ وَالْبَاءُ وَمَنْ يُرِدْ فِيهِ بِالْحَكَايمِ يُظْلَمِ نَذْقُهُ مِنْ عَذَابِ أَلِيمٍ﴾ (سورة الحج: ٢٥)

22:25. As for those who disbelieve and bar [people] from the path of Allah and from the Sacred Mosque – which We have made for all people, residents and visitors alike – and any who intend to profane it by deliberate evil-doing, We will cause them to taste a painful penalty.

Here Allah (ﷻ) tells us about the abhorrent ways of the polytheists who disbelieved in their Lord: they combined disbelief in Allah and His Messenger (ﷺ) with barring people from the path of Allah and preventing them from believing, and also barring them from the Sacred Mosque, which did not belong to them or their forefathers; rather all people have equal rights to it, both residents and visitors. Indeed, they barred from it the best of humankind, namely Muhammad (ﷺ) and his Companions. In fact, because the Sacred Mosque is a holy and venerated place, whoever intends to profane it by deliberate evil-doing, We will cause them to taste a painful penalty.

Merely intending to do wrong or commit profane acts in the sanctuary makes punishment inevitable, although in other cases a person will not be punished unless he actually does the wrong deed. So how about those who actually committed the worst of wrongdoing, such as disbelieving, ascribing partners to Allah, barring people from His path and preventing those who wanted to visit the Sacred Mosque? What do you think Allah will do to them?

This verse highlights the obligation to respect and venerate the sanctuary, and warns against wanting to commit sin therein and actually doing that.



﴿وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ  
لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ۝ وَأَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ

رَبِّكَ لَا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَكَ مِنْ كُلِّ فَيْحٍ عَمِيقٍ ﴿٢٧﴾ لِشَهِدُوا مَنَافِعَ لَهُمْ  
وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَةٍ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ الْأَنْعَامِ  
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا  
نُذُورَهُمْ وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ (سورة الحج: ٢٦-٢٩)

- 22:26. And [remember] when We showed to Ibrâheem the site of the [Sacred] House, [saying]: Do not associate anything in worship with Me, and purify My House for those who circumambulate it, those who stand to pray, and those who bow and prostrate.
- 22:27. And proclaim to all people the duty of pilgrimage. They will come to you on foot and on every lean camel, coming from every distant land,
- 22:28. so that they may avail themselves of benefits and mention the name of Allah [at the time of sacrifice], during the appointed days, over the livestock that He has provided for them; then eat thereof and feed the wretched poor.
- 22:29. Then let them complete their rites, fulfil their vows, and [again] circumambulate the Ancient House.

Here Allah mentions the greatness and majestic nature of the Sacred House, and the greatness of the one who built it, namely the close friend of the Most Gracious:

﴿And [remember] when We showed to Ibrâheem the site of the [Sacred] House﴾ and We caused him to stay there, and We caused some of his progeny to reside permanently in that place. Allah instructed him to build it, so he built it on the basis of piety and obedience to Allah. He built it along with his son Ismâ'eel, instructing him not to associate anything with Allah, to make his deed sincerely for the sake of Allah alone, and to build it in the name of Allah.

﴿and purify My House﴾ that is, purify it from polytheism and sin, and cleanse it of impurity and dirt. The Most Gracious called it His



House in order to highlight its great status and virtue, and so that people would have great love for it, their hearts would long to come to it from all directions, and people would be motivated to purify it and venerate it, because it is the House of the Lord, purifying it for those who circumambulate it and those who worship at that place, and those who stay there to perform some acts of worship such as remembering Allah, reading Qur'an, acquiring knowledge and teaching it, and other acts by means of which one may draw closer to Allah.

﴿and those who bow and prostrate﴾ that is, people who come and pray there. In other words, purify it for those good people whose main aim is to worship and serve their Lord, and to draw near to Him at His House. These people have the right and deserve to be honoured and welcomed. Part of honouring them is to purify the House for their sake. Purifying it includes purifying it of loud voices talking of idle things that disturb those worshippers who come to pray and circumambulate the Kaaba. Circumambulation is mentioned before standing to pray, because it is unique to this House; then prayer is mentioned, because it is something that is common to every mosque.

﴿And proclaim to all people the duty of pilgrimage﴾ that is, tell them about it, summon them to it, and convey to near and far how obligatory and virtuous it is. If you call them, they will come to you to perform Hajj and 'umrah. They will come on foot, walking with longing (to visit the sacred places) ﴿and on every lean camel﴾, crossing wildernesses and deserts, travelling great distances, until they reach the holiest of places, ﴿coming from every distant land﴾ that is, from every faraway land.

Ibrâheem (ﷺ) did that, as did his descendant Muhammad (ﷺ); he called people to come on pilgrimage to this House, and they both did that repeatedly. And what Allah promised came to pass: people came to it on foot and riding, from east and west. Then Allah mentions the benefits of visiting the sacred House of Allah, so as to encourage people to do that:

﴿so that they may avail themselves of benefits﴾ that is, so that they may avail themselves at the House of Allah of spiritual benefits such as acts of worship, including acts of worship that can only be done at that place, and worldly benefits such as earning income and making some worldly gains. All of this happens, as everyone knows. ﴿and mention the name of Allah [at the time of sacrifice], during the appointed days, over the livestock that He has provided for them﴾ – this refers to another of the spiritual and worldly benefits. In other words: mention the name of Allah at the time of slaughtering the sacrificial animals, in gratitude to Allah for what He has bestowed thereof and made easy for the pilgrims. When you have slaughtered them, ﴿then eat thereof and feed the wretched poor﴾ that is, those who are very poor.

﴿Then let them complete their rites﴾ that is, let them complete their pilgrimage rituals, which includes removing dirt that has got onto them during the state of *ihrām*.

﴿fulfil their vows﴾ that they took upon themselves, to perform Hajj and ‘umrah, and offer the sacrifice.

﴿and [again] circumambulate the Ancient House﴾, the best of all mosques. This command to circumambulate the Kaaba is a specific instruction that comes after the command to perform the rituals in general, to highlight its special virtue, and because it is the ultimate act; everything that comes before it is a means to get to this point.

Perhaps – and Allah knows best – it is also for another reason, which is that circumambulation is prescribed at all times, whether it is connected to a pilgrimage or is done separately.



﴿ذَلِكَ وَمَنْ يُعْظِمِ حُرْمَتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ. وَأَجَلْتُ لَكُمْ  
الْأَنْفَعُ إِلَّا مَا بَيْنِي وَبَيْنَكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا

قَوْلِكَ الزُّورِ ﴿٣٠﴾ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ. وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنْ  
السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴿٣١﴾ (سورة الحج: ٣٠-٣١)

22:30. Such [is the pilgrimage]; whoever honours the sacred rites of Allah, that is better for him with his Lord. All livestock has been made lawful for you except that mentioned to you [as unlawful]. So shun the abomination of idols and shun all words of falsehood,

22:31. being true in faith to Allah alone, not ascribing any partner to Him. Whoever ascribes partners to Him, it is as if he has fallen from heaven and been snatched up by birds or carried away by the wind to a far-off place.

«Such [is the pilgrimage]» That is, what We have mentioned to you of those rulings that have to do with the pilgrimage and what they involve of venerating, showing respect to and honouring the sacred rites of Allah; venerating the sacred rites of Allah is something that is beloved to Him and is a means of drawing closer to Him for the one who venerates and honours those rites. Allah will reward him greatly for that, and it will be good for him in his spiritual and worldly affairs, and in the hereafter with his Lord.

The sacred rites of Allah include everything that is sacred and that we are instructed to respect, such as acts of worship and other matters, including all the rituals, the Hāram zone, iḥrām, the sacrificial animals, and all the acts of worship that Allah has instructed His slaves to adhere to and perform.

Venerating them means respecting them in one's heart, loving them and showing complete servitude when doing them, without taking the matter lightly, feeling lazy or showing reluctance.

Then Allah mentions His blessing and kindness, as He has made permissible to His slaves the livestock animals such as camels, cattle

and sheep, and has made them part of the rituals through which one draws closer to Him. Thus His blessing is shown to be great on two counts (namely making their meat permissible and making them part of the rituals).

﴿All livestock has been made lawful for you except that mentioned to you [as unlawful]﴾ in the Qur'an, in the verse in which Allah (ﷻ) says:

﴿Forbidden to you [for food] are: the meat of animals found dead, blood, the flesh of swine...﴾ (*al-Mā'idah 5: 3*)

But what He forbade to them was because of His mercy towards His slaves; He forbade it to them for the purpose of purifying them and cleansing them from the sin of polytheism and speaking falsehood. Hence He says:

﴿So shun the abomination﴾ that is, the filth and evil ﴿of idols﴾ that they regarded as gods besides Allah, for they are the worst kind of innovation.

﴿and shun all words of falsehood﴾ that is, all forbidden kinds of speech, for they come under the heading of words of falsehood. This includes lying and bearing false witness.

Having forbidden them to ascribe partners to Him, worship idols and speak words of falsehood, Allah now enjoins them to be ﴿true in faith to Allah alone﴾ that is, turning to Him and focusing on His worship, turning away from all besides Him, ﴿not ascribing any partner to Him﴾.

﴿Whoever ascribes partners to Him, it is as if he has fallen from heaven and been snatched up﴾ quickly ﴿by birds or carried away by the wind to a far-off place﴾ that is, a distant place. Such is the polytheist, for faith is like the heavens: it is protected and elevated. But whoever shuns faith is like the one who has fallen from heaven and is exposed to troubles and problems. He may be snatched up by the birds, who will tear him limb from limb. This is like the polytheist:

when he shuns the protection of faith, the devils snatch him from all directions and tear him apart, spoiling his spiritual and worldly well-being.



﴿ذَلِكَ وَمَنْ يُعْظِمَ شَعِيرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ﴾ ﴿٣٣﴾ لَكُمْ فِيهَا مَنَافِعُ إِلَى أَجَلٍ مُّسَمًّى ثُمَّ يَحْمِلُهَا إِلَى الْبَيْتِ الْعَتِيقِ ﴿٣٤﴾ (سورة الحج: ٣٢-٣٣)

22:32. That [is the command]. And whoever honours the rites of Allah, verily that stems from piety of the hearts.

22:33. You may derive benefit [from the sacrificial animals] for an appointed term, then their place of sacrifice is near the Sacred House.

That is, what we have mentioned to you about venerating the sacred rites and symbols of Allah. What is meant by symbols is the visible symbols of Islam, including all the rituals, as Allah (ﷻ) says elsewhere:

﴿Verily, Şafā and Marwah are among the symbols of Allah...﴾  
(*al-Baqarah* 2: 158)

It also includes offering the sacrifice in Makkah.

We stated above that what is meant by honouring them is venerating them and doing them in the most perfect manner possible. That includes the sacrificial animals: they are to be respected and the animals chosen for the sacrifice should be of high quality and healthy, perfect in all ways. Honouring the sacred rites of Allah stems from piety of the hearts. The one who honours them is proving his piety and the soundness of his faith, because honouring them results from honouring and venerating Allah.

﴿You may derive benefit [from the sacrificial animals] for an appointed term﴾ this refers to the sacrificial animals that are brought

to Makkah, camels and others. The owner may derive benefits from them by riding them, milking them, and so on, so long as that does not cause any harm to them

﴿for an appointed term﴾ that is, for a limited time, which is until they are slaughtered. When the animals reach their place of sacrifice, which is the Ancient House – this refers to the entire Haram zone, Mina and elsewhere – then when they are slaughtered, eat from their meat, give some as a gift, and feed the desperate poor.



﴿وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللَّهِ عَلَىٰ مَا رَزَقَهُمْ مِنْ بَهِيمَةِ  
الْأَنْعَامِ ۖ فَإِلَهُكُمُ إِلَهُ وَاحِدٌ فَلَهُ أَسْلِمُوا وَبَشِّرِ الْمُخْبِتِينَ ﴿٣٤﴾ الَّذِينَ إِذَا ذَكَرَ اللَّهُ  
وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُم وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ  
(سورة الحج: ٣٤-٣٥) ﴿٣٥﴾﴾

- 22:34. For every nation We ordained rites of sacrifice, so that they might mention the name of Allah [at the time of sacrifice] over the livestock that He provided for them. But your God is One God, so submit to Him alone. And give glad tidings [O Muhammad] to the humble,
- 22:35. those whose hearts are filled with awe when Allah is mentioned, who endure with patience whatever befalls them, establish prayer, and spend out of what We have provided for them.

That is, for each of the previous nations, We ordained rites of sacrifice. Therefore hasten to do good deeds so that We may see which of you is best in deeds. The wisdom behind Allah's ordaining rites of sacrifice for each nation was so as to establish remembrance of Him and focus on giving thanks to Him. Hence He says:

﴿so that they might mention the name of Allah [at the time of sacrifice] over the livestock that He provided for them. But your God

is One God». Even though the types of rituals differed, they were all agreed on this principle, namely the divinity of Allah and the fact that He alone is to be worshipped, and no partners are to be ascribed to Him. Hence He says:

«so submit to Him alone» that is, submit and surrender to Him and no other, for submission to Him is the path that leads to paradise.

«And give glad tidings» in this world and the hereafter «to the humble» that is, those who humble themselves before their Lord and submit to His command, and are humble towards His slaves.

Then Allah describes the characteristics of the humble:

«those whose hearts are filled with awe when Allah is mentioned» that is, their hearts are filled with fear and veneration, and for that reason they refrain from that which is forbidden, because of their fear and awe of Allah alone.

«who endure with patience whatever befalls them» of hardship, sickness or other kinds of harm. They do not become discontent with any of that; rather they bear it with patience for the sake of their Lord, seeking His reward and hoping for it.

«establish prayer» that is, those who establish it properly and perfectly, by doing that which is obligatory and that which is recommended, with complete submission and servitude, both outward and inward.

«and spend out of what We have provided for them» this includes all kinds of obligatory expenditure, such as zakâh, expiation, spending on wives, dependents and relatives, as well as recommended kinds of spending such as charity of all kinds.

It says «out of what» so as to highlight that it is only some of it, so as to indicate how easy the commands of Allah are, and to encourage people to do that, because it is only a small part of that which Allah has provided. The individual could not have obtained it, were it not that Allah made it easy for him and provided it to him. This command is addressed to one who has received provision from the bounty of Allah: spend out of what Allah has provided for you, and Allah will spend on you and give you more.



﴿وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعْتِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ فَاذْكُرُوا اسْمَ اللَّهِ عَلَيْهَا صَوَافٍ فَإِذَا وَجِيتُ جُنُوبَهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ كَذَلِكَ سَخَّرْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَنْ يَنَالَ اللَّهُ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَىٰ مِنْكُمْ كَذَلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ وَبَشِّرِ الْمُحْسِنِينَ﴾ (سورة الحج: ٣٦-٣٧)

- 22:36. We have ordained the sacrificial camels for you as one of the rites of Allah. There is much good for you in them. So mention the name of Allah over them [at the time of sacrifice] as they are standing, then after they have fallen lifeless to the ground, eat thereof and feed [the poor] who do not ask as well as those who do. Thus We have made these animals subservient to your needs, so that you may give thanks.
- 22:37. It is not their flesh or their blood that reaches Allah; rather it is your piety that reaches Him. Thus He has subjected them to you, so that you may glorify Allah for having guided you. And give glad tidings to those who do good.

This indicates that the rites of Allah include all visible symbols of Islam. We noted above that Allah tells us that if a person respects His rites, that stems from the piety of the hearts. Here He tells us that one of His rites is the sacrificial camels – and cows according to one of the two scholarly views. They are to be respected, and healthy and good specimens are to be chosen for the sacrifice.

«There is much good for you in them» that is, for the one who offers the sacrifice and others, as their meat may be eaten and given in charity, bringing benefit and reward.

«So mention the name of Allah over them» that is, at the time of slaughter, say: “*bismillâh* (in the name of Allah)” and slaughter them.



﴿as they are standing﴾. The camel is to be made to stand on all four legs, then the left foreleg is to be tied up, then it is to be slaughtered.

﴿then after they have fallen lifeless to the ground﴾ on their sides, then the carcass is skinned and cut into pieces by the butcher, and the pieces fall to the ground, at that point it is ready to be eaten from. ﴿eat thereof﴾. This is addressed to the one who offers the sacrifice; it is permissible for him to eat from his sacrifice.

﴿and feed [the poor] who do not ask as well as those who do﴾ that is, the poor person who does not ask out of dignity, and the poor person who does ask. Both of them have a right to a share of it.

﴿Thus We have made these animals﴾ namely the sacrificial camels ﴿subservient to your needs, so that you may give thanks﴾ to Allah for making them subservient to your needs, for if He had not made them subservient to your needs, you would not be able to control them (and benefit from them). But He has subjugated them to you out of mercy and kindness towards you, so praise Him.

﴿It is not their flesh or their blood that reaches Allah﴾ that is, the aim of the sacrifice is not merely to slaughter the animals, for nothing of their flesh or blood reaches Allah, because He is the Self-Sufficient, Most Praiseworthy. Rather what reaches Him is sincerity in the deed, seeking of His reward, and good intention. Hence He says: ﴿rather it is your piety that reaches Him﴾.

This encourages and urges the believer to be sincere to Him when offering the sacrifice. The aim should be to seek the pleasure of Allah alone, not pride, showing off, seeking to enhance one's reputation or merely following custom. The same applies to all acts of worship: if they are not accompanied by sincerity and fear of Allah, then they are merely empty shells, like a body without a soul.

﴿Thus He has subjected them to you, so that you may glorify Allah﴾ that is, venerate and honour Him  
 ﴿for having guided you﴾ that is, in return for His having guided you, for He is deserving of the most perfect praise and highest veneration.

﴿And give glad tidings to those who do good﴾ by worshipping Allah, in that they worship Allah as if they see Him. If they have not reached that level, then let them worship Him believing at the time of their worship that He is watching them and sees them. This also refers to those who do good to other people in all ways, whether by offering financial help, teaching knowledge, using their position to help, offering sincere advice, enjoining what is right, forbidding what is wrong, saying a kind word, and so on.

Those who do good have glad tidings from Allah of happiness in this world and the hereafter; Allah will show them kindness as they did good by worshipping Him and they did good to His slaves.

﴿Is the reward of goodness anything but goodness?﴾ (*ar-Rahmān* 55: 60)

﴿For those who do good there will be the best reward and more besides...﴾ (*Yoonus* 10: 26)



﴿إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ﴾

(سورة الحج: ٣٨)

22:38. Verily, Allah will defend those who believe; verily Allah does not love the treacherous and the ungrateful.

This is a promise and glad tidings from Allah to those who believe, that Allah will ward off from them all hardships and will ward off from them all evil – because of their faith – and He will protect them from the evil of the disbelievers, the evil of the whispers of the Shayṭān, the evil of their own selves and their bad deeds. He will help them when hardship comes and they are faced with something beyond that which they can bear, and He will reduce it greatly. Every believer has a share of this defence and the virtue of being defended, commensurate with his faith; some will have a little and some will have a great deal.

﴿verily Allah does not love the treacherous﴾ that is, the one who betrays his trust that Allah made obligatory upon him, so he does not carry out his duties towards Allah and he betrays that trust, and he betrays people too.

﴿and the ungrateful﴾ that is, those who are ungrateful for the blessings of Allah that He persistently bestows, and in return he persists in disbelief and disobedience. Allah does not love such a person; rather He hates him and despises him, and He will requite him for his disbelief and treachery. What this verse means is that Allah loves every trustworthy person who fulfils his trust and gives thanks to his Lord.



﴿أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنْ أَلَّ اللَّهُ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ (٣٩) الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الصُّلُوعُ وَبِيعَ وَصَلَاتٌ وَمَسْجِدٌ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ (٤٠) الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَنَقَبَةُ الْأُمُورِ﴾ (٤١) (سورة الحج: ٣٩-٤١)

22:39. Permission [to fight] is given to those who are attacked, because they have been wronged. Verily Allah is able to grant them victory,

22:40. those who have been driven from their homes unjustly, only because they say: Our Lord is Allah. Were it not for Allah restraining the people, some by means of others, monasteries, churches, synagogues, and mosques, in which the name of Allah is mentioned much, would surely have been destroyed. Allah will surely help those who help His cause. Verily Allah is Strong, Almighty.

22:41. [They are] those who, if We establish them in the land, will establish regular prayer and give zakâh, and will enjoin what is right and forbid what is wrong. Allah decides the outcome of all matters.

In the beginning, the Muslims were forbidden to fight the disbelievers and were enjoined to show patience with them, as dictated by divine wisdom. But when they migrated to Madinah and gained some strength and power, permission was given to them to fight. Allah (ﷻ) said:

﴿Permission [to fight] is given to those who are attacked﴾. From this it is understood that prior to that they had been forbidden to fight, then Allah gave them permission to fight those who attacked them. Such permission was given to them only because they had been wronged by being prevented from following their religion; they had been persecuted for that and had been expelled from their homes.

﴿Verily Allah is able to grant them victory﴾ so let them seek His help and support. Then Allah mentions the nature of the wrong that was done to them:

﴿those who have been driven from their homes﴾ they were forced to leave, because of the harm and persecution that were done to them ﴿unjustly﴾ that is, their “fault” for which their enemies resented them was ﴿only because they say: Our Lord is Allah﴾. In other words, it was only because they affirmed the oneness of Allah and devoted their worship solely to Him. If this is a fault, then that was their fault. This is like the verse in which Allah (ﷻ) says:

﴿Their only grievance against them was that they believed in Allah, the Almighty, the Praiseworthy.﴾ (*al-Burooj* 85: 8)

This is indicative of the wisdom behind jihad, the purpose of which is to establish the religion of Allah and stand up to those disbelievers who are persecuting the believers and who are the ones who started

the aggression, so as to ward off their wrongdoing and persecution in order that the believers will be able to worship Allah and establish the visible symbols and rituals of Islam. Hence Allah says:

﴿Were it not for Allah restraining the people, some by means of others﴾ for Allah wards off the harm of the disbelievers by means of those who strive in jihad in His cause

﴿monasteries, churches, synagogues, and mosques, in which the name of Allah is mentioned much, would surely have been destroyed﴾ that is, these main places of worship for various groups of the People of the Book – the places of worship of the Jews and Christians, and the mosques of the Muslims – would have been destroyed.

﴿in which the name of Allah is mentioned much﴾ that is, in these places of worship prayers are held, the Books of Allah are recited and the name of Allah is mentioned in different ways. Were it not for Allah restraining the people, some by means of others, the disbelievers would gain control over the Muslims, and they would destroy their places of worship and force them to give up their religion. This indicates that jihad is prescribed for the purpose of warding off the aggressor and the one who causes harm. And there are also other aims of jihad.

This indicates that the countries in which people feel safe to worship Allah, the mosques are maintained and all the rituals of Islam are established, are part of the virtue resulting from the efforts of those who strive in jihad, for by virtue of their blessed efforts Allah warded off the disbelievers from that country. Allah (ﷻ) says:

﴿...Were it not for Allah restraining the people, some by means of others, the earth would indeed be filled with mischief. But Allah is most gracious to all the worlds.﴾ (*al-Baqarah* 2: 251)

If you were to say: nowadays we see the mosques of the Muslims being maintained and frequented, and they are not destroyed, even though many are in small Muslim countries with governments that are not powerful, and they have no power to fight in neighbouring

non-Muslim countries; in fact we even see mosques in countries under the control of non-Muslims that are maintained and frequented, and their people are safe and secure, even though the non-Muslim rulers are able to destroy them, but Allah has told us that were it not for Allah restraining the people, some by means of others, these places of worship would be destroyed. But we do not see the application of this concept of some people being restrained by others.

The response to that is that this question is included in the general meaning of this verse. The one who knows about how countries are run nowadays is aware that according to their system every community under its authority and subject to its rule is regarded as part of the society that plays a role in its government, even if that community has power because of its numbers or what it possesses of equipment or wealth, or the work it does and the services it offers. Governments pay attention to both the religious and worldly interests of that community, because they fear that if they do not do that it will lead to trouble or loss of some of their support. For that reason, they pay attention to some aspects of the religion, especially mosques which, praise be to Allah, are well established even in the capitals of the superpowers.

Those independent states and governments pay attention to the feelings of their Muslim subjects. Moreover there is mutual envy and enmity among some Christian nations, which Allah has told us will continue until the Day of Resurrection. So you will find that the Muslim government, even though it may not be able to defend itself, is safe from much of their harm because of that enmity that exists among them. So not one of them can cause harm to the Muslim state, lest the Muslim state seek the protection of another Christian state. Moreover, Allah (ﷻ) will show His slaves support for Islam and the Muslims, as He has promised in His Book.

The signs of divine support began to appear – praise be to Allah – when the Muslims realised the necessity of turning back to their

religion and of striving hard. We praise Him and we ask Him to complete His blessing.

Hence Allah says in a true promise, the fulfilment of which can be seen in real life: ﴿Allah will surely help those who help His cause﴾ that is, those who support His religion with sincerity to Him alone, fighting for His sake so that the word of Allah will be supreme.

﴿Verily Allah is Strong, Almighty﴾ that is, He is perfect in His might and strength, and none can resist Him. He has subjected all creatures and has control over them. So be of good cheer, O Muslims, for even though you are weak in numbers and in weapons and equipment, and the numbers and weapons of your enemy are greater, your support is Allah, the Strong, the Almighty, and you are relying on the One Who created you and created all that you do. So take the measures that are enjoined upon you, then seek His support, and He will inevitably grant you victory.

﴿O you who believe, if you help Allah's cause, He will help you and steady your footsteps.﴾ (Muhammad 47: 7)

So fulfil your duties, O Muslims, as dictated by your faith, and do righteous deeds, for:

﴿Allah has promised those among you who believe and do righteous deeds that He will surely make them successors [to power] in the land, as He made those before them successors; that He will surely establish for them their religion that He has chosen for them; and that He will surely cause their [present] state of fear to be replaced by peace and security. [That is because] they worship Me alone and do not associate anything with Me...﴾ (an-Noor 24: 55)

Then Allah mentions the sign of the one who supports and helps His cause and the means by which it is known who supports Allah's cause and His religion, and whoever does not fit this description is lying. Allah says: ﴿[They are] those who, if We establish them in the land﴾ that is, if We give them control in it and give them power

over it, without anyone disputing their authority or opposing them, they ﴿will establish regular prayer﴾, offering their prayers on time, performing them properly, doing all the obligatory parts of the prayer and fulfilling the necessary conditions, in *Jumu'ah* (Friday) prayer and prayers in congregation.

﴿and give zakâh﴾ which is obligatory upon them in particular and upon their subjects in general; they give it to those who are entitled to it.

﴿and will enjoin what is right﴾ that includes everything that is right and good according to Islamic teaching and common sense, with regard to the rights of Allah and the rights of other people.

﴿and forbid what is wrong﴾ everything that is wrong according to Islamic teaching and common sense is known to be reprehensible. The command to do a thing or the prohibition on doing it includes that without which it cannot be done. If the commands and prohibitions are dependent upon learning and teaching, then it is to be made mandatory for people to learn and teach; if they are dependent upon discipline and punishment, whether that is specified by Islamic laws or otherwise, such as certain kinds of disciplinary punishments, then that must be done. If it depends on appointing people to carry out this task, then that must be done, and so on; this applies to everything without which enjoining what is right and forbidding what is wrong cannot be done.

﴿Allah decides the outcome of all matters﴾ that is, all matters are decided by Allah, and He has told us that the best outcome results from piety or fear of Him. Whoever is given authority and power over people by Allah, and he complies with the commands of Allah, he will have a good end and his well-being will be sound. But whoever behaves as a tyrant, ruling over them according to his whims and desires, even if he has power for a while, his outcome will not be good; his reign will bode ill for people and his end will be bad.





﴿ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودٌ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَأَصْحَابُ مَدْيَنَ وَكَذَّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾ فَكَأَنَّمِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فِيهَا خَاوِبَةٌ عَلَى غُرُوشِهَا وَأَيْبَرُ مُعَطَّلَةٌ وَقَصْرٌ مَشِيدٌ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾ ﴾ (سورة الحج: ٤٢-٤٦)

- 22:42. If they reject you [O Muhammad], the people of Nooh, 'Ad and Thamood before them also rejected [their Prophets],
- 22:43. as did the people of Ibrâheem and the people of Loot,
- 22:44. and the people of Madyan. And Moosâ was also rejected. But I granted respite to the disbelievers, then I punished them, and how [severe] was My punishment of them!<sup>23</sup>
- 22:45. How many cities that were given to wrongdoing have We destroyed! They lie in ruins, their wells abandoned and their lofty palaces [deserted].
- 22:46. Have they not travelled in the land so that their hearts might understand and their ears might hear?<sup>24</sup> Verily it is not the eyes that are blind, but the hearts in their chests.

Here Allah tells His Prophet Muhammad (ﷺ): If these polytheists reject you, you are not the first Messenger to be rejected, and they

<sup>23</sup> As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (at-Tabari)

<sup>24</sup> This verse urges the disbelievers to travel to the lands of past nations like them who disbelieved and rejected their Messengers, and see how Allah punished them, so that they may take heed and begin to understand the signs of Allah and listen to the truth. (at-Tabari)

are not the first nation to reject its Messenger. ﴿the people of Nooh, 'Âd and Thamood before them also rejected [their Prophets], as did the people of Ibrâheem and the people of Loot, and the people of Madyan﴾ that is, the people of Shu'ayb.

﴿And Moosâ was also rejected. But I granted respite to the disbelievers﴾ who rejected their Messengers. I did not hasten the punishment for them; rather I gave them respite until they persisted in wandering blindly in their transgression, increasing in their disbelief and evil.

﴿then I punished them﴾ with the punishment of One Who is Almighty, Omnipotent

﴿and how [severe] was My punishment of them﴾ that is, My punishment of them because of their disbelief and their rejection of the Messengers was the most severe and terrible of punishments. Some of them were drowned, some of them were overcome by the blast, some of them were destroyed by the devastating wind, some of them were swallowed up by the earth, some of them were overtaken by the punishment of the day of the overshadowing cloud (26: 189). So let these disbelievers learn from them, lest there befall them what befell those earlier peoples, for they are no better than them, and they have not been given any exemption in the scriptures that were revealed by Allah. How many disbelievers were punished and destroyed who were just like these people. Hence Allah says:

﴿How many cities that were given to wrongdoing have We destroyed﴾ with severe punishment and disgrace in this world because of their disbelief in Allah and their rejection of His Messengers. Our punishment of them was not wrongdoing on Our part.

﴿They lie in ruins﴾ that is, their houses, palaces and walls are destroyed; they have fallen down and have been abandoned after having been populated, desolate after having been filled with life and people.

«their wells abandoned and their lofty palaces [deserted]» that is, how many wells there are, around which people used to crowd to get water for themselves and for their flocks, but now they are deserted; no one comes and goes around them. And how many palaces that are, which people worked hard to build, fortify and adorn, but when the decree of Allah came to pass, nothing availed those people; those palaces are also now deserted and have become a lesson for those who will learn and an example for those who reflect and ponder.

Hence Allah calls upon His slaves to travel in the land, in order to see and learn. He says: «Have they not travelled in the land so that their hearts might understand» the signs of Allah, and reflect upon them and learn lessons

«and their ears might hear» the stories of past nations who were subject to punishment. However, merely looking, listening and travelling without reflecting and learning lessons is of no benefit and does not serve the purpose.

Hence Allah (ﷻ) says: «Verily it is not the eyes that are blind, but the hearts in their chests» that is, the kind of blindness that is detrimental to one's religious commitment is blindness of the heart to the truth, so that it does not see it, just as the blind man does not see things that are visible to others. As for physical blindness, it is limited only to worldly issues.



وَسْتَغْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾ وَكَأَنِّ مِنْ قَرْبَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَى الْمَصِيرِ ﴿٤٨﴾ (سورة الحج: ٤٧-٤٨)

22:47. They ask you to hasten on the punishment, but Allah will not fail in His promise, for verily a day with your Lord is like a thousand years by your reckoning.

22:48. To how many cities that were given to wrongdoing have I granted respite, then I punished them. And unto Me is the return [of all].

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That is, these disbelievers ask you to hasten the punishment due to their ignorance, wrongfully and stubbornly, thinking that they can outwit Allah, to express their rejection of His Messengers. But Allah will never break His promise: what He has promised them of punishment will inevitably come to them, and nothing can prevent it reaching them. As for seeking to hasten it and bring it upon them quickly, that is not up to you, O Muhammad (ﷺ), and you cannot respond to their demands for haste. Ahead of them lies the Day of Resurrection, on which the first of them and the last of them will be gathered together and they will be requited for their deeds, and the eternal, everlasting punishment will befall them. Hence Allah says:

﴿for verily a day with your Lord is like a thousand years by your reckoning﴾, because it will be so long and difficult, and filled with terrors. It is all the same whether punishment befalls them in this world or is delayed, for this day will inevitably come.

It may be that what is meant is that Allah is forbearing; even if they seek to hasten the punishment, one day with Him is like a thousand years by your reckoning, so even if you think that the period of waiting is long and is passing slowly, and that the punishment will not come, you should know that Allah may give respite for a long time but He never forgets, and when He seizes the wrongdoers with His punishment, He will not let them escape.

﴿To how many cities that were given to wrongdoing have I granted respite﴾ that is, a lengthy period of respite, even though they were doing wrong. The fact that they hastened to do wrong does not mean that We should hasten to punish them.

﴿then I punished them. And unto Me is the return [of all]﴾ that is, in addition to their punishment in this world, they will be brought

back to Allah, and He will punish them for their sins. So let these evildoers beware of the punishment of Allah, and let them not be deceived by the respite.



﴿قُلْ يٰٓأَيُّهَا النَّاسُ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ نَذِيرٌ مُّبِينٌ ﴿٤٩﴾ ۖ فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾ ۖ وَالَّذِينَ سَعَوْا فِيٓ ءَايَاتِنَا مُعْجِرِينَ أُولَٰئِكَ أَصْحَابُ ٱلْجَحِيمِ ﴿٥١﴾﴾ (سورة الحج: ٤٩-٥١)

- 22:49. Say [O Muhammad]: O people, verily I am to you but a clear warner.
- 22:50. Those who believe and do righteous deeds will have forgiveness and a generous provision.
- 22:51. But those who strive against Our revelations, seeking to discredit them, will be inhabitants of the blazing fire.

Here Allah (ﷻ) instructs His slave and Messenger Muhammad (ﷺ) to call people, telling them that he is indeed the Messenger of Allah, who brings glad tidings to the believers of the reward of Allah, and warns the disbelievers and wrongdoers of His punishment.

﴿a clear warner﴾ that is, bringing a warning that is clear, which is a warning that explains that of which they are warned, because he has established clear proof of the truth of what he has warned them of.

Then Allah mentions details of the warning and glad tidings:

﴿Those who believe﴾ in their hearts, with sincere and sound faith ﴿and do righteous deeds﴾ in terms of physical actions ﴿will be in gardens of delight﴾ (22: 56) that is, gardens in which they will enjoy all manner of delightful food, drink, spouses, images and sounds, and they will have the joy of beholding the Most Generous Lord and hearing His words.

﴿And for those who disbelieve﴾ (22: 57) that is, those who deny the blessings of their Lord and reject His Messengers and His signs, will be the inhabitants of hell: they will abide therein and remain there at all times; its torment will never be reduced or its punishment halted even for a moment.



﴿وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكِمُ اللَّهُ ءَايَتِهِ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٢﴾ لِيَجْعَلَ مَا يُلْقِي الشَّيْطَانُ فِتْنَةً لِلَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْقَاسِيَةِ قُلُوبُهُمْ وَإِنَّ الظَّالِمِينَ لَفِي شِقَاقٍ بَعِيدٍ ﴿٥٣﴾ وَلِيَعْلَمَ الَّذِينَ أُوتُوا الْعِلْمَ أَنَّهُ الْحَقُّ مِنْ رَبِّكَ فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُوبُهُمْ وَإِنَّ اللَّهَ لَهَادِ الَّذِينَ ءَامَنُوا إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٥٤﴾ وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ حَتَّى تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ عَقِيمٍ ﴿٥٥﴾ أَلَمْ نَكُنْ يَوْمَ أَنْزَلْنَاهُ الْوَحْيَ قُلُوبُكَ تَالِيَةً لِّلَّذِينَ كَفَرُوا فَيُصْطَفَى بَيْنَهُمُ الْكَافِرُونَ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتٍ النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾﴾ (سورة الحج: ٥٢-٥٧)

22:52. We did not send any Messenger or Prophet before you but, when he recited [the revelations], the Shayṭān threw [some falsehood] into his recitation. But Allah cancels out anything [false] that the Shayṭān throws in, then Allah confirms His revelations, for Allah is All-Knowing, Most Wise.

22:53. [That is] so that He may make what the Shayṭān throws in [of falsehood] a trial for those in whose hearts is a disease and those whose hearts are hardened, for verily the wrongdoers go much too far in opposition:

22:54. And so that those who were given knowledge may know that it [the Qur'an] is the truth from your Lord, so they may believe

therein and their hearts may be certain of it. Verily Allah guides those who believe to a straight path.

22:55. Those who disbelieve will not cease to be in doubt concerning it [the Qur'an] until the Hour comes upon them suddenly or there comes upon them the punishment of a day devoid of all hope.

22:56. On that day all dominion will belong to Allah. He will judge between them, then those who believed and did righteous deeds will be in gardens of delight.

22:57. And for those who disbelieve and reject Our revelations, there will be a humiliating punishment.

Here Allah (ﷻ) tells us of His great wisdom in testing His slaves, for before Muhammad (ﷺ) He never sent any Messenger or Prophet... but, when he recited [the revelations] by means of which he reminded people, enjoining that which is right and forbidding that which is wrong,

﴿the Shayṭān threw [some falsehood] into his recitation﴾, as part of his plots and schemes, that was contrary to that recitation. Although Allah protected the Messengers from error with regard to what they conveyed from Him, and He protected His revelation from being tampered with or mixed with something else, this introduction or throwing in of falsehood by the Shayṭān did not remain in the text; rather it was something temporary that might happen then be removed. Hence Allah says:

﴿But Allah cancels out anything [false] that the Shayṭān throws in﴾ that is, He removes it and takes it away, and clearly shows that it is not part of His revelation

﴿then Allah confirms His revelations﴾ that is, He keeps them precise, frees them from error and preserves them as they originally were; thus they remain free of that material that was thrown in by the Shayṭān.

﴿for Allah is All-Knowing, Most Wise﴾ and does what is appropriate. By His perfect wisdom, He allowed the devils to throw

in falsehood as mentioned, so that the purpose referred to in the following verse would be achieved:

«[That is] so that He may make what the Shayṭān throws in [of falsehood] a trial» for two groups of people about whom Allah does not care. They are:

«those in whose hearts is a disease» that is, weakness or lack of perfect faith and firm belief, hence the slightest doubt that occurs to them may shake their faith. When they hear that which the Shayṭān throws in, they begin to doubt and it becomes a test for them;

«and those whose hearts are hardened» and they are not influenced by rebukes or reminders, and they do not understand what Allah and His Messengers say, because of their hardheartedness. When they hear that which the Shayṭān throws in, they use it to support their arguments and opposition to Allah and His Messenger (ﷺ). Hence Allah says:

«for verily the wrongdoers go much too far in opposition» that is, in opposition to Allah and in stubborn rejection of the truth, going against it and straying far from the right path. So what the Shayṭān throws in becomes a trial to these two groups, thus exposing what is in their hearts of concealed evil. As for the third group, it is a mercy in their case. They are the ones who are mentioned in the following verse:

«And so that those who were given knowledge may know that it [the Qur'an] is the truth from your Lord» because Allah has blessed them with knowledge through which they recognise the truth as distinct from falsehood, and guidance as distinct from misguidance. So they distinguish between the two matters – established truth that Allah confirms and makes precise, and falsehood of a temporary nature that Allah cancels out – on the basis of indications that are available for both, so that they may know that Allah is Most Wise; He decrees some types of tests so as to show what is hidden in people's hearts of good and evil.

«so they may believe therein» because of that, and increase in faith, when they ward off passing doubts and confusion



﴿and their hearts may be certain of it﴾ that is, so that their hearts may be humbled and submit to His wisdom. This is part of His guidance to them; ﴿Verily Allah guides those who believe﴾, because of their faith, ﴿to a straight path﴾ that is, knowledge of the truth and acting accordingly. Allah will make steadfast those who believe, with the word that stands firm, in this world and in the hereafter (cf. 14: 27).

These verses highlight the fact that the Messenger (ﷺ) had the example of his fellow Messengers with regard to what happened to him when he recited Soorat an-Najm. When he reached the words:

﴿Have you thought about al-Lât and al-‘Uzzâ, and Manât, the third and last?﴾ (an-Najm 53: 19-20)

– the Shaytân threw into his recitation the words “These are the exalted *gharâneeq* (cranes), whose intercession is hoped for”, which caused great sorrow and distress for the Messenger (ﷺ) and confusion for the people, as Allah stated. So Allah revealed these verses: ﴿Those who disbelieve will not cease to be in doubt concerning it [the Qur’an] until the Hour comes upon them suddenly or there comes upon them the punishment of a day devoid of all hope. On that day all dominion will belong to Allah. He will judge between them, then those who believed and did righteous deeds will be in gardens of delight. And for those who disbelieve and reject Our revelations, there will be a humiliating punishment.﴾ (22: 55-57)

Here Allah tells us of the state of the disbelievers, and that they will continue to doubt that which you have brought to them, O Muhammad (ﷺ), because of their stubbornness and aversion, and that they will persist in this attitude, ﴿until the Hour comes upon them suddenly﴾ and catches them unawares, ﴿or there comes upon them the punishment of a day devoid of all hope﴾ that is, in which there is nothing good, namely the Day of Resurrection.

When the Hour comes upon them, or that day comes, those who disbelieve will realise that they were lying, and they will be filled

with regret at a time when regret will not avail them anything. They will give up all hope and despair of all good, and they will wish that they had believed in the Messenger (ﷺ) and followed his path. In this there is a warning against persisting in suspicion and fabrication.

﴿On that day﴾ namely the Day of Resurrection,  
﴿all dominion will belong to Allah﴾ may He be exalted, and to no other.

﴿He will judge between them﴾ with justice, and His judgement will be decisive.

﴿then those who believed﴾ in Allah and His Messengers, and what they brought

﴿and did righteous deeds﴾ that confirmed their faith

﴿will be in gardens of delight﴾ that will bring to their hearts, souls and bodies delights that can barely be described or comprehended.

﴿And for those who disbelieve﴾ in Allah and His Messengers, and reject His revelations that guide to the truth and what is right, so they stubbornly turn away from them,

﴿there will be a humiliating punishment﴾ that will be severe and painful for them, and will reach their hearts. As they tried to humiliate His Messengers and ridicule His revelations, Allah will humiliate them with the punishment.



﴿وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا  
حَسَنًا ۗ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّزُقِينَ ﴿٥٨﴾ لَيُنْزِلَنَّهُمْ مَدَنًا  
يَرْضَوْنَ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾﴾ (سورة الحج: ٥٨-٥٩)

22:58. As for those who migrate in the cause of Allah and are slain or die, Allah will surely bestow upon them a goodly provision. Verily Allah is the best of providers.

22:59. He will surely admit them to a place with which they will be well pleased, for verily Allah is All-Knowing, Most Forbearing.

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This is great glad tidings for those who migrated in Allah's cause, leaving behind their homes, native lands, children and wealth, seeking the pleasure of Allah and in support of His religion. The reward of such a person has become incumbent upon Allah, whether he dies in his bed or is killed fighting in jihad in Allah's cause.

«Allah will surely bestow upon them a goodly provision» in al-barzakh, and on the Day of Resurrection, by admitting them to paradise, where they will find peace and tranquillity, beauty and delight, and spiritual and physical bliss.

It may be that what is meant is that for the one who migrates for the sake of Allah, his provision is guaranteed in this world, goodly and abundant provision, whether Allah knows that he will die in his bed or he will be killed as a martyr. All of them are guaranteed provision, so no one should ever think that if he migrates and leaves behind his property and wealth, that he will become poor and needy, for his Provider is the best of providers. And it happened as He said: the earlier migrants left behind their property, children and wealth in support of the religion of Allah, but it was not long before Allah enabled them to conquer various lands and gave them power over people. Thus they accumulated wealth by means of which they became the richest of people. Based on this view, what is meant by the words «He will surely admit them to a place with which they will be well pleased» is that either Allah would enable them to conquer various lands, especially the conquest of Makkah, for they entered it in a state of joy and happiness, or it refers to provision in the hereafter, and this refers to admission to paradise. Thus this verse combines two types of provision: provision in this world and provision in the hereafter. The wording is appropriate for both interpretations and both meanings are sound; therefore there is no reason why it should not refer to both.

﴿for verily Allah is All-Knowing﴾ of all affairs, both apparent and hidden, what comes earlier and what comes later

﴿Most Forbearing﴾ – people disobey Him and defiantly commit grievous sins, yet He does not hasten the punishment for them, although He is perfectly able to do so; rather He continues to grant them His provision and bestow His bounty upon them.



﴿ذَٰلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ﴾  
 ﴿إِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ﴾ (سورة الحج: ٦٠)

22:60. That is so. Whoever retaliates only to the extent of the wrong that was done to him, and then is wronged again, Allah will surely help him. Verily Allah is Pardoning, Oft-Forgiving.

If a person is wronged and injustice is committed against him, it is permissible for him to retaliate and do a similar wrong to the one who wronged him. If he does that, there is no blame on him and he is not to be criticised, and if he is wronged after that, Allah will help him, because he has been wronged. So it is not permissible for anyone to wrong him again because he settled the score. If the one who settled the score in return for a wrong done to him is wronged again, Allah will help him. In the case of the one who did not settle the score and is wronged again, divine help is even closer to him.

﴿Verily Allah is Pardoning, Oft-Forgiving﴾ that is, He pardons sinners and does not hasten to punish them; He forgives their sins and removes them, and removes the effects and consequences thereof.

This is how Allah always is, and this is how He deals with His slaves at all times, offering pardon and forgiveness. So you who have been wronged and mistreated should pardon, overlook and forgive, so that Allah may treat you as you treated His slaves.

﴿...but whoever forgives and reconciles, his reward is with Allah...﴾  
 (ash-Shoorā 42: 40)



﴿ذَٰلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَأَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ (٦١)  
 ﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَبَدٌ مَا يَدْعُونَ مِن دُونِهِ هُوَ الْبَاطِلُ وَأَبَدٌ اللَّهُ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (٦٢) (سورة الحج: ٦١-٦٢)

- 22:61. That is because Allah causes the night to encroach upon the day, and the day to encroach upon the night. And verily Allah is All-Hearing, All-Seeing.
- 22:62. That is because Allah is the Truth, and those they call upon besides Him are sheer falsehood. Verily Allah is the Most High, the Most Great.

Such is the One Who has prescribed for you these good and just rulings. He is good in His control and planning, the One Who causes the night to encroach upon the day, so He brings the night after the day, and the day after the night, and He causes the one to increase by as much as the other decreases, then vice versa, which results in the passage of the seasons and causes the alternation of night and day, sun and moon, which is one of His greatest blessings and is something that is essential for people.

﴿And verily Allah is All-Hearing﴾; He hears the sound of all voices, in all languages, expressing various needs  
 ﴿All-Seeing﴾; He sees a black ant walking on a solid rock in the darkness of night.

﴿It is the same [to Him] whether any of you conceals his speech or declares it openly, and whether he hides under the cover of the night or walks openly in the light of day.﴾ (ar-Ra'd 13: 10)

«That is because Allah is the Truth» and is eternal; He always was and always will be. He is the First, before Whom there was nothing, and the Last, after Whom there will be nothing, and He is the most perfect in His names and attributes. He fulfils His promise, and His promise is true, the meeting with Him is true, His religion is true, worship of Him is true and brings benefits that will last forever.

«and those they call upon besides Him» of idols and rivals, both animate and inanimate, «are sheer falsehood»; they are false in and of themselves and worship of them is false because it is connected to something transient that will inevitably perish and therefore is false and invalid.

«Verily Allah is the Most High, the Most Great» in and of Himself, for He is high above all created things. He is also Most High and Most Great in His decree, for He is perfect in all His attributes and in His subduing of all creatures. And He is Most Great in and of Himself, and in His names and attributes. One sign of His greatness and pride is that on the Day of Resurrection He will hold the entire earth in His grasp and fold up the heavens in His Right Hand (cf. 39: 67). As a sign of His pride, His Footstool encompasses the heavens and the earth. As a sign of His greatness and pride, the forelocks of all people are in His Hand, so they do not do anything at all except by His will.

No one knows the true nature of His pride except He, not any angel who is close to Him or any Prophet who was sent. The real nature thereof is that every attribute of perfection, majesty, pride and greatness is confirmed and affirmed for Him, and of each of these attributes He is possessed of the most sublime and perfect degree thereof. As a sign of His pride, the purpose of all acts of worship done by the inhabitants of the heavens and the earth is to magnify Him, glorify Him, venerate Him and honour Him. Hence the *takbeer* (saying *Allāhu akbar* – Allah is most great) is the slogan of major acts of worship such as the prayer and others.



﴿الَّذِينَ أَنْزَلَ اللَّهُ مَاءً مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ (١٦) ﴿لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ إِنَّ اللَّهَ لَهُوَ الْغَفُورُ الْحَكِيمُ﴾ (١٧) (سورة الحج: ٦٣-٦٤)

- 22:63. Do you not see that Allah sends down water from the sky, whereupon the earth becomes green? Verily Allah is the Knower of subtleties, the All-Aware.
- 22:64. To Him belongs all that is in the heavens and all that is on earth. And verily Allah is Self-Sufficient, Worthy of all praise.

Here Allah (ﷻ) encourages us to look at the signs which point to His oneness and perfect nature.

﴿Do you not see﴾ that is, have you not seen with your eyes and reflected with your intellect

﴿that Allah sends down water from the sky﴾, which is the rain; it comes down to an earth that is barren, desolate and dusty, its trees and plants dry, then it becomes green, covered with all kinds of vegetation, a delight to behold. The One Who brought it back to life after it was dead and lifeless will revive the dead after they have turned to dust.

﴿Verily Allah is the Knower of subtleties, the All-Aware﴾. He is the Knower of subtleties, Who knows the hidden part of things and their secrets. He brings good things to His slave and wards off evil from him in very subtle ways that are hidden from people. By His knowledge of subtleties, He shows His slaves His might and perfect power when He wreaks vengeance, then He shows His kindness after a person was about to die. By His knowledge of subtleties, He knows where the raindrops fall on earth, and where the seeds are in the earth, so He sends that rain to those seeds that are hidden and unknown to people, and brings forth all kinds of plants from them.

﴿the All-Aware﴾ of all secrets, what is hidden in people's hearts, and all hidden things.

﴿To Him belongs all that is in the heavens and all that is on earth﴾ because He created them and they are all His slaves; He controls them as He is the Sovereign, Most Wise, Almighty; no one else has any control at all.

﴿And verily Allah is Self-Sufficient﴾ in and of Himself; He is completely independent of means in all aspects. One aspect thereof is that He does not need any of His creation and does not take them as friends because of any need for help and support. Because He is Self-Sufficient, He has never taken a spouse or begotten a child. He is entirely Self-Sufficient; He does not eat or drink, and He does not need what people need in any way. He feeds but is not fed. Because He is Self-Sufficient, all people need Him to bring them into existence, to make them adaptable to their environment and to provide for them, and to guide them with regard to their religious and worldly affairs. Because He is Self-Sufficient, if all those who are in the heavens and on earth were to come together, both the living and the dead, in a single plain, and each of them were to ask Him for what he wishes for, and He were to give them more than they wished for, that would not detract from His sovereignty in the slightest. Because He is Self-Sufficient, His Hand is outstretched to bestow goodness and blessings by night and by day; His bounty keeps coming down at every moment. Because He is Self-Sufficient and Most Generous, what He has stored up in paradise is such that no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

﴿Worthy of all praise﴾ that is, He is praiseworthy in and of Himself; in His names, for they are beautiful; in His attributes, because they are all attributes of perfection; in His deeds, because they are all based on justice, kindness, mercy and wisdom; in His laws, for He does not enjoin anything but that which is completely of benefit or its benefits outweigh its harms, and He does not forbid



anything but that which is completely bad or its harms outweigh any benefits. To Him be praise that fills everything in the heavens and on earth and in between, and whatever He wills after that, for people cannot praise Him enough; rather He is as He has praised Himself, far above the praise that His slaves give. He is worthy of praise for helping whomever He helps and forsaking whomever He forsakes. He is Self-Sufficient in His praise, and Most Praiseworthy in His self-sufficiency.



﴿الَّذِينَ تَرَوْنَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي الْأَرْضِ وَالْفَلَكَ تَجْرِي فِي الْبَحْرِ بِأَمْرِهِ وَيُمْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ ﴿٦٥﴾ وَهُوَ الَّذِي أَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ إِنَّ الْإِنْسَانَ لَكَفُورٌ ﴿٦٦﴾﴾ (سورة الحج:

(٦٦-٦٥)

- 22:65. Do you not see that Allah has made all that is on earth to be of service to you, and the ships that sail on the sea by His command? And He holds back the sky so that it cannot fall on the earth except by His leave. Verily Allah is Most Compassionate, Most Merciful to humankind.
- 22:66. It is He Who gave you life, then will cause you to die, then He will bring you back to life. Verily man is indeed ungrateful.

That is, have you not seen with your own eyes and intellect the comprehensive blessings and favours of your Lord?

﴿Allah has made all that is on earth to be of service to you﴾ including animals, plants and inanimate objects. Everything that is on earth has been made to be of service to the sons of Adam: animals which they use for riding, carrying loads and other purposes, as well as food and other kinds of benefits; trees and fruits that they eat, for man has been

given the ability to plant them and make use of them; and minerals that man extracts from the earth and makes use of them.

﴿and the ships﴾ have also been made to be of service to you, as they ﴿sail on the sea by His command﴾, carrying you and your trade goods, and they take you from one place to another. And you extract from the sea ornaments that you wear. By His mercy towards you, Allah ﴿holds back the sky so that it cannot fall on the earth﴾. Were it not for His mercy and might, the sky would have fallen onto the earth, destroying all that is on it and killing everyone on it.

﴿Verily, Allah sustains the heavens and the earth, lest they decline, and if they were to decline, there is no one who could sustain them other than Him. Verily, He is Forbearing, Oft-Forgiving.﴾ (Fâtir 35: 41)

﴿Verily Allah is Most Compassionate, Most Merciful to humankind﴾ – He is more merciful to them than their parents and than their own selves. Hence He wants what is good for them, whereas they want that which is evil and harmful for themselves. By His mercy, He has caused all these things to be of service to them.

﴿It is He Who gave you life﴾ when He created you from nothing ﴿then will cause you to die﴾ after giving you life ﴿then He will bring you back to life﴾ after your death, in order to requite the doer of good for his good deeds and the doer of evil for his evil deeds. ﴿Verily man﴾ in general, except those whom Allah blesses ﴿is indeed ungrateful﴾ for the blessings of Allah; he is ungrateful to Allah and does not acknowledge His kindness; rather he may disbelieve in the resurrection and the might of his Lord.



﴿لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُبْذَرُ عَنْكَ فِي الْأَمْرِ وَأَدْعُ إِلَى رَبِّكَ  
إِنَّكَ لَعَلَّ هُدًى مُسْتَقِيمٌ ﴿٦٧﴾ وَإِنْ جَدَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿٦٨﴾ اللَّهُ

يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَمَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٦٩﴾ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٧٠﴾

(سورة الحج: ٦٧-٧٠)

- 22:67. For every nation We decreed ways of worship which they follow, so do not let them dispute with you concerning this matter. But call them to your Lord, for you are indeed rightly guided.
- 22:68. And if they do dispute with you, then say: Allah knows best what you are doing.
- 22:69. Allah will judge between you on the Day of Resurrection concerning that wherein you differ.
- 22:70. Do you not know that Allah knows all that is in the heavens and on earth? Verily that is [inscribed] in a record; verily that is easy for Allah.

Here Allah (ﷻ) tells us that He decreed for every nation its «ways of worship», which may differ in some aspects, but they are all based on justice and wisdom, as Allah (ﷻ) says elsewhere:

«...To each [community] among you, We have prescribed a law and a clear way. If Allah had so willed, He would have made you a single community, but [He willed it otherwise] in order to test you in what He has given you. So hasten to do good deeds. To Allah you will all return, then He will inform you about the matters concerning which you differed.» (al-Mā'idah 5: 48)

«which they follow» that is, they act in accordance with that, according to their situations. So there should not be any objection to any set of divine laws, especially from the illiterate polytheists who are clearly ignorant. Once the message of the Messenger (ﷺ) is proven with evidence, it becomes obligatory to respond to everything he brought by accepting it and submitting, and not raising objections. Hence Allah says:

﴿so do not let them dispute with you concerning this matter﴾ that is, do not let those who reject you dispute with you and object to some of what you have brought to them, on the basis of their corrupt thinking, such as when they disputed the issue of meat found dead, on the basis of their false analogy, saying: “You eat what you kill, but you do not eat what Allah kills”, and when they said “Selling is like usury”, and similar objections, concerning which there is no need to answer these particular objections when they are denying the message, and there is no point in arguing about these issues in isolation from the main issue (which is the message itself), because issues should be discussed within the right framework and context.

If the one who raises these objections whilst denying the message of the Messenger (ﷺ) claims that he is arguing in order to learn and find the right answer, it should be said to him: What we discuss with you is whether the message is sound or not, otherwise his limiting the discussion to this issue is indicative of his stubbornness and attempts to frustrate you. Hence Allah instructed His Messenger (ﷺ) to call people to his Lord with wisdom and beautiful preaching, and to focus on that, regardless of whether anyone objects or not. Nothing should deter you from calling people to Allah, because you are ﴿indeed rightly guided﴾, for the path you are following is moderate and will bring you to your goal, as it includes knowledge of the truth and acting upon it. So you are sure of the matter that you are following, and you are certain of your religion, which requires you to adhere strongly to what your Lord has enjoined upon you. You are not following a matter that is doubtful or something that is fabricated, such that you would go along with people and follow their whims and desires, and be hindered by their objections. This is similar to the verse in which Allah (ﷻ) says:

﴿So put your trust in Allah, for you are on the path of clear truth.﴾

(an-Naml 27: 79)

Moreover, the words «for you are indeed rightly guided» are a response, based on sound rational thought, to the objections of those who object to minor issues of Islamic teaching, because the Messenger (ﷺ) is following guidance, and all that the Messenger (ﷺ) brought, whether minor or major issues, is part of that guidance. The beauty, justice, fairness and wisdom of these issues may be known by means of reasoning and sound thinking, and may be reached by reflecting on the details of what is enjoined and what is prohibited.

Hence Allah instructed him to refrain from disputing with them in this situation, as He said: «And if they do dispute with you, then say: Allah knows best what you are doing» that is, He knows your aims and intentions, and He will requite you for that on the Day of Resurrection, on which Allah will judge between you concerning that wherein you differed. So whoever follows the straight path will be among the people of paradise, and whoever deviates from it will be one of the people of hell.

One aspect of the perfect nature of His judgement is that it is based on knowledge; therefore Allah tells us that His knowledge and His record are all-encompassing.

«Do you not know that Allah knows all that is in the heavens and on earth?» Nothing is hidden from Him of either visible or hidden matters, what has already happened and what is yet to come. Allah has inscribed in a record that knowledge which encompasses all that is in heaven and on earth; that record is al-Lawḥ al-Maḥfūdh, and that knowledge was inscribed when Allah created the Pen and:

«He said to it: Write. It said: What should I write? He said: Write what will happen until the Day of Resurrection.» (A sound hadith recorded by Abu Dâwood)

«verily that is easy for Allah»; it is easy for Him even if your imagination cannot grasp it, for it is easy for Allah (ﷻ) to encompass all things with His knowledge and to inscribe that in a record in such a way that events will unfold exactly as written in that record.



﴿وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ سُلْطَانٌ وَمَا لَيْسَ لَهُم بِهِ عِلْمٌ وَمَا لِلظَّالِمِينَ  
مِن نَّصِيرٍ ﴿٧١﴾ وَإِذَا نُتِلَىٰ عَلَيْهِمُ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا  
الْمُنْكَرَ يَكَادُونَ يَسْطُونَ بِالَّذِينَ يَتْلُونَ عَلَيْهِمُ آيَاتِنَا قُلْ أَفَأُنَبِّئُكُم  
بَشَرٍ مِّن ذَٰلِكُمُ النَّارُ وَعَدَهَا اللَّهُ الَّذِينَ كَفَرُوا وَبِئْسَ الْمَصِيرُ ﴿٧٢﴾﴾ (سورة الحج:

(٧٢-٧١)

- 22:71. Yet they worship, besides Allah, that for which no authority has been sent down to them and that of which they have no knowledge. For the wrongdoers there will be no helpers.
- 22:72. When Our clear revelations are recited to them, you will notice repugnance in the faces of those who disbelieve. They can barely restrain themselves from assaulting those who recite Our revelations to them. Say [O Muhammad]: Shall I tell you of something worse than what you feel at present? It is the fire, which Allah has promised to those who disbelieve – a hapless journey's end.

Here Allah describes the true nature of the polytheists who regard others as equal to Him, and tells us that they are in the worst condition, for they have no basis for what they do (of equating others to Him). They have no knowledge to support that; rather it is blind imitation of what they learned from their misguided forefathers.

A person may have no knowledge of what he does although, at the same time, there is proof for what he does, of which he has no knowledge. But in this case, Allah tells us that He has not sent down any authority for that. In other words, there is no proof to support it or permit it; rather what has been sent down is definitive proof that it is invalid and false.

Then Allah warns the wrongdoers among them who stubbornly reject the truth:

«For the wrongdoers there will be no helpers» to protect them from the punishment of Allah when it befalls them. Do these people – who have no knowledge of what they are following – have any intention of following the signs and guidance that have come to them? Or are they content with what they are following of falsehood?

Allah refers to that when He says:

«When Our clear revelations» that are the great revelations of Allah that make truth distinct from falsehood «are recited to them», they pay no attention to them and make no effort to understand them. Rather «you will notice repugnance in the faces of those who disbelieve». Because of their hatred and resentment, you see their faces frowning and displeased.

«They can barely restrain themselves from assaulting those who recite Our revelations to them» that is, they can barely restrain themselves from attacking them in order to kill them or beat them severely, because of the severity of their resentment and animosity towards them and towards the truth. This attitude of the disbelievers is the worst of attitudes, and its evil is the greatest of evils, but there is something that is even worse than that, namely the state which they will ultimately reach. Hence Allah says:

«Say [O Muhammad]: Shall I tell you of something worse than what you feel at present? It is the fire, which Allah has promised to those who disbelieve – a hapless journey's end». Its evil is immense and its hardship and pain will constantly increase.



يَتَأْتِيهَا النَّاسُ ضُرْبَ مَثَلٍ فَاغْتَوَعُوا لَهُمْ إِنَّكَ الْذَّيْبُ تَدْعُونَ مِنْ دُونِ اللَّهِ  
لَنْ يَخْلُقُوا ذُبَابًا وَلَوْ اجْتَمَعُوا لَهُ وَإِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا لَا يَسْتَفِيدُوا مِنْهُ

ضَعُفَ الطَّالِبِ وَالْمَطْلُوبِ ﴿٧٣﴾ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَقَوِيٌّ  
عَزِيزٌ ﴿٧٤﴾ (سورة الحج: ٧٣-٧٤)

22:73. O people, an example is being presented, so listen to it: those on whom you call besides Allah can never create even a fly, even if they all came together to do that. And if the fly snatches something away from them, they cannot recover it from it. How weak are both the pursuer and the pursued!

22:74. They have not given due recognition to Allah. Verily Allah is indeed Strong, Almighty.

This is an example that Allah gives of the abhorrent nature of idol worship, highlighting the fact that those who worship them have no sense, for all the idols are weak. He says:

«O people» – this is addressed to both believers and disbelievers; the believers increase in knowledge and insight, whilst proof is established against the disbelievers.

«an example is being presented» that is, listen attentively and understand what it implies. You should not receive it heedlessly or listen inattentively; rather you should listen properly and pay attention. This is the example given:

«those on whom you call besides Allah» that is, everything that is called upon besides Allah

«can never create even a fly» which is the most insignificant and ignoble of created beings. They are not able to create even this feeble creature, so it is more unlikely that they could create anything greater than that.

«even if they all came together to do that» and, what is more, «if the fly snatches something away from them, they cannot recover it from it» – this is the utmost helplessness.

«How weak are both the pursuer» namely the one that is worshipped besides Allah



﴿and the pursued﴾ namely the fly. Both of them are weak, and even weaker than both of them is the one who gets attached to this weak entity and gives it the same status as the Lord of the worlds.

Such a one has not given due recognition to Allah, as he has regarded that which is lacking and incapable in all aspects as equal to the One Who is self-sufficient and most strong in all aspects. He has regarded that which has no power to bring benefit or ward off harm from itself or from anyone else, and has no power to cause death, give life or resurrect, as equal to the One Who brings benefits and wards off harm, Who gives and withholds, the ultimate Sovereign Who controls him in all ways.

﴿Verily Allah is indeed Strong, Almighty﴾ that is, He is perfect in strength and perfect in might, and because of the perfect nature of His strength and might, the forelocks of all creatures are in His Hand and nothing moves or halts except by His will. Whatever Allah wills happens, and whatever He does not will does not happen. By His perfect strength, He keeps a firm hold on the heavens and the earth, lest they fall apart. By His perfect strength, He will resurrect all people, the first and the last of them, with a single trumpet blast. By His perfect strength, He destroyed the tyrants and stubborn nations with something that is very easy for Him, and some of His punishment.



﴿اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ﴾ (سورة الحج: ٧٥)

(٧٦-٧٥)

22:75. Allah chooses messengers from among the angels and from among humankind. Verily Allah is All-Hearing, All-Seeing.

22:76. He knows what was before them and what will be after them, and it is to Allah that all things will return.

Having explained His perfect nature and the weakness of the idols, and that He alone is deserving of worship, Allah (ﷻ) now speaks of the Messengers, and how they differ from other people, because of their distinct virtues.

﴿Allah chooses messengers from among the angels and from among humankind﴾ that is, He selects messengers from among the angels and messengers from among humankind, to be the best of their type, as they combine all noble characteristics and are the most deserving of being chosen. The Messengers can only be from among the very best of humankind, for the One Who chose and selected them is not unaware of the reality of things, and it is not the case that He knows some things and not others. Rather the One Who chooses them is the All-Hearing, All-Seeing, Whose knowledge, hearing and vision encompass all things. His choice of them is based on His knowledge that they are qualified for that and that they are fit to receive revelation, as He says elsewhere:

﴿...Allah knows best where to place His message...﴾ (al-An'ām 6: 124)

﴿and it is to Allah that all things will return﴾ that is, He sends the Messengers, who call people to Allah, then some of the people respond and some reject the call. This is the role of the Messengers. As for the requital for those deeds, it is up to Allah, and He will judge on the basis of His grace and justice.



يَا أَيُّهَا الَّذِينَ ءَامَنُوا ارْكَعُوا وَاسْجُدُوا وَاعْبُدُوا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٦﴾ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَمَا

جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ هُوَ سَمَنُكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ  
وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ  
وَاءَاتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ ﴿٧٨﴾ (سورة

الحج: ٧٧-٧٨)

- 22:77. O you who believe, bow and prostrate, and worship your Lord, and do good, so that you may prosper.
- 22:78. Strive in the cause of Allah as you ought to strive. He has chosen you and has not imposed any hardship on you in religion, the religion of your father Ibrâheem. It is He [Allah] Who named you Muslims, both before and in this [Qur'an], so that the Messenger might be a witness over you and you might be witnesses over humankind. So establish prayer, give zakâh, and hold fast to Allah, for He is your Protector, an excellent Protector and an excellent Helper!

Here Allah (ﷻ) enjoins His believing slaves to pray, and mentions in particular bowing and prostration, because of the virtue of these deeds and because they are an essential part of the prayer and of worshipping Him which brings comfort and consolation to one who is grieved. His Lordship and generosity towards His slaves require them to devote their worship to Him alone and make it incumbent upon them to do good deeds in general.

Allah (ﷻ) has made prosperity and success dependent upon these things, as He says: ﴿so that you may prosper﴾ that is, so that you may attain what you seek and be saved from what you fear. There is no way to prosper and succeed except by being sincere in worship of the Creator alone and striving to be of benefit to His slaves. Whoever is enabled to do that will attain a high level of happiness, success and prosperity.

﴿Strive in the cause of Allah as you ought to strive﴾ – striving means doing one's utmost to attain the desired goal. Striving in the cause of Allah as one ought to strive means complying in full with the commands of Allah, and calling people to His path by all possible means, such as offering sincere advice, teaching, fighting, disciplining, rebuking, exhorting, and so on.

﴿He has chosen you﴾ that is, He has selected you, O Muslims, from among humankind, and has chosen and approved of Islam for you, and He has chosen for you the best of Books and the best of Messengers. So respond to this immense blessing by striving as you should.

Because some people may imagine that the phrase ﴿Strive in the cause of Allah as you ought to strive﴾ may imply imposition of a duty that is beyond their ability to fulfil, or is too difficult to carry out, Allah dispels this notion by saying:

﴿and has not imposed any hardship on you in religion﴾ that is, He has not imposed any difficulty; rather He has made it very easy and straightforward. Firstly, He never enjoins or makes binding anything but that which is easy to carry out and is not burdensome or too hard. If there is some reason to reduce the burden, He reduces some of what He has enjoined, waiving it in full or in part.

An important principle is based on this verse, which is that if a command becomes too difficult, it becomes a cause for the scholars to review the matter and issue a fatwa to make it easier, and necessity makes prohibited things permissible. Based on that, there are many minor rulings that are well known in the books of the scholars.

﴿the religion of your father Ibrâheem﴾ that is, the religion and commands mentioned are the religion of your father Ibrâheem, in which he persisted, so adhere to it and cling to it.

﴿It is He [Allah] Who named you Muslims, both before﴾ that is, in the previous Books, which are well known.

«and in this [Qur'an]» so this name of yours is well known, past and present.

«so that the Messenger might be a witness over you», to your deeds, both good and bad

«and you might be witnesses over humankind», because you are the best community ever brought forth for (the benefit of) humankind (3: 110), a moderate, fair and exemplary community; you testify that the Messengers indeed conveyed the message to their nations, and you testify that the nations did indeed receive the message conveyed by their Messengers, as Allah has told you in His Book.

«So establish prayer», with all its essential parts, fulfilling its conditions and performing it properly.

«give zakâh» as you are obliged to, giving it to those who are entitled to it, out of gratitude to Allah for what He has bestowed upon you.

«and hold fast to Allah» that is, seek His help and put your trust in Him, and do not trust in your own power and strength

«for He is your Protector» Who is taking care of your affairs and managing them well, disposing of your affairs in your best interests.

«an excellent Protector» that is, the best protector for the one who takes Him as an ally, so He helps him to attain what he is seeking

«and an excellent Helper» to the one who seeks His help, so He wards off from him what he fears.

This is the end of the commentary on Soorat al-Hajj.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



23.

## Soorat al-Mu'minoon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۝١ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ۝٢ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ  
مُعْرِضُونَ ۝٣ وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ۝٤ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ  
۝٥ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦ فَمَنِ  
ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ۝٧ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ  
۝٨ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ۝٩ أُولَٰئِكَ هُمُ الْوَارِثُونَ ۝١٠ الَّذِينَ  
يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ۝١١﴾ (سورة المؤمنون: ١-١١)

- 23:1. The believers have indeed attained true success,  
23:2. Those who humble themselves in their prayers,  
23:3. who turn away from all that is vain,  
23:4. who are active in giving zakâh,  
23:5. and who restrain their carnal desires,  
23:6. except with their wives or any slave women they may own, for  
then they are free of blame.

23:7. But whoever seeks anything beyond that, such are the transgressors.

23:8. Those who are faithful to their trusts and pledges,

23:9. and who are diligent in their prayers,

23:10. such will be the heirs

23:11. who will inherit paradise; they will abide therein forever.

Here Allah praises and commends His believing slaves, highlighting their success and bliss, and the means by which they attain that. This implicitly urges us to acquire the same characteristics and encourages us to do so. So the individual should take stock of himself and others, measuring against these standards; thus he will know what he and others have of faith, and the level and extent of that faith.

«The believers have indeed attained true success» that is, they are victorious, blessed and successful, for they have attained everything that one may seek. Among the perfect attributes of the believers who believe in Allah and in the Messengers is the fact that they «humble themselves in their prayers».

Humble focus in prayer means presence of mind before Allah (ﷻ), bearing in mind how close He is. Thus the believer's heart is comforted, his mind is put at rest, his movements become still and he is not distracted, as he stands humbly before his Lord, focusing on everything that he says and does in his prayer, from beginning to end. Thus he dispels devilish whispers and bad thoughts. This is the essence and purpose of prayer, and this is what will be written down in the individual's record.

With regard to prayer in which there is no humility and focus of mind, even though it may be valid and rewardable, the reward for it will be commensurate with the person's level of focus and understanding of what he says.

«who turn away from all that is vain», which is words in which there is nothing good and no benefit. They turn away from it out of dislike for it, and so as to protect themselves and rise above it; if they pass by (people engaged in) idle talk, they pass by with dignity (25: 72). As they turn away from all that is vain, it is even more apt that they should turn away from that which is prohibited.

If a person can rein in his tongue and keep it under control – speaking only of that which is good – then he will be in control of all his affairs, as the Prophet (ﷺ) said to Mu‘adh ibn Jabal (*raḍiya Allāhu ‘anhu* – may Allah be pleased with him) when he gave him advice: «The Prophet (ﷺ) said: Shall I not tell you of the basis of all of that? I said: Yes, O Messenger of Allah. He took hold of his own tongue and said: Restrain this.» (A sound hadith recorded by Ibn Mājah)

One of the praiseworthy characteristics of the believers is that they restrain their tongues and refrain from vain talk and saying that which is prohibited.

«who are active in giving zakâh» that is, they give zakâh on their wealth of all types, thus purifying themselves by giving up bad attitudes and bad deeds. So they do well in worshipping the Creator and in focusing humbly in their prayer, and they do good to His creation by giving zakâh.

«and who restrain their carnal desires» and refrain from *zinâ* (unlawful sexual relationships). Part of restraining their carnal desires is avoiding anything that leads to that which is unlawful, such as looking, touching and so on. So they restrain their carnal desires and refrain from illicit relationships with anyone except «their wives or any slave women they may own, for then they are free of blame» if they have intimate relations with them, because Allah (ﷻ) has permitted that.

«But whoever seeks anything beyond that» that is, beyond the wife or the female slave



﴿such are the transgressors﴾ who have gone beyond what Allah has permitted to that which He has prohibited, and have the audacity to transgress the limits set by Allah.

The general meaning of this verse indicates that *mut'ah* marriage (temporary marriage) is prohibited, and the woman in such a marriage is not a wife in a true sense, with the intention of permanent marriage, nor is she a slave. *Tahleel* marriage<sup>25</sup> is prohibited for the same reason.

The words ﴿or any slave women they may own﴾ indicate that in order for it to be permissible to have intimate relations with a slave woman, it is stipulated that one should own her entirely. If a man has a part-share in ownership of a slave woman, it is not permissible to have intimate relations with her, because he does not fully own her; rather she belongs to him and to someone else. Just as it is not permissible for two husbands to share a free woman, it is not permissible for two masters to share a slave woman.

﴿Those who are faithful to their trusts and pledges﴾ that is, they are faithful to them, knowing the terms thereof and adhering to them, and they are keen to fulfil the conditions and implement what they promised. This is general in meaning and applies to all trusts that have to do with the rights of Allah and those that have to do with the rights of people. Allah (ﷻ) says:

﴿Verily, We offered the Trust to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it. But man undertook it...﴾ (*al-Ahzāb* 33: 72)

<sup>25</sup> *Tahleel* marriage: after a third *talāq*, a woman cannot go back to her husband unless she has married another man, in a genuine marriage, then been divorced by him:

﴿And if he divorces her [the third time], she will not be lawful for him again until she has married another husband...﴾ (*al-Baqarah* 2: 230)

*Tahleel* marriage is a marriage for the purpose of making her permissible for her first husband by marrying her, consummating the marriage, and then divorcing her; it is haram, and it does not make the woman permissible for her first husband.

Everything that Allah has enjoined upon His slave is a trust, and the slave must adhere to it by complying with it fully. This also includes things that are entrusted to people, such as property or wealth, secrets and so on. The individual must pay attention to both and must fulfil both types of trusts.

﴿Verily, Allah commands you to render back trusts to those to whom they are due...﴾ (an-Nisā' 4: 58)

The same applies to pledges, including pledges between people and their Lord, and pledges that people make amongst themselves. They must be faithful to them and fulfil them, and it is forbidden to be heedless and negligent with regard to them.

﴿and who are diligent in their prayers﴾ that is, they persist in offering them on time, in the prescribed manner, fulfilling their conditions and doing all the essential parts thereof. Allah praises them for their humble focus and diligence in prayer, because they cannot be in good shape unless they do both. Whoever persists in praying without humbling themselves, or humbles himself without being diligent in prayer, is falling short.

﴿such﴾ that is, those who are described in these terms ﴿will be the heirs who will inherit paradise﴾. The word translated here as ﴿paradise﴾ (*firdaws*) refers to the highest part of paradise, the middle and best of it, because they attained the best of praiseworthy attributes. Or it may be that what is meant is all of paradise, so that this includes all the believers of varying levels, each according to his situation.

﴿they will abide therein forever﴾ and will never leave it, nor will they want to move from it, because it contains the most perfect, best and most complete delights, without anything to spoil their joy or undermine their happiness.



﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ طِينٍ﴾ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ ﴿١٣﴾ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا الْعِظْمَ لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ ۚ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبْعَثُونَ ﴿١٦﴾ (سورة)

(المؤمنون: ١٢-١٦)

- 23:12. Indeed We created man from the finest extract of clay,  
 23:13. Then We placed him as a drop of semen in a safe repository.<sup>26</sup>  
 23:14. Then We made the drop of semen into a clinging clot, then We made the clinging clot into a lump of flesh, then We made the lump of flesh into bones, and clothed the bones with flesh, and then We brought it forth as another creation.<sup>27</sup> So blessed be Allah, the best of creators.  
 23:15. Then after that you will surely die,  
 23:16. then on the Day of Resurrection you will surely be raised up.

In this passage Allah mentions the stages through which the human being passes, from the beginning of his creation until his ultimate destiny. He mentions the initial creation of the father of humankind, Adam (ﷺ), and tells us that He created him ﴿from the finest extract of clay﴾ that is, the clay was extracted and taken from all over the earth, hence Adam's descendants vary according to what type of land they were collected from. Therefore some of them are good, some

<sup>26</sup> v. 12 refers to the creation of Adam (ﷺ) and the following verse refers to the creation of his offspring.

<sup>27</sup> This may refer to when the soul is breathed into the developing foetus, or it may refer to the different stages of human development throughout life. (al-Baghawi)

are bad, and some are somewhere in between; some are easy-going, some are harsh and some are somewhere in between.

﴿Then We placed him﴾ that is, the human being ﴿as a drop of semen﴾ proceeding from between the backbone and the ribs (86: 7), which then settles ﴿in a safe repository﴾, namely the uterus, where it is protected from harm.

﴿Then We made the drop of semen﴾ that had settled (in the uterus) before that ﴿into a clinging clot﴾ that is, red blood, forty days after the drop of semen was placed in the safe repository.

﴿then We made the clinging clot﴾ after forty days ﴿into a lump of flesh﴾ that is, a small piece of flesh, the size of a mouthful of food.

﴿then We made the lump of flesh﴾ which was soft ﴿into bones﴾ which were hard.

﴿and clothed the bones with flesh﴾ that is, We made the flesh like a cover for the bones, as We made the bones a framework for the flesh. That is in the third forty-day period.

﴿and then We brought it forth as another creation﴾ into which the soul is breathed, so it goes from being inanimate to being an animate, living being.

﴿So blessed be Allah﴾ that is, exalted and glorified be He, the One Who does abundant good, ﴿the best of creators﴾:

﴿Who created all things well and initiated the creation of man from clay, then He made his offspring from the extract of an insignificant fluid. Then He fashioned him and breathed into him the soul which He created for him. He gave you hearing, sight and intellect; little it is that you give thanks.﴾ (as-Sajdah 32: 7-9)

He has created all things well and man is one of the best of His creations; indeed he is the best of all, as Allah (ﷻ) says:

﴿Verily We have created man in the best of conditions.﴾ (at-Teen 95: 4)

Hence the elite of humankind are the best and most perfect of creatures.

«Then after that», after being created and after your souls have been breathed into you, «you will surely die» in one of your stages of your journey.

«then on the Day of Resurrection you will surely be raised up», then you will be requited for your deeds, both good and bad. Allah (ﷻ) says:

«Does man think that he will be left unchecked? Was he not a drop of semen emitted, then he became a clinging clot, then [Allah] formed him and fashioned him, and made from him two genders, male and female? Is not He Who has done that able to bring the dead to life?»  
(*al-Qiyamah* 75: 36-40)



﴿وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غَفِيلِينَ ﴿١٧﴾ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ ﴿١٨﴾ فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالدَّهْنِ وَصِبْغٍ لِلْأَكْلِينَ ﴿٢٠﴾﴾ (سورة المؤمنون: ١٧-٢٠)

- 23:17. We have created above you seven heavens [one over the other], and We have never been negligent towards Our creation.
- 23:18. We send down water from the sky in due measure and We cause it to remain on the earth; and verily, We are able to take it away.
- 23:19. And by means of this water We bring forth for you gardens of date palms and vines, in which you have many fruits and from them you eat.
- 23:20. And We bring forth a tree [the olive] which grows on Mount Sinai, producing oil and a condiment for all to eat.

Having mentioned the creation of man, Allah (ﷻ) now tells us of his place of dwelling and how plentiful are the blessings of all kinds that He bestows:

﴿We have created above you﴾ as a canopy for the earth and serving the interests of people

﴿seven heavens﴾ that is, seven heavens, one above the other, adorned with the stars, the sun and the moon. And He has placed therein that which serves people's interests.

﴿and We have never been negligent towards Our creation﴾ – just as Our creation encompasses all created beings, Our knowledge also encompasses all that We have created. So We do not neglect any created being or forget it; We do not create anything and then forsake it. We do not neglect the heaven so that it falls upon the earth, and We do not forget the tiniest creature in the depths of the sea or the remotest wilderness. There is no creature but We send its provision to it.

﴿There is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place...﴾ (Hood 11: 6)

Allah (ﷻ) often mentions together His act of creation and His Knowledge, as in the verses in which He says:

﴿How could He Who created not know His own creation, when He alone is the Knower of subtleties, the All-Aware?﴾ (al-Mulk 67: 14)

﴿...He is the Creator of all, the All-Knowing.﴾ (Yâ Seen 36: 81)

That is because the creation of all created things is the strongest rational evidence for the knowledge and wisdom of their Creator.

﴿We send down water from the sky in due measure﴾ as provision for you and your livestock, as much as will suffice you. He does not give less, so that it is not enough for the earth and trees, for that would not serve the purpose. And He does not make it excessive so that it could destroy people's houses, and plants and trees would not

be able to survive. Rather He sends it down when it is needed, then He diverts it when it could cause harm if it persisted.

﴿and We cause it to remain on the earth﴾ that is, We send it down to the earth, then it settles there and by the power of the One Who sent it down, all kinds of plants are brought forth. He also causes it to settle and be stored in the ground, readily available; it does not go so deep that no one could reach it.

﴿and verily, We are able to take it away﴾ either by not sending it down in the first place, or by sending it down then letting it disappear into the ground so that not one could reach it, or by causing it not to achieve the purpose intended by it. This is Allah's warning to His slaves that they should show gratitude to Him for His blessings, and they should think, if they were to lose these blessings, what harm would result from that. This is like the verse in which Allah (ﷻ) says:

﴿Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water?﴾ (al-Mulk 67: 30)

﴿And by means of this water We bring forth for you gardens of date palms and vines﴾. Allah (ﷻ) singles out these two plants for mention, even though other kinds of plants also grow by means of it, because of their virtue and benefits that make them superior to other plants. Hence He mentions others in general terms: ﴿in which﴾ that is, in those gardens ﴿you have many fruits and from them you eat﴾, such as figs, citrons, pomegranates, apples, and so on.

﴿And We bring forth a tree [the olive] which grows on Mount Sinai﴾ this refers to the olive tree. It is singled out for mention because the place where it grows is in greater Syria, and because of its benefits, some of which He mentions here: ﴿producing oil and a condiment for all to eat﴾ that is, it produces oil which is used for lamps and as a condiment that is eaten. And it has other benefits also.



﴿وَلَا لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةٌ لِّتُفَكِّرُمْ مِمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ  
﴿٢١﴾ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾﴾ (سورة المؤمنون: ٢١-٢٢)

23:21. And verily in livestock animals too there is a lesson for you. We give you to drink of that [milk] which is in their bellies; you have many other benefits from them, and of their [meat] you eat.

23:22. And on them, and on ships, you are carried.

That is, among other blessings that He has bestowed upon you, He has made to be of service to you the livestock animals, namely camels, cattle and sheep. In them there is a lesson for those who reflect, and there are benefits for those who avail themselves thereof.

﴿We give you to drink of that [milk] which is in their bellies﴾, which is produced alongside faeces and blood: pure milk, palatable to those who drink it (16: 66).

﴿you have many other benefits from them﴾, namely their wool and hair; He has given you dwellings made from the skins of livestock, which you find light to handle when you travel and when you halt (16: 80)

﴿and of their [meat] you eat﴾, which is the best food, their meat and fat.

﴿And on them, and on ships, you are carried﴾ that is, He has made them like ships for you on land, on which you and your goods are carried to lands that you could not (otherwise) reach without great hardship (16: 7). And He has also made for you ships which carry you and your goods, whether few or many, across the sea.

The One Who bestowed these blessings and favours of all kinds, and has been very generous towards you, is the One Who deserves



all gratitude and all praise, and deserves that you should strive hard to worship Him and not use His blessings to disobey Him.



﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوَّمُوا عِبَادُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ ٢٣﴾ فَقَالَ الْمَلَأُوا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَفْضَلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ٢٤﴾ إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جَنَّةٌ فَرَتَّبُوا بِهِ، حَتَّىٰ جِئَ ٢٥﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُون ٢٦﴾ فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَخْطِئْنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ ٢٧﴾ فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلِكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّيْنَا مِنَ الْقَوْمِ الظَّالِمِينَ ٢٨﴾ وَقُلْ رَبِّ أَنْزِلْنِي مُنزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ ٢٩﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ٣٠﴾ (سورة المؤمنون: ٢٣-٣٠)

23:23. Indeed We sent Nooh to his people. He said: O my people, worship Allah; you have no god but He. Will you not then fear Him?

23:24. But the chieftains of his people who disbelieved said: This one is no more than a man like yourselves who wants to make himself superior to you. If Allah had so willed, He could have sent down angels [as messengers]. We have never heard of such a thing from our forefathers.

23:25. He is no more than a man in whom there is madness. So bear with him for a while.

23:26. Nooh said: My Lord, help me, for they have rejected me.

23:27. So We inspired him: Build the ark under Our supervision and in accordance with Our inspiration. Then, when Our command comes and water gushes up out of the earth, let on board a pair

from every species, and your family, except those against whom the sentence has already been passed. And do not plead with Me concerning those who did wrong, for they will surely be drowned.

23:28. Once you and those who are with you are settled on board the ark, say: Praise be to Allah, Who has saved us from the people who are given to wrongdoing.

23:29. And say: My Lord, cause me to land at a blessed landing-place, for You are the Best of those who bring to land.

23:30. Surely in that there are signs; for, verily, We always put [man] to the test.

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Here Allah (ﷻ) tells us of the message of His slave and Messenger Nooh (عليه السلام), who was the first Messenger whom He sent to the people of this earth. He sent him to his people, who used to worship idols, and he instructed them to worship Allah alone, saying:

﴿O my people, worship Allah﴾ that is, devote your worship to Him alone, because worship is not valid unless it is sincerely devoted to Him alone.

﴿you have no god but He﴾ this is a declaration of the invalidity of the divinity of anything other than Allah, and is an affirmation of the divinity of Allah (ﷻ), for He alone is the Creator and Provider, Who is perfect in all ways; all others are the opposite of that.

﴿Will you not then fear Him?﴾ And give up what you are doing of worshipping idols and statues that were made in the image of righteous people, and they worshipped them alongside Allah.

He continued doing that, calling them in private and in public, night and day, for one thousand less fifty years, but they only increased in stubbornness and aversion.

﴿But the chieftains of his people who disbelieved﴾ that is, the nobles and leaders

﴿said﴾ by way of objecting to their Prophet Nooh (ؑ) and warning others against following him:

﴿This one is no more than a man like yourselves who wants to make himself superior to you﴾ that is, he is only a human being like you; his aim in claiming prophethood is to prove his superiority over you, so that he will be followed; otherwise, what makes him superior to you when he is just like you? This objection continued to be raised among those who reject the Messengers.

But Allah gave a sufficient response on the lips of His Messengers, as in the passage in which He says:

﴿...They said: You are but human beings like ourselves! You want to turn us away from that which our forefathers used to worship; then bring us some clear proof. Their Messengers said to them: Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...﴾ (Ibrâheem 14: 10-11)

They stated that this was the blessing and favour of Allah, and they had no right to put restrictions on Allah or object to Him for bestowing His favour on them.

In this case, the people of Nooh said: ﴿If Allah had so willed, He could have sent down angels [as messengers]﴾. They used the concept of the divine will to raise objections on a false basis. Although Allah could have sent down angels as messengers if He had so willed, He is Most Wise, Most Merciful, and His wisdom and mercy dictate that the Messenger should be human, because humans cannot be directly addressed by angels, and an angel could only have appeared to them in the form of a man, in which case they would have become confused and raised the same objections again.

﴿We have never heard of such a thing﴾ namely the sending of a Messenger ﴿from our forefathers﴾. What proof is there in the fact that they never heard of the sending of a Messenger to their forefathers? For they do not have full knowledge of what happened in the past, so they should not make that ignorance the basis of their argument. Even

if we assume that no Messenger was sent to their forefathers, either their forefathers were guided, so there was no need for a Messenger at that time, or they were not guided, so let them praise their Lord and give thanks to Him for singling them out for a blessing that did not come to their forefathers, and they were never aware of it. They should not let the fact that a blessing did not reach others be a cause of ingratitude for a favour bestowed upon them.

﴿He is no more than a man in whom there is madness. So bear with him﴾ and wait ﴿for a while﴾, until death comes to him.

The arguments they gave to justify their rejection of their Prophet are indicative of their extreme ingratitude and stubbornness, and demonstrate that they were extremely ignorant and misguided. These specious arguments do not justify their rejection in any way, as we have mentioned; rather they were self-contradictory and flimsy in and of themselves.

By saying ﴿This one is no more than a man like yourselves who wants to make himself superior to you﴾ (23: 24), they affirmed that he was a man of rational thinking who was scheming against them in order to put himself above them and become their leader, and – moreover – there was a need to warn against him so that no one would be deceived by him.

How could that be in harmony with their other argument against him, when they said: ﴿He is no more than a man in whom there is madness﴾ (23: 25)? Can this be anything other than the specious argument of one who is misguided and confused? All he is trying to do is find any justification for his aversion to the truth, without knowing what he is talking about! But Allah insists on exposing and disgracing those who oppose Him and His Messengers.

When Nooh realised that his call was only increasing them in aversion, he said: ﴿My Lord, help me, for they have rejected me﴾. He asked his Lord for help against them out of anger for the sake of

Allah, as they neglected His command and rejected His Messenger. Nooh said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers. For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers.﴾ (Nooh 71: 26-27)

And Allah (ﷻ) says:

﴿Indeed, Nooh called upon Us, and how excellent was Our response!﴾ (as-Saffat 37: 75)

﴿So We inspired him﴾ when We answered him, telling him of a means to save himself before the punishment came.

﴿Build the ark﴾ that is, the ship ﴿under Our supervision and in accordance with Our inspiration﴾ that is, in accordance with Our instructions to you and with Our help, for you are under Our care and supervision, as We see you and hear you.

﴿Then, when Our command comes﴾ to send the flood with which they were to be punished,

﴿and water gushes up out of the earth﴾ that is, when springs burst forth from the earth

﴿let on board a pair from every species﴾ that is, take on board the ark a male and female of every animal, so as to maintain the offspring of all animals that were created on earth by divine wisdom.

﴿and your family﴾ that is, take them on board too,

﴿except those against whom the sentence has already been passed﴾, such as his son.

﴿And do not plead with Me concerning those who did wrong﴾ that is, do not pray to Me to save them, for it has already been willed and decreed that they will be drowned.

﴿Once you and those who are with you are settled on board the ark﴾ that is, when you have embarked and it has sailed with you on the waves, then praise Allah for saving you and keeping you safe.

﴿say: Praise be to Allah, Who has saved us from the people who are given to wrongdoing﴾. Allah taught Nooh and those who were with

him to say these words in thanksgiving to Him, praising Him for saving them from the evildoers and from following their path and sharing their punishment.

﴿And say: My Lord, cause me to land at a blessed landing-place, for You are the Best of those who bring to land﴾ that is, there is another blessing that is yet to come, so pray to Allah for it, namely that Allah should make it easy for you to land at a blessed landing-place. And Allah answered his supplication, as He tells us elsewhere:

﴿...and the decree was fulfilled. The ark came to rest on Mount al-Judi and it was said: Away with the wicked people!... It was said: O Nooh, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you...﴾ (Hood 11: 44-48)

﴿Surely in that﴾ that is, in this story ﴿there are signs﴾ which indicate that Allah alone is deserving of worship, and that His Messenger Nooh was truthful and his people were liars. This is indicative of Allah's mercy towards His slaves, as He carried them in the loins of their father Nooh, in the ark, when He drowned the people of the earth.

The ark is also one of the signs of Allah. He tells us elsewhere:

﴿Verily, We have left it as a sign; is there then any who will pay heed?﴾ (al-Qamar 54: 15)

Hence signs are mentioned in the plural, because this refers to a number of signs and indications, ﴿for, verily, We always put [man] to the test﴾.



﴿فَرَأَيْنَاهُمْ بَعْدَ ذَلِكَ يَنْتَحِبُونَ﴾ (٢٣) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٢٤) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٢٥) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٢٦) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٢٧) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٢٨) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٢٩) ﴿فَرَأَيْنَاهُمْ يَتَقَرَّبُونَ إِلَىٰ رَبِّهِمْ﴾ (٣٠)

فِي الْحَيَاةِ الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣١﴾ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَسِرُونَ ﴿٣٢﴾ أَعِدُّكُمْ أَنْفُسَكُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَعِظْمًا أَنْفُسَكُمْ تَخْرُجُونَ ﴿٣٣﴾ هَيَّاتَ هَيَّاتَ لِمَا تَوَعَّدُونَ ﴿٣٤﴾ إِنَّ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٥﴾ إِنَّ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٦﴾ قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونِ ﴿٣٧﴾ قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِيَيْنِ ﴿٣٨﴾ فَأَخَذَتُهُمُ الصَّبِيحَةُ بِالْحَقِّ فَنَجَّلْنَاهُمْ غَسَاكًا فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

(سورة المؤمنون: ٣١-٤١)

- 23:31. Then We raised up after them another nation.
- 23:32. We sent to them a Messenger from among themselves, [who said]: O my people, worship Allah; you have no god but He. Will you not then fear Him?
- 23:33. But the chieftains of his people who disbelieved and denied the meeting in the hereafter, and upon whom We had conferred ease and comfort in the life of this world, said: This one is no more than a man like yourselves who eats what you eat, and drinks what you drink.
- 23:34. If you obey a man like yourselves, then indeed you will be losers.
- 23:35. Does he promise you that when you have died and become dust and bones, you will be brought forth [alive, from your graves]?
- 23:36. Far-fetched, utterly far-fetched is what you are promised.
- 23:37. There is nothing beyond our life in this world; we die and we live,<sup>28</sup> and we will not be resurrected.
- 23:38. He is no more than a man who fabricated lies against Allah; we will never believe in him.
- 23:39. [Their Prophet] said: My Lord, help me, for they have rejected me.

<sup>28</sup> That is, one generation dies and is succeeded by another. (*al-Kash-shāf*)

23:40. Allah said: Before long they will surely come to regret it.

23:41. So the blast overtook them in all justice and We made them like refuse swept away by a torrent. So away with the wicked people!

Having mentioned Nūḥ and his people, and how He destroyed them, Allah now says:

﴿Then We raised up after them another nation﴾. What appears to be the case is that they were Thamood, the people of Ṣāliḥ (ﷺ), because this story is similar to theirs.

﴿We sent to them a Messenger from among themselves﴾, one of their own people whose lineage, position and honesty they knew well, so that it would be easier for them to follow him, if he was one of them, and they would be less likely to resent him. He proclaimed the same message to them as all the Messengers proclaimed to their nations, calling them to ﴿worship Allah; you have no god but He﴾. All the Messengers brought this message, and it is the first thing to which they called their nations, instructing them to worship Allah and telling them that He alone is deserving of that, and forbidding them to worship anything other than Him, and telling them that doing so is wrong and invalid. Hence he (the Messenger who was sent to that nation) said: ﴿Will you not then fear Him?﴾ That is, fear your Lord and avoid these images and idols.

﴿But the chieftains of his people who disbelieved and denied the meeting in the hereafter, and upon whom We had conferred ease and comfort in the life of this world﴾ that is, the leaders, who combined disbelief and stubbornness with denial of the resurrection and requital, and whose life of ease in this world had made them arrogant, said, in opposition to their Prophet, rejecting his message and warning others against him:

﴿This one is no more than a man like yourselves﴾ that is, of the same type as you



«who eats what you eat, and drinks what you drink», so what makes him superior to you? Why was an angel not sent who does not eat or drink?

«If you obey a man like yourselves, then indeed you will be losers» that is, if you follow him and make him your leader, when he is just like you, then you will prove that you are people who have no intelligence and you will regret what you have done. This is very odd, because the losers who will feel true regret are those who do not follow him and do not submit to him, whilst the ignorant and most foolish are those who are too arrogant to submit to a human being whom Allah chose for His revelation and blessed with His message, but they sank to the level of worshipping trees and rocks.

This is like the verse in which Allah tells us that they said:

«They said: What! Are we to follow a single human from among ourselves? Then we would surely have fallen into error and madness! Has the message been sent to him alone, out of all of us? Nay, he is an insolent liar.» (*al-Qamar* 54: 24-25)

When they denied and rejected his message, they denied the teachings he brought about the resurrection after death and requital for deeds, and they said:

«Does he promise you that when you have died and become dust and bones, you will be brought forth [alive, from your graves]? Far-fetched, utterly far-fetched is what you are promised» that is, what he promises you of resurrection after you have disintegrated and become dust and bones is very unlikely. But their view was flawed, because they thought that, according to their own abilities, it was not possible (to be resurrected). They compared the ability of the Creator to their own ability; exalted be Allah far above that. They denied His power to bring the dead back to life, and they thought of Him as lacking in power, but they forgot that He created them the first time, and that for the One Who created them from nothing, recreating them after they have disintegrated is easier, although both are easy for Him. Why did

they not deny their initial creation, and why did they stubbornly reject that which is visible and tangible (their own existence)?

There is further proof, which is that the One Who gives life to an earth that is dead will revive the dead, for He has power over all things. Even more proof is to be found in His response to those who denied the resurrection, as He said:

﴿But they deem it strange that a warner has come to them from among themselves, and the disbelievers say: This is a strange thing indeed! What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!﴾ (Qâf 50: 2- 3)

Allah said in response to them:

﴿Indeed, We know what the earth consumes of them; with Us is a record that preserves everything.﴾ (Qâf 50: 4)

﴿There is nothing beyond our life in this world; we die and we live﴾ that is, some people die and some people live  
 ﴿and we will not be resurrected﴾. ﴿He is no more than a man in whom there is madness﴾ (23: 25), and that is why he brought what he brought, of proclaiming the oneness of Allah and affirming the resurrection. ﴿So bear with him for a while﴾ (23: 25) that is, forget about punishing him by killing him or otherwise, out of respect for him, and because he is insane and is not to be brought to task for what he says. In other words, according to their false claim, there is no reason to argue with him concerning the validity of what he has brought, because they already believed that it was false. Now the issue was whether they should punish him or not. According to their claim, their so-called mature thinking dictated that they should let him be and not punish him, even though they had good reason to do so (according to their claim). Is there any worse stubbornness and disbelief than this?

Because their disbelief was so firmly entrenched, and the warning was to no avail, their Prophet prayed against them and said: ﴿My

Lord, help me, for they have rejected me» that is, by destroying them and disgracing them in this world, before the hereafter. «Allah said», in response to his supplication: «Before long they will surely come to regret it».

«So the blast overtook them in all justice» – there was no injustice or unfairness; rather it was justified because of their wrongdoing. The blast overtook them and destroyed them all.

«and We made them like refuse swept away by a torrent» that is, like dry stubble and refuse swept away by a torrent, that is cast up on the sides of the wadis. Elsewhere Allah says:

«Verily, We sent against them a single blast, and they became like dry sticks...» (al-Qamar 54: 31)

«So away with the wicked people!» That is, in addition to their punishment, they will be cast far away, cursed and condemned by all people.

«Neither heaven nor earth wept for them, nor were they given respite.» (ad-Dukhan 44: 29)



﴿ثُمَّ أَنشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ﴾ (٤٢) مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَعِجِرُونَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرًا كُلٌّ مَا جَاءَ أُمَّةً رُسُلُهَا كَذَّبُوهُ فَأَتَيْنَا بَعْضَهُمْ بَعْضًا وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِقَوْمٍ لَا يُؤْمِنُونَ ﴿٤٤﴾ (سورة المؤمنون: ٤٢-٤٤)

23:42. Then We raised up after them other nations.

23:43. No nation can bring its appointed time forward, nor can they delay it.

23:44. Then We sent Our Messengers in succession; every time there came to a nation their Messenger, they rejected him. So We caused them to follow one another [to destruction], and made

them into cautionary tales. So away with the disbelieving people!

That is, then after these stubborn disbelievers We raised up other nations, each nation at a particular time, for an appointed term that could not be brought forward or put back. And We sent to them Messengers, one after another, so that they might believe and turn to Allah.

But disbelief and rejection of the message continued to be the customary attitude of the wicked, disbelieving and sinful nations. Every time its Messenger came to a nation, they rejected him, even though each Messenger brought signs that would be sufficient basis for humans to believe. In fact the very message and teachings of the Messengers prove that what they brought is true.

﴿So We caused them to follow one another [to destruction]﴾, and none of them remained; their dwellings stood empty after they were gone

﴿and made them into cautionary tales﴾ that those who came after them told about them, and they became lessons to the pious and punishment to the disbelievers; their disgrace was accompanied by their punishment.

﴿So away with the disbelieving people!﴾ How wretched and unfortunate they are and what great losers they are!



﴿ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ  
فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾ فَقَالُوا أَنْتُمْ لِبَشَرٍ مِّثْلَنَا وَقَوْمُهُمَا لَنَا عَبِيدُونَ  
﴿٤٧﴾ فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ  
يَهْتَدُونَ ﴿٤٩﴾﴾ (سورة المؤمنون: ٤٥-٤٩)

- 23:45. Then We sent Moosâ and his brother Hâroon with Our clear signs and compelling proofs
- 23:46. To Pharaoh and his chiefs. But they showed arrogance and were haughty people.
- 23:47. They said: Should we believe in two men like ourselves, when their people are subject to us?
- 23:48. So they rejected them both, and were among those who were destroyed.
- 23:49. We gave Moosâ the Book so that they might be guided.

A long time ago, I (as-Sa'di) heard one of the scholars whose name I do not remember saying that after sending Moosâ and sending down the Torah, Allah stopped punishing the nations with eradication, and He prescribed jihad as a way to deal with stubborn deniers. I do not know from where he took this opinion, but when I reflected upon these verses, along with the verses in Soorat al-Qaşaş, I realised how he reached that conclusion. As for these verses, Allah referred to the doomed nations who followed the path that led to their destruction, then He tells us that He sent Moosâ after them, and He sent down to him the Torah which contained guidance for people. This cannot be refuted by the suggestion that Pharaoh was punished by drowning, because that was before the revelation of the Torah. As for the verses in Soorat al-Qaşaş, they are very clear; when Allah mentioned the destruction of Pharaoh, He said:

﴿We gave Moosâ the Book after We had destroyed the previous nations, as enlightenment for humankind, and as guidance and mercy, so that they might pay heed.﴾ (al-Qaşaş 28: 43)

This clearly indicates that He gave him the Book (the Torah) after the destruction of the transgressing nations, and Allah tells us that He sent it down as enlightenment for humankind, and as a guidance and mercy.

The same point is made in Soorah Yoonus, where Allah tells us:  
 ﴿Then after him, [that is, after Nooh] We sent Messengers to their [own] peoples; they came to them with clear signs, but they would not believe what they had already rejected beforehand. Thus do We seal up the hearts of the transgressors. Then after them We sent Moosâ and Hâroon...﴾ (Yoonus 10: 74-75)

And Allah knows best.

﴿Then We sent Moosâ﴾ ibn 'Imrân, the one who whom the Most Gracious spoke directly (*kaleem ar-Rahmân*)

﴿and his brother Hâroon﴾ when he asked his Lord to make him his partner, and He answered his request.

﴿with Our clear signs﴾ that point to their sincerity and the truthfulness of that which they brought

﴿and compelling proofs﴾ that is, clear evidence that was so powerful that it could overwhelm and impact people's hearts because of its strength. Thus the hearts of the believers submitted to it and clear proof was established against the stubborn. This is like the verse in Soorat al-Isrâ' in which Allah says:

﴿We gave Moosâ nine clear signs [and told him]: Ask for [the release of] the Children of Israel. When he came to them. Pharaoh said to him: O Moosâ, indeed I think you are bewitched. Moosâ said: You know full well that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence. Verily, O Pharaoh, I think that you are doomed!﴾ (al-Isrâ' 17: 101-102)

﴿We gave Moosâ nine clear signs﴾; hence the leader of the stubborn recognised the truth but stubbornly rejected it. ﴿[and told him]: Ask for [the release of] the Children of Israel﴾ by means of these clear signs. But ﴿Pharaoh said to him: O Moosâ, indeed I think you are bewitched﴾. So Moosâ said to him: ﴿You know full well that none but the Lord of the heavens and the earth has sent down

these [signs] as clear evidence. Verily, O Pharaoh, I think that you are doomed!﴾. And Allah says:

﴿They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance...﴾ (an-Naml 27: 14)

Allah says here: ﴿Then We sent Moosâ and his brother Hâroon with Our clear signs and compelling proofs to Pharaoh and his chiefs﴾, such as Hâmân and other leaders

﴿But they showed arrogance﴾ that is, they were too arrogant to believe in Allah and they showed arrogance towards His Prophets.

﴿and were haughty people﴾ that is, their character was haughty and they oppressed people and caused mischief in the land, hence they behaved in an arrogant manner, which was not surprising in their case.

﴿They said﴾ out of arrogance and pride, warning the weak-minded and trying to present an argument in order to mislead: ﴿Should we believe in two men like ourselves...?﴾. This is exactly what those who came before them said; they had a similar mentality in terms of disbelief, so their words and deeds were similar, and they denied the blessing of the message that Allah had bestowed upon them by sending the message to them.

﴿when their people﴾ namely the Israelites ﴿are subject to us﴾ that is, they are enslaved and forced to do heavy labour for us. This is like the verse in which Allah (ﷻ) says:

﴿And [remember] when We delivered you from the people of Pharaoh, who were subjecting you to grievous torment, slaughtering your sons and letting your womenfolk live; in that was a great trial from your Lord.﴾ (al-A'râf 7: 141)

– so how can we follow them after having been followed? How can these people become leaders over us?

Their argument was similar to what the people of Nooh said:

﴿...Should we believe in you when only the lowest people follow you?﴾ (ash-Shu'arâ' 26: 111)

﴿... We do not see you as anything but a human being like ourselves. Nor do we see that any follow you but the lowest among us, those who are rash and undiscerning...﴾ (Hood 11: 27)

But it is well known that this argument is not fit to ward off the truth, and it is merely stubborn denial. Hence Allah says: ﴿So they rejected them both, and were among those who were destroyed﴾ by drowning in the sea, whilst the Israelites were looking on.

﴿We gave Moosâ the Book﴾ – after Allah destroyed Pharaoh and saved the Israelites along with Moosâ, he was able to lead them on the basis of the teachings he received from Allah and to practise the rituals of His religion openly. Allah promised to send down the Torah to him over forty nights, so he went to meet his Lord as ordained. Allah (ﷻ) says elsewhere:

﴿And We inscribed for him in the Tablets all manner of admonition and an explanation of all things...﴾ (al-A'râf 7: 145)

Hence He says here: ﴿so that they might be guided﴾ that is, by knowing the details of the commands and prohibitions, reward and punishment, and so that they might know their Lord by His names and attributes.



﴿وَجَعَلْنَاهُنَّ مُزَمِّجَاتٍ وَمُزْمَجَاتٍ وَأَبَاطُوهُنَّ إِلَى الْكِبَرِ فَذَاتِ قَرَارٍ وَمَعِينٍ﴾ (سورة

المؤمنون: ٥٠)

23:50. And We made the son of Maryam and his mother to be a sign; We caused them to dwell on high ground, on a plateau with flowing streams.

That is, We blessed 'Eesâ ibn Maryam, and We caused him and his mother to be among the wondrous signs of Allah, as she conceived



him and bore him without a father, he spoke in the cradle as an infant, and Allah caused other miracles to happen at his hands.

﴿We caused them to dwell on high ground﴾ that is, in an elevated place. This – and Allah knows best – was at the time of giving birth. ﴿on a plateau with flowing streams﴾ that is, with flowing water, based on the fact that Allah says elsewhere:

﴿...for your Lord has provided a stream close at hand.﴾ (Maryam 19: 24)

– that is, beneath the place where you are, because it is high. The word translated here as a ﴿stream﴾ refers to a spring of water.

﴿Shake the trunk of the palm tree towards you; it will drop fresh ripe dates upon you. Eat and drink, and be content...﴾ (Maryam 19: 25-26)



﴿يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾ وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ ﴿٥٢﴾ فَتَقَطَّعُوا أَمْرَهُم بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٥٣﴾ فَذَرَهُمْ فِي عُتْرَتِهِمْ حَتَّىٰ حِينٍ ﴿٥٤﴾ أَيْحَسِبُونَ أَنَّمَا نُنَادُهُمْ بِهِ مِن مَّالٍ وَبَنِينَ ﴿٥٥﴾ نُسَاجُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ ﴿٥٦﴾﴾ (سورة المؤمنون: ٥١-٥٦)

23:51. O Messengers, eat of that which is wholesome and do righteous deeds, for I am well aware of all that you do.

23:52. Verily this religion of yours is one religion, and I am your Lord, so fear Me alone.

23:53. But people divided into sects, each group rejoicing in what it has.

23:54. So leave them in their confusion for a while.

23:55. Do they think, because We grant them wealth and sons,

23:56. that We hasten to them all that is good? Nay, they do not understand.

This is a command from Allah (ﷻ) to His Messengers to eat wholesome food, which is goodly and permissible provision, and to show gratitude to Allah by doing righteous deeds that are good for their physical and spiritual well-being in this world and the hereafter. Here He tells them that He is well aware of all that they do, for every deed they do and every effort they make is known to Him, and He will requite them for it in full, with the best reward. This indicates that all the Messengers were all agreed on the permissibility of wholesome food and the prohibition on that which is bad, and they were all agreed on promoting righteous deeds of all types, even though what is enjoined may vary at different times.

Hence the Prophets and their teachings are agreed on those righteous deeds that are appropriate at all times, such as the command to affirm the oneness of Allah, to devote worship solely to Him, to love Him, to fear His punishment and to hope for His reward, as well as righteousness, truthfulness, fulfilling covenants, upholding ties of kinship, honouring parents, showing kindness to the weak, poor and orphans, being kind and compassionate towards people, and other righteous deeds. Hence the scholars, those who had knowledge of the previous scriptures and wise men at the time when Allah sent Muhammad (ﷺ) found as evidence for the truth of his prophethood the type of deeds that he enjoined and forbade, as happened in the case of Heraclius and others. Because he enjoined the same as the Prophets who came before him had enjoined, and he forbade the same as they had forbidden, this proved that he was one of them, unlike liars and charlatans who inevitably enjoined evil and forbade good.

Hence Allah (ﷻ) said to the Messengers: ﴿Verily this religion of yours is one religion﴾ that is, your community – O Messengers – is one community, agreed upon one religion, and your Lord is One. ﴿so fear Me alone﴾ by complying with My commands and refraining from that which I have prohibited.

Allah enjoined upon the believers the same as He enjoined upon the Messengers, because they follow their example. Allah says:

﴿O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah, if it is Him you worship.﴾ (al-Baqarah 2: 172)

What is required of all those who follow the Prophets and others is to comply with that and act upon it, but the wrongdoers and fabricators insisted on disobedience, hence Allah says:

﴿But people divided into sects﴾ that is, those who claimed to be followers of the Prophets divided their religion into sects, ﴿each group rejoicing in what it has﴾ that is, rejoicing in what it had of knowledge and religion, claiming that they were right and everyone else was wrong, even though those who were right among them were those who followed the path of the Messengers, by eating wholesome and lawful food and doing righteous deeds, whilst all others were wrong.

﴿So leave them in their confusion﴾ that is, in the midst of their ignorance of the truth and their claims to be right

﴿for a while﴾ that is, until the punishment befalls them, for no exhortation or rebuke will benefit them. How could it benefit one who claims to be following the truth and hoping to call others to his path.

﴿Do they think, because We grant them wealth and sons, that We hasten to them all that is good?﴾ That is, do they think that the fact that We give them abundance of wealth and children indicates that they are good and blessed people, and that they will have the best in this world and the hereafter, and that this is only the first portion for them? That is not the case.

﴿Nay, they do not understand﴾ rather We give them respite and a reprieve, and We provide them with blessings so as to increase them in sin and so that their punishment will be stored up for them in the hereafter, and so that they may rejoice in what they are given:

﴿...until, when they were rejoicing in what they had been given, We seized them suddenly...﴾ (al-An'ām 6: 44)



﴿إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُشْفِقُونَ ۝ وَالَّذِينَ هُمْ يَأْتِيَتْ رَبِّهِمْ يَقُولُونَ ۝ وَالَّذِينَ هُمْ لَا يُشْرِكُونَ ۝ وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ۝ أُولَٰئِكَ يُسْرِعُونَ فِي الْحَزَنِ وَلَهُمْ لَهَا سَعِيدُونَ ۝ وَلَا تَكُلْفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَبْطِئُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ﴾ (سورة المؤمنون: ٥٧-٦٢)

- 23:57. Verily those who are filled with reverent awe of their Lord,  
 23:58. And who believe in the revelations of their Lord,  
 23:59. And who do not ascribe partners to their Lord,  
 23:60. And who give what they give [of charity], their hearts filled with apprehension, knowing that they will return to their Lord,  
 23:61. Those are the ones who hasten to do good deeds, and they are foremost in attaining them.  
 23:62. We do not place on any soul a burden greater than it can bear. We have a record [of their deeds] that speaks the truth, and they will not be wronged.

Having mentioned those who combined bad deeds with feeling secure, and claimed that the fact that He had given them worldly abundance was indicative of their goodness and virtue, Allah (ﷻ) mentions those who combined doing good with fear of Him:

﴿Verily those who are filled with reverent awe of their Lord﴾ that is, they are apprehensive and their hearts are filled with awe due to fear of their Lord, that He will judge them on the basis of justice; in that case there will be no good deeds left to their credit, and they think negatively of themselves, that they have not carried out their duties towards Allah (ﷻ) in a proper manner, and they are afraid of losing their faith. Because of the knowledge that they have of their Lord and what He deserves of glorification and honour, their fear and worry dictate that they should refrain from that which causes them to fear sin and falling short in obligatory duties.

﴿And who believe in the revelations of their Lord﴾ that is, when His revelations are recited to them, it increases them in faith. They also ponder and reflect upon the verses of the Qur'an, and thus the meanings of the Qur'an become clear to them, as do its majestic nature and harmony; its lack of contradiction; what it calls to of knowing Allah, fearing Him and putting one's hope in Him; and what it says about requital. That will increase them in faith in ways that cannot be expressed in words.

They also reflect upon the signs in the universe, as Allah says elsewhere:

﴿Verily, in the creation of the heavens and the earth, and the alternation of the night and the day, there are indeed signs for people of understanding.﴾ (Āl 'Imrān 3: 190)

﴿And who do not ascribe partners to their Lord﴾ that is, they do not openly ascribe partners to Him, by taking anything other than Allah as an object of worship, calling upon it and putting their hopes in it, and they do not ascribe partners to Him in hidden or subtle ways, such as showing off and the like. Rather they are sincerely devoted to Allah alone in their words and deeds, and in all situations.

﴿And who give what they give [of charity]﴾ that is, they give of themselves what they are instructed to give, giving whatever they are able to of prayer, zakāh, Hajj, charity and so on. But at the same time, ﴿their hearts [are] filled with apprehension﴾ that is, they fear that when their deeds are presented to Him and they stand before Him, they will not save them from the punishment of Allah, because they know their Lord and are aware of what He deserves of all kinds of worship.

﴿Those are the ones who hasten to do good deeds﴾ that is, in the arena of competing to do good deeds, their main concern is that which will bring them closer to Allah, and they are focused on that which could save them from His punishment. Whatever good deed they hear

of or have the opportunity to do, they hasten to make the most of it and do that good deed. They look at the close friends and chosen ones of Allah who are ahead of them and on their right and left, hastening to do all that is good and striving to draw close to their Lord, and they try to compete with them. As the one who is racing and competing with others may go ahead because of his efforts and striving, or he may not do so because of his shortcomings, Allah (ﷻ) tells us that these people are among the category who will be foremost, as He says: ﴿and they are foremost in attaining them﴾ that is, good deeds. They will attain the pinnacle, for they competed with the first rank. Moreover, it was already decreed by Allah that they would be among those who are blessed and those who are foremost.

Because Allah mentioned their hastening to do good and their being foremost in that regard, some people may imagine that what is required of them and others is something that is too difficult and hard, He tells us that He does not place ﴿on any soul a burden greater than it can bear﴾ that is, the burden is only as much as a person can bear, and there will still be some strength left over; it is not something that will exhaust all his strength. This is by His mercy and wisdom, so as to make the path to Him easy and so that there will always be people who are racing on that path to Him.

﴿We have a record [of their deeds] that speaks the truth﴾ which is the first Book in which all things are written, and it reflects exactly all that takes place. Hence it is true.

﴿and they will not be wronged﴾ that is, nothing will be detracted from their good deeds and nothing will be added to their punishment or sins.



﴿بَلْ قُلُوبُهُمْ فِي غَمَرٍ مِّنْ هَذَا وَلَهُمْ أَعْمَلٌ مِّنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿١٣﴾ حَتَّىٰ إِذَا أَخَذْنَا مُتَرَفِّهِم بِالْعَذَابِ إِذَا هُمْ يَخْتَصِرُونَ ﴿١٤﴾ لَا يَخْتَصِرُوا الْيَوْمَ إِنَّا كُنَّا لَا أَنْصَرُونَ ﴿١٥﴾ فَذَٰلَ﴾

كَانَتْ ءَايَاتِي تُنْزَلُ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ أَغْفِيكُمْ نَنْكُصُونَ ﴿٦٦﴾ مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ ﴿٦٧﴾ (سورة المؤمنون: ٦٣-٦٧)

- 23:63. But their hearts are utterly heedless of this [the Qur'an]; and they have, besides that, other [evil] deeds which they will continue to do
- 23:64. Until, when We seize the affluent amongst them with punishment, they will cry for help.
- 23:65. [It will be said to them:] Do not cry for help today, for you will receive no help from Us.
- 23:66. My revelations were recited to you, but you used to turn on your heels
- 23:67. Out of pride [in being the custodians of the Sacred Mosque], talking nonsense far into the night [about the Qur'an].

Here Allah tells us that the hearts of the disbelievers are utterly heedless, because they are steeped in ignorance, wrongdoing, negligence and aversion that prevent them from reaching out to this Qur'an. Therefore they are not guided by it and nothing of it reaches their hearts.

﴿When you recite the Qur'an, We place between you and those who do not believe in the hereafter a hidden barrier,<sup>29</sup> and We have placed covers on their hearts so that they will not understand it, and deafness in their ears...﴾ (al-Isrā' 17: 45-46)

Because their hearts are utterly heedless of it, their actions are commensurate with their state of stubbornness and disbelief, which will result in their punishment.

﴿and﴾ but ﴿they have, besides that﴾ that is, besides these deeds

<sup>29</sup> That is so that they will not understand it, as a punishment for their (stubborn) disbelief. (at-Tabari)

﴿other [evil] deeds which they will continue to do﴾ that is, they should not find it strange that the punishment has not yet befallen them, because Allah is giving them respite so that they may finish doing all the deeds that they are meant to do according to the divine decree. When they have done that and completed them all, they will move on in the worst state to face the wrath and punishment of Allah.

﴿Until, when We seize the affluent amongst them﴾ that is, those who live a life of ease and are only used to a life of affluence, luxury and enjoyment, and have not experienced hardship; when We seize them ﴿with punishment﴾, and they feel its touch,

﴿they will cry for help﴾ that is, they will scream in pain, because something has befallen them other than what they are used to. They will cry for help, but it will be said to them:

﴿Do not cry for help today, for you will receive no help from Us﴾ – because no help or support will come to them from Allah, they will not be able to help themselves and no one else will be able to help them.

It is as if it will be said to them: What is it that has brought you to this state? ﴿My revelations were recited to you﴾ so that you might believe in them and accept them, but you did not do that; rather ﴿you used to turn on your heels﴾ that is, you went backwards. By following the Qur'an they could have advanced, but by turning away from it they went backwards and became the lowest of the low.

﴿Out of pride [in being the custodians of the Sacred Mosque], talking nonsense far into the night [about the Qur'an]﴾. The commentators said that what is meant is that they were proud of it, and the pronoun (rendered here as ﴿[in being the custodians of the Sacred Mosque]﴾) refers to the Kaaba or the Haram. In other words, they felt proud before people because of that, and they said: We are the people of the sanctuary, therefore we are better than others and of higher status than them.

﴿talking nonsense far into the night﴾ that is, gathering and talking by night around the Kaaba. Talking nonsense refers to saying bad things



about this Qur'an. The way in which the disbelievers responded to the Qur'an was by turning away from it and telling one another to do that.

﴿Those who disbelieved said: Do not listen to this Qur'an; make noise when it is recited, so that you may drown it out.﴾ (Fussilat 41: 26)

And Allah said concerning them:

﴿Do you then wonder at this discourse [the Qur'an] and laugh [at it], and not weep, while you remain heedless?﴾ (an-Najm 53: 59-61)

﴿Or do they say: He has made it [the Qur'an] up himself?...﴾ (at-Toor 52: 33)

As they had all these bad manners and attitudes, it is no wonder that they deserved the punishment, and when they fell into that they had no one to support them or save them, and they were rebuked at that point because of these bad deeds.



﴿أَفَلَمْ يَذْكُرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ﴾ (سورة المؤمنون: ٦٨)

23:68. Have they not pondered the words [of Allah], or is it that there has come to them that which did not come to their forefathers?

﴿Have they not pondered the words [of Allah]﴾ that is, have they not reflected on the Qur'an and pondered its meanings? In other words, if they had pondered it, that would have led them to faith and would have prevented them from disbelieving. But the calamity that befell them was due to their turning away. This indicates that reflecting upon the Qur'an leads to all that is good and protects against all that is evil, and what prevented them from reflecting upon it was the fact that there were locks upon their hearts.

﴿or is it that there has come to them that which did not come to their forefathers?﴾ that is, or is what prevented them from believing

the fact that there came to them a Messenger and Book that had not come to their forefathers, so they were content to follow the path of their misguided forefathers, and they objected to anything that differed from that? Therefore they and others like them among the disbelievers said, as Allah tells us:

﴿Likewise, We never sent any warner before you to a city but its affluent ones said: We found our forefathers following a certain path, and we are following in their footsteps.﴾ (az-Zukhruf 43: 23)

The warner responded to them by saying:

﴿...Even if I bring you better guidance than that which you found your forefathers following?...﴾ (az-Zukhruf 43: 24)

Will you follow it even if your aim is to follow the truth? And the answer exposed their real thinking, as they said:

﴿...Verily, We disbelieve in that with which you have been sent﴾ (az-Zukhruf 43: 24)



﴿أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُم مِّنْكَرُونَ﴾ (سورة المؤمنون: ٦٩)

23:69. Or is it that they do not know their Messenger well enough,<sup>30</sup> so they reject him?

That is, is what prevented them from following the truth the fact that their Messenger Muhammad (ﷺ) was not known to them, therefore they denied him and said: We do not know him, we do not know how sincere he is, so let us wait and see how he is, and ask

<sup>30</sup> On the contrary, the disbelievers of Quraysh knew him very well, as he had grown up in their midst, and his good character, honesty and sincerity were so well known to them that they called him *al-Ameen* (the trustworthy one).

those who know him about him? But that was not the case, for they knew the Messenger (ﷺ) very well indeed; young and old alike knew that he had all good characteristics, and they knew him to be sincere and honest, to the extent that before his mission began they used to call him *al-Ameen* (the trustworthy one). So why did they not believe him when he brought them the truth with all honesty and sincerity?



﴿أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُم بِالْحَقِّ وَكَثُرُوا لِلْحَقِّ كِرَهُونَ﴾ (سورة المؤمنون: ٧٠)

23:70. Or do they say that there is madness in him? Rather he has brought them the truth, but most of them are averse to the truth.

﴿Or do they say that there is madness in him?﴾ that is, do they say that he is insane, and this is why he said what he said? For if a person is insane, no one listens to him and his words do not count, because he murmurs nonsense and foolish words.

Allah said, refuting this suggestion on their part:

﴿Rather he has brought them the truth﴾ that is, he has brought them that which is confirmed and based on truthfulness and justice, in which there is no difference or contradiction. So how could there be madness in the one who brought it?! Could he be anything but a person who is at the highest level of perfection in terms of knowledge, rational thinking, and good manners and attitude? Rather the reality is that what prevented them from believing was that ﴿he has brought them the truth, but most of them are averse to the truth﴾. The greatest truth that he brought them was the command to devote worship solely to Allah and to abandon everything else that is worshipped besides Allah. It is well known that they were averse to that and found it strange, so the fact that the Messenger (ﷺ) brought the

truth when they were averse to the truth in the first place is what made them deny the truth. It was not because they doubted or rejected the Messenger (ﷺ) himself. This is like the verse in which Allah (ﷻ) says:

﴿...It is not you they disbelieve; rather it is the revelations of Allah that the wrongdoers deny.﴾ (al-An'ām 6: 33)

If it is asked: why was not the truth in accordance with their whims and desires, so that they might believe and hasten to submit? The answer is given in the following verse:



﴿وَلَوْ أَتَبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ﴾ (سورة المؤمنون: ٧١)

23:71. If the truth had been in accordance with their desires, the heavens and the earth, and all those who are therein, would have been brought to ruin. In fact We have given them that which would bring them honour [that is, the Qur'an], but they turn away from that which would bring them honour.

﴿If the truth had been in accordance with their desires, the heavens and the earth, and all those who are therein, would have been brought to ruin﴾ the reason being that their whims and desires are based on wrongdoing, disbelief, mischief, and bad manners and deeds. Therefore if the truth had followed their whims and desires, the heavens and the earth would have been brought to ruin because of the corruption of conduct and control that would be based on oppression and injustice. Therefore the heavens and the earth can only be kept in good order on the basis of truth and justice.

﴿In fact We have given them that which would bring them honour﴾ namely this Qur'an, which motivates them to do all that is good, and

in which is their pride and honour if they adhere to it, and through it they could become leaders of humankind.

﴿but they turn away from that which would bring them honour﴾ because they are doomed and are not guided;

﴿... They have forgotten Allah, so He has forgotten them...﴾ (at-Tawbah 9: 67)

– and they:

﴿... forgot Allah, so He caused them to forget themselves...﴾ (al-Hashr 59: 19)

The Qur'an and the one who brought it are the greatest blessing that Allah bestowed upon them, but their only response was to reject it and turn away. Can there be any deprivation worse than this? Can there be anything beyond that but the utmost loss?



﴿أَمْ تَسْأَلُهُمْ خَرْجًا فَخَرَّاجُ رَبِّكَ خَيْرٌ وَهُوَ خَيْرُ الرَّازِقِينَ﴾ (سورة المؤمنون: ٧٢)

23:72. Or is it that you ask them for some recompense? But the recompense of your Lord is better, and He is the best of providers.

That is, are they being prevented from following you, O Muhammad (ﷺ), by your asking them for payment if they respond:

﴿...recompense which they find too burdensome?﴾ (al-Qalam 68: 46)

– and they find it burdensome to follow you, because of what you would take from them of recompense and payment? That is not the case; ﴿But the recompense of your Lord is better, and He is the best of providers﴾. This is like what the Prophets said to their nations:

﴿O my people, no recompense do I ask of you for this...﴾ (Hood 11: 51)

– and:

﴿...my reward is with Allah alone...﴾ (Hood 11: 29)

In other words, they were not calling people to Allah in hopes of what they could get of their wealth; rather it was out of sincerity towards them and a desire to guide them to that which was in their best interests. In fact the Messengers were more sincere to people than their own selves. May Allah grant them the best of rewards on behalf of their nations and enable us to follow their example in all our affairs.



﴿وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (٧٣) وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنُكَوِّنُ ﴿٧٤﴾ (سورة المؤمنون: ٧٣-٧٤)

23:73. Surely you [O Muhammad] are calling them to a straight path.

23:74. But indeed those who do not believe in the hereafter are deviating from that path.

In these verses Allah mentions every means that may lead to faith and He mentions obstacles to faith; He highlights how corrupt the obstacles are, one after another. Among the obstacles, He mentions the fact that their hearts are utterly heedless of this (the Qur'an) (23: 63); they did not ponder the words of Allah (23: 68); they followed in the footsteps of their forefathers; and they said that there was madness in their Messenger (ﷺ), as we have discussed above.

Among the things that would lead them to faith, Allah mentioned: reflecting upon the Qur'an; accepting the blessings of Allah with appreciation; acknowledging the sublime attributes, sincerity and honesty of the Messenger Muhammad (ﷺ), and that he was not asking for any reward, rather his efforts were for their benefit and in their interests, and that what he called them to is the straight path which is easy to follow because it is straight and leads to the goal in the shortest way, and he called them to a religion of ease that is based on pure monotheism. What is meant is: you, O Muhammad

(ﷺ), are calling them to the straight path, which requires the one who seeks the truth to follow you, because what you are calling them to is something that is in harmony with rational thinking and common sense, and through that path they may attain all their interests. What other path will they follow if they do not follow you? They do not have any other alternative that could suffice them so that they would not need to follow you, because they ﴿are deviating from that path﴾, drifting away from the path that leads to Allah and to His paradise; what they are following is nothing but misguidance and ignorance.

The same applies to everyone who goes against the truth; he will inevitably deviate in all his affairs. Allah (ﷻ) says elsewhere:

﴿But if they do not respond to you, then know that they only follow their own desires, and who is more astray than one who follows his own desires, without any guidance from Allah?...﴾ (al-Qaṣaṣ 28: 50)



﴿وَلَوْ رَحَّمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ ضُرٍّ لَلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ۖ﴾ (٧٥) وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَنْضَعُونَ ۖ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾﴾ (سورة المؤمنون: ٧٥-٧٧)

23:75. If We showed them mercy and relieved their misfortunes, they would persist in their transgression, wandering blindly in their misguidance.

23:76. We have already seized them with punishment, but they did not humble themselves before their Lord, nor did they beseech Him.

23:77. Until, when We open upon them a gate of severe punishment, they will be plunged into utter despair.

This highlights the extent of their foolishness and stubbornness: if harm befalls them, they call upon Allah, asking Him to grant them

relief so that they may believe, or He may test them so that they may come back to Him, then if He grants them relief, they persist in their transgression, wandering blindly in their misguidance; that is, they wander blindly in their disbelief.

Similarly, Allah mentioned their state when they board ships: they call upon Him, professing sincere devotion to Him alone, and they forget those whom they ascribed as partners to Him. But when He delivers them, they spread mischief throughout the land by ascribing partners to Allah and otherwise (10: 22-23).

﴿We have already seized them with punishment﴾. The commentators said that what is meant here is the hunger and famine that they experienced for seven years. Allah tested them thereby so that they might turn back to Him in humble submission. But it was to no avail; not one of them benefited from it.

﴿but they did not humble themselves before their Lord﴾ that is, they did not submit to Him

﴿nor did they beseech Him﴾ or acknowledge their need of Him; rather they went through that then they recovered, as if nothing had happened to them, and they continued in their misguidance and disbelief. But ahead of them is a punishment that cannot be warded off, as Allah says:

﴿Until, when We open upon them a gate of severe punishment﴾ such as their being killed on the day of Badr

﴿they will be plunged into utter despair﴾ that is, they will give up hope of all good and will find themselves surrounded by all ills and all causes that lead to that. So let them pay heed, before there befalls them the severe punishment of Allah that cannot be warded off, unlike worldly punishments that may cease, such as those with which Allah disciplines His slaves.

Allah (ﷻ) says elsewhere:



﴿Corruption and disorder have appeared on land and sea<sup>31</sup> because of what people's hands have earned. Thus Allah causes them to taste the consequences of some of what they have done, so that they may turn in repentance.﴾ (ar-Room 30: 41)



﴿وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾﴾ (سورة المؤمنون: ٧٨-٨٠)

23:78. It is He Who has given you hearing, sight and intellect; little it is that you give thanks.

23:79. And it is He Who has created you on the earth, and unto Him you will be gathered.

23:80. It is He Who gives life and causes death, and He controls the alternation of night and day. Will you not then understand?

Here Allah (ﷻ) tells us of the blessings that He has bestowed upon His slaves, which should prompt them to give thanks to Him and fulfil their duties towards Him.

﴿It is He Who has given you hearing﴾ so that you may understand what you hear, and benefit with regard to your religious and worldly affairs.

﴿sight﴾ so that you may understand what you see, and benefit from it when you go about your business.

﴿and intellect﴾ that is, reason by means of which you understand things, and by means of which you are distinguished from the animals.

<sup>31</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

If you did not have hearing, sight and intellect, and you were deaf, blind and dumb, what would your condition be? What would you miss out on of essentials and luxuries?

Will you not then give thanks to the One Who has bestowed these blessings upon you, and affirm His oneness and obey Him? Little is it that you give thanks, even though the blessings come to you continuously.

﴿And it is He﴾, may He be exalted, ﴿Who has created you on the earth﴾ and He has caused you to spread throughout the earth, in all directions, and has given you the power to bring forth benefits from the earth; He has made it sufficient for your livelihood and dwelling.

﴿and unto Him you will be gathered﴾ after your death, and He will requite you for what you did on earth of good and evil, and the earth on which you dwelt will speak of what happened.

﴿And it is He﴾ alone, may He be exalted, ﴿Who gives life and causes death﴾ that is, the One Who has control over life and death is Allah alone.

﴿and He controls the alternation of night and day﴾ so if He willed, He could make the day everlasting, then what god other than Allah could bring the night so that you could rest therein? And if He willed, He could make the night everlasting, then what god other than Allah could bring you light? Will you not then see?

﴿By His mercy He has made for you night and day, so that you may rest therein and seek His bounty, and so that you may give thanks.﴾  
(*al-Qaṣaṣ* 28: 73)

Hence Allah says here: ﴿Will you not then understand?﴾ And realise that the fact that He alone bestowed upon you all these blessings, hearing, sight and intellect, He alone caused you to spread out on earth, He alone gives life and causes death, and He alone controls night and day, dictates that you should devote your worship to Him alone, with no partner or associate, and you should refrain

from worshipping those that cannot bring benefit or ward off harm, and have no control over anything at all; in fact they are incapable in all ways, so if you had any common sense, you would not do that.



﴿بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ﴾ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَوَلْنَا لَمَعُونُونا ﴿٨٢﴾ لَقَدْ وَعِدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ (سورة المؤمنون: ٨١-٨٣)

- 23:81. On the contrary, they say the like of what the earlier peoples said.
- 23:82. They said: What! When we have died and have turned into dust and bones, will we really be raised up?
- 23:83. We and our forefathers have been promised this before; it is nothing but tales of the ancients.

That is, rather these disbelievers all follow the same path as their predecessors who disbelieved in the resurrection and thought it highly unlikely, and said: ﴿What! When we have died and have turned into dust and bones, will we really be raised up?﴾ That is, this is something that cannot be imagined and is incomprehensible – according to their claim.

﴿We and our forefathers have been promised this before﴾ that is, we are still being promised that the resurrection will happen, we and our fathers before us, but we have not seen it and it has not happened yet.

﴿it is nothing but tales of the ancients﴾ that is, it is nothing more than their stories and nightly entertainment that they used to talk about to pass the time, otherwise it has no reality. Thus they disbelieved when Allah had shown them signs greater than the resurrection, for example:

﴿Indeed, the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind...﴾ (Ghâfir 40: 57)

﴿Producing arguments against Us and forgetting his own creation. He says: Who can give life to bones that have crumbled to dust?﴾ (Yâ Seen 36: 78)

﴿...You see the earth dry and barren, but when We send down rain upon it, it stirs and swells, and brings forth beautiful plants of every kind.﴾ (al-Hajj 22: 5)



﴿قُلْ لِّمَنِ الْأَرْضُ وَمَنْ فِيهَا إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَنْ رَبُّ السَّمَوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا نُنْقِزُ ﴿٨٧﴾ قُلْ مَنْ يَدْعُو مَلَكَتُ رَبِّي وَهُوَ يَجِيرُ وَلَا يُجَارُ عَلَيْهِ إِن كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ ﴿٨٩﴾﴾ (سورة المؤمنون: ٨٤-٨٩)

- 23:84. Say [O Muhammad]: To whom does the earth and all that is on it belong, if you know [the answer]?
- 23:85. They will say: To Allah. Say: Will you not then pay heed?
- 23:86. Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne?
- 23:87. They will say: [They belong] to Allah. Say: Will you not then fear Him?
- 23:88. Say: In Whose Hand is the dominion over all things, and He protects, while against Him there is no protection,<sup>32</sup> if you know [the answer]?

<sup>32</sup> Allah may offer protection to whomever He wills against harm intended by others, but no one can offer protection against any harm or punishment that Allah may decree against a person. (at-Tabari)

23:89. They will say: In Allah's [Hand]. Say: Then how can you be so deluded?

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That is, say to these people who disbelieve in the resurrection and regard others as equal to Allah, using as evidence against them that which they themselves affirm and acknowledge – of the oneness of Allah's Lordship and that Allah alone is the Lord – to prove what they denied of the oneness of Allah's divinity and that He alone is deserving of worship. Thus He uses as evidence that which they affirm and accept about the creation of these mighty created entities, in order to prove that which they deny of His ability to raise the dead, which is easier than the creation of these mighty entities.

﴿To whom does the earth and all that is on it belong﴾ that is, who is the Creator of the earth and everything on it of animals, plants, inanimate objects, seas, rivers and mountains? Who is the Sovereign thereof, who is in control of it? If you ask them about that, they will inevitably say that it belongs to Allah. So if they affirm that, then say to them:

﴿Will you not then pay heed?﴾ That is, will you not think of that of which Allah reminded you, which is known to you and is firmly based on your common sense, but may be absent from your mind when you are heedless on occasion?

In fact, if you think and ponder, you will realise that the Sovereign of all that is the only One Who deserves to be worshipped, and attributing divinity to one who is controlled (by Allah) is one of the most obvious of falsehoods.

Then He moves on to something that is greater than that, as He says:

﴿Say: Who is the Lord of the seven heavens﴾ and all that they contain of stars and planets

﴿and the Lord of the Mighty Throne﴾ which is the highest, vastest and greatest of all created things. Who is it that created it, controls it and manages it in various ways?

﴿They will say: [They belong] to Allah﴾ that is, they will affirm that Allah is the Lord of all that.

So say to them, when they affirm that: ﴿Will you not then fear Him?﴾ and avoid worshipping incapable created things, and fear the Almighty Lord Who is perfect in might and great in authority?

Here we see gentle words, as Allah says ﴿Will you not then pay heed?﴾ (23: 85) and ﴿Will you not then fear Him?﴾ (23: 87). This is exhortation by using gentle words in order to appeal to the heart, as is quite clear.

Then He moves on to their affirmation of that which is more general than all of the above, as He says:

﴿Say: In Whose Hand is the dominion over all things﴾ that is, the sovereignty of all things, in both the upper and lower realms, all that we can see and all that we cannot see?

﴿and He protects﴾ His slaves from evil, warding off hardship from them and guarding them against that which would harm them

﴿while against Him there is no protection﴾ that is, no one can protect anyone against Allah or ward off harm that Allah wills. Indeed, no one can intercede with Him except by His leave.

﴿They will say: In Allah's [Hand]﴾ that is, they will affirm that Allah is the Sovereign of all things, the Protector against Whom there is no protection.

﴿Say﴾ to them, when they affirm that, so as to establish binding proof against them:

﴿Then how can you be so deluded?﴾ That is, have you lost your minds, as you worship that which you know has no sovereignty over you and has no share of dominion, and is incapable in all aspects, and you failed to devote your worship solely to the Almighty, omnipotent Sovereign Who controls all things? The minds that led you to this

conclusion can only be deluded, and they have undoubtedly been deceived by the Shayṭān, who made that fair-seeming to them by turning the facts upside down; thus their minds became deluded.



﴿بَلْ آتَيْنَهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ عَمَّا يُصِفُونَ ﴿٩١﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ فَتَعَلَّى عَمَّا يُشْرِكُونَ ﴿٩٢﴾﴾ (سورة المؤمنون: ٩٠-٩٢)

(٩٢)

- 23:90. In fact We have brought them the truth, but they are indeed liars.
- 23:91. Allah has never begotten a son, nor is there any god besides Him. [In that case,] each god would have taken full control of what he had created, and each would have rushed to gain supremacy over the others. Glory be to Allah and [exalted be He] far above what they ascribe [to Him].
- 23:92. Knower of the unseen and the seen; exalted be He far above the partners they ascribe to Him!

Here Allah says: Rather We have brought the truth to these deniers of truth, truth that is based on truthful news and fairness in commands and prohibitions. So what is the matter with them, that they do not acknowledge it, when it is most deserving of being followed? They have no other alternative to that except lies and wrongdoing, hence Allah says: ﴿but they are indeed liars. Allah has never begotten a son, nor is there any god besides Him﴾. We know that this is a lie on the basis of what Allah and His Messengers have told us, and on the basis of sound reasoning. Therefore Allah (ﷻ) pointed out, on the basis of rational evidence, that it is impossible for there to be two gods, as He says: ﴿[In that case]﴾, if there were other gods besides Him, ﴿each

god would have taken full control of what he had created» that is, each of the two gods would have taken control of his own creation, independently of the other, and he would have tried to resist and stand up to the other gods.

«and each would have rushed to gain supremacy over the others», then the one who gained the upper hand would have become the supreme god, otherwise if they continued to resist one another without any gaining the upper hand, then the universe could not have come into existence and it cannot be imagined that it would have existed with such precise order that astounds the mind. Think for example of the sun, moon, planets and stars; you will realise that since they were created they are moving according to one system and one order, and all of that is subjugated to the power of Allah and controlled and directed on the basis of wisdom to serve all people's interests; that is not limited to the interests of some and not others. You will never find any problems or contradictions or resistance in the least of their movements. So could it be imagined that all of that is the work of two gods or two lords? «Glory be to Allah and [exalted be He] far above what they ascribe [to Him]». The way it is run implies and indicates that its controller is One God, perfect in His names and attributes. All created things are in need of His care as their Lord and His divine help. As they cannot exist or continue to exist without His care as their Lord, and their well-being cannot be sound and cannot be maintained except by worshipping and obeying Him alone, Allah points out the greatness of His attributes by referring to one of them, namely His all-encompassing knowledge, as He says:

«Knower of the unseen» that is, that which is hidden from our eyes and our knowledge of what must exist, what cannot exist and what may exist.

«and the seen» which is what we can see of that.

«of the unseen and the seen; exalted be He far above the partners they» namely those who have no knowledge except what Allah has told them «ascribe to Him».





﴿قُلْ رَبِّ إِمَّا تُرِيدُنِي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰ أَنْ نُرِيكَ مَا نَعِدُهُمْ لَقَادِرُونَ ﴿٩٥﴾﴾ (سورة المؤمنون: ٩٣-٩٥)

- 23:93. Say: O my Lord, if You show me that which they are warned of,  
 23:94. My Lord, then do not include me among the people who are given to wrongdoing.  
 23:95. We are surely able to show you that of which We have warned them.

Allah established strong proof against the disbelievers, but they did not pay any attention to it and did not submit to it; therefore the punishment became inevitable and they were warned of its coming, and Allah instructed His Messenger (ﷺ) to say: «O my Lord, if You show me that which they are warned of» that is, whenever You show me their punishment and You cause me to be present at that time, «My Lord, then do not include me among the people who are given to wrongdoing» that is, protect me from these sins that they have been committing that incur Your punishment, and protect me also from the punishment that befalls them, because when the general punishment comes, it includes both the sinner and others.

Allah says, regarding the closeness of their punishment: «We are surely able to show you that of which We have warned them» but if We delay it, that is for some reason, otherwise We have the power to inflict it upon them at any time.



﴿ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيْطَانِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾﴾ (سورة المؤمنون: ٩٦-٩٨)

- 23:96. Repel evil with that which is better; We know best what they allege.
- 23:97. And say: My Lord, I seek refuge with You from the goading of the devils.
- 23:98. And I seek refuge with You, my Lord, lest they come near me.

This is part of the good manners and attitude that Allah enjoined upon His Messenger (ﷺ), as He said:

﴿Repel evil with that which is better﴾ that is, when your enemies mistreat you, in word or deed, do not respond with bad treatment, even though it is permissible to react to an offender with an equal offence; rather ward off mistreatment by being kind to them, for that is generosity on your part to the wrongdoer.

The good that is achieved thereby is that his mistreatment towards you will be reduced immediately and in the future, and it is more effective in bringing the wrongdoer back to his senses and is more likely to make him regret it and cause him to repent from what he has done.

It will also cause the one who forgives to attain the description of being a doer of good, by means of which he will suppress his enemy the Shayṭān. Thus he will be entitled to reward from his Lord, as Allah (ﷻ) says:

﴿...but whoever forgives and reconciles, his reward is with Allah...﴾  
(ash-Shoorâ 42: 40)

– and:

﴿...Repel evil with that which is good, whereupon he between whom and you there was ill feeling will become like a close friend. But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness.﴾ (Fuṣṣilat 41: 34-35)

«We know best what they allege» that is, what they say of words that imply disbelief and rejection of the truth. Our knowledge encompasses all of that, but We have been forbearing and have given them respite, and We have shown patience towards them, but they are committing wrong against Us and are denying Us, so you – O Muhammad (ﷺ) – should bear with patience what they say, and respond to them with kindness. This is what is expected of the pious slave in response to humans who mistreat them.

As for devils who mistreat people, kindness is of no benefit in this case, for the Shayṭān only calls his party to be the inhabitants of the blazing fire. So what is expected (of humans) in response to him is to follow the instructions given by Allah and His Messenger (ﷺ).

«And say: My Lord, I seek refuge with You» that is, I seek protection in Your strength and power, and I acknowledge that I have no power or strength of my own,

«from the goading of the devils. And I seek refuge with You, my Lord, lest they come near me» that is, I seek refuge with You from the evil that may befall me because of their attempts to harm me, and their goading and their touch; and I seek refuge with You from the evil that results from their coming near and from their whispers. This is seeking refuge with Allah from all evil and its origin, which includes seeking refuge from all the temptations of the Shayṭān, and from his touch and whispers. If Allah grants His slave refuge from this evil and answers his prayer, he will be safe from all evil and will be enabled to do all good.



﴿حَقَّ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ ۚ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ ۚ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ ۚ﴾ (سورة المؤمنون:

- 23:99. Until, when death comes to one of them, he says: My Lord, send me back,  
 23:100. so that I may do the righteous deeds that I have failed to do. Nay, it is but a word he says. And behind them is a barrier, until the day they are resurrected.

Here Allah (ﷻ) tells us about what happens to one of the negligent wrongdoers when he is dying: in that situation, when he sees his fate and realises the abhorrent nature of his deeds, he is filled with regret, so he asks to go back to this world, not to enjoy its physical joys and indulge in its pleasures, rather he says: ﴿so that I may do the righteous deeds that I have failed to do﴾, for I neglected my duty to Allah.

﴿Nay﴾ there is no going back and no respite, for Allah has decreed that they will not go back

﴿it﴾ that is, his statement that he wishes to go back to this world  
 ﴿is but a word he says﴾ that is, it is mere words that will not benefit the one who says them or bring him anything but regret and sorrow. Moreover, he is not sincere in that, for even if he were sent back, he would surely go back to that which was forbidden to him (cf. 6: 28).

﴿And behind them is a barrier, until the day they are resurrected﴾. It is a barrier between two things, between this world and the hereafter. During that period between death and the resurrection, those who obeyed Allah will enjoy bliss and those who disobeyed Him will be punished, so make preparations for that and be ready for it.



﴿فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ﴾ (١٠٠) ﴿فَمَنْ ثَقُلَتْ مَوَازِينُهُ، فَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (١٠١) ﴿وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ﴾ (١٠٢) ﴿تَلْفَحُ وُجُوهُهُمُ النَّارَ وَهُمْ فِيهَا كَالِحُونَ﴾ (١٠٣)

أَلَمْ تَكُنْ مَاتِبِقَى ثَنَلَى عَلى كُفُوكُم مَّا تُكذِّبُونَ ﴿١٥﴾ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا  
وَكُنَّا قَوْمًا ضَالِّينَ ﴿١٦﴾ رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ﴿١٧﴾ قَالَ  
أَخْشُوا فِيهَا وَلَا تَكَلِّمُونِ ﴿١٨﴾ إِنَّهُ كَانَ فَرِيقٌ مِّنْ عِبَادِى يَقُولُونَ رَبَّنَا آمَنَّا فَاغْفِرْ  
لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١٩﴾ فَاتَّخَذْتُمُوهُمْ سَخِرَاءَ حَتَّىٰ أَنْسَوَكُم ذِكْرِي وَكُنْتُمْ  
مِنْهُمْ تَضْحَكُونَ ﴿٢٠﴾ إِنِّى جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ الْفَاسِقُونَ ﴿٢١﴾ قُلْ  
لَكُمْ لَيْسَتْ فِى الْأَرْضِ عِدَّةٌ سِنِينَ ﴿٢٢﴾ قَالُوا لَيْنَا يَوْمًا أَوْ بَعْضُ يَوْمٍ فَسَلِّ الْعَادِينَ  
﴿٢٣﴾ قُلْ إِنْ لَيْسَتْ إِلَّا قَلِيلًا لَّوْ أَن كُمْ كُنْتُمْ تَعْلَمُونَ ﴿٢٤﴾ ﴿سورة المؤمنون: ١٠١-١١٤﴾

(١١٤)

- 23:101. Then when the Trumpet is blown, there will be no ties of kinship between them on that day, nor will they ask after one another.
- 23:102. Then those whose good deeds weigh heavily in the balance will be the successful ones.
- 23:103. And those whose good deeds weigh lightly in the balance are the ones who will lose their own souls; in hell they will abide forever.
- 23:104. The fire will burn their faces, and they will grin therein, with shrivelled lips.
- 23:105. [It will be said to them:] Were not My revelations recited to you, but you used to reject them?
- 23:106. They will say: Our Lord, our misfortune<sup>33</sup> overwhelmed us, and we were people who went astray.
- 23:107. Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers.
- 23:108. Allah will say: Away with you! Be humiliated therein and do not speak to Me.

<sup>33</sup> What is meant is that they were controlled by their whims and desires, which led to them being overwhelmed by that misfortune. (al-Qurtubi)

- 23:109. Among My slaves there were some who said: Our Lord, we believe, so forgive us and have mercy upon us, for You are the Most Merciful of those who show mercy.
- 23:110. But you treated them with ridicule, so much so that [ridicule of them] made you forget all remembrance of Me, and you used to laugh at them.
- 23:111. I have rewarded them this day for their patience and steadfastness; verily it is they who have triumphed.
- 23:112. Allah will say: How many years did you remain on earth?
- 23:113. They will say: We remained there for a day, or part of a day. But ask those who keep count.
- 23:114. Allah will say: You only remained there for a short while, if you had but known.

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Here Allah tells us of the horrors of the Day of Resurrection, and what will happen on that day of disturbing and alarming events. When the Trumpet is blown for the resurrection, all people will be gathered for an appointed day, and there will befall them such terror that it will cause them to forget the ties of kinship which are the strongest ties between people, so it is more likely that other ties will be utterly forgotten. No one will ask anyone else about his situation, because each one will be preoccupied only with his own self, for he will not know whether he will be granted salvation after which there will be no misery, or he will be doomed after which there will be no happiness. Allah (ﷻ) tells us that on that day:

﴿...a man will flee from his own brother, and from his mother and his father, and from his wife and his children. Every one of them, on that day, will have too many concerns of his own to care about anyone else.﴾ (*Abasa* 80: 34-37)

On the Day of Resurrection, there will be some stages during which the hardship will become very intense and will have a great impact, such as when the Balance is set up to differentiate between people's

deeds, and their deeds will be examined on the basis of justice, to measure what is in a person's favour and what is against him. Even the smallest particles of good and evil will show up in that reckoning.

﴿Then those whose good deeds weigh heavily in the balance﴾ so that their good deeds outweigh their bad deeds, ﴿will be the successful ones﴾, for they will be saved from the fire and will deserve paradise, and they will be praised and commended.

﴿And those whose good deeds weigh lightly in the balance﴾ so that their bad deeds outweigh their good deeds, and they are overwhelmed by their sins,

﴿are the ones who will lose their own souls﴾; in comparison to this loss, any other loss is easy to bear. But this loss will be difficult to bear, for nothing can help them to withstand and recover from this loss, for it is eternal loss and everlasting doom. They will lose their own souls, that could have attained eternal happiness, but they missed out on this everlasting bliss in nearness to the Most Generous Lord. ﴿in hell they will abide forever﴾ and will never emerge from it. This warning is addressed, as we have mentioned above, to those whose bad deeds overwhelm their good deeds. This can only be applicable to the disbeliever. Based on that, he will not be taken to task in the sense of weighing between his good deeds and bad deeds, because the disbelievers have no good deeds to their credit. Rather their deeds will be counted and listed, then they will be shown to them and they will be made to admit them and will be disgraced thereby. As for the one who is basically a believer, but has done so many bad deeds that they outweigh his good deeds, even if he enters hell, he will not abide therein forever, as is indicated by the texts of the Qur'an and Sunnah.

Then Allah (ﷻ) mentions the bad fate of the disbelievers:

﴿The fire will burn their faces﴾ and overwhelm them on all sides, until it touches all parts of their bodies and the flames will burn their faces. ﴿and they will grin therein﴾ that is, they will grimace, and their lips will shrink from the intensity and gravity of the situation with which they are faced.

It will be said to them, by way of rebuke and blame: ﴿Were not My revelations recited to you﴾ and were you not called to believe in them, and were they not presented to you so that you might reflect? ﴿but you used to reject them﴾ wrongfully and stubbornly, even though they were clear revelations that pointed out truth and falsehood, and explained who was in the right and who was in the wrong.

At that point they will admit their wrongdoing, at the time when admitting it will be of no benefit.

﴿They will say: Our Lord, our misfortune<sup>34</sup> overwhelmed us﴾ that is, the misfortune that resulted from wrongdoing, turning away from the truth and turning to that which is harmful, forsaking that which is beneficial, overwhelmed us.

﴿and we were people who went astray﴾ in their deeds, even though they knew that they were doing wrong. In other words: we acted in this world like one who is lost, misguided and foolish. This is like another verse which tells us that they will say:

﴿...If only we had listened or understood, we would not be among the inhabitants of the raging fire.﴾ (*al-Mulk* 67: 10)

﴿Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers﴾ but they will be lying when they make this promise, for they are as Allah (ﷻ) says:

﴿...And even if they were sent back, they would surely go back to that which was forbidden to them...﴾ (*al-An'ām* 6: 28)

Allah (ﷻ) has left them no argument, and has left no excuse for them; He causes them to live in this world long enough to be reminded and understand the reminder, and for the evildoer to be deterred. So Allah will say, in response to their request:

﴿Be humiliated therein and do not speak to Me﴾. These words – we ask Him to keep us safe and sound – are the worst rebuke that the

<sup>34</sup> What is meant is that they were controlled by their whims and desires, which led to them being overwhelmed by that misfortune. (al-Qurtūbi)



evildoers may hear in terms of shame, censure, humiliation and loss, for it will cause them to despair of all good and will bring tidings of all ills. These words and wrath from the Most Merciful Lord will be harder for them to bear and more effective in causing them pain than the torments of hell.

Then Allah mentions that which brought the punishment upon them and deprived them of mercy:

﴿Among My slaves there were some who said: Our Lord, we believe, so forgive us and have mercy upon us, for You are the Most Merciful of those who show mercy﴾, so they combined faith which leads to righteous deeds, calling upon their Lord to forgive them and bestow mercy upon them, seeking to draw close to Him by calling upon Him as their Lord, expressing gratitude to Him for blessing them with faith, and speaking of the vastness of His mercy and kindness. This is indicative of their submission, humility and humbleness before their Lord, and their fear of His punishment and their hope for His mercy.

These are the leaders of humankind and the best of them, ﴿But you﴾, O base disbelievers who were lacking in reason and wisdom, ﴿treated them with ridicule﴾ and mocked them and looked down on them to such an extent that you were distracted by that foolish behaviour.

﴿so much so that [ridicule of them] made you forget all remembrance of Me, and you used to laugh at them﴾. This is what made them forget the reminder; they were distracted by the ridicule of them. Their forgetting of the reminder encouraged them to ridicule them, so that the one exacerbated the other. Can there be anything worse than this audacity?

﴿I have rewarded them this day for their patience and steadfastness﴾ in obeying Me and in putting up with your annoyances, until they came to Me.

﴿verily it is they who have triumphed﴾ by attaining eternal bliss and salvation from hell. This is like the verse in which Allah says:

﴿But on that day those who believed will laugh at the disbelievers.﴾

(al-Mutaffifeen 83: 34)

﴿Allah will say﴾ to the disbelievers, by way of blame, for they were foolish because, within this short time, they committed every evil that led to them incurring His wrath and punishment, and they did not do what the believers did of good deeds that led to them attaining eternal happiness and the pleasure of their Lord: ﴿How many years did you remain on earth? They will say: We remained there for a day, or part of a day﴾. Their saying this is based on the fact that they will regard their stay on earth as having been very short. This is what it implies, but their words will not tell the exact length of their stay, or specify it. Hence they will say: ﴿But ask those who keep count﴾.

In their case, they will be very distracted with something else, namely the tremendous punishment, from knowing the exact number of years. So Allah will say to them: ﴿You only remained there for a short while﴾ whether you know the number or not, ﴿if you had but known﴾.



﴿أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ  
الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾﴾ (سورة المؤمنون: ١١٥-١١٦)

23:115. Did you think that We created you without purpose, and that you would not be brought back to Us?

23:116. So exalted be Allah, the True Sovereign; there is no god but He, Lord of the magnificent Throne.

﴿Did you think﴾, O people, ﴿that We created you without purpose﴾ that is, in vain, so that you might eat, drink, have fun, and enjoy the pleasures of this world, and We would leave you alone without any commands or prohibitions, reward or punishment? Hence He says:

﴿and that you would not be brought back to Us﴾ – and did this never cross your minds?

﴿So exalted be Allah, the True Sovereign; there is no god but He, Lord of the magnificent Throne﴾ for He is truly the Sovereign of all creation and He is truthful in His promise and warning, and He is the One Who is worthy of worship, because of the perfect attributes He possesses

﴿Lord of the magnificent Throne﴾ so it is more appropriate that He should be the Lord of everything beneath it, and that He would not create you in vain.



﴿وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾﴾ (سورة المؤمنون:

(١١٨-١١٧)

23:117. Whoever calls upon any other god besides Allah, for which he has no proof, his reckoning will only be with his Lord. Verily the disbelievers will never prosper.

23:118. So say: My Lord, forgive and have mercy, for You are the best of those who show mercy.

That is, whoever calls upon other gods besides Allah, without having any proof or evidence to support what he believes – for everyone who calls upon anything other than Allah has no proof for that; in fact the evidence all points to the falseness of his way, but he turns away from that proof wrongfully and stubbornly – will come to his Lord, and He will requite him for his deeds, and he will not attain anything of success, because he is a disbeliever, and ﴿Verily

the disbelievers will never prosper», because their disbelief is an obstacle to success.

«So say», calling upon your Lord, with sincere devotion to Him alone,

«My Lord, forgive» us so that we may be safe from harm, and have mercy on us, so that by Your mercy we may attain all that is good.

«for You are the best of those who show mercy». Whoever shows mercy to people, Allah is better for them than him, for He is more merciful towards His slave than a mother towards her child, and He is more merciful towards him than he is to himself.

This is the end of the commentary on Soorat al-Mu'minoon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 24.

# Soorat an-Noor

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ يَنْتَظِرُ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة النور: ١)

24:1. [This is] a soorah that We have sent down and ordained; in it We have sent down clear signs so that you may pay heed.

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That is, this is «a soorah» of great importance  
«that We have sent down» as a mercy from Us to Our slaves, and We have protected it from every devil  
«and ordained» that is, We have ordained in it what We ordained of limits, testimony and so on.  
«in it We have sent down clear signs» that is, important rulings, commands, rebukes and great wisdom  
«so that you may pay heed» when We explain to you and teach you that which you did not know.

Then Allah begins to explain the rulings referred to:



﴿الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُم بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلَشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ﴾ (سورة النور: ٢)

24:2. As for the woman and the man who commit fornication, flog each of them with a hundred lashes. Do not let pity for them deter you from obedience to Allah [in carrying out the punishment He has prescribed], if you believe in Allah and the Last Day; and let a group of the believers witness their punishment.

This ruling applies to men and women who are virgins and commit fornication; they are each to be flogged with a hundred lashes. As for the fornicators who were previously married,<sup>35</sup> the well-known, ṣaḥeeḥ Sunnah indicates that the *ḥadd* punishment in this case is stoning. Allah (ﷻ) has forbidden us to let pity for them deter us from obedience to Him and prevent us from carrying out the *ḥadd* punishment on them, whether that is natural pity or is because the person is a relative or friend and so on. Faith should lead one not to have that pity which could prevent one from carrying out the command of Allah. True mercy and compassion is in carrying out the *ḥadd* punishment on him that has been prescribed by Allah. Even though one may feel sorry for him because of what is decreed for him, in another way one should not feel sorry for him.

Allah (ﷻ) also commands us that the punishment of the fornicators should be witnessed by a group of the believers, so that it will become widely known and thus disgrace the fornicators and deter others from doing this deed. They should watch the *ḥadd* punishment as it is carried out, because witnessing the rulings actually being carried

<sup>35</sup> It refers to anyone who has ever been married and consummated the marriage, whether the marriage still stands or has ended through divorce or death of the spouse. (Translator)

out deepens one's knowledge of them and helps one to understand them better; that is also more likely to lead to accuracy in counting the number of lashes, to make sure that the number is not more or less than it should be. And Allah knows best.



﴿الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ﴾ (سورة النور: ٣)

24:3. A man who fornicates may only marry a woman who fornicates or who is a polytheist, and a woman who fornicates may only marry a man who fornicates or who is a polytheist. Such marriages are forbidden to the believers.

This highlights the abhorrent nature of fornication, for it tarnishes the honour of the one who does it and that of the one with whom he does it, in a manner that is not shared by other sins. So Allah tells us that no woman would marry a fornicator except one who commits the same deed, so that they will be a match for one another, or a female polytheist who does not believe in the resurrection or requital, and does not adhere to the commands of Allah.

By the same token, no man would marry a woman who commits fornication except a fornicator or a polytheist.

﴿Such marriages are forbidden to the believers﴾ that is, Allah has prohibited them to marry fornicators. What this verse means is that if a person – man or woman – characteristically commits fornication, and does not repent from it, the one who wants to marry such a person, despite the fact that Allah has forbidden that, must either not be adhering to the rulings of Allah and His Messenger (ﷺ), and such a person can only be a polytheist; or he or she is adhering to the rulings of Allah and His Messenger (ﷺ), but goes ahead with this

marriage despite being aware of the other person's fornication. In that case, the marriage is fornication and the individual is a fornicator and is immoral, for if he truly believed in Allah, he would not do that. This clearly indicates that it is prohibited to marry a woman who fornicates unless she repents, and it is prohibited to marry a man who fornicates unless he repents. That is because the connection between a husband and wife is the strongest form of companionship and bonds between people.

Allah (ﷻ) says:

﴿[Allah will command:] Gather together those who did wrong, and others of their ilk ...﴾ (as-Saffāt 37: 22)

– that is, their spouses. Allah has forbidden that because of what it leads to of great evil, for it reflects a lack of protective jealousy and leads to the attribution to the husband of children who are not his; moreover, the fornicator or adulterer will be unable to keep his wife chaste because he is distracted by other women. Any one of these reasons on its own is sufficient to make it prohibited. This indicates that the fornicator or adulterer is not a believer, as the Prophet (ﷺ) said:

«The fornicator is not a believer at the time when he is committing fornication.» (Bukhari)

Even if he is not a polytheist, he cannot be given the praiseworthy description of being a believer in general terms.



﴿وَالَّذِينَ يَزْمُونَ السُّعْمَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شَهَدَاءَ فَأَجْلَدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا يَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٥٤﴾﴾ إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥٥﴾﴾ (سورة النور: ٥-٤)



- 24:4. As for those who make accusations against chaste women but do not produce four witnesses, flog them with eighty lashes and never afterwards accept their testimony, for it is they who are the wicked transgressors,
- 24:5. Except those who repent after that and mend their ways, for verily Allah is Oft-Forgiving, Most Merciful.

Having highlighted the seriousness of the crime of fornication and adultery, by decreeing that the one who commits this crime should be flogged, or stoned if he or she was previously married, and stated that it is not permissible to marry such a person or mix with him or her in such a way that one cannot be safe from his or her evil, Allah (ﷻ) here highlights the seriousness of violating a person's honour by accusing him or her of fornication or adultery, as He says:

﴿As for those who make accusations against chaste women﴾ that is, women who are free (not slaves) and chaste. This also applies to men, for there is no differentiation between the genders in this regard. What is meant by making accusations is accusations of fornication or adultery, based on the context.

﴿but do not produce four witnesses﴾ that is, men of good character who will testify to that in clear terms.

﴿flog them with eighty lashes﴾ with a whip of moderate thickness, so as to cause pain but not to the point of causing harm, because the aim is discipline, not injury. This verse affirms the hadd punishment for slander, but that is on condition that the person who is accused is, as Allah (ﷻ) says, a chaste believer. As for slandering or accusing one who is not chaste, that deserves a disciplinary punishment (*ta'zeer*).

﴿and never afterwards accept their testimony﴾ that is, there is a further punishment in this case, which is that the testimony of the one who made that accusation is not to be accepted, even if he has been punished, unless he repents, as we shall see below.

﴿for it is they who are the wicked transgressors﴾ that is, they have gone beyond the bounds of obedience to Allah, and their evil

has increased, because of this violation of that which Allah has made sacred and this violation of the honour of his brother, because he gave people the opportunity to repeat what he said, thus undermining the bond of brotherhood that Allah has created among the believers, and he loved to see indecency spread among the believers. This indicates that slander or making false accusations is a major sin.

«Except those who repent after that and mend their ways, for verily Allah is Oft-Forgiving, Most Merciful». Repentance, in this situation, means that the one who made that accusation admits that he was lying. It is obligatory for him to state that he was lying, even if he was certain that it had happened, because he failed to produce four witnesses. If the slanderer repents and mends his ways, then his bad deeds are turned into good deeds, and he is no longer to be described as a wicked transgressor. Similarly, his testimony may be accepted in the future, according to the correct scholarly view, for Allah is Oft-Forgiving, Most Merciful; He forgives all sins for the one who repents and turns back to Him.

The slanderer is only to be flogged for not producing four witnesses if he is not the husband of the woman he accused. If he is the husband, then what is to be done (a procedure called *li'ân*) is described in the following passage:



﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَدَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾﴾ (سورة النور: ٦-١٠)

- 24:6. As for those who make accusations against their wives but have no witnesses except themselves, such a person should testify four times by Allah that he is telling the truth,
- 24:7. And the fifth [oath] should be invoking the curse of Allah upon himself if he is telling a lie.
- 24:8. But it will avert the punishment from her if she testifies four times by Allah that he is telling a lie,
- 24:9. And the fifth [oath] should be invoking the wrath of Allah upon herself if he is telling the truth.
- 24:10. Were it not for the grace and mercy of Allah towards you, and that He is Accepting of repentance, Most Wise, [He would have hastened to punish you].

The reason why the husband's testimony against his wife does not incur the ḥadd punishment is because usually the husband does not accuse his wife, when tarnishing her reputation would also tarnish his, unless he is telling the truth, and because he has the right to do that, for fear of a child being attributed to him who is not his child, as well as other reasons that are absent in regular cases of a person making accusations against a stranger. Hence Allah says:

«As for those who make accusations against their wives» that is, wives who are free women and not slaves  
 «but have no witnesses» to support the accusation «except themselves», as they do not have any witnesses to testify to what they are accusing their wives of,  
 «such a person should testify four times by Allah that he is telling the truth». It is called testimony, because it takes the place of witnesses, when the husband says: I call upon Allah to bear witness that I am telling the truth with regard to what I have accused her of.

«And the fifth [oath] should be invoking the curse of Allah upon himself if he is telling a lie» that is, the fifth time he should add to his testimony something to confirm his previous words, by invoking upon

himself the divine curse if he is lying. When he has completed this procedure of li'ân, the ḥadd punishment for making a false accusation is waived from him.

The apparent meaning of these verses suggests that if he mentions the alleged adulterer by name, he is not to be subjected to flogging because it is connected to the case of his wife. But is the ḥadd punishment to be carried out against her on the basis of the husband's li'ân if she refuses to swear an similar oath, or is she to be imprisoned? There are two scholarly views; the view that is supported by the evidence is that she is to be subjected to the ḥadd punishment, based on the fact that Allah says: ﴿But it will avert the punishment from her if she testifies four times by Allah that he is telling a lie...﴾. Were it not that the ḥadd punishment becomes due because of his li'ân, then her li'ân would not ward it off. This also indicates that the punishment may be averted from her if she responds to her husband's testimony with similar testimony of her own.

﴿if she testifies four times by Allah that he is telling a lie﴾ and the fifth time, to confirm that, she adds an oath invoking divine wrath upon herself if she is lying. Once the li'ân procedure between them has been completed, they become permanently separated, and the child concerning whom the dispute arose is not to be attributed to the man. The apparent meaning of this passage indicates that this wording is required, from both the man and the woman, in the event of li'ân, and it must be done in this order, and nothing of that should be omitted or altered. Li'ân is only for the husband, if he is accusing his wife; the converse does not apply. Once li'ân has been done, it does not matter if the child resembles the husband or not, just as, if a child resembles the alleged adulterer, he is still to be attributed to the husband (if no li'ân has taken place). Rather resemblance is to be taken into account when there is no other factor to indicate either way.

﴿Were it not for the grace and mercy of Allah towards you, and that He is Accepting of repentance, Most Wise﴾ – the completion

of this sentence is omitted, but is indicated by the context: He would have caused to befall the partner who was lying that which he or she had invoked upon himself or herself. But by His grace and mercy, this ruling was decreed especially for spouses, because there was a need for it, but He has highlighted to you the abhorrent nature of fornication and adultery, and the abhorrent nature of false accusations and He has prescribed repentance from these major sins and others.



إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِفْكِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُبِينٌ ﴿١٢﴾ لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَدَاءِ فَأَوَّلَتْكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾ إِذْ تَلَقَّوْنَهُ بِالسِّتْرِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هِينًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾ وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَكَ هَذَا مُبْتَنًى عَظِيمٌ ﴿١٦﴾ يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾ وَبَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوبَ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوبَ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾ وَلَا يَأْتِلْ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولَى الْقُرْبَى

وَالْمَسْكِينِ وَالْمُهْجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْلَمُوا وَلِيَنْصَفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ  
 لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾ إِنَّ الَّذِينَ يَزْمُونَ الْمُحْسَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي  
 الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ نَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ  
 بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوفِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ  
 ﴿٢٥﴾ أَلَمْ يَكُنْ لِلْخَيْثُورِ وَالْخَيْثُورِ لِلْخَيْثُورِ وَالطَّيِّبَتِ لِلطَّيِّبِينَ وَالطَّيِّبُونَ  
 لِلطَّيِّبَتِ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ ﴿سورة

النور: ١١-٢٦﴾

- 24:11. Verily those who propagated the slander were a group among you. Do not think that it was bad for you; rather it is good for you. Each man among them bears [responsibility for] his share in the sin, and as for the one among them who played the major role, for him there will be a grievous punishment.
- 24:12. Why, when you heard it, did the believing men and women not think the best of one another and say: This is obviously a lie?
- 24:13. Why did they not bring four witnesses to prove it? As they did not bring the witnesses, they are the liars before Allah.
- 24:14. Were it not for the grace and mercy of Allah towards you in this world and the hereafter, a grievous penalty would have overtaken you, because of the talk you indulged in,
- 24:15. When you were propagating it with your tongues and saying with your mouths that of which you had no knowledge. You regarded [your talking about it] as a trivial matter, whereas with Allah it was a grievous offence.
- 24:16. Why, when you heard it, did you not say: It is not right for us to speak of this. Glory be to You [O Allah]!<sup>36</sup> This is a monstrous slander!?

<sup>36</sup> This is an expression of amazement, shock or surprise, as one would usually say, when seeing or hearing something that is amazing, strange or shocking, "subhān Allāh (glory be to Allah)!"

- 24:17. Allah admonishes you never to repeat such conduct, if you are [truly] believers.
- 24:18. And Allah explains the revelations to you, for Allah is All-Knowing, Most Wise.
- 24:19. Verily those who like to see indecency spread among the believers will have a painful punishment in this world and the hereafter; Allah knows, and you do not know.
- 24:20. Were it not for the grace and mercy of Allah towards you, and that He is Most Compassionate, Most Merciful, [He would have hastened to punish you].
- 24:21. O you who believe, do not follow the footsteps of the Shayṭān; whoever follows the footsteps of the Shayṭān, he only enjoys indecency and wickedness. Were it not for the grace and mercy of Allah towards you, not one of you would ever have been purified. But Allah purifies whomever He wills, and Allah is All-Hearing, All-Knowing.
- 24:22. Let not those among you who are people of virtue and wealth swear to cease giving [aid] to their kinsfolk, the needy and those who have migrated in Allah's cause. Rather let them pardon and overlook. Do you not like for Allah to forgive you? For Allah is Oft-Forgiving, Most Merciful.
- 24:23. Verily those who make accusations against chaste women who are innocent at heart and believers are cursed in this world and the hereafter, and theirs will be a grievous punishment
- 24:24. On the day when their own tongues, hands and feet will testify against them regarding what they used to do.
- 24:25. On that day, Allah will give them in full their due recompense and they will know that Allah is indeed the Truth Who makes manifest [the true nature of all things].
- 24:26. Evil men are for evil women and evil women are for evil men; good words describe good people, and good people are described

by good words.<sup>37</sup> Those [good people] are innocent of all that [the slanderers] say; they will have forgiveness and a generous provision.

In the previous verses Allah mentioned the seriousness of false accusations of adultery in general terms; it is as if that was an introduction to this story, which happened to the noblest of women, the Mother of the Believers ‘Ā’ishah (*raḍiya Allāhu ‘anhā* – may Allah be pleased with her). These verses were revealed concerning the well-known story of the slander (*al-ifk*) which is proven in the books of *Ṣaḥeeḥ*, the *Sunans* and the *Musnads* (books of Hadith).

In brief, the Prophet (ﷺ) went out on one of his military campaigns, and took his wife, ‘Ā’ishah aṣ-Ṣiddeeqah bint (Abi Bakr) aṣ-Ṣiddeeq (*raḍiya Allāhu ‘anhuma* – may Allah be pleased with both of them) with him. Her necklace broke, so she stayed behind to look for it, and they moved on with her camel and howdah, not realising that she was not there. The army moved on, and she came back to the place where they had been camping; she knew that once they realised that she was missing, they would come back for her, but they continued on their way. In the meantime, Ṣafwān ibn al-Mu‘aṭṭal as-Sulami (رضي الله عنه), who was one of the best of the Ṣaḥābah, had lagged behind the army, and had stopped at the end of the night to sleep. He now came along and he saw ‘Ā’ishah (رضي الله عنها) and recognised her, so he made his camel kneel down and she mounted it, without him speaking to her or her speaking to him. Then he came, leading the camel, after the army had halted at noon time. When some of the hypocrites who were accompanying

<sup>37</sup> This translation of the meanings is in accordance with the view of the majority of commentators. However, this verse may also mean: “Evil men are for evil women and evil women are for evil men; good women are for good men and good men are for good women”, which indicates that ‘Ā’ishah (رضي الله عنها), as she was married to the Messenger of Allah (ﷺ), could not have been anything but good.



the Prophet (ﷺ) on that journey saw Ṣafwān arriving with her in that state, they began to spread rumours, and the rumours spread far and wide, and people's tongues wagged until even some believers were deceived and began to narrate what they had heard, and the revelations stopped coming to the Messenger (ﷺ) for a long time.

News of what was happening reached 'Ā'ishah sometime after that, and she was very upset by it. Then Allah (ﷻ) sent down revelation confirming her innocence in these verses, in which He admonished the believers, highlighted how serious the matter was, and gave some important instructions.

﴿Verily those who propagated the slander﴾ that is, the abhorrent lie, which was an accusation against the Mother of the Believers ﴿were a group among you﴾ that is, they were a group who belonged to you, O believers, some of whom were sincere believers, but they were deceived by the rumours of the hypocrites, and some of them were themselves hypocrites.

﴿Do not think that it was bad for you; rather it is good for you﴾ because of the outcome of the matter, namely the declaration of the innocence and chastity of the Mother of the Believers, and the mention of her in the highest terms; that praise went even further, to include all of the wives of the Prophet (ﷺ); and because of what this incident led to of the revelation of some verses that people needed, which will remain applicable until the Day of Resurrection. All of this was great goodness that, were it not for the rumours spread by those who initiated the slander, would not have been achieved. If Allah wills something, He creates a cause for it. Therefore these words are addressed in general terms to all the believers, as Allah told them that impugning one another is like impugning their own selves. Hence the verse implies that the believers, in their mutual love, compassion, mercy and unity are like a single body, and the believers as a whole are like a structure, parts of which support other parts. Just as any individual would hate his honour to be impugned, he should hate

for anyone to impugn the honour of his fellow believer, who is like himself. Unless a person reaches this level, he is lacking in faith and in sincerity towards his brother.

﴿Each man among them bears [responsibility for] his share in the sin﴾ this is a warning to those who produced this slander that they will be punished for what they said of such things. And in fact the Prophet (ﷺ) carried out the ḥadd punishment on some of them. ﴿and as for the one among them who played the major role﴾ namely the evil hypocrite ‘Abdullâh ibn Ubayy ibn Salool (may Allah curse him)

﴿for him there will be a grievous punishment﴾ namely eternity in the lowest level of hell.

Then Allah advises His slaves as to what they should do if they hear such talk:

﴿Why, when you heard it, did the believing men and women not think the best of one another﴾ that is, the believers should think well of one another, which means assuming that they are innocent of what they are accused of, because what they have of certain faith should ward off any false accusations made against them.

﴿and say﴾ because of that positive thinking of one another

﴿This is obviously a lie﴾ that is, a fabrication, one of the most abhorrent and most obviously mendacious of things. This is the way of thinking that is required when the believer hears such things about his fellow believer; he should state his innocence verbally and tell the one who says that: You are lying.

﴿Why did they not bring four witnesses to prove it?﴾ That is, why did those who made this accusation not bring four witnesses of good character to testify to it?

﴿As they did not bring the witnesses, they are the liars before Allah﴾. Even if they are certain of that, according to the rulings of Allah they are liars, because Allah has forbidden them to speak of that unless they can produce four witnesses. Hence Allah says: ﴿As they did

not bring the witnesses, they are the liars before Allah». All of this serves to emphasise the sanctity of the Muslim's honour, as it is not permissible to make an accusation against him without having the required number of witnesses to confirm it.

«Were it not for the grace and mercy of Allah towards you in this world and the hereafter», as His kindness encompasses you in both realms, in both your religious and worldly affairs, «a grievous penalty would have overtaken you, because of the talk you indulged in» with regard to the slander, because you deserve that as a result of what you said. But by Allah's grace and mercy towards you, He prescribed repentance for you and made the punishment a means of purification.

«When you were propagating it with your tongues» that is, spreading it and passing it to one another, whispering the gossip when it was a false story, «and saying with your mouths that of which you had no knowledge». There are two forbidden matters here: speaking on the basis of falsehood and speaking without knowledge «You regarded [your talking about it] as a trivial matter», therefore some of the believers did that, who later repented and purified themselves «whereas with Allah it was a grievous offence». This is an emphatic rebuke against indulging in some sins because one thinks that they are trivial. But what a person thinks will not avail him anything and will not reduce the punishment for that sin; rather it makes him get carried away in sin and makes it easy for him to do it again.

«Why, when you heard it» that is, why – O believers – when you heard what the people of the slander said «did you not say», denouncing it and regarding it as a serious matter, «It is not right for us to speak of this» that is, we should not speak of this, and it is not appropriate for us to speak of this obvious lie, because the believer's faith prevents him from committing abhorrent deeds

﴿This is a monstrous slander﴾ that is, a monstrous lie.

﴿Allah admonishes you never to repeat such conduct﴾ that is, accusing the believers of immorality; Allah admonishes you and advises you not to repeat that, and what a beautiful admonition and advice from our Lord. Therefore we should accept it and submit to it, and give thanks to Him for what He has explained to us.

﴿...How excellent is the exhortation Allah gives you!...﴾ (*an-Nisā'* 4: 58)

﴿if you are [truly] believers﴾. This indicates that sincere faith prevents a person from committing prohibited actions.

﴿And Allah explains the revelations to you﴾ that contain the explanation of rulings, admonition, rebukes, encouragement and warnings. He explains them to you clearly,

﴿for Allah is All-Knowing﴾ that is, His knowledge is perfect and His wisdom is all-encompassing, and by His knowledge and wisdom He has taught you what He taught you, and that is in your best interests at all times.

﴿Verily those who like to see indecency﴾ that is, abhorrent and grievous things ﴿spread among the believers will have a painful punishment in this world and the hereafter﴾ that is, a punishment that will hurt them emotionally and physically, because of their insincerity towards their Muslim brothers and their loving bad things for them, and their audacity in impugning their honour. If this warning is for merely liking indecency to be spread, and finding it exciting, then how about that which is worse than that, of showing that and transmitting it? It is the same whether the immoral act is actually committed or not.

All of this is by the mercy of Allah towards His believing slaves, and in order to protect their honour, as He protected their lives and wealth. Allah enjoined them to have a sincere relationship with one another, and instructed them that one of them should love for his brother what he loves for himself, and hate for his brother what he hates for himself.

﴿Allah knows, and you do not know﴾ therefore He has taught you and explained to you that of which you are not aware.

﴿Were it not for the grace and mercy of Allah towards you﴾ that encompass you on all sides, ﴿and that He is Most Compassionate, Most Merciful﴾, He would not have explained these rulings to you and would not have exhorted you, and He would not have given respite to those who go against His commands. But by His grace and mercy, which are His constant attributes, this matter resulted in some goodness for you in this world and in the hereafter, that is more than you can count or enumerate.

Having forbidden this sin in particular, Allah then forbids sins in general terms, as He says:

﴿O you who believe, do not follow the footsteps of the Shayṭān﴾ that is, his ways and whispers. The footsteps of the Shayṭān include all the sins having to do with the heart (beliefs and intentions), tongue (words) and body (physical actions).

By His wisdom, Allah (ﷻ) has explained the ruling, which is the prohibition on following the footsteps of the Shayṭān, and the wisdom behind the ruling, by highlighting the evil of the prohibited deed, which dictates that one should stay away from it:

﴿whoever follows the footsteps of the Shayṭān, he﴾ namely the Shayṭān ﴿only enjoins indecency﴾ that is, major sins that are regarded by common sense and religious teachings as indecent, even though there may be some inclination towards them

﴿and wickedness﴾ – this refers to something that is denounced on the basis of reason and no one would approve of it. The sins that are described as being the footsteps of the Shayṭān do not go beyond that. Allah has forbidden them to His slaves as a favour from Him, so they should give thanks to Him and remember Him, because this is protection for them against being contaminated with abhorrent and evil deeds.

By His kindness towards them, He has forbidden these sins to them, as He has forbidden them to consume lethal poison and the like.

﴿Were it not for the grace and mercy of Allah towards you, not one of you would ever have been purified﴾ that is, they would never have been purified from following the footsteps of the Shayṭān, because the Shayṭān and his troops strive hard to call people to sins and make them appear fair-seeming, and the *nafs* is inclined towards evil and prompts one to do it. Man by nature is prone to shortcomings in all aspects, and faith is not strong, so if man were to be left (without help) under the influence of these factors, no one would be purified by cleansing himself of sins and bad deeds, and by starting to do good deeds. Purification requires cleansing oneself and doing good deeds. But Allah's grace and mercy dictate that some of you should be cleansed and purified. One of the supplications of the Prophet (ﷺ) was:

«O Allah, grant my soul piety and purify it, for You are the best to purify it, You are its Guardian and its Lord.» (Muslim)

Hence Allah says:

﴿But Allah purifies whomever He wills﴾, who He knows is fit for that; hence He says: ﴿and Allah is All-Hearing, All-Knowing﴾.

﴿Let not those among you who are people of virtue and wealth swear to cease giving [aid] to their kinsfolk, the needy and those who have migrated in Allah's cause. Rather let them pardon and overlook﴾.

One of those who were involved in spreading the slander was Miṣṭah ibn Athāthah, who was a relative of Abu Bakr aṣ-Ṣiddeeq. Miṣṭah was a poor man, one of those who had migrated in Allah's cause. Abu Bakr swore that he would no longer spend on him, because of what he had said. But then this verse was revealed, forbidding them to swear that they would no longer spend on them, and urging him to pardon and overlook, promising the forgiveness of Allah, if he forgave his relative:

«Do you not like for Allah to forgive you? For Allah is Oft-Forgiving, Most Merciful»; if you are forgiving towards His slaves, by pardoning and overlooking, then Allah will treat you likewise. When Abu Bakr heard this verse, he said: Nay, by Allah I like that Allah should forgive me. And he resumed spending on Mistaḥ.

This verse indicates that it is prescribed to spend on relatives, and one should not stop doing so, or stop showing kindness towards them, because of a sin that a person may commit. It is encouraged to pardon and overlook, no matter what sins a person may commit.

Then comes a stern warning against making accusations against chaste women:

«Verily those who make accusations against chaste women» that is, women who refrain from immoral acts

«who are innocent at heart» and such things never cross their minds «and believers are cursed in this world and the hereafter» the curse can only be because of a major sin. It is highlighted that the curse is ongoing and will impact them in both realms

«and theirs will be a grievous punishment». This is in addition to the curse; Allah will cast them far away from His mercy and will send against them His mighty vengeance.

That punishment will come on the Day of Resurrection, «On the day when their own tongues, hands and feet will testify against them regarding what they used to do». Each of their physical faculties will testify against them, regarding what they did. They will be caused to speak by the One Who will cause everything to speak, so it will not be possible to deny anything. He is just towards His slaves, for He will cause the witnesses to be from their own selves.

«On that day, Allah will give them in full their due recompense» that is, He will requite them for their deeds, giving the due recompense that is based on justice and fairness, and they will find their recompense in full, with nothing missing.

﴿...They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.﴾ (al-Kahf 18: 49)

They will realise, in that great place of standing, that Allah is the Truth Who makes manifest all things.

His sublime attributes are true, His deeds are true, worship of Him is true, the meeting with Him is true, His promise, His warning, His religious decree and His judgement are all true, and His Messengers are true, so there is nothing true except that which is with Allah and from Allah.

﴿Evil men are for evil women and evil women are for evil men﴾ that is, everything that is evil of men, women, words and deeds is befitting for the one who is evil, for it is in harmony with him and is similar to him. And everything that is good of men, women, words and deeds is befitting for the one who is good, for it is in harmony with him and is similar to him.

This is general in meaning, and nothing is excluded from that. One of the most important implications of that is the fact that nothing is suitable for the Prophets – especially the Messengers of strong will among them, and especially our Prophet Muhammad (ﷺ), who is the best of all good people in absolute terms – except the best of women.

Casting aspersions upon ‘Ā’ishah (رضي الله عنها) with regard to this matter is casting aspersions upon the Prophet (ﷺ); he was the intended target of the slander fabricated by the hypocrites. From the mere fact that she was the wife of the Messenger (ﷺ), it is known that she could not be anything but good and pure, innocent of this reprehensible action.

So how about when she is more than that? For she was the *ṣiddeeqah* of women (that is, one who was strong and true in faith), the best, most knowledgeable and most pure of women, the beloved of the Messenger of the Lord of the worlds; revelation never came



down to him when he was under the cover of any of his other wives, apart from her.

Then Allah states that clearly, in such a way that no evildoer would have any justification for saying anything bad about her, and that there is no room left for doubt, as He says: «Those [good people] are innocent of all that [the slanderers] say». This refers primarily to 'Ā'ishah (رضي الله عنها), but also to other chaste believing women who are innocent at heart.

«they will have forgiveness» that will cleanse all their sins «and a generous provision» in paradise, coming from the Most Generous Lord.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾ فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ أَنْزِعُوا فَأَنْزِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾﴾ (سورة النور: ٢٧-٢٩)

- 24:27. O you who believe, do not enter houses other than your own until you have asked permission and greeted their occupants; that is better for you, so that you may pay heed.
- 24:28. If you do not find anyone therein, do not enter them until you are given permission. If you are told to go back, then go back; that is more proper for you. And Allah is well aware of all that you do.
- 24:29. There is no sin on you if you enter uninhabited houses, if that serves a useful purpose. And Allah knows what you disclose and what you conceal.

Here Allah instructs His believing slaves not to enter houses other than their own without permission, because that leads to a number of bad consequences, such as the following:

- That to which the Messenger (ﷺ) referred when he said:  
«Seeking permission has only been prescribed so that one will not see that which is not appropriate for him to see.» (Bukhari and Muslim)  
Not following this ruling properly may lead to one's gaze falling upon private things that he is not meant to see inside other people's houses. A person's house, by covering what is private, inside its walls, is like a garment that covers what is private of his body.
- Entering other people's houses without permission may create suspicion about the one who enters them, and he may be accused of evil deeds such as stealing and so on, because entering houses surreptitiously is suggestive of evil intent. Allah forbids the believers to enter houses other than their own until they seek permission; the word used in the original Arabic suggests that seeking permission creates a sense of assurance, whereas entering without permission may cause alarm.

﴿and greeted their occupants﴾ – the manner in which this is to be done is mentioned in the hadith:

«As-salâmu ‘alaykum (peace be upon you); may I come in?»  
(Recorded by Abu Dâwood; al-Albâni graded it as sound)

﴿that﴾ namely seeking permission to enter  
﴿is better for you, so that you may pay heed﴾, because it will serve many interests, and because it is part of the noble characteristics that are required of the Muslim.

If he is given permission, then he may enter, but ﴿If you do not find anyone therein, do not enter them until you are given permission. If you are told to go back, then go back﴾ that is, do not refuse to go

back, and do not get angry about it, because the owner of the house is not depriving you of a right that you must have. Rather he has the choice: if he wishes he may give you permission to enter, or he may refuse. So no one should feel offended or annoyed in that case.

﴿that is more proper for you﴾ that is, it is more effective in protecting you from falling into sin, and it helps you to do more good.

﴿And Allah is well aware of all that you do﴾; He will requite each person for his deeds, whether they were many or few, good or otherwise.

This ruling applies to inhabited houses, whether one is going there for a purpose or not, and to uninhabited houses for which one has no need to enter them.

In the case of houses that are not inhabited, but they contain the belongings of the person who needs to enter the house, but there is no one present whose permission he may seek to enter – which applies to rented accommodation and so on – Allah has mentioned them in the following verse:

﴿There is no sin on you﴾ that is, there is no blame on you. In contrast, entering the houses mentioned above without permission is deemed to be prohibited because it is described as blameworthy.

﴿if you enter uninhabited houses, if that serves a useful purpose﴾. This is an example of the amazing wisdom and prudence of the Qur'an: the words ﴿do not enter houses other than your own﴾ are general in meaning and apply to all houses that do not belong to the individual, but Allah (ﷻ) excluded from that houses that do not belong to him, but he has some interest there, and no one lives there. In that case, blame is waived for the one who enters them.

﴿And Allah knows what you disclose and what you conceal﴾ – He knows your inward and outward condition, and He knows what is in your best interests; therefore He has prescribed for you what you need and cannot do without of laws and teachings.



﴿قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَكُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ﴾ (سورة النور: ٣٠)

24:30. Tell the believing men to avert their gaze [from that which is forbidden] and restrain their carnal desires; that will be more conducive to their purity. Verily Allah is well aware of all that they do.

That is, instruct the believers and tell those who have faith that prevents them from doing that which undermines faith:

﴿to avert their gaze﴾ from looking at nudity, or at *non-mahram* women or beardless youths, where there is the fear that looking at them may lead to temptation; and tell them to avert their gaze from looking at worldly adornments that may be tempting and cause them to fall into that which is prohibited.

﴿and restrain their carnal desires﴾ from prohibited sexual acts, in the vagina, anus or otherwise, and from allowing others to touch or look at their private parts

﴿that﴾ caution with regard to the gaze and carnal desires

﴿will be more conducive to their purity﴾ that is, it will be purer and better, and more effective in helping them to do righteous deeds. The one who restrains his carnal desires and his gaze will be pure and free of the evil that contaminates those who commit immoral deeds, and it will make his deeds pure, because of giving up the prohibited actions to which the soul may be inclined and may prompt one to do. Whoever gives up something for the sake of Allah, Allah will compensate him with something better than it; whoever averts his gaze (from that which is forbidden), Allah will give him enlightenment. If a person restrains his carnal desires and averts his gaze from that which is forbidden, and that which leads to it, despite the pressure of desire,

then he is more likely to refrain from other things. Therefore Allah describes this as *hifdh* (lit. guarding, translated here as “restraining”) because if a person does not try hard to keep watch over the thing that he is guarding, and take proper measures to guard it, it will not be guarded. The same applies to the gaze and carnal desires: if he does not try hard to guard them and restrain them, they will cause him to fall into troubles and problems.

Think about how Allah gives instructions to restrain their carnal desires completely, because allowing them free reign is not permissible under any circumstances. But with regard to the gaze, He says ﴿to avert their gaze﴾; the wording of the original Arabic suggests that this is only to be done in part, because it is permissible to look in some cases, if there is a need for that, as in the case of one who is giving testimony, or one who wants to propose marriage, and so on. Then Allah reminds them that He is aware of all that they do, so that they will strive hard to protect themselves against that which is prohibited.



﴿وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ خُمُرَهُنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولَى الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ﴾ (سورة النور: ٣١)

24:31. Tell the believing women to avert their gaze [from that which is forbidden] and restrain their carnal desires, and not to show

their adornments except what ordinarily appears thereof.<sup>38</sup> And let them draw [part of] their headcovers over their chests and not show their adornments except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their [fellow Muslim] women, slaves whom they own, male retainers<sup>39</sup> who are free of physical desire, or small children who still have no awareness of the private aspects of women. Nor let them stamp their feet in order to draw attention to their hidden ornaments. And, O believers, turn all together towards Allah in repentance, so that you may prosper.

Having instructed the believing men to avert their gaze and restrain their carnal desires, Allah now instructs the believing women to do likewise:

﴿Tell the believing women to avert their gaze﴾ and avoid looking at that which they are not supposed to look at, such as looking at men with desire and other kinds of prohibited looking.

﴿and restrain their carnal desires﴾ by not allowing anyone to have intercourse with them, touch them or look at them in prohibited ways.

﴿and not to show their adornments﴾ such as beautiful clothes and jewellery; the entire body comes under the heading of adornment.

Because the outer garment is something that cannot be concealed, Allah says: ﴿except what ordinarily appears thereof﴾ that is, the outer garment that is usually worn, so long as there is nothing in it that could cause temptation.

﴿And let them draw [part of] their headcovers over their chests﴾. This is in order to perfect their covering up. This indicates that the adornment that is prohibited to show includes the entire body, as

<sup>38</sup> ﴿what ordinarily appears thereof﴾: this refers to the outer garments.

<sup>39</sup> This refers to dependants or followers who are attached to a tribe or family.

we have mentioned. Then Allah repeats the prohibition on showing adornment, then makes an exception from that:

«except to their husbands, their fathers, their husbands' fathers» – this includes the father himself, and grandfathers, no matter how far the line of ascent reaches

«their sons, their husbands' sons» this includes sons and grandsons, no matter how far the line of descent reaches.

«their brothers, their brothers' sons» this includes both full brothers and half-brothers through the father or mother

«their sisters' sons, their [fellow Muslim] women» that is, it is permissible for women to look at one another in all cases. It may be that what is meant by “their women” is women of the same religion as them, namely other Muslim women. This is quoted as proof by those who say that it is not permissible for a *dhimmi* (non-Muslim) woman to see a Muslim woman (without hijab).

«slaves whom they own» it is permissible for a slave, if the woman owns him completely, to see his mistress, so long as he belongs to her. If that ownership comes to an end, in full or partially, then it is not permissible for him to see her.

«male retainers who are free of physical desire» that is, those who are dependent on you and are connected to you of men who have no desire, such as one who has an intellectual disability and is not aware of what is going around him, or one who is impotent and has no desire, physical or otherwise. In this case it is not prohibited for these individuals to look at the woman.

«or small children who still have no awareness of the private aspects of women» that is, children below the age of discernment. It is permissible for them to look at non-mahram women. Allah (ﷻ) gives the reason for that, which is that they have no awareness of the private aspects of women. In other words they have no knowledge and no desire yet. This indicates that once the child has reached the age of discernment, women should cover in front of him, because he is now aware of the private aspects of women.

﴿Nor let them stamp their feet in order to draw attention to their hidden ornaments﴾ that is, they should not stamp the ground with their feet so that the jewellery they are wearing, such as anklets and the like, makes a noise by which their adornments may be known, and thus become a means of temptation. From this verse and others is derived the principle of barring the means. If something is permissible in and of itself, but it may lead to something that is prohibited, or there is the fear that that may happen, then it is disallowed. Stamping the feet on the ground is permissible in principle, but if it is a means of making hidden adornment known, then it is disallowed.

Having issued these goodly instructions and this excellent advice, because it is inevitable that there will be some shortcomings on the part of the believers, Allah (ﷻ) enjoins us to repent, as He says:

﴿And, O believers, turn all together towards Allah in repentance﴾, because the believer's faith calls him to repent. Then that is made a condition of attaining prosperity, as Allah says:

﴿so that you may prosper﴾, for there is no way to prosper except by repenting, which means giving up that which Allah hates, both inwardly and outwardly, and focusing on that which He loves, both inwardly and outwardly. This indicates that every believer needs to repent, because here Allah is addressing all the believers together. And He urges them to be sincere in repentance, as He says: ﴿turn all together towards Allah in repentance﴾ that is, not for any other purpose except seeking His pleasure; it should not be for any other purpose such as seeking protection from troubles in this world, or showing off and seeking to enhance one's reputation, or other corrupt purposes.



﴿وَأَنكِحُوا الْأَيْمَىٰ مِنكُمُ وَالصَّالِحِينَ مِن عِبَادِكُمُ وَإِمَائِكُمُ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ  
مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣١﴾ وَلِاسْتَغْفِرَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ



مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَعَاقِبُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَيْنَاكُمْ وَلَا تُكْرِهُوا فَتِنَتَكُمْ عَلَى الْبِعَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرِهِهِنَّ غَفُورٌ رَحِيمٌ

﴿سورة النور: ٣٢-٣٣﴾

- 24:32. Arrange marriages for those among you who are single, and those who are righteous and fit for marriage among your male and female slaves. If they are poor, Allah will suffice them from His bounty, for Allah is All-Encompassing, All-Knowing.
- 24:33. Let those who do not have the means to marry keep themselves chaste until Allah suffices them from His bounty. If any of your slaves ask for a deed in writing [to enable them to earn their freedom in return for a certain sum], then write it for them, if you see any good in them,<sup>40</sup> and give them some of the wealth that Allah has given you. Do not force your slave girls into prostitution, if they want to remain chaste, seeking thereby some worldly gain. But if anyone does compel them, verily Allah, after such compulsion, is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) instructs guardians and masters to arrange marriages for the single people under their care. This refers to those who have no spouses, whether they are men, previously married women or virgins. So relatives and guardians of orphans should arrange marriages for those who wish to get married among those on whom they are obliged to spend. If they are enjoined to arrange marriages for those who are under their guardianship, then it is more appropriate that they should be instructed to get married themselves.

﴿and those who are righteous and fit for marriage among your male and female slaves﴾ it may be that what is meant by the word

<sup>40</sup> That is, if you deem them able to earn their own livelihood and not become dependent on others.

*ṣāliḥeen* (translated here as «righteous and fit for marriage») is being righteous in religious terms, and in the case of male or female slaves who are righteous – which refers to those who are not immoral and do not commit fornication – their master is instructed to arrange marriages for them, as a reward to the slave for being righteous and by way of encouraging him to remain righteous. The fact that it is not permissible for anyone to marry one who is immoral and fornicates confirms what is mentioned at the beginning of the soorah, that it is prohibited to marry a man or woman who fornicates until he or she repents. Righteousness is singled out for mention with regard to slaves – as opposed to those who are free – because fornication is usually more common among slaves. Or it may be that what is meant by *ṣāliḥeen* is those slaves, male and female, who are fit and capable for marriage and ready to bear the responsibilities thereof.

The latter view is supported by the fact that the master is not obliged to arrange a marriage for his slave before he needs to get married. And it is not unlikely that both meanings are intended. And Allah knows best.

«If they» that is, married people or those who want to get married «are poor, Allah will suffice them from His bounty». So you should not let what you imagine – that if he gets married, he will become poor because of having too many dependents – prevent you from getting married. This offers encouragement to get married, and is a divine promise to the one who gets married that he will become independent of means after having been poor.

«for Allah is All-Encompassing» and His generosity encompasses all

«All-Knowing» – He knows who deserves His grace and bounty in both religious and worldly terms, or in one of them, and who does not deserve that. So He gives to all in accordance with His knowledge and wisdom.

«Let those who do not have the means to marry keep themselves chaste until Allah suffices them from His bounty». This ruling applies to the one who is unable to get married. Allah instructs him to keep himself chaste, refrain from that which is prohibited and to take measures to restrain himself and prevent thoughts crossing his mind that may prompt him to fall into sin. He should also do what the Prophet (ﷺ) instructed, as he said:

«O young men, whoever among you can afford it, let him get married, and whoever cannot, let him fast, for it will be a shield for him.» (Muslim)

«Let those who do not have the means to marry» that is, they are not able to get married, either because they themselves are poor or because their guardians and masters are poor, or because the latter refused to arrange marriages for them, and they do not have the means to force them to do that. This interpretation is better than the interpretation of those who understood it to refer to those who cannot afford the *mahr* (dowry) for marriage. There are two reservations about the latter interpretation:

- 1- The word *mahr* is not mentioned in this verse, so we should not assume that this is what is meant.
- 2- Introducing the idea of the *mahr* would restrict the meaning to free people who can or cannot afford it, and would exclude male and female slaves and those whose marriage is the responsibility of their guardians, as we have mentioned above.

«keep themselves chaste until Allah suffices them from His bounty» – this is a promise to the one who keeps himself chaste that Allah will suffice him and make things easy for him; he is instructed to await relief so that his situation will not become unbearable.

«If any of your slaves ask for a deed in writing [to enable them to earn their freedom in return for a certain sum], then write it for them, if you see any good in them» that is, whoever among your slaves, male or female, seeks a contract of manumission from you in order

to purchase his or her freedom, you should respond to this request and write that contract for him or her.

﴿if you see any good in them﴾ that is, in those who are requesting that contract. What is meant by good here is the ability to earn a living, as well as righteousness and religious commitment, because writing such a contract serves two interests: the interest of manumission and freedom (for the slave), and the interest (or benefit) of the money he pays to his master in order to ransom himself (for the master). Perhaps he will work hard and strive, and be able to earn money for his master during the period covered by the contract of manumission that he could not do as a slave, so there will be no harm done to the master's interests by writing this contract; this is in addition to the great benefits that will be attained by the slave. Therefore Allah enjoined masters to draw up contracts in this way, and that is either obligatory, as appears to be the case, or it is recommended, according to the other opinion. Allah enjoined that slaves should be helped in their manumission, because they need that, as they have no wealth of their own. Therefore He said: ﴿and give them some of the wealth that Allah has given you﴾. This includes a command to the master who writes the contract of manumission to give him some of the costs of his manumission or to waive some of the costs, and He also instructed people in general to help them.

Therefore Allah has allocated a share of zakâh to slaves who seek to buy their freedom, and He encourages people to give it, as He says: ﴿and give them some of the wealth that Allah has given you﴾. That is, as the wealth belongs to Allah, what He has given to you is a gift from Allah to you and is a pure blessing, so show kindness to the slaves of Allah as Allah has shown kindness to you.

What this verse means is that if a slave does not seek manumission, then his master is not obliged to initiate that process. If he does not know of any good in him, in the sense that what he knows of him is the opposite of that, either because he knows that he is not able to earn a living and would therefore become dependent upon people and

destitute, or he fears that if he is manumitted and becomes free, he would spread mischief, then in such cases the master is not instructed to manumit him; rather he is forbidden to do that because of the reservations mentioned above.


Then Allah (ﷻ) says: «Do not force your slave girls into prostitution, if they want to remain chaste» because it is not possible to imagine them being forced into that unless they want to be chaste. If a slave woman does not want to be chaste, then she is immoral and her master must prevent her from doing that. This prohibition is mentioned because they used to do that during the *jāhiliyah* (pre-Islamic period of ignorance), when a master would force his slave woman into prostitution in order to take her earnings. Hence Allah says: «seeking thereby some worldly gain». It is not befitting for your slave women to be better and more chaste than you, when you are doing that to them for the sake of worldly gain and some small fleeting gain that is soon gone.

Attaining dignity, purity and decency – regardless of reward or punishment in the hereafter – is better than acquiring some small gain that causes you to become immoral and vile.

Then Allah calls upon those who forced their slave women into prostitution to repent, as He says: «But if anyone does compel them, verily Allah, after such compulsion, is Oft-Forgiving, Most Merciful», so let him repent to Allah and give up what he did that incurred divine wrath. If he does that, Allah will forgive him his sins and will have mercy on him, as he had mercy on himself and tried to protect himself from punishment, and as he showed mercy towards his slave woman by not forcing her to do that which would harm her.



﴿وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ مُبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكَ وَمَوْعِظَةً لِّلْمُتَّقِينَ﴾

﴿سورة النور: ٣٤﴾ 

24:34. Verily We have sent down to you revelations making things clear, and an account of those [nations] who passed away before you, and an admonition for those who fear Allah.

This highlights the greatness and high status of these verses that are recited to His slaves, so that they may realise their importance and comply with them in the proper manner.

«Verily We have sent down to you revelations making things clear» that is, they are clear in meaning and clarify everything that you need to know of the fundamentals and minor issues of Islam, so that there will be no confusion or ambiguity.

«and» We have also sent down to you «an account of those [nations] who passed away before you» that is, stories of the earlier nations, both righteous and otherwise, and a description of their deeds and what happened to them of ease and hardship, so that you may take it as an example and lesson that whoever does what they did will be requited as they were requited.

«and an admonition for those who fear Allah» that is, and We have sent down to you an admonition for those who fear Allah, containing the promises and warnings, encouragement and deterrent, by which those who fear Allah may be admonished, so that they will refrain from that which Allah hates and do that which Allah loves.



﴿ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكُوفٍ فِيهَا مِصْبَاحٌ الْيَصْبَاحُ فِي دُجَاهِهِ الزَّجَاجَةُ كَأَنَّهُ كَوْكَبٌ دُرِّيُّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ (سورة النور: ٣٥)

24:35. Allah is the light of the heavens and the earth. The likeness of His light is that of a niche in which is a lamp; the lamp is in a glass; the glass is like a brightly-shining star. [The lamp is] lit from a blessed tree: an olive, neither of the east nor of the west,<sup>41</sup> whose oil would almost glow [by itself] though no fire touched it. Light upon light; Allah guides to His light whomever He will. Allah sets forth comparisons for people; and Allah has knowledge of all things.

«Allah is the light of the heavens and the earth». This is true in both a literal and metaphorical sense, for Allah (ﷻ) is Himself light and His veil – which, were it not for His kindness, the splendour of His Countenance would have burned everything of His creation as far as He can see – is also light. By that light the Throne, the Footstool, the sun, the moon and all light is illuminated, and by it paradise is illuminated. This is also true in a metaphorical sense. So His Book is light, His law is light, faith and knowledge in the hearts of His Messengers and His believing slaves is light. Were it not for His light, darkness would have accumulated. Therefore every place in which His light is lacking is a place of darkness and constraint.

«The likeness of His light» to which He guides people, which is the light of faith and the Qur'an in the hearts of the believers «is that of a niche in which is a lamp», because the niche concentrates the light of the lamp so that it is not scattered «the lamp is in a glass; the glass» because of its purity and splendour «is like a brightly-shining star» that is, it shines like a star.

That lamp which is in that shining glass is «lit from a blessed tree: an olive» that is, it is lit with olive oil, which shines the brightest when it is lit

<sup>41</sup> This refers to an olive tree in a place that receives sunlight throughout the day, not only when the sun is rising or setting. Olive trees that grow in such locations produce purer and higher-quality oil. (aṭ-Ṭabari; Ibn Katheer; ar-Râzi)

﴿neither of the east﴾ only, so that it does not get any sun at the end of the day

﴿nor of the west﴾ so that it does not get any sun at the beginning of the day. As it is neither of these two, it is in the middle of the earth, like the olive trees of Greater Syria, which get sun at both the beginning and the end of the day, so their oil is of good quality and good taste, and is the purest oil. Hence Allah says:

﴿whose oil﴾, because it is so pure, ﴿would almost glow [by itself] though no fire touched it﴾. So if the fire does touch it, it shines very brightly.

﴿Light upon light﴾ that is, the light of the fire and the light of the oil.

This likeness that Allah gives and applies to the believer, in whose heart is the light of Allah, refers to the natural disposition with which Allah created him. That disposition is likened to the pure oil; it is pure and is receptive to divine teaching and prescribed actions. When knowledge and faith reach his heart, that light will begin to shine in his heart, like the fire in the wick of the lamp. This refers to the heart that is pure and free of bad intentions and misunderstandings of the divine text. If faith reaches that heart, it will be illuminated greatly, because it is pure and free of contamination, like the purity of the shining glass. Thus in that heart are combined the light of sound natural inclinations, the light of faith, the light of knowledge and the purity of proper understanding of faith: light upon light.

Because this comes from the light of Allah (ﷻ), and not everyone is fit to receive it, Allah says:

﴿Allah guides to His light whomever He will﴾ who He knows is pure of heart, so faith will grow in his heart and it will benefit him and have an impact on him.

﴿Allah sets forth comparisons for people﴾ so that they may understand them, out of kindness towards them, and so that the truth may become clear and distinct from falsehood. Comparisons make the intended meanings clear when compared to something physical, so that people may learn those meanings and understand them clearly.



﴿and Allah has knowledge of all things﴾ – His knowledge encompasses all things, so you should realise that when He sets forth comparisons, that is done by One Who knows the reality and details of all things, and that is in the interests of people, so they should strive to ponder and understand them, not turn away and oppose them, for He knows and you do not know.

Because the places where the means of finding the light of faith and the Qur'an are most available are the mosques, Allah mentions them in the context of praise and speaking highly of them, as He says:



﴿فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكِّرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ  
 ٢٦ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا  
 تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ٢٧﴾ لِيَجْزِيََهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّنْ  
 فَضْلِهِ ۗ وَاللَّهُ يَرْزُقُ مَن يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٨﴾ (سورة النور: ٣٦-٣٨)

- 24:36. [Such lamps are lit] in houses [mosques] which Allah has ordained to be built so that His name may be remembered therein. In them His name is glorified morning and afternoon,
- 24:37. By men who are not distracted by buying or selling from the remembrance of Allah, or from establishing prayer or giving zakâh. They fear a day when hearts will quiver and eyes will stare fixedly.
- 24:38. [Their hope is] that Allah may reward them according to the best of their deeds and give them yet more out of His bounty, for Allah bestows His abundance without measure on whomever He will.

As Allah is worshipped ﴿in houses﴾ of great virtue, which are the dearest of places to him, namely the mosques, He ﴿has ordained﴾

that they ﴿be built so that His name may be remembered therein﴾. These two things summarise the rulings on mosques, which includes building them, constructing them, sweeping them, cleansing them of impurities and dirt, protecting them from insane people and small children who do not know how to clean themselves from impurity, and from disbelievers; mosques are also to be protected from idle talk and the raising of voices in anything other than remembrance of Allah.

﴿so that His name may be remembered therein﴾ this includes all prayers, obligatory and supererogatory, reading Qur'an, *tasbeeh* (glorifying Allah), *tahleel* (reciting the phrase *lâ ilâha illâ Allâh* [there is no god but Allah]), and other kinds of dhikr, acquiring knowledge and teaching, discussing issues of religion, *i'tikâf*, and other kinds of worship that are done in the mosques. Hence maintenance of the mosques is divided into two categories: maintaining and protecting the structure, and maintaining remembrance of Allah in them by praying and doing other acts of worship. The latter is the nobler of the two categories.

Hence it is prescribed to offer the five daily prayers and Jumu'ah prayer in the mosques, and this is obligatory according to most of the scholars, or recommended according to others.

Then Allah (ﷻ) praises those who stay in the mosques to worship, as He says: ﴿In them His name is glorified﴾ sincerely ﴿morning﴾ at the beginning of the day ﴿and afternoon﴾ at the end of the day. These two times are singled out because of their high status and because it is easier at these times to turn to Allah in worship.

That includes *tasbeeh* (glorifying Allah) in prayer and otherwise. Therefore it is prescribed to recite the *adhkâr* and *awrâd*<sup>42</sup> of the morning and the afternoon at those times.

<sup>42</sup> *Awrâd* (sing. *wird*): Remembrance of Allah and glorifying Him in various phrases that are prescribed at different times as a voluntary act, which a Muslim commits to reciting on a daily basis, such as morning and evening.

«By men» that is, at those times they glorify Allah, and what good men they are, for they are not those who give precedence to worldly pleasures or trade, and the distractions of business.

«who are not distracted by buying or selling» – this includes any type of earnings through exchange. These men, even if they do engage in trade, buying and selling – and there is nothing wrong with that – they are not distracted by that and they do not give it precedence over «the remembrance of Allah, or from establishing prayer or giving zakâh». Rather they make obedience and worship of Allah their ultimate desire and goal, and whatever gets in the way of that, they reject it.

Because forsaking worldly matters is very hard for most people, and love of earning by means of various kinds of trade is dear to them, and giving it up is very hard for most of them, and it may not come naturally to them to give precedence to the rights of Allah over that, He mentions that which will motivate them to do it by means of encouragement and warnings:

«They fear a day when hearts will quiver and eyes will stare fixedly» due to severe terror and emotional and physical turmoil. Hence they fear that day, so it becomes easy for them to do righteous deeds and give up that which distracts them from such deeds.

«[Their hope is] that Allah may reward them according to the best of their deeds» what is meant by the best of their deeds is their righteous good deeds, because they are the best of all that they do, as they do both permissible deeds and others. The reward will only be for the good deeds. This is like the verse in which Allah (ﷻ) says:

«And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their deeds.»

(az-Zumar 39: 35)

«and give them yet more out of His bounty» – He will give them much more than the reward that is due for their deeds

«for Allah bestows His abundance without measure on whomever He will»; indeed He will give him a reward much greater than his

deeds deserve, and indeed much more than he ever hoped for. He will give him without counting or measuring. This is indicative of His great abundance.



﴿وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَرَابٍ يَغِيظُهُ الظُّلُمَاتُ مَاءً حَقًّا إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَّعَهُ حِسَابُهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾ أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّي يَنْفَسُهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَكْدُهُ لَمْ يَكْدِ بِرَنَّهُا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾﴾ (سورة

النور: ٣٩-٤٠)

24:39. As for the disbelievers, their deeds are like a mirage in a desert plain. The thirsty man thinks it is water until, when he reaches it, he finds it to be nothing. But he finds [the punishment of] Allah waiting, thus Allah will requite him in full, for Allah is swift in reckoning.

24:40. Or [their deeds are] like the depths of darkness in a vast deep ocean, overwhelmed by waves, above which are other waves, above which are clouds; layers of darkness, one above another. If a man stretches out his hand [in this darkness], he can hardly see it. The one to whom Allah gives no light will have no light at all.

These are two likenesses that Allah gives of the deeds of the disbelievers in terms of their falseness and how they will be of no avail to them, and how the doers will feel regret.

﴿As for the disbelievers﴾, who disbelieved in their Lord and rejected His Messengers

﴿their deeds are like a mirage in a desert plain﴾ that is, barren flat land in which there are no trees or plants.

«The thirsty man» whose thirst is so intense that he imagines what others do not imagine  
 «thinks it is water» because of his thirst, but this is a false perception; so he heads towards it to relieve his thirst.  
 «until, when he reaches it, he finds it to be nothing» then he regrets it greatly and that only exacerbates his thirst, because his hopes have been dashed.

Thus the deeds of the disbelievers are like a mirage; they are seen, and the ignorant person who has no knowledge of things thinks that they are beneficial deeds, but he is deceived by their outward appearance, and he thinks that they also serve his own whims and desires. He also needs them and is in fact desperate for them, just as the thirsty man needs water, but when he comes to his deeds on the day of requital, he will find them lost and he will not find anything. But in fact they are not lost; rather he will find «[the punishment of] Allah waiting, thus Allah will requite him in full». For nothing is hidden from Him, not even the smallest of deeds; nothing small or great will be missing.

«for Allah is swift in reckoning», so the ignorant should not think that this promise is slow in coming, for it will inevitably come. Allah likens it to a mirage in the desert plain, a place in which there are no trees or plants. This is the likeness of the hearts, in which there is no goodness and no righteousness by means of which they may be purified or blessed. That is because of the impediment, which is disbelief.

The second likeness of the invalidity of the disbelievers' good deeds is «the depths of darkness in a vast deep ocean, overwhelmed by waves, above which are other waves, above which are clouds». This refers to the darkness of the vast deep ocean, above which is the darkness of other layers of waves, and above that is the darkness of huge clouds, then above that is the darkness of the dark night. So this darkness is very intense, such that anyone in that situation, if

he ﴿stretches out his hand [in this darkness], he can hardly see it﴾, even though it is so close to him, so how about anything else? This is how the disbelievers are: layers of darkness have accumulated in their hearts: inherent darkness in which there is nothing good, above which is the darkness of disbelief; above that is the darkness of ignorance, and above that is darkness of the deeds which result from that which is mentioned above. Thus they remain confused in the darkness, wandering blindly in their confusion, turning away from the straight path and stumbling along the paths of misguidance. That is because Allah (ﷻ) has forsaken them and has not given them any of His light.

﴿The one to whom Allah gives no light will have no light at all﴾, because he is a wrongdoer and ignorant, and there is nothing in his heart of goodness and light except what its Lord bestows upon it.

It may be that these two likenesses refer to the deeds of all of the disbelievers, and each is applicable to all of them, so two likenesses are given in order to describe the situation from different angles. Or it may be that each likeness refers to a particular group: the first refers to the leaders and the second refers to the followers. And Allah knows best.



﴿الَّذِينَ لَا يَرْجُونَ إِلَهَ إِلَّا اللَّهَ يَسُبِّحُ اللَّهَ فِي السَّمَوَاتِ وَالْأَرْضِ وَالْأَطْيَارُ صَفَّاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ

(سورة النور: ٤١-٤٢) ﴿٤٢﴾

24:41. Do you not see that all who are in the heavens and on earth glorify Allah, as do the birds with wings outspread? Each knows its [own way] of praying and glorifying Him. And Allah has full knowledge of all that they do.

24:42. To Allah belongs the dominion of the heavens and the earth, and unto Him is the return [of all].

Here Allah points out to His slaves His greatness, His perfect power and authority, and the need of all created things for Him to take care of them and their need to worship Him:

﴿Do you not see that all who are in the heavens and on earth﴾ both animate beings and inanimate objects

﴿glorify Allah, as do the birds with wings outspread﴾ that is, with their wings outspread in the air.

﴿Each﴾ of these created things ﴿knows its [own way] of praying and glorifying Him﴾ that is, each has its own way of prayer and worship, according to each situation, as is appropriate for it. Allah has inspired it to pray and glorify Him, either through the Messengers, as in the case of the jinn, humans and angels, or by inspiring it directly, as in the case of all other created things. This interpretation is more likely to be correct, based on the fact that Allah says: ﴿And Allah has full knowledge of all that they do﴾ that is, He knows all their deeds, and nothing of that is hidden from Him, and He will requite them for that. Based on that, this verse combines mention of His knowledge of the deeds of creatures for whom there is no requital, which they do on the basis of inspiration from Him, with mention of His knowledge of the deeds of those for whom there is requital, on the basis of those deeds. This verse is like the verse in which Allah (ﷻ) says:

﴿The seven heavens and the earth, and all those who are therein, glorify Him. There is not a thing that does not glorify Him with praise, but you do not understand their glorification. Verily, He is Forbearing, Oft-Forgiving.﴾ (al-Isrā' 17: 44)

Having highlighted their servitude and need for Him – in the sense of worship and affirming His oneness, Allah now mentions their need for His sovereignty, care and control of their affairs, as He says:

﴿To Allah belongs the dominion of the heavens and the earth﴾, for He is the Creator and provider, and He controls them through His

religious and universal decree in this realm, and what He will decree of requital in the hereafter. This is based on the fact that He says: ﴿and unto Him is the return [of all]﴾ that is, the ultimate return of all creatures is to Him, and He will requite them for their deeds.



﴿الَّذِينَ تَرَ أَنَّ اللَّهَ يَجْعَلُ السَّحَابَ ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَرِ﴾ (سورة النور: ٤٣-٤٤)

24:43. Do you not see that Allah drives along the clouds, then gathers them together, then piles them into heaps? Then you see the rain coming forth from their midst. He sends down hail from mountains [of clouds] in the sky; He strikes with it whomever He will and He averts it from whomever He will. The brightness of their lightning almost takes away the sight.

24:44. Allah alternates the night and the day. Verily in this there is a lesson for those who have insight.

That is, have you not seen with your own eyes the greatness of Allah's might, and how He ﴿drives along the clouds﴾ in scattered pieces, ﴿then piles them into heaps﴾, gathering the pieces together and piling them up like mountains.

﴿Then you see the rain﴾ coming out of the clouds in scattered crops, to bring about benefit without harm. Then the streams and rivers are filled, and water flows through the wadis, bringing forth every type of beautiful plants.

Sometimes Allah sends down from those clouds hail that destroys whatever it strikes, ﴿He strikes with it whomever He will and He



averts it from whomever He will» according to His decree and wisdom, for which He is to be praised.

«The brightness of their lightning» that is, the lightning that emanates from the cloud, because it is so bright, «almost takes away the sight». Is not the One Who creates the clouds and drives them towards His needy slaves, and sends down rain from them in such a way that it brings benefits and does not cause harm, perfect in might, His will is always done, and He is abundant in mercy?

«Allah alternates the night and the day» from hot to cold and from cold to hot, from night to day and from day to night; He causes the days to alternate among His slaves.

«Verily in this there is a lesson for those who have insight» that is, those who have reason with which to understand what they need to understand. Just as one sees physical things with one's eyes, the one who has insight looks at creation, reflects upon it and learns from it the divine wisdom behind its creation, whereas the one who is ignorant looks at it in a heedless manner, just as animals look at it.



﴿وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَّاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ وَفِيرٌ﴾ (سورة النور: ٤٥)

(٤٥)

24:45. Allah has created every living creature from water. Some of them move on their bellies, some walk on two legs and some walk on four. Allah creates whatever He wills; verily Allah has power over all things.

Here Allah draws the attention of His slaves to what they see, for He has created all creatures that are on the face of the earth

﴿from water﴾ that is, the substance of all of that is water, as Allah (ﷻ) says elsewhere:

﴿...And We have made from water every living thing...﴾ (*al-Anbiyā'* 21: 30)

The substance of animals that procreate is the water of the *nutfah* (drop of semen), when the male fecundates the female. With regard to animals that lay eggs in the ground, they only procreate by means of dampness, such as insects; there are none that procreate without water.

The substance is the same, but the nature of each creature is different in many ways:

﴿Some of them move on their bellies﴾ like snakes and the like  
 ﴿some walk on two legs﴾ like humans and many birds  
 ﴿and some walk on four﴾ like livestock animals, and so on.

These differences in shape – despite having the same origin – indicates that Allah is able to do all that He wills. Hence He says:

﴿Allah creates whatever He wills﴾ of creatures, with the characteristics that He wants

﴿verily Allah has power over all things﴾. As He sent down rain upon the earth, it is one fecundation and the mother – namely the earth – is one, but the offspring (plants and trees) vary greatly in types and characteristics.

﴿And on earth there are adjoining [yet different] tracts of land, and gardens of grapevines, grains and date palms, growing in clusters from one root or standing alone. They are irrigated with the same water, yet We cause some of them to excel others in taste. Surely in that there are signs for people of understanding.﴾ (*ar-Ra'd* 13: 4)



﴿لَقَدْ أَرْسَلْنَا آيَاتٍ مُّبِينَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ﴾ (سورة

النور: ٤٦)

24:46. Verily We have sent down to you revelations making things clear, and Allah guides whom He will to a path that is straight.

That is, We had mercy on Our slaves, and We sent down to them clear signs that point to the teachings of Islam, praiseworthy manners and attitude, endowed with all that leads to guidance. Thus the issues become clear and guidance becomes distinct from misguidance. So there is no longer any specious argument to cling to and no reason for the slightest confusion for the one who sincerely seeks the truth, because it has been sent down from One Whose knowledge is perfect, Whose mercy is perfect and Whose explanation is perfect, so no one can explain things any more clearly than He.

﴿...and so that [after that] those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾  
(*al-Anfāl* 8: 42)

﴿and Allah guides whom He will﴾ of those who are destined for paradise

﴿to a path that is straight﴾ that is, a path that is clear and straightforward, and that leads to Him and to His paradise; it can be reached through knowledge of the truth, giving it precedence and acting upon it.

Allah makes His revelations clear to everyone, but He singles out for His guidance whomever He will. This is His grace and bounty, and by His generosity. That is because He is just and He did not want to leave any excuse for anyone. Allah knows best who is deserving of His generosity.



﴿وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ بِالْمُؤْمِنِينَ﴾ (٤٧) وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

وَلَا يَكُنْ لَهُمُ الْخُفَاةُ إِلَىٰ مُذْعِنِينَ ﴿٤٧﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ عَلَيْهِم وَرَسُولَهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٤٨﴾ (سورة النور: ٤٧-٥٠)

- 24:47. They [the hypocrites] say: We believe in Allah and in the Messenger, and we obey. But after that, some of them turn away. Such are not [truly] believers.
- 24:48. When they are called to Allah and His Messenger so that he may judge between them, some of them turn away in aversion.
- 24:49. But if the right is on their side, they come to him willingly.
- 24:50. Is it that there is a disease in their hearts? Or are they full of doubt? Or do they fear that Allah and His Messenger might deal unjustly with them? Nay, it is they who are the wrongdoers.

Here Allah (ﷻ) tells us about the situation of the wrongdoers, those in whose hearts is a disease, weakness of faith, hypocrisy, doubt or lack of knowledge. They speak words and make a show of commitment to faith and obedience to Allah, but then they do not act in accordance with what they say. Some of them turn away significantly from obedience, based on the fact that Allah says here: ﴿some of them turn away﴾. The one who turns away may have the intention of coming back to that from which he turned away, but in this case what is referred to is the one who turns away and does not turn back at all, and does not look at that from which he is turning away. You will find that this is applicable to many of those who claim to believe in Allah and be obedient to Him, but they are weak in faith; you will find that they do not do many acts of worship, especially those that are hard for many people, such as giving zakâh, spending in ways that are obligatory or recommended, jihad in Allah's cause, and so on.

﴿When they are called to Allah and His Messenger so that he may judge between them﴾ that is, if an issue arises between them and someone else where a judgement is required, and they are called to the judgement of Allah and His Messenger (ﷺ),

«some of them turn away in aversion» seeking the rulings of the time of ignorance, and preferring the rulings of man-made laws over the rulings of Sharia, because they know that they are in the wrong and that Sharia only judges on the basis of what really is the case.

«But if the right is on their side, they come to him» that is, they come to the ruling of Sharia

«willingly» but that is not because it is the ruling of Sharia; rather that is because it coincides with their whims and desires. So they are not doing anything praiseworthy in this case, even if they come willingly, because the one who is a slave of Allah in a true sense is the one who follows the truth whether he likes it or not, whether it suits him or not. As for the one who follows Sharia when it coincides with his whims and desires and rejects it when it does not, and gives precedence to his whims and desires over Sharia, he is not a slave of Allah in a true sense.

Allah says, criticising them for turning away from the ruling of Sharia:

«Is it that there is a disease in their hearts» that undermines the healthy state of the heart and removes common sense, so that he becomes like a sick person who turns away from that which will benefit him and turns towards that which will harm him?

«Or are they full of doubt» that has made them anxious about the ruling of Allah and His Messenger (ﷺ), so that they accused him of not judging in accordance with the truth?

«Or do they fear that Allah and His Messenger might deal unjustly with them?» That is, are they afraid that an unfair and unjust ruling will be passed against them? Rather that is how they are, «Nay, it is they who are the wrongdoers». As for the ruling of Allah and His Messenger (ﷺ), it is based on the utmost justice and is in accordance with wisdom.

«...But who could be better in judgement than Allah, for a people who are certain in faith?» (*al-Mâ'idah* 5: 50)

These verses indicate that faith is not just words, unless those words are accompanied by action. Therefore the one who turns away from obedience has no faith.

It is obligatory to submit to the ruling of Allah and His Messenger (ﷺ) in all cases, and if a person does not submit to that ruling, this is indicative of a disease in his heart and weakness in his faith. It is forbidden to think negatively of the rulings of Sharia or to think that they are contrary to justice and wisdom.

Having described the condition of those who turn away from the rulings of Sharia, Allah now describes the condition of the praiseworthy believers:



﴿إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ﴾ (٥١) وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾ (سورة النور: ٥١-٥٢)

- 24:51. The only response of the believers, when they are called to Allah and His Messenger so that he may judge between them, is to say: We hear and we obey. It is they who will be the successful ones.
- 24:52. Whoever obeys Allah and His Messenger, and fears Allah, and remains mindful of Him – it is they who will be the triumphant ones.

«The only response of the believers» that is, the true believers whose deeds confirm their faith, when they are called to Allah and His Messenger (ﷺ) so that he may judge between them, whether that is in accordance with their whims and desires or otherwise,

«is to say: We hear and we obey» that is, we hear the ruling of Allah and His Messenger (ﷺ), we respond to that to which he called us, and we obey him completely, without any reservation.

«It is they who will be the successful ones» it is only they who will be successful, because success means attaining what is sought and being saved from what one fears, and no one will succeed except the one who refers to Allah and His Messenger (ﷺ) for judgement, and obeys Allah and His Messenger (ﷺ).

Having mentioned the virtue of obedience with regard to the rulings in particular, Allah now mentions the virtue of obedience in general terms, in all situations:

«Whoever obeys Allah and His Messenger» by believing in what they say and complying with their commands, «and fears Allah» that is, fear accompanied by knowledge, so he refrains from what is forbidden to him and restrains himself from following whims and desires. Hence Allah says, «and remains mindful of Him» by refraining from that which is prohibited, because being mindful of Allah (taqwā) – when it is mentioned in general terms – includes doing what is enjoined and refraining from what is forbidden. When this is mentioned alongside righteousness or obedience – as in this case – it is interpreted as referring to warding off the punishment of Allah by refraining from disobeying Him.

«it is they» namely those who combine obedience to Allah, obedience to His Messenger (ﷺ), fear of Allah and mindfulness of Him

«who will be the triumphant ones» as they will be saved from the punishment, because they avoided the causes that lead to that, and they will attain reward, because they did that which leads to it. So triumph is theirs alone. As for those who were not like that, they will miss out on triumph, according to what they failed to attain of these praiseworthy characteristics.

This verse also refers to the duty that is owed to Allah and His Messenger (ﷺ), namely obedience that stems from faith. It also mentions a duty that is owed exclusively to Allah, which is fear of Him and mindfulness of Him. There remains a third duty, that is owed exclusively to the Messenger (ﷺ), which is respect and veneration. These three duties are also mentioned together in Soorat al-Fath, where Allah says:

﴿So that you [O people] may believe in Allah and His Messenger, and support and honour him, and glorify Allah morning and afternoon.﴾  
(*al-Fath* 48: 9)



﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُفْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾ قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾﴾

(سورة النور: ٥٣-٥٤)

- 24:53. They [the hypocrites] swear their most solemn oaths by Allah that, if you give the command, they will surely march forth. Say [O Muhammad]: Do not swear; [the real nature of your so-called] obedience is known. Verily Allah is well aware of all that you do.
- 24:54. Say [O Muhammad]: Obey Allah and obey the Messenger. But if you turn away, he is only responsible for the duty entrusted to him and you are responsible for the duty entrusted to you. If you obey him, you will be rightly guided. The duty of the Messenger is only to convey the message in the clearest way.

Here Allah tells us about the condition of those who stayed behind and did not go out for jihad with the Messenger (ﷺ); these were the



hypocrites and those in whose hearts was a disease and weakness of faith. They swore by Allah that ﴿if you give the command﴾ in the future, ﴿they will surely march forth﴾. But Allah said, refuting what they said:

﴿Say [O Muhammad]: Do not swear﴾ that is, we do not need your oaths or excuses, for Allah has told us about you and the real nature of your obedience is known and is not hidden from us. We are aware of your reluctance and slowness with no excuse, so your apology and oath are pointless. Rather the one who may need to give an excuse and swear an oath is the one whose case is unclear. That is the one whose excuse may benefit him and prove his innocence, but in your case that is not acceptable at all. Rather what is expected and feared in your case is the punishment and vengeance of Allah. Therefore He warned them by saying: ﴿Verily Allah is well aware of all that you do﴾. And He will requite them for that in full.

As for the Messenger (ﷺ), his role is to enjoin them to do what is right and to forbid them to do what is wrong. Hence Allah says:

﴿Say [O Muhammad]: Obey Allah and obey the Messenger﴾ then if they comply, that is because they are fortunate and blessed, ﴿But if you turn away, he is only responsible for the duty entrusted to him﴾ of conveying the message, and he has fulfilled that duty. ﴿you are responsible for the duty entrusted to you﴾ of obedience. But now the situation has become quite clear, and it is obvious that you are misguided and are deserving of punishment. ﴿If you obey him, you will be rightly guided﴾ to the straight path in word and deed, but there is no way for you to be guided except through obedience; without that it is not possible for you to be guided, and in fact it is impossible.

﴿The duty of the Messenger is only to convey the message in the clearest way﴾ that is, to convey it in the clearest manner so that there will be no doubt or confusion left for anyone. And he did indeed do that; he conveyed the message clearly. But the one who will bring

you to account and requite you for your deeds is Allah (ﷻ); the Messenger (ﷺ) has no control over that and he has done what was required of him.



﴿وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا  
 اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن  
 بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ  
 هُمُ الْفَاسِقُونَ ﴿٥٥﴾﴾ (سورة النور: ٥٥)

- 24:55. Allah has promised those among you who believe and do righteous deeds that He will surely make them successors [to power] in the land, as He made those before them successors; that He will surely establish for them their religion that He has chosen for them; and that He will surely cause their [present] state of fear to be replaced by peace and security. [That is because] they worship Me alone and do not associate anything with Me. If any are ungrateful after this, it is they who are the evildoers.

This is one of the true promises of Allah, the interpretation and fulfilment of which was witnessed. He promised to those of this Ummah who believed and did righteous deeds that He would make them successors to power in the land, and they would become people of authority, in charge of its affairs, and that He would establish for them their religion that He had chosen for them, namely the religion of Islam which is superior to all other religions, which He chose for this Ummah because of its virtue and high status, and because He blessed it by enabling them to establish the religion and to implement its teachings and laws, both visible and hidden, with regard to

themselves and others, because the followers of all other religions, and all the disbelievers, are to be defeated and humiliated; and He promised to replace their fear – because of which a Muslim could not practise his religion openly without suffering persecution from many of the disbelievers, as the number of Muslims was very few in comparison to others, and all the people of earth at that time had ganged up on them and were scheming against them – with peace and security.

So Allah promised these things to them at the time when this verse was revealed, when they had not yet witnessed being made successors in the land and being given authority, or being able to establish the Islamic religion in complete security, so that they could worship Allah, not ascribing any partner to Him, without fearing anybody but Allah. The early generations of this Ummah had such strong faith and did such righteous deeds that they surpassed others, so Allah gave them power in the land and control over people, and they conquered the east and the west of the earth, and they achieved complete security and power. This is one of the dazzling and wondrous signs of Allah, that will continue until the onset of the Hour. Every time they establish faith and do righteous deeds, they will inevitably find what Allah promised them. The disbelievers and hypocrites only gain power over them and sometimes get the upper hand because of the shortcomings of the Muslims in terms of faith and righteous deeds.

﴿If any are ungrateful after this﴾ that is, after you have been given full power and authority, O Muslims

﴿it is they who are the evildoers﴾ who have drifted away from obedience to Allah and have become corrupt, so they are no longer righteous people and are no longer qualified for anything good, because if a person gives up faith when the religion is prevailing and its enemies have been defeated, and there are no impediments to faith, this is indicative of his corrupt intentions and evil nature, because he has no reason to abandon faith except that.

This verse indicates that Allah gave power to those who came before us and made them successors to power in the land, as Moosâ said to his people:

﴿...It may well be that your Lord will destroy your enemy and make you successors in the land, so that He may see how you will do.﴾  
(*al-A'râf* 7: 129)

And Allah (ﷻ) says:

﴿But it was Our will to bestow favour upon those who were oppressed in the land, to make them leaders and cause them to inherit [the land], and to establish them in the land...﴾ (*al-Qaşş* 28: 5-6)



﴿وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرُّسُلَ لَعَلَّكُمْ تَرْحَمُونَ ﴿٥٦﴾ لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ فِي النَّارِ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾﴾ (سورة النور)

(٥٧-٥٦)

24:56. Establish prayer, give zakâh and obey the Messenger, so that you may be shown mercy.

24:57. Do not think that those who disbelieve can escape [Allah's punishment] on earth. Their abode will be the fire, a hapless journey's end.

Here Allah enjoins establishing prayer with all of its essential parts, conditions and etiquette, both outwardly and inwardly, and the giving of zakâh from the wealth that Allah has entrusted to His slaves and given to them, by giving it to the poor and others whom Allah has designated as recipients of zakâh. These two are the greatest and most virtuous acts of worship, in which are combined the fulfilment of duties towards Allah and towards His creation, in which the individual shows devotion to Allah and shows kindness to people. That is followed by a general command:

﴿and obey the Messenger﴾, by complying with what he enjoins and refraining from what he forbids.

﴿Whoever obeys the Messenger has obeyed Allah...﴾ (an-Nisâ' 4: 80)

﴿so that﴾, if you do this, ﴿you may be shown mercy﴾. Whoever seeks mercy, this is the way to attain it. Whoever hopes to find mercy without establishing prayer, giving zakâh and obeying the Messenger (ﷺ) is indulging in wishful thinking and is lying; his nafs has made him feel content with wishful thinking.

﴿Do not think that those who disbelieve can escape [Allah's punishment] on earth﴾ that is, do not be deceived by what they are given in the life of this world of ease and pleasure. Although Allah gives them respite, He does not forget about them.

﴿We will allow them to enjoy life for a little while, then We will drive them to a harsh punishment.﴾ (Luqmân 31: 24)

Hence Allah says here: ﴿Their abode will be the fire, a hapless journey's end﴾ that is, what a wretched destination is the destination of the disbelievers, for it is a destination of evil, loss and eternal punishment.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَسْتَفْزِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَنُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَھُنَّ طَوَافُوتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَفْزِنُوا كَمَا اسْتَفْزَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾﴾ (سورة النور: ٥٨-٥٩)

24:58. O you who believe, let any slaves you may own, and those among you who have not yet reached puberty, ask permission [to enter] at three times: before *fajr* prayer, when you have undressed [in order to rest] at midday and after '*ishâ*' prayer; these are three times of privacy for you. Beyond that there is no blame on either you or them in moving about freely, attending to one another. Thus does Allah make clear to you His revelations, for Allah is All-Knowing, Most Wise.

24:59. And when the children among you reach puberty, let them also ask permission [to enter, at all times], as their elders do. Thus does Allah make clear to you His revelations, for Allah is All-Knowing, Most Wise.

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Here Allah instructs the believers that their slaves and those among them who have not yet reached puberty should ask permission to enter. He mentions the wisdom behind that, and states that there are three times of privacy when permission to enter must be sought: the time when they go to sleep at night after '*ishâ*' prayer; when they wake up before *fajr* prayer; and during the mid-day siesta. No mention is made of the state of dress in the case of the time after '*ishâ*' and the time before *fajr*, because usually the sleeper at night wears something other than his usual day-time garments. However, with regard to sleeping during the day, because it is usually brief, the individual may sleep in his ordinary, day-time clothes, or he may change his clothes or remove some of his clothes, as mentioned here: ﴿when you have undressed [in order to rest] at midday﴾, which refers to the siesta in the middle of the day; if that is the case, then permission to enter must be sought.

At these three times, slaves and small children, like all others, should not be allowed to enter except with permission. Concerning all other times apart from these three, Allah says:

﴿Beyond that there is no blame on either you or them﴾ that is, they are not like others, because they are always needed, so it would be too

difficult for them to have to ask permission every single time. Hence Allah says: ﴿there is no blame on either you or them in moving about freely, attending to one another﴾ that is, coming and going among you, doing their work and attending to your needs.

﴿Thus does Allah make clear to you His revelations﴾, accompanied by an explanation of His wisdom, so as to increase you in conviction and compliance, and so that you may appreciate the mercy and wisdom of the Lawgiver. Hence He says

﴿for Allah is All-Knowing, Most Wise﴾. His knowledge encompasses all that must exist, or that cannot possibly exist, or that may possibly exist, and the wisdom on the basis of which everything is put in the right place. Hence He has given every creature the shape and structure that suits its nature, and He issues each ruling in a manner that suits the wisdom behind it, including these rulings which He explains and highlights their beauty.

﴿And when the children among you reach puberty﴾ by the emission of *maniy* (semen) either when awake or asleep,

﴿let them also ask permission [to enter, at all times], as their elders do﴾. Their elders are those whom Allah mentions in a previous verse: ﴿O you who believe, do not enter houses other than your own until you have asked permission and greeted their occupants; that is better for you, so that you may pay heed﴾ (24: 27).

﴿Thus does Allah make clear to you His revelations﴾ and He clarifies them, explaining their rulings in detail

﴿for Allah is All-Knowing, Most Wise﴾.

In these two verses we learn many things, including the following:

- Masters of slaves and guardians of small children are instructed to teach their slaves and the children under their guardianship Islamic knowledge and etiquette, because Allah addresses them here by saying: ﴿O you who believe, let any slaves you may own, and those among you who have not yet reached puberty...﴾.

That can only be done by teaching them and disciplining them, hence He says: ﴿Beyond that there is no blame on either you or them﴾.

- It is enjoined to respect that which is private and take precautionary measures to attain that in all ways. With regard to any place or location in which a person's 'awrah may be seen, it is prohibited to bathe, wash one's private parts and so on in that place.
- It is permissible to uncover the 'awrah when needed, such as when going to sleep, when urinating and defecating, and so on.
- The Muslims used to take a nap or siesta during the day, as they used to sleep at night, because Allah addressed them with reference to the habits and customs that existed at the time of revelation.
- In the case of a small child who has not yet reached the age of puberty, it is not permissible to let him see the 'awrah of any other person, just as it is not permissible to let his 'awrah be seen, because Allah only enjoined that they should seek permission to enter because of something that is not permissible.
- It is also not permissible for a slave to see the 'awrah of his master, or for the master to see the 'awrah of his slave, as we mentioned in the case of the small child.
- Preachers, teachers and so on who speak about issues of knowledge should accompany that with mention of the reason and wisdom behind it, and the basis for it. They should not just tell people about rulings with evidence, without explaining why. That is because when Allah stated the ruling under discussion here, He gave reasons for it by saying: ﴿these are three times of privacy for you﴾.
- Small children and slaves are included in these verses as their guardians and masters are also included, because Allah says: ﴿Beyond that there is no blame on either you or them﴾.



- The saliva of a minor is *tāhir* (pure), even after the occurrence of impurities such as vomiting, because Allah (ﷻ) says: ﴿moving about freely﴾. Furthermore, the Prophet (ﷺ) said, when he was asked about cats:  
«They are not *najis* (impure); rather they are among those who move about freely among you.» (A sound hadith recorded by at-Tirmidhi)
- It is permissible for a person to tell the children under his care to do tasks for him, within reason, so long as it is not too difficult for the child, because Allah says: ﴿moving about freely﴾.
- The rulings discussed in the verse all have to do with children below the age of puberty. After they reach the age of puberty, they can only enter after asking permission.
- The sign of reaching puberty is ejaculation; all the Islamic rulings that are connected to reaching puberty come into effect once ejaculation has occurred. This is a matter concerning which there is scholarly consensus; the differences of opinion have to do with whether age or the appearance of pubic hair count as signs of puberty. And Allah knows best.



﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾  
(سورة النور: ٦٠)

24:60. With regard to elderly women who have no interest in marriage, there is no blame on them if they put aside their outer garments, without aiming to flaunt their adornments. But if they refrain from doing so, that is better for them. And Allah is All-Hearing, All-Knowing.

Elderly women are those who no longer hope for marriage and no longer feel desire.

﴿who have no interest in marriage﴾ that is, they do not want to get married, and they are not sought for marriage, because they have grown old and are no longer desirable, or they have lost their looks. They no longer feel desire and they are no longer desirable.

﴿there is no blame﴾ or sin ﴿on them if they put aside their outer garments﴾ such as the face veil and the like, concerning which Allah says to women: ﴿And let them draw [part of] their headcovers over their chests﴾ (24: 31).

In the case of these women, it is permissible for them to uncover their faces, because there is no fear of such a woman causing temptation to others or being tempted herself. As it is stated that there is no blame on them if they put aside their outer garments, one may think that it is permissible for them to adorn themselves; therefore in order to avoid this misunderstanding, Allah says: ﴿without aiming to flaunt their adornments﴾ that is, without showing their adornments to people, such as beautifying themselves by wearing a fancy outer garment whilst covering the face, or stamping the feet in order to make known what is hidden of adornments, because the mere presence of adornment – even if it is hidden, and even if she is not desirable and there is no possibility of being tempted by her – could cause the one who looks at her to fall into sin.

﴿But if they refrain from doing so, that is better for them﴾ refraining means seeking chastity by taking measures to achieve that, such as getting married and refraining from that which it is feared may lead to temptation.

﴿And Allah is All-Hearing﴾ and hears all voices

﴿All-Knowing﴾: He knows people's intentions and aims, so women should beware of all bad words and bad intentions, and understand that Allah will requite them for that.



﴿لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ حَلَائِكُمْ أَوْ مَا مَلَكَتْكُمْ مَفَاتِحُهُ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾﴾

(سورة النور: ٦١)

24:61. There is no blame on the blind nor any blame on the lame nor any blame on the sick nor on yourselves if you eat from your own houses, or from the houses of your fathers, or from the houses of your mothers, or from the houses of your brothers, or from the houses of your sisters, or from the houses of your paternal uncles, or from the houses of your paternal aunts, or from the houses of your maternal uncles, or from the houses of your maternal aunts, or from houses of which the keys are in your possession, or the houses of your friends. There is no blame on you if you eat together or separately. But when you enter houses, greet one another with *salām*, a greeting from Allah, blessed and good. Thus does Allah make clear to you His revelations, so that you may understand.

Here Allah (ﷻ) tells us of the blessings that He bestows upon His slaves, and that He has not imposed any hardship on them in religion; rather He has made it very easy:

﴿There is no blame on the blind nor any blame on the lame nor any blame on the sick﴾ that is, there is no blame on these people for not

doing duties for one of the reasons mentioned. This refers to jihad and other things that the one who is blind cannot do because he cannot see, and the one who is lame cannot do because his limbs are not sound, and the one who is sick cannot do because he is not in good health. Because of this general meaning, the words are mentioned in general terms and are not restricted, as is the case with the following phrase: «nor on yourselves» that is, there is no blame on yourselves «if you eat from your own houses» that is, the houses of your children. This is in accordance with the hadith that is proven to be sound:

«You and your wealth belong to your father.» (Recorded by Ibn Mājah; al-Albāni graded it as sound)

– another hadith says:

«The best of what you eat is what you earn yourselves, and your children are included in what you earn.» (An authentic hadith recorded by at-Tirmidhi)

The phrase «from your own houses» does not refer to a person's own house, because that would be stating the obvious, and Allah would not state something that is so obvious; moreover, saying that there is nothing wrong with that may give the impression that there is something sinful in the case of those mentioned here, whereas in the case of a person's own house, no one would think such a thing.

«or from the houses of your fathers, or from the houses of your mothers, or from the houses of your brothers, or from the houses of your sisters, or from the houses of your paternal uncles, or from the houses of your paternal aunts, or from the houses of your maternal uncles, or from the houses of your maternal aunts» these cases are quite clear.

«or from houses of which the keys are in your possession» that is, houses which have been entrusted to you and are under your care, or houses that belong to someone who is under your guardianship, and the like. With regard to the interpretation of this phrase as referring to slaves, that is not valid, for two reasons:

Firstly: it is not said concerning a slave that one “owns his keys”; rather one would say “those whom you own” and the like, because the master owns the entire slave, not just his keys.

Secondly: the houses of slaves are no different from a man’s own house, because the slave and all that he owns belong to his master, so there is no reason to say that there is no blame in eating from your slave’s house.

﴿or the houses of your friends﴾. The statement that there is no blame on eating from these houses applies to cases where that is done without express permission. The wisdom behind it is known from the context: the custom with regard to the people mentioned here is usually to tolerate a person’s eating from them, because of close blood ties, complete authority, or close friendship. But if it is known that a person does not allow that or is stingy with regard to food, then it is not permissible to eat from his house, and blame is not lifted in that case, because of the reason mentioned above.

﴿There is no blame on you if you eat together or separately﴾ – all of that is permissible. If the members of a household eat together, or each one of them eats on his own, this verse says that there is no blame, but that does not mean that eating separately is better, because it is preferable to eat together.

﴿But when you enter houses﴾ – this includes both a person’s own house and the houses of others, whether there is anyone in the house or not. When a person enters a house, ﴿greet one another with salâm﴾.

It is prescribed to say salâm when entering houses, with no differentiation between one type of house and another, whereas with regard to asking permission, there are some differences in the rulings as stated above.

Then Allah praises this salâm, saying: ﴿a greeting from Allah, blessed and good﴾ that is, when you say salâm, by saying *as-salâmu ‘alaykum wa rahmatullâhi wa barakâtuhu* (peace be upon you and

the mercy of Allah and His blessings) or *as-salāmu ‘alaynā wa ‘alā ‘ibādillāh is-ṣāliheen* (peace be upon us and upon the righteous slaves of Allah) when you enter houses, this is ﴿a greeting from Allah﴾. That is, He has prescribed it for you and has made it your greeting ﴿blessed﴾ because it implies attaining mercy, blessing, growth and increase ﴿and good﴾ because it is one of the good words that are beloved by Allah, for it shows kindness, love and affection to the one who is greeted.

Having explained to us these sublime rulings, Allah now says: ﴿Thus does Allah make clear to you His revelations﴾ that point to His rulings and the wisdom behind them ﴿so that you may understand﴾ what He reveals to you regarding the rulings, so that you may understand them and comprehend them, and so that you may be people of reason and mature understanding, for knowing the rulings and understanding them properly increases one in wisdom and causes understanding to grow, because the meaning of these verses and the etiquette they describe are most sublime, and the reward matches the deed. Just as the individual used his reason in order to understand the revelation of his Lord and to reflect upon His revelations to which He called him, He will increase him in understanding.

This passage points to the general holistic principle that “custom and tradition make exceptions to what is stated in general, just as one statement may make specific what is stated in general.” Although in principle it is not allowed to eat the food of another person, Allah made an exception allowing one to eat from the houses of the people mentioned here, because custom and tradition allow that. With regard to issues that depend on permission from the owner of the thing, if it is known that he gave permission, either verbally or according to custom, it is permissible to go ahead and make use of it.

This indicates that the one who is taking care of a person's house and has authority concerning it, such as his wife, sister and the like, may eat from it according to what is customary, and give to the poor on a reasonable basis.

It also indicates that it is permissible to share food, whether people eat together or separately, even if that leads to some of them eating more than others.



﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٢﴾ لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾ أَلَا إِنَّ اللَّهَ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيَلْتَمِسُهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٦٤﴾﴾ (سورة النور: ٦٢-٦٤)

- 24:62. The true believers are those who believe in Allah and His Messenger. When they are with him for a matter of communal concern, they do not depart until they have asked his permission. Those who ask your permission [O Muhammad] are those who believe in Allah and His Messenger, so when they ask your permission to attend to some of their own affairs, then give permission to whomever you wish among them and ask Allah's forgiveness for them, for Allah is Oft-Forgiving, Most Merciful.
- 24:63. Do not regard the summons of the Messenger to you as being like your summoning of one another. Allah surely knows those

of you who try to slip away surreptitiously. So let those who go against His command beware lest some calamity strikes them or a painful punishment befalls them.

24:64. Verily to Allah belongs all that is in the heavens and on earth. He surely knows your condition [of sincere faith or hypocrisy]. On the day they return to Him, He will inform them about what they used to do. And Allah has knowledge of all things.

Here Allah instructs His believing slaves that when they are with the Messenger (ﷺ) dealing with a matter of communal concern – that is, something that requires all to be present – such as jihad, consultation and similar matters that concern all the believers, what is required is for them all to meet together and not be scattered. So the one who truly believes in Allah and His Messenger (ﷺ) should not leave for some reason, or go back to his family, or go to attend to some of his own affairs that would keep him away from them, except with the permission of the Messenger (ﷺ) or his representative after he is gone. Allah has made it a condition of faith that no one should leave without permission, and He praised them for doing that and for their good manners with His Messenger (ﷺ) and those in authority over them. Hence He says: ﴿Those who ask your permission [O Muhammad] are those who believe in Allah and His Messenger﴾. But should he give them permission or not? Two conditions are mentioned for giving permission to them:

- 1- That there should be some personal matter or errand that they want to attend to. As for the one who asks for permission to leave with no excuse, he should not give him permission;
- 2- He should agree to give his consent because there is a good reason to do so, and no harm should result to the one who gives permission.

Allah says: ﴿so when they ask your permission to attend to some of their own affairs, then give permission to whomever you wish



among them». If he has good reason to leave and asks for permission to do so, then if there is an interest to be served by his staying and not leaving, such as if he could help by giving his opinion, or because of his courage and the like, then he should not give him permission to leave.

However, even if he asks permission to leave, and is given permission, subject to these two conditions, Allah instructs His Messenger (ﷺ) to pray for forgiveness for him, because perhaps he is falling short by seeking permission to leave. Hence Allah says: ﴿and ask Allah's forgiveness for them, for Allah is Oft-Forgiving, Most Merciful﴾ – He will forgive their sins and have mercy on them, by allowing them to seek permission to leave even when they have an excuse for doing so.

﴿Do not regard the summons of the Messenger to you as being like your summoning of one another﴾ that is, do not make the Messenger's summoning of you and your summoning of him like your summoning of one another, because if he summons you, it is obligatory for you to respond. It is even obligatory to respond to the Messenger (ﷺ) when one is praying. There is no one whose opinion the Ummah must accept and comply with except the Messenger (ﷺ), because he is infallible and we are commanded to follow him. Allah (ﷻ) says elsewhere:

﴿O you who believe, respond to Allah and His Messenger when he calls you to that which will give you life...﴾ (al-Anfāl 8: 24)

The word translated above as «summons» may also mean 'call', therefore another meaning of this verse is: do not make your calling of the Messenger (ﷺ) like your calling of one another. So do not say, "O Muhammad" or "O Muhammad ibn 'Abdullâh", when you call him, as you do when calling one another. Rather, because of his honour and virtue, and because of his being distinct from others, one should say, "O Messenger of Allah" or "O Prophet of Allah".

«Allah surely knows those of you who try to slip away surreptitiously». Having praised those who believe in Allah and His Messenger (ﷺ), who – when they are with him for a matter of communal concern – do not leave until they have asked his permission, Allah now warns those who do not do that and who leave without asking permission, even though you (O Muslims) were unaware of their sneaking away, which is what is meant by the phrase «those of you who try to slip away surreptitiously» – that is, they hide behind something at the time when they slip away, so as to be hidden from view. Allah is aware of them and He will requite them for that in full. Therefore He warns them by saying:

«So let those who go against His command beware» that is, those who leave to attend to some of their own affairs and go against the command of Allah and His Messenger (ﷺ); so how about those who do not leave to attend to some of their own affairs; rather they leave because they are simply going against Allah's command, without any affairs to attend to?

«lest some calamity» that is, something bad «strikes them or a painful punishment befalls them».

«Verily to Allah belongs all that is in the heavens and on earth» in the sense that He owns them and they are His slaves, and He controls them by His decree and His religious rulings.

«He surely knows your condition [of sincere faith or hypocrisy]» that is, His knowledge encompasses all that you do of good and evil, and He knows all your deeds, for He encompasses them with His knowledge, His pen has written it all down, and the noble scribes (the angels) are recording it.

«On the day they return to Him» that is, the Day of Resurrection «He will inform them about what they used to do» that is, He will tell them about all their deeds, small and great, exactly what they did, and He will summon their physical faculties to testify against them, and they will be treated on the basis of grace or justice.

Having mentioned that His knowledge specifically encompasses their deeds, Allah now states that His knowledge goes beyond that, as He says: ﴿And Allah has knowledge of all things﴾.

This is the end of the commentary on Soorat an-Noor.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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25.

## Soorat al-Furqân

(Makki, according to  
the majority of scholars)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ ﴿١﴾ الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ  
فَقَدَرَهُ نَفْدِيرًا ﴿٢﴾ (سورة الفرقان: ١-٢)

- 25:1. Blessed be He Who sent down the criterion [between right and wrong, namely the Qur'an] to His slave, so that it may be a warning to the worlds,
- 25:2. He to Whom belongs the dominion of the heavens and the earth. He has never begotten a son, and has no partner in His dominion. He has created all things and determined their design and nature in accordance with a precisely accurate plan.
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This is a statement of the perfect might and majesty of Allah, that He is One and unique in all aspects, and that His generosity and kindness are abundant.

«Blessed be He» that is, glorified be He, for His attributes are most perfect and His goodness is abundant. One of His greatest favours and blessings is that He has sent down this Qur'an to differentiate between lawful and prohibited, guidance and misguidance, those who are destined for paradise and those who are destined for hell.

«to His slave» namely Muhammad (ﷺ), who reached the highest level of servitude and surpassed all the Messengers

«so that it may be» – this refers to the sending down of the criterion to His slave.

«a warning to the worlds», warning them of the might and vengeance of Allah and explaining to them how to attain His pleasure and avoid His wrath, so that whoever accepts His warning and acts accordingly will be among those who are saved in this world and the hereafter, those who will attain eternal happiness and everlasting glory. Can there be anything greater than this blessing and this grace and kindness? Blessed be the One Whose kindness and blessings include this.

«He to Whom belongs the dominion of the heavens and the earth» that is, He alone controls them and all who are in them of His slaves submit to His greatness, humble themselves before His Lordship and are in need of His mercy; «He has never begotten a son, and has no partner in His dominion».

How could He have a son or a partner when He is the Sovereign and all others are slaves, He is the Subduer and all others are subdued, He is Self-Sufficient in all aspects, and all created beings are inherently in need of Him in all aspects?

How could He have a partner in dominion, when the forelocks of all people are in His Hand, so they cannot move or halt, or do anything except by His leave? Exalted be Allah far above that; the one who says such a thing has not given due recognition to Him. Hence He says:

«He has created all things» that is, everything that the upper and lower realms contain, including animate beings, plants and inanimate things.

﴿and determined their design and nature in accordance with a precisely accurate plan﴾ that is, He has given each created thing that which befits it and suits it of attributes, in accordance with what His wisdom dictates, so that no sound reason could imagine any created thing to be any different in its shape and image from what we see now. In fact, there is no location for any part or faculty of any created thing that is better suited to it than where it is now. Allah (ﷻ) says:

﴿Glorify the name of your Lord, the Most High, Who created and fashioned in due proportion.﴾ (al-A'la 87: 1-2)

– and:

﴿...Our Lord is He Who gave all things their form and nature, then guided them [as to how to function and yield the benefits for which they were created].﴾ (Tā Hā 20: 50)

Having highlighted His perfection in greatness, and His abundant kindness, this dictates that it is He alone Who should be loved, worshipped and venerated, the only One to Whom we should be devoted, with no partner or associate. Therefore it is appropriate to describe as false the worship of anything other than Him.



﴿وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا﴾ (سورة الفرقان: ٣)

- 25:3. They have taken other gods besides Him that can create nothing but are themselves created; they have no power either to harm or benefit themselves, and they have no power to cause death, give life or resurrect.

That is, one of the strangest things, which is most indicative of their foolishness and lack of reason, and indeed is most indicative

of their wrongdoing and audacity towards their Lord, is the fact that they have taken as gods these things that are completely helpless, that are unable to create anything and are themselves created; in fact they made some of them with their own hands.

﴿they have no power either to harm or benefit themselves﴾ that is, either to a small extent or a great extent.

﴿and they have no power to cause death, give life or resurrect﴾ that is, to raise up after death. One of the greatest conclusions of rational thinking is that these cannot be gods; this idea is corrupt and the minds of those who worship them – taking them as gods and partners to the Creator of all things, Who created them without having any partner in that, the One in Whose Hand is the power to bring benefit and cause harm, the One Who gives life and causes death – are corrupt. He will resurrect those who are in the graves and will bring them together on the Day of Resurrection, and in the hereafter He has created two abodes for them: an abode of doom, humiliation and punishment, for those who took other gods alongside Him, and an abode of triumph, happiness and eternal bliss, for those who took Him alone as their God.

Having affirmed, with clear and definitive evidence, the soundness of His oneness and the falseness of its opposite, Allah then affirms the soundness of the message and the falseness of the views of those who opposed that message and objected to it:



﴿وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكُ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا﴾ (٤) وَقَالُوا اسْتَطِيرُ الْأُولَىٰ كَتَبَهَا فِيهِ تُمْنَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا (٥) قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَفُورًا رَحِيمًا (٦)﴾ (سورة الفرقان: ٤-٦)

- 25:4. The disbelievers say: This [the Qur'an] is nothing but a lie that he has fabricated, with the help of other people. What they say is unjust and false.
- 25:5. And they say: Tales of the ancients that he has written down; they are dictated to him morning and afternoon.
- 25:6. Say: It [the Qur'an] has been sent down by Him Who knows all that is hidden in the heavens and the earth. Verily He is Oft-Forgiving, Most Merciful.

That is, as for those who disbelieved in Allah, their disbelief led them to say concerning the Qur'an and the Messenger (ﷺ): This Qur'an is a lie; it was fabricated by Muhammad (ﷺ) and falsely attributed to Allah, and some other people helped him with that.

But Allah refuted their words by stating that this was arrogance on their part, and that they were uttering words of injustice and falsehood, that cannot be accepted by anyone. They were the people who knew the most about the Messenger (ﷺ) and his perfect sincerity, honesty and righteousness; they knew that neither he nor anyone else was able to bring something like the Qur'an, which is the most sublime of words, and they knew that he did not meet anyone who could help him with that. Rather what they suggested was unjust and false.

Among other things, they said concerning him: This that Muhammad (ﷺ) has brought is «Tales of the ancients that he has written down» that is, these are stories and fables of the earlier nations that they transmitted from one to another, then Muhammad (ﷺ) wrote them down as they were dictated to him.

«they are dictated to him morning and afternoon». These words of theirs contained a number of grievous accusations, including the following:

- They accused the Messenger (ﷺ), who was one of the most righteous and sincere of people, of lying and committing a gravely audacious deed.



- They said concerning this Qur'an – which is the truest, greatest and most sublime of speech – that it was a lie and a fabrication.
- This implies that they were able to produce something like it, and suggests that man, who is created and is imperfect in all aspects, could compete with the Creator Who is perfect in all aspects, with regard to one of His attributes, namely His words.
- The character of the Messenger (ﷺ) was well known, and they had the most knowledge of his character and were aware that he could not write or meet someone who would write for him, but they made claims to that effect.

Therefore Allah refuted them by saying: «Say: It [the Qur'an] has been sent down by Him Who knows all that is hidden in the heavens and the earth» that is, it has been sent down by One Whose knowledge encompasses all that is in the heavens and all that is on earth, both unseen and seen, what is known and what is secret. This is like the verse in which Allah says:

«Verily, this [Qur'an] is a revelation from the Lord of the worlds; the faithful Spirit [Jibreel] has brought it down to your heart so that you may be one of the warners.» (*ash-Shu'arā'* 26: 192-194)

The argument against them here is that the One Who sent it down is the One Whose knowledge encompasses all things, so it is impossible for a created being to make up this Qur'an and say: This is from Allah, if it was not from Him, and to regard it as permissible to fight those who oppose him, and to take their wealth, and to claim that Allah told him to do that, when Allah knows all things, yet He is supporting him against his enemies and giving him control over people and their lands. No one can deny this Qur'an unless he denies the knowledge of Allah, and no group ever said such a thing, apart from the Dahri<sup>43</sup> philosophers who do not believe in the hereafter.

<sup>43</sup> Dahri: The Dahris were a type of heretical philosophers who did not believe in the hereafter; some Dahris even denied the existence of the Creator Himself.

Moreover, referring to the all-encompassing knowledge of Allah will alert them to the importance of pondering the Qur'an and encourage them to do so, for if they ponder it, they will see in it knowledge and rulings of Allah which will definitively prove that it can only be from the Knower of the unseen and the seen. Despite their denial of Allah's oneness and the message of His Prophet (ﷺ), by His grace towards them, Allah does not leave them in the depths of their disbelief and wrongdoing; rather He calls them to repent and turn to Him, and He promises them forgiveness and mercy, if they repent and turn back to Him.

﴿Verily He is Oft-Forgiving﴾ that is, His characteristic is forgiveness, to those who commit sins and bad deeds, if they take the measures that lead to forgiveness, which means giving up sin and repenting therefrom.

﴿Most Merciful﴾ towards them, for He does not hasten to punish them even when they do that which incurs the punishment, and He accepts their repentance after they have committed sin, and He erases what they did before of bad deeds, and He accepts their good deeds, and He accepts the one who returns to Him after having drifted away from Him and begins to follow the path of obedience towards Him.



﴿وَقَالُوا مَا لِي هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ ۚ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُودُ مَعَهُ نَذِيرًا ۝٧﴾ أَوْ يُنْفَخَ إِلَيْهِ كَذِبٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِن تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ۝٨﴾ أَنْظِرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا ۝٩﴾ تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ فُصُورًا ۝١٠﴾ بَلْ كَذَّبُوا بِالسَّاعَةِ ۖ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيرًا ۝١١﴾ إِذَا رَأَوْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا تَغِيظًا وَزَفِيرًا ۝١٢﴾ وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضِيقًا مُقَرَّنِينَ دَعَوْا

هَٰذَا لَكُم مِّنْ ثُبُورًا ﴿١٣﴾ لَا نَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾ (سورة الفرقان: ١٤-٧)

(الفرقان: ١٤-٧)

- 25:7. And they say: What sort of Messenger is this, who eats food and walks about in the marketplaces? Why has an angel not been sent down to him, to be a warner with him?
- 25:8. Or why is not some treasure thrown down to him, or why does he not have a garden from which to eat? The wrongdoers say: [If you were to follow Muhammad] you would be following none but a man who is bewitched.
- 25:9. See what they liken you to! Thus they have gone astray and cannot find a way [to undermine you].
- 25:10. Blessed be He Who, if it were His will, could give you better than that: gardens through which rivers flow, and He could give you palaces.
- 25:11. Rather they deny the Hour,<sup>44</sup> and for those who deny the Hour, We have prepared a raging fire.
- 25:12. When it sees them from afar, they will hear its raging and roaring.
- 25:13. When they are cast into a narrow place therein, bound together in shackles, they will call out [wishing] for death.
- 25:14. [It will be said to them:] Do not call out once [wishing] for death today; rather call out many times.

This is the argument of those who rejected the Messenger (ﷺ), which they used to cast doubts on his message. They objected by asking: why has an angel not been sent, or why does an angel not

<sup>44</sup> The reason for their disbelief was not that Muhammad (ﷺ) was a human who ate food like them and walked about in the marketplaces; rather it was because they denied the concept of the resurrection, the hereafter and the judgement. (at-Tabari)

help him? So they said: ﴿What sort of Messenger is this﴾ that is, what sort of person is this who claims to be a Messenger? They said that by way of ridicule and mockery.

﴿who eats food﴾ – for this is a characteristic of human beings; why was an angel not sent, who does not eat food and does not need what humans need?

﴿and walks about in the marketplaces﴾ to buy and sell. This – according to their claim – was not befitting for one who was a Messenger, even though Allah says: ﴿We did not send any Messengers before you [O Muhammad] but they ate food and walked about in the marketplaces﴾ (25: 20).

﴿Why has an angel not been sent down to him﴾ that is, why does an angel not come down with him, to help him and support him?

﴿to be a warner with him﴾ because, according to their claim, he was not strong enough to deliver the message and did not have the ability to fulfil that mission.

﴿Or why is not some treasure﴾ that is, wealth that is accumulated without effort ﴿thrown down to him, or why does he not have a garden from which to eat?﴾ For then he would have no need to walk about in the marketplaces in order to seek provision.

﴿The wrongdoers say﴾ – the reason why they said that was their wrongdoing; it did not stem from doubts or confusion on their part. ﴿[If you were to follow Muhammad] you would be following none but a man who is bewitched﴾. They said this even though they knew that he was wise and mature in his thinking, eloquent in his speech, and free of anything for which he could be criticised.

Because what they said was so strange, Allah (ﷻ) says: ﴿See what they liken you to!﴾ That was because they asked why he was not an angel, free of human characteristics; or why he did not have an angel with him, because they thought that he was not able to do what he said; or why was a treasure not sent down to him, or why was he not

given a garden, so that he would have no need to walk about in the marketplaces; or they said that he was bewitched.

«Thus they have gone astray and cannot find a way [to undermine you]». They said things that were contradictory, all of which were based on ignorance, misguidance and foolishness, and none of which were sound. In fact there was not the slightest reason in any of it to cause any doubt about the message. Once anyone looks at these arguments and tries to examine them, it will become quite clear to the intelligent person that they are flawed, and there is no need to refute them. Hence Allah (ﷻ) instructed us to look at them, reflect on them, and see whether this argument would give sufficient reason to undermine one's certainty of his being the Messenger (ﷺ).

Hence Allah states that He is able to give you much good in this world, as He says: «Blessed be He Who, if it were His will, could give you better than that» that is, better than what they say. Then He explains that:

«gardens through which rivers flow, and He could give you palaces» that is, lofty and ornate palaces. His power and will do not fall short of that, but – because for Him the life of this world is something insignificant – He gives to His close friends and Messengers whatever of its conveniences His wisdom dictates, and this questioning on the part of their enemies as to why they were not given a great deal of provision is wrongdoing and audacity.

Because these arguments of theirs are known to be flawed, Allah (ﷻ) tells us that they did not say it by way of seeking the truth or looking for proofs; rather they said it by way of stubbornness and wrongdoing, rejecting the truth. They said what was in their hearts, hence Allah says:

«Rather they deny the Hour». If a person is stubborn in his disbelief and has no intention of following the truth, there is no way he can be guided and there is no benefit in arguing with him. Only

one thing will work with him, which is for the punishment to befall him. Hence Allah says:

﴿and for those who deny the Hour, We have prepared a raging fire﴾ that is, a great fire that burns intensely and roars and rages against those who are doomed to enter it.

﴿When it sees them from afar﴾ that is, before they reach it and it reaches them

﴿they will hear its raging﴾ against them ﴿and roaring﴾ which will fill them with dread and shatter their hearts. One of them will almost die in fear of it and panic, for its wrath against them stems from the wrath of its Creator, and its flames will increase because of the increase in their disbelief and evil.

﴿When they are cast into a narrow place therein, bound together in shackles﴾ that is, their punishment, when they are in the midst of it, will be a combination of the tight and narrow space and the overcrowding of inhabitants, who will be bound together in chains and shackles. When they reach that dreadful place and think that they have been detained in the worst of places,

﴿they will call out [wishing] for death﴾ that is, they will pray against themselves, calling for death, disgrace and humiliation, and they will realise that they were wrongdoers and transgressors, and that the Creator has been entirely just towards them, as He has caused them to dwell in this abode because of their deeds. But that prayer and call for help will be of no avail, and it will not save them from the punishment of Allah. Rather it will be said to them:

﴿Do not call out once [wishing] for death today; rather call out many times﴾ that is, even if you repeat what you said many, many times, it will not bring you anything but distress, grief and sorrow.

Having highlighted the requital of the wrongdoers, it is appropriate to mention the reward of the pious, those who fear Allah:



﴿قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿٥﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَذَلِكَ وَعَدَا مَسْئُولًا ﴿٦﴾﴾ (سورة الفرقان: ١٥-١٦)

- 25:15. Say: Is that better, or the garden of eternity which has been promised to those who fear Allah? It will be theirs as a reward and final destination.
- 25:16. There they will have all that they wish for; they will abide therein forever. It is a binding promise given by your Lord, always to be prayed for.

That is, say to them – highlighting the folly of their opinion and their choice of what is harmful over what is beneficial:

﴿Say: Is that﴾ – namely what has been described to you of the punishment

﴿better, or the garden of eternity which has been promised to those who fear Allah?﴾ The provision that helps you to reach it is piety and fear of Allah; whoever fears Allah, Allah has promised this to him.

﴿It will be theirs as a reward﴾ for fearing Him

﴿and final destination﴾ that is, a place of final return, where they will settle and abide forever.

﴿There they will have all that they wish for﴾ that is, whatever they request, wish for and want, of delicious food and drink, fine clothing, beautiful women, lofty palaces, verdant gardens, fruit that is a delight to the eye and a joy to eat because of its beauty and variety, rivers that flow through the gardens of paradise – wherever they want to direct them, they will flow, rivers of water that is not stagnant, rivers of milk in the taste of which there is no change, rivers of wine, delicious to those who drink it, rivers of pure honey – delightful fragrances,

ornate dwellings, lovely voices of astounding beauty; brothers will visit one another and they will enjoy meeting with their loved ones.

Even more sublime than all of that is the joy of gazing upon the Countenance of the Most Merciful Lord, hearing His words, being close to Him, earning His pleasure, being safe from His wrath, abiding in this ever-increasing bliss for all eternity.

«It» namely reaching and entering paradise  
«is a binding promise given by your Lord, always to be prayed for» – His slaves who fear Him ask Him for it, implicitly and explicitly. Which of the two abodes mentioned is better and to be given precedence? Which of the two types of workers – those who are striving for the abode of doom or those who are striving for the abode of bliss – are more virtuous and mature in thinking, and more deserving of pride, if you understand?

As the truth has become clear and the path has been illuminated, there is no longer any excuse for the negligent to ignore the evidence. We implore You, Who has decreed that there should be people who are doomed to hell and people who are destined for paradise, to make us among those for whom You have decreed paradise, and we seek Your help, O Allah, lest we be among the doomed; we ask You to protect us from that.



﴿وَيَوْمَ يَخْشَرُهُمْ وَيَاجْعِدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ ءَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ۝١٧﴾ قَالُوا سُبْحَنَكَ مَا كَانَ يَلْبِغِي لَنَا أَنْ نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ وَءَابَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ۝١٨﴾ فَقَدْ كَذَّبْتُمْ بِمَا نَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمِ مِنْكُمْ نَذِقْهُ عَذَابًا كَبِيرًا ۝١٩﴾ وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ



إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ  
فِتْنَةً أَتَصْبِرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ (سورة الفرقان: ١٧-٢٠)

- 25:17. On the day when He gathers them together with those whom they worshipped besides Allah, He will ask:<sup>45</sup> Did you lead these slaves of Mine astray, or did they stray from the [right] path by themselves?
- 25:18. They will say: Glory be to You! It was not proper for us to take anyone as an ally besides You [and worship him].<sup>46</sup> But You granted them and their fathers a life of ease until they forgot the message, for they were people devoid of good and doomed.
- 25:19. [Allah will say to the disbelievers:] They [those whom you wrongfully worshipped] have denied what you said, so you cannot avert the punishment nor defend yourselves. Whoever among you does wrong, We will cause him to taste a great punishment.
- 25:20. We did not send any Messengers before you [O Muhammad] but they ate food and walked about in the marketplaces. We have made some of you as a trial for others; will you have patience? For your Lord sees all things.

Here Allah tells us about the state of the polytheists and their so-called partners on the Day of Resurrection, when the so-called partners will disavow them and their deeds will be rendered invalid.

«On the day when He gathers them» namely the polytheist disbelievers

<sup>45</sup> This question will be put to those who were wrongfully worshipped, such as the angels, 'Eesâ (ﷺ), Prophets, righteous people, 'saints', idols and so on.

<sup>46</sup> A question is implied here: so how could we have asked anyone else to take us as allies and worship us besides You? (ash-Shawkâni)

﴿together with those whom they worshipped besides Allah, He will ask﴾ that is, Allah will address those who were worshipped, by way of rebuke to those who worshipped them:

﴿Did you lead these slaves of Mine astray, or did they stray from the [right] path by themselves?﴾ That is, did you instruct them to worship you, and did you make that fair-seeming to them, or is this something that they did on their own initiative?

﴿They will say: Glory be to You!﴾ That is, they will declare Him to be far above the partners that the polytheists ascribed to Him, and they will declare themselves innocent of that.

﴿It was not proper for us﴾ that is, it was not appropriate and was not right for us to take anyone besides You as allies, worshipping them and calling upon them. As we need You and we need to worship You, we disavow the worship of anyone other than You, so how could we instruct anyone to worship us? This is something that cannot happen. Or, in other words: Glory be to You, it was not appropriate for us ﴿to take anyone as an ally besides You [and worship him]﴾. This is like what the Messiah ‘Eesâ ibn Maryam (ﷺ) will say:

﴿When Allah says: O ‘Eesâ son of Maryam, did you say to people: Take me and my mother as two gods besides Allah? He [‘Eesâ] will say: Glory be to You! It would not have been proper for me to say that which I had no right [to say]. If I had said it, You would surely have known it. You know all that I know, whereas I do not know what You know. Verily, You alone are the Knower of the unseen. I said nothing to them except that which You commanded me [to say]: Worship Allah, my Lord and your Lord...﴾ (al-Mâ'idah 5: 116-117)

And Allah says:

﴿On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship? They will say: Glory be to You! You are our Close Friend, not they. Rather they used to worship the jinn; most of them believed in them.﴾ (Saba' 34: 40-41)

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.﴾  
(*al-Ahqâf* 46: 6)

Having declared their innocence and stated that there is no way they could have called for the worship of anyone other than Allah or misguided them, they will mention the reason why the polytheists went astray. They will say:

﴿But You granted them and their fathers a life of ease﴾ and they indulged in the pleasures of this world and followed their desires  
﴿until they forgot the message﴾ and were distracted by worldly pleasures and focusing on their desires, so they cared only for their worldly interests and neglected their religion.

﴿for they were people devoid of good and doomed﴾ that is, they were worthless, with nothing good in them; they were not fit for anything good and they were only fit to be doomed and lost. Thus they will mention the reason that prevented them from following true guidance, which is enjoyment of worldly pleasures which diverted them from guidance. The reason why they were not guided is the fact that there was no good in them. If the reason for guidance is not present but the impediment is present, then whatever evil and corruption you can think of, you will find in them.

When they (those who were worshipped on the basis of falsehood) disavow the polytheists, Allah will say, rebuking those who worshipped others:

﴿They [those whom you wrongfully worshipped] have denied what you said﴾, about them having instructed you to worship them, having been pleased with your deeds and having said that they would intercede for you with your Lord. They have declared those claims to be false and they have become among your greatest enemies, so you deserve the punishment.

﴿so you cannot avert the punishment﴾ for your deeds, or ransom yourselves, or take any other measures

﴿nor defend yourselves﴾ because you are helpless and have no one to support you. This is the ruling on those who were misguided and ignorant, and blindly followed others. As you can see, it is the worst ruling and the worst fate.

As for those among them who were stubborn, who knew the truth but turned away from it, Allah says concerning them:

﴿Whoever among you does wrong﴾ by rejecting the truth, wrongfully and stubbornly,

﴿We will cause him to taste a great punishment﴾ that cannot be estimated.

Then Allah says, responding to the objection of the disbelievers who said: ﴿What sort of Messenger is this, who eats food and walks about in the marketplaces?﴾ (25: 7):

﴿We did not send any Messengers before you [O Muhammad] but they ate food and walked about in the marketplaces﴾. We did not give them bodies that needed no food (21: 8), and We did not make them angels, so you have an example to follow in them.

As for wealth and poverty, these are trials that Allah decrees for a reason, as He says: ﴿We have made some of you as a trial for others﴾. The Messenger (ﷺ) is a trial for those to whom he is sent, a test to see who will obey and who will disobey, and We test the Messengers by giving them the mission of calling people. The rich man is a trial for the poor man, and the poor man is a trial for the rich man – and so on, with all types of people in this world, which is the realm of trials and tests.

The purpose of that test is to see: ﴿will you have patience?﴾ And do what you are supposed to do, in which case your Lord will reward you, or will you fail to be patient and thus deserve the punishment?

﴿For your Lord sees all things﴾ and He knows your circumstances. He selects whoever He knows is fit to convey His message and singles him out for His blessings. He knows your deeds and will requite you

for them: if they are good then the consequences will be good, and if they are bad then the consequences will be bad.



25.

## Soorat al-Furqân

(continued)



﴿ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ أَوْ نَرَىٰ رَبَّنَا لَقَدْ اَسْتَكْبَرُوا فِيْ اَنْفُسِهِمْ وَعَتَوْا عُتُوًا كَبِيْرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ لِلْمُجْرِمِيْنَ وَيَقُوْلُوْنَ حِجْرًا تَحْجُوْرًا ﴿٢٢﴾ وَقَدْ مَنَّ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ فَجَعَلْنٰهُ هَبٰكَةً مِّنْشُوْرًا ﴿٢٣﴾ ﴾ (سورة الفرقان: ٢١-٢٣)

- 25:21. Those who do not expect to meet Us say: Why have angels not been sent down to us, or why do we not see our Lord? Indeed they think too highly of themselves and have greatly exceeded all bounds in their arrogance.<sup>1</sup>
- 25:22. On the day when they see the angels, on that day there will be no glad tidings for the evildoers. The [angels] will say: That [glad tidings] is absolutely forbidden for you.
- 25:23. We will look at the [good] deeds they did and We will turn them into scattered floating specks of dust.

That is, those who reject the Messenger (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him) and deny the promise and warning of Allah (*Subhānahu wa Ta‘ālā* – Glorified and Exalted is

<sup>1</sup> The meanings of the verses of the Qur’an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

He), those who have no fear in their hearts of the warning and have no hope of meeting the Creator, say:

«Why have angels not been sent down to us, or why do we not see our Lord?» That is, why have no angels come down to testify to your being the Messenger, and to support you in your mission, or come down as messengers on their own, or why do we not see our Lord so that He may speak to us and tell us: This is My Messenger, so follow him? This is an argument against the Messenger (ﷺ) which is flawed; rather it reflects pride, arrogance and stubbornness.

«Indeed they think too highly of themselves» when they made these audacious suggestions. Who are you, O poor and wretched people, to demand to see Allah and claim that the proof of the message depends on that? What arrogance could be greater than this?

«and have greatly exceeded all bounds in their arrogance» that is, they have grown very hard-hearted and become too stubborn to follow the truth; their hearts are harder than rocks or iron, and they will not soften and open to the truth or pay any heed to sincere advisers. Therefore exhortation and reminders were of no avail to them, and they did not follow the truth when the warning came to them. Rather they responded to the most truthful and sincere of people and to the clear signs and revelations of Allah by turning away, rejecting them and opposing them. What arrogance could be greater than this? Therefore their deeds were rendered invalid and they incurred the greatest loss and the utmost deprivation.

«On the day when they see the angels» whose descent they demanded

«on that day there will be no glad tidings for the evildoers». That is because their seeing them, at the time when they are persisting in sin and stubbornness, can be nothing but the harbinger of punishment. That will first occur at the time of death, when the angels come down to them. Allah (ﷻ) says elsewhere:

﴿...If you [O Muhammad] could but see the evildoers when they are in the throes of death and the angels are stretching out their hands [saying]: Give up your souls! Today you will be recompensed with a humiliating punishment, because you used to tell lies against Allah and you arrogantly rejected His revelations.﴾ (al-An'ām 6: 93)

Then in the grave, (the two angels) Munkar and Nakeer will come to them and ask them about their Lord, their Prophet and their religion, and they will not be able to give any answer that will save them. So the angels will bring the punishment to them and take away mercy from them. Then on the Day of Resurrection, the angels will drive them towards the fire and hand them over to the keepers of hell, who will take charge of their punishment and commence it immediately. This is what they suggested and demanded; if they persist in that transgression, they will inevitably see the punishment and experience it, and at that time they will seek protection from the angels and will try to flee from them, but they will have no place to flee.

﴿We will look at the [good] deeds they did﴾ that is, the deeds which they hoped were good and in which they strove hard  
 ﴿and We will turn them into scattered floating specks of dust﴾ that is, We will render them invalid and worthless, and they will have lost them and be deprived of their reward, and they will be punished for that. That is because those deeds were not based on faith, and they were done by those who disbelieve in Allah and His Messengers. The good deed that is accepted by Allah is that which is done by a sincere believer who believes in the Messengers and follows them.



﴿أَصْحَابُ الْجَنَّةِ يَوْمَ ذَلِكَ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا﴾ (سورة الفرقان: ٢٤)

25:24. On that day the inhabitants of paradise will have a better abode and a better place of rest.



That is, on that terrifying day that is filled with turmoil, ﴿the inhabitants of paradise﴾ who believed in Allah, did righteous deeds and feared their Lord ﴿will have a better abode﴾ than the inhabitants of hell ﴿and a better place of rest﴾ namely their abodes in paradise. Theirs will be a comfortable abode and a place of perfect rest, because it is a place of perfect bliss that is unspoiled by any distress. This is in contrast to the inhabitants of hell, for hell is the worst abode and the worst place of rest.



﴿وَيَوْمَ تَشَقُّ السَّمَاءُ بِالْعَنَمِ وَرِثَ الْمَلَائِكَةُ نَزِيرًا ۖ﴾ (٢٥) الْمَلِكُ يَوْمَئِذٍ الْحَقُّ لِلرَّحْمَنِ  
وَكَانَ يَوْمًا عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٦﴾ وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَلَيِّنِي  
أَتَّخَذْتُ مَعَ الرَّسُولِ سَيْبًا ﴿٢٧﴾ يَتَوَلَّى لَيِّنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا ﴿٢٨﴾ لَقَدْ أَضَلَّنِي عَنِ  
الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا ﴿٢٩﴾﴾ (سورة الفرقان:

(٢٩-٢٥)

- 25:25. On the day when the heaven will be rent asunder with clouds and the angels will be sent down in succession,  
25:26. On that day true dominion will belong to the Most Gracious, and it will be a difficult day for the disbelievers.  
25:27. On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger.  
25:28. Alas for me! Would that I had not taken So-and-so as a friend!  
25:29. He led me astray from the Reminder [the Qur'an] after it had come to me. And Shayṭān is ever treacherous to man.

Here Allah speaks of the great significance of the Day of Resurrection and all that it will entail of hardship, distress and troubles.

﴿On the day when the heaven will be rent asunder with clouds﴾ – those are the clouds in which Allah will descend from above the heavens; the heavens will be rent asunder and will open up, and the angels of each heaven will descend and stand in ranks, either one rank surrounding all of creation, or the angels of each heaven will form one rank, then the angels of the next heaven will form another rank next to it, and so on.

What is meant is that the angels, even though they are so many and so strong – will descend and surround all of creation in submission to the command of their Lord. Not one of them will speak except by Allah's leave. So what do you think of weak human beings, especially the one who challenged his Sovereign by committing major sins and doing that which incurred His wrath, then he comes to Him with sins from which he never repented, for which the true Sovereign will pass judgement on him, and He will never be unjust and will not wrong him in the slightest. Hence Allah says:

﴿and it will be a difficult day for the disbelievers﴾ because it will be so hard and because of the troubles the disbeliever will go through. This is in contrast to the believer, for it will be easy for him and the burden will be light.

﴿On the day when We gather the pious before the Most Gracious as an honoured delegation, and We drive the evildoers thirsty towards hell.﴾ (Maryam 19: 85-86)

﴿On that day﴾ that is, on the Day of Resurrection, ﴿true dominion will belong to the Most Gracious﴾ and there will not remain for any one even the least resemblance of dominion, as was the case in this world; now all will become equal, kings and subjects, free men and slaves, nobles and others. Something that offers reassurance and comfort to the heart is the fact that Allah connected His dominion to His name ﴿the Most Gracious﴾, Whose grace and mercy encompass all things, by means of which life in this world and the hereafter is maintained, everything that is lacking will be made perfect, and every

shortcoming will be removed. The divine names that refer to Allah's mercy outnumber the names that are indicative of His wrath, and His mercy takes precedence and prevails over His wrath, so mercy takes priority.

Allah created the human being weak, but He honoured him in order to perfect His blessing and shower him with His mercy.

(On the Day of Resurrection) they will be brought to stand before Him in humility and they will be motionless with fear before Him, waiting for judgement to be passed among them and waiting to see what will happen to them. But He is more merciful towards them than their parents or even their own selves, so how do you think he will deal with them? No one will be doomed when He is so merciful but one who is destined to be doomed, and no one will be cast out from His mercy except one who is overtaken by his wretchedness and the punishment becomes inevitable for him.

﴿On that day, the wrongdoer﴾ who ascribed partners to Allah and disbelieved and rejected the Messengers

﴿will bite on his hands﴾ in sorrow, regret and anguish

﴿and say: Would that I had taken a path with the Messenger﴾ that is, by believing in him and following him.

﴿Alas for me! Would that I had not taken So-and-so﴾ – this refers to devils, be they human or *jinn*

﴿as a friend﴾ that is, as a dear and close friend; I took as enemies the most sincere and kindest of people to me and I took as friends the most hostile, from whose friendship I gained nothing but misery, loss, disgrace and doom.

﴿He led me astray from the Reminder [the Qur'an] after it had come to me﴾ when he made fair-seeming to me, by means of tricks and insinuating thoughts, what he was following of misguidance.

﴿And Shayṭān is ever treacherous to man﴾ – he makes falsehood fair-seeming to him and makes the truth appear repulsive; he makes false promises, then he abandons him and disavows him, as he will

say to all of his followers, when judgement is passed and Allah has completed humankind's reckoning:

﴿And Shayṭān will say, when the matter is decided: Verily, Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves. I cannot help you, nor can you help me. I disavow your erstwhile association of me with Allah...﴾ (Ibrāheem 14: 22)

So each person should think, whilst it is still possible to change his course and take the opportunity to change, before it is too late, and he should take as friends those whose friendship may lead to his bliss; if regarding someone as an enemy will benefit him, whereas he would be harmed by taking him as a friend, then he should regard such people as his enemies. And Allah is the source of strength.



﴿وَقَالَ الرَّسُولُ يَرْبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ۖ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ ۚ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا﴾ (سورة الفرقان: ٣٠-٣١)

25:30. The Messenger said: O my Lord, my people have taken this Qur'an as a thing to be shunned.

25:31. And similarly We appointed for every Prophet enemies among the evildoers. But your Lord is sufficient as a guide and helper.

﴿The Messenger said﴾, calling upon his Lord and complaining to Him, expressing his sorrow at his people's turning away from the message he brought:

﴿O my Lord, my people﴾ to whom You sent me to guide them and convey Your message to them

«have taken this Qur'an as a thing to be shunned» that is, they have turned away from it, shunned it and ignored it, even though what they should do is submit to its authority, accept its rulings and comply with it.

Allah said, consoling His Messenger (ﷺ) and telling him that there was a precedent for these people and others who had done the same as they were doing:

«And similarly We appointed for every Prophet enemies among the evildoers» that is, among those who were not fit for good; they opposed the Messengers and rejected them, arguing with them on the basis of falsehood.

One of the benefits that result from that is that the truth will prevail over falsehood and will become very clear, because the opposition of falsehood to the truth increases it in clarity, so that the evidence will be further highlighted. What Allah does to the people of truth by honouring them, and what He does to the people of falsehood by punishing them, will also be highlighted. So do not grieve for them, and do not destroy yourself with grief for them.

«But your Lord is sufficient as a guide», so He will help you to achieve the goal and attain that which is in your best interests, both religious and worldly

«and helper» so He will help you against your enemies and ward off all harm from you in both your religious and worldly affairs, so be content with Him and put your trust in Him.



﴿وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ۝ وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا﴾

(سورة الفرقان: ٣٢-٣٣)

- 25:32. Those who disbelieve say: Why was the Qur'an not sent down to him all at once? [It has been revealed] thus so that We may strengthen your heart thereby, and We have imparted it to you by gradual revelation.
- 25:33. Whenever they come to you [O Muhammad] with an argument, We reveal to you the truth and the best explanation.

These were among the suggestions and demands of the disbelievers that they came up with by themselves, so they said:

«Why was the Qur'an not sent down to him all at once?» That is, as the previous scriptures were sent down. But what was the problem with it being sent down in this manner? In fact, its being sent down in this manner is more perfect and is better. Hence Allah says:

«[It has been revealed] thus» that is, piecemeal

«so that We may strengthen your heart thereby» because every time something of the Qur'an comes down to him, it increases him in reassurance and steadfastness, especially when there are reasons to be anxious. If Qur'an comes down when there is cause for concern, that will be very effective and will make him more steadfast, more so than if it were to come down before that time and he was to be reminded of it when the reason for it occurred.

«and We have imparted it to you by gradual revelation» that is, slowly and gradually. All of this is indicative of Allah's care for His Book the Qur'an and His Messenger Muhammad (ﷺ), as He caused the revelation of His Book to address the circumstances of the Messenger (ﷺ) and the religious matters he needed to know. Hence He says:

«Whenever they come to you [O Muhammad] with an argument», opposing the truth and trying to refute your message,

«We reveal to you the truth and the best explanation» that is, We send down to you Qur'an covering all that is needed concerning the truth in all aspects, bringing perfect clarity in its words, for all its meanings are truth; it is not contaminated with falsehood and there is no doubt

about it whatsoever. Its words explain things in the clearest manner, giving the best explanation and clarifying the meanings completely.

This verse indicates that the one who speaks of knowledge, whether he is a scholar of Hadith, a teacher or a preacher, should follow the example of his Lord in the way He dealt with His Messengers' affairs. In this manner, the scholar should deal with people's affairs. Every time an incident occurs or there is a special occasion, he should quote what is appropriate of Qur'anic verses and prophetic hadiths, and offer exhortation based on that.

This is also a refutation of those philosopher types who try to make things difficult, such as the Jahamis<sup>2</sup> and others, who think that many of the Qur'anic texts are to be understood in a manner other than what their apparent meanings would suggest, and they say that they have meanings other than what may be understood from them. Therefore – according to their view – the Qur'an does not offer a better explanation than anything else; rather – according to their view – the best explanation is their own explanation in which they distorted the meanings.



﴿الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا﴾

﴿سورة الفرقان: ٣٤﴾

25:34. Those who will be driven on their faces to hell – they are in a worse position and are further astray from the right path.

Here Allah tells us about the situation of the polytheists who rejected His Messenger (ﷺ), and the wretched fate they will meet, for they ﴿will be driven on their faces﴾, which will be a terrible and

<sup>2</sup> Jahamis: a group who denied the names and attributes of Allah (ﷻ). They are named after their founder al-Jahm ibn Safwān

dreadful sight, when the angels of punishment drag them and pull them ﴿to hell﴾ which contains all torments and punishments.

﴿they﴾ that is, those who are in this state ﴿are in a worse position﴾ than those who believe in Allah and His Messenger (ﷺ) ﴿and are further astray from the right path﴾. This comparison does not mean that the other party are also astray, only less so, for the believers are in a good state and will have a good end; in this world they are guided to the straight path and in the hereafter they will reach the gardens of bliss.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِنَا فَدَمَرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾ وَقَوْمَ نُوحٍ لَمَّا كَذَبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ﴿٣٧﴾ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٨﴾ وَعَادًا وَثَمُودًا وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ ذَلِكَ كَثِيرًا ﴿٣٩﴾ وَكُلًّا ضَرَبْنَاهُ لَأَمَثَلٌ ﴿٤٠﴾ وَلَقَدْ آتَيْنَا عَلَى الْقَرْيَةِ الَّتِي أَمْطَرْنَا مَطَرًا سَوَاءً أَفْكَتُمْ يَكُونُوا يُرْوِنَهَا بَلْ كَانُوا لَا يَرْجُونَ نُشُورًا ﴿٤١﴾﴾ (سورة الفرقان: ٣٥-٤١)

- 25:35. We gave Moosâ the Book and appointed his brother Hâroon to be with him as a helper.
- 25:36. We said: Go, both of you, to the people who have rejected Our signs. Then We destroyed them utterly.
- 25:37. And [We destroyed] the people of Nooh, when they rejected the Messengers; We drowned them and made them a sign for all people. And We have prepared for the wrongdoers a painful punishment.
- 25:38. And [We destroyed] ‘Âd and Thamood, and the people of the well,<sup>3</sup> and many nations between them.

<sup>3</sup> They were idol-worshippers to whom Allah sent His Prophet Shu‘ayb, =



- 25:39. To each of them We gave examples [of how We had dealt with previous nations who disbelieved, as a warning] and each of them We obliterated completely.
- 25:40. They [the disbelievers of Makkah] must surely have passed by the city [Sodom] on which an evil rain poured down. Did they not then see it? But they do not expect to be resurrected.

Here Allah refers to these stories, which He has told in detail elsewhere, so as to warn those addressed against persisting in rejection of their Messengers, lest there befall them what befell these nations who are close to them, and whose stories they know, as the stories were widely known and circulated.

They saw the ruins of some of those nations with their own eyes, such as those of the people of Ṣāliḥ in al-Ḥijr, and the city (Sodom) on which an evil rain poured down (25: 40), a shower of stones of baked clay (15: 74), which they would pass by night and by day during their journeys. Those nations were not worse than they, and the Messengers of those nations were not better than the Messenger (ﷺ) of these people (namely Quraysh).

﴿Are your disbelievers [O Quraysh] better than those, or have you been promised immunity in the [earlier] scriptures?﴾ (al-Qamar 54: 43)

But what prevented these people from believing, despite all that they had seen of signs, was the fact that they did not expect the resurrection to happen, they did not hope to meet their Lord, and they did not fear His punishment. Therefore they persisted in their stubbornness. Otherwise was it not the case that there had come to them signs that would leave no room whatsoever for doubt?

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= but they rejected his call. Whilst they were around the well, it collapsed and they and their dwellings were swallowed up by the earth. (an-Nasafi; al-Bayḍāwī)



﴿وَلِذَا رَأَوْكَ إِذَا يَنْخِذُونَكَ إِلَّا هُزُؤًا أَهْذًا الَّذِي بِعَثَ اللَّهُ رَسُولًا ﴿٤١﴾ إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾﴾ (سورة الفرقان: ٤١-٤٤)

- 25:41. When they see you, they treat you only with ridicule, [saying]: Is this the one whom Allah has sent as a Messenger?
- 25:42. He might almost have turned us away from our gods had we not been steadfast in our devotion to them. But they will come to know, when they see the punishment, who is further astray from the right path.
- 25:43. Have you seen the one who takes his own whims and desires as his god? Can you be his keeper?
- 25:44. Or do you think that most of them listen or understand? They are just like cattle; nay, they are further astray from the right path.

That is, when these people who disbelieve in you – O Muhammad (ﷺ) – and stubbornly reject the signs of Allah, and behave arrogantly in the land see you, they ridicule you and look down on you, and they say, by way of scorn and disrespect:

﴿Is this the one whom Allah has sent as a Messenger?﴾ That is, it is not appropriate and is not right that Allah should send this man as a Messenger. This stems from their extreme wrongdoing and stubbornness, and their turning facts on their heads. These words of theirs may be understood as meaning that the Messenger (ﷺ) – Allah forbid – was insignificant and lowly, and that if the message had come to someone other than him, that would have been more appropriate.

﴿And they said: Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?﴾  
(az-Zukhruf 43: 31)

Such words could only come from the most ignorant and misguided of people, or from the most stubborn, who is acting in an ignorant manner with the aim of propagating the falsehood he follows, by seeking to undermine the truth and the one who brought it. Otherwise, anyone who reflects on the life of Muhammad ibn 'Abdullâh (ﷺ) will find him to be the best of people, the most prominent and the foremost in reason, knowledge, rational thinking, dignity, noble characteristics, good conduct, chastity, courage, generosity, and all good qualities. The one who looks down on him and criticises him has combined foolishness, ignorance, misguidance, contradiction, unfairness and transgression such as no one else has combined. It is sufficient ignorance and misguidance that he should criticise the foremost and most noble Messenger (ﷺ).

The reason for their casting aspersions on him and their mockery of him was their rigid adherence to their falsehood and their desire to deceive the weak-minded. Hence they said:

﴿He﴾ that is, this man (the Prophet (ﷺ)) ﴿might almost have turned us away from our gods﴾ by making the gods into One God ﴿had we not been steadfast in our devotion to them﴾, and he might almost have led us astray. They claimed that *tawhîd*<sup>4</sup> (affirmation of the oneness of Allah) was misguidance, whereas real misguidance was what they were following of ascribing partners to Him. Therefore they urged one another to be steadfast in adhering to it.

﴿The leaders among them left, saying: Carry on as you are, and hold fast to your gods...﴾ (Sâd 38: 6)

<sup>4</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

And here they said: ﴿had we not been steadfast in our devotion to them﴾. Patience and steadfastness are praiseworthy in all circumstances, except in this case, for this was patience and steadfastness in adhering to something that incurs divine wrath and increases the fuel of hell. As for the believers, they are as Allah describes them:

﴿...and exhort one another to hold fast to the truth and exhort one another to hold fast to patience.﴾ (al-'Asr 103: 3)

As they deemed themselves to be guided and regarded the Messenger as misguided, and as it became apparent that there was no hope for them, Allah warned them of the punishment and stated that at that time, ﴿when they see the punishment﴾, they will come to know in a very real sense, ﴿who is further astray from the right path﴾. ﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger﴾ (25: 27).

Is there any misguidance worse than that of one who takes his own whims and desires as his god, so whatever he likes he does? Hence Allah says:

﴿Have you seen the one who takes his own whims and desires as his god?﴾ Do you not feel amazed by his situation and see how misguided he is, whilst he believes that he is a man of high status?

﴿Can you be his keeper?﴾ That is, you are not in control of him and you have no power over him; rather you are no more than a warner and you have done what is required of you, and his reckoning will be with Allah.

Then Allah (ﷻ) comments on their extreme misguidance by noting that He has taken away their power of reasoning and hearing, and He likens them, in their misguidance, to grazing cattle that hear nothing except the sound of shouts and cries. Deaf, dumb, and blind, they do not understand (cf. 2: 171). Indeed, they are more astray than cattle, because the herdsman guides the cattle, so they are guided and they recognise the path that may lead to their doom, so they avoid it, and their fate is better than the fate of these people. Thus it becomes clear

that the one who accuses the Messenger (ﷺ) of being misguided is more deserving of that description himself, and that any dumb animal is more guided than him.



﴿أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسُ عَلَيْهِ دَلِيلًا﴾ (سورة الفرقان: ٤٥-٤٦)

25:45. Have you not seen how your Lord extends the shadow? If He willed, He could make it still. Then We have made the sun an indication of it.

25:46. Then We gradually draw it [the shadow] in towards Us [as the sun climbs up].

That is, have you not seen with your own eyes and intellect the perfect might of your Lord and the vastness of His mercy? For He extends the shadow over people. This refers to the time before sunrise. ﴿Then We have made the sun an indication of it﴾ that is, of the shadow; were it not for the sun, the shadow would not be known, for a thing is known by its opposite.

﴿Then We gradually draw it [the shadow] in towards Us [as the sun climbs up]﴾ the higher the sun rises, the more the shadow shrinks, little by little, until it disappears altogether. So the shadow and the sun come one after another for people who see them with their own eyes. What results from that of the alternation of night and day, the alternation of the seasons and many other benefits, is one of the greatest signs of the perfect might of Allah and of His greatness, perfect mercy and care for His slaves, and it highlights the fact that He alone is deserving of worship, praise, love and veneration, for He is the Owner of majesty and honour.



﴿وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَاسَا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا﴾ (٤٧)

(سورة الفرقان: ٤٧)

25:47. It is He Who has made the night a covering for you, and sleep for rest; and He has made the day for rising [and going out and about, seeking one's livelihood].

That is, by His mercy and kindness towards you, He has made the night like a garment for you that covers you so that you may settle down, sleep calmly and become still. Were it not for the night, people would not find rest and they would continue moving about, which would be very harmful for them. But if the darkness were to persist, that would also be detrimental to their livelihood and interests, but Allah has made the day for getting up and going about to engage in trade, travel and work, thus achieving that which benefits them and is in their best interests.



﴿وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا﴾ (٤٨)  
 ﴿لِنُخْرِجَ بِهِ بَلَدَةً مَيِّتًا وَنُشْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَنَاسِيَ كَثِيرًا﴾ (٤٩) وَلَقَدْ صَرَّفْنَاهُ بَيْنَهُمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ (سورة الفرقان: ٤٨-٥٠)

25:48. It is He Who sends the winds as harbingers of His mercy, and We send down pure water from the sky,

25:49. So that We may give life thereby to a dead land, and quench the thirst of countless beasts and men We have created.

25:50. And We have distributed [the rain] among them [in various ways], so that they may pay heed, but most people persist in their ingratitude.

That is, He alone has mercy on His slaves and bestows abundant provision upon them by sending the winds as harbingers of His mercy, namely the rain. With the winds He stirs up the clouds and gathers them together, so that they are formed into pieces, then He fecundates them and makes them ready to give rain by the leave of the One Who is in control of them, so as to give people glad tidings of rain before it comes, so that they can prepare for it before it catches them unawares by coming all at once.

﴿and We send down pure water from the sky﴾ so that they may purify themselves of minor and major impurity, and cleanse themselves of physical dirt. This is one of the blessings of rain, that He sends it down to revive the dead land, so that it brings forth various kinds of plants and trees, from which people and livestock eat.

﴿and quench the thirst of countless beasts and men We have created﴾ that is, We give it to you to drink, you and your livestock. Is not He Who sent the winds as harbingers and caused the winds to perform different tasks, and sent down from the sky pure and blessed water, in which is provision for people and their livestock, the One Who alone is deserving of worship, without associating anything else with Him?

Even though Allah has sent these visible signs and explained them to His slaves, so that they may know Him, give thanks to Him and remember Him, many people still persist in disbelief, because of their corrupt attitude and nature.



﴿وَلَوْ شِئْنَا لَبَعَثْنَا فِي كُلِّ قَرْيَةٍ نَذِيرًا﴾ (٥١) ﴿فَلَا تُطِيعُ الْكَافِرِينَ وَجَهَدْهُمْ﴾  
 ﴿بِهِ جِهَادًا كَبِيرًا﴾ (٥٢) (سورة الفرقان: ٥١-٥٢)

25:51. If We had so willed, We could have sent a warner to every city.

25:52. So do not obey the disbelievers, but strive mightily against them herewith [with the Qur'an].

Here Allah tells us how His will is inevitably done, and that if He had so willed, He would have sent to every city a warner, that is a Messenger to warn them, for His will is not incapable of that. But His wisdom and His mercy towards you and others – O Muhammad (ﷺ) – dictated that He should send you to all of them, red and black, Arab and non-Arab, human and jinn.

﴿So do not obey the disbelievers﴾ by omitting anything that was sent to you; rather strive your utmost to convey all that was sent to you.

﴿but strive mightily﴾ that is, do not spare any effort to support the truth and suppress falsehood; even if you see them rejecting you and treating you rudely, still do your utmost and do not despair of them being guided; do not stop conveying the message to them just because it does not suit their whims and desires.



﴿وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا﴾ (سورة الفرقان: ٥٣)

25:53. It is He Who causes the two flowing bodies of water to meet, one fresh and palatable and the other salty and bitter. Yet He has placed a barrier between them, and an impassable boundary.

That is, it is He alone Who causes the two flowing bodies of water to meet, that which is fresh and palatable, namely the rivers that flow on the surface of the earth, and the salty and bitter sea, and He causes each of them to benefit His slaves.

﴿Yet He has placed a barrier between them﴾ that is, a barrier to prevent one of them mixing with the other, which would lead to the loss of the benefits intended by them

﴿and an impassable boundary﴾ that is, a strong barrier.





﴿وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۚ وَكَانَ رَبُّكَ قَدِيرًا﴾ (سورة

الفرقان: ٥٤)

25:54. It is He Who has created humans from water, then made them male and female, for your Lord is Omnipotent.

That is, it is Allah alone, with no partner or associate, Who has created the human from insignificant fluid, and from him has produced many offspring, and made them male and female. All of them come from that insignificant fluid. This is indicative of His perfect power and ability, ﴿for your Lord is Omnipotent﴾.

It also indicates that worship of Him is the truth and worship of all others is false, because Allah says:



﴿وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ ۚ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا﴾

(سورة الفرقان: ٥٥)

25:55. They worship, besides Allah, that which has no power either to benefit or harm them; the disbeliever always gives support against his Lord.

That is, they worship idols and the dead who cannot cause any harm or bring any benefit, and they make them rivals to the One Who does have the power to bring benefits and cause harm, and to give and withhold, even though what they should do is follow the guidance of their Lord and defend His religion, but they did the opposite.

﴿the disbeliever always gives support against his Lord﴾ – the disbeliever gives help and support to falsehood, namely the idols and

rivals who are enemies of Allah, against their Lord, and he becomes an enemy to his Lord, declaring his enmity and hostility towards Him.

He does this even though his Lord is the One Who created him, grants him provision and blesses him with all kinds of blessings both visible and hidden, and he cannot escape His dominion, authority or control. But Allah never stops bestowing His kindness and generosity, whilst he – in his ignorance – persists in this enmity and rebellion.



﴿وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا﴾ (٥٦) قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ وَسَبِّحْ بِحَمْدِهِ وَكَفَىٰ بِهِ بِذُنُوبِ عِبَادِهِ خَبِيرًا ﴿٥٨﴾ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ الرَّحْمَنُ فَسَلِّ بِهِ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنْسَجِدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ﴿٦٠﴾ (سورة الفرقان: ٥٦-٦٠)

25:56. And We have not sent you but as a bearer of glad tidings and a warner.

25:57. Say [O Muhammad]: I do not ask you for any recompense for this, except that anyone who so wishes should take a path to his Lord.

25:58. Put your trust in the Ever-Living Who never dies, and glorify and praise Him. Your Lord is sufficiently aware of the sins of His slaves.

25:59. [It is] He Who created the heavens and the earth, and all that is between them, in six days, and then rose over the Throne [in a manner that befits His Majesty]. He is the Most Gracious; so ask about Him one who is well informed.

25:60. When it is said to them [the disbelievers]: Prostrate to the Most Gracious, they say: What is the Most Gracious? Are we to prostrate to whatever you command us? and it increases them in aversion.

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Here Allah tells us that He did not send His Messenger Muhammad (ﷺ) to be in control of people, He did not make him an angel, and he does not possess the treasuries of things. Rather He sent him ﴿as a bearer of glad tidings﴾, to give glad tidings to those who obeyed Allah of reward in this world and in the hereafter ﴿and a warner﴾ to warn those who disobeyed Allah of punishment in this world and in the hereafter. This requires him to explain how to attain that reward and how to protect oneself from that punishment, by way of commands and prohibitions. Moreover, you – O Muhammad (ﷺ) – do not ask them for any recompense for conveying to them the Qur'an and guidance, such that this would give them an excuse for not following you and lead to them finding burdensome the fee that you ask of them.

﴿except that anyone who so wishes should take a path to his Lord﴾ that is, except that whoever wishes may spend in ways to please his Lord and for His sake. If that is what you want to do, then I will not force you to do it and it is not a recompense that you owe me; rather it is in your own best interests and will help you to follow the path that leads to your Lord.

Then Allah instructed him to put his trust in Him and seek His help:

﴿Put your trust in the Ever-Living﴾ Whose life is absolute and perfect

﴿Who never dies, and glorify and praise Him﴾ that is, worship Him and put your trust in Him in all matters that have to do with you and that have to do with other people.

﴿Your Lord is sufficiently aware of the sins of His slaves﴾ for He knows them and will requite for them. It is not your task to guide

them at all, or to keep record of their deeds. All of that is in the Hand of Allah alone.

﴿[It is] He Who created the heavens and the earth, and all that is between them, in six days, and then﴾ after that ﴿rose over the Throne﴾, which is the canopy of creation, the highest, most vast and most beautiful of His creation ﴿[in a manner that befits His Majesty]﴾. ﴿He is the Most Gracious﴾ and He rose over His Throne that encompasses the heavens and the earth, Whose mercy encompasses all things. So He rose above the most vast of His creation with the most encompassing of His attributes.

This verse affirms His creation of all created things, and that He is well aware of their outward and inward aspects, that He is above the Throne and is separate from His creation.

﴿so ask about Him one who is well informed﴾ what is meant here is Allah Himself, for He is the One Who knows His attributes, greatness and majesty, and He has told you of that and explained to you about His greatness that which will make you blessed to know it. Hence some came to know Him and submitted to His majesty.

But the disbelievers were too arrogant to worship Him and they refrained from doing so. Hence Allah says:

﴿When it is said to them [the disbelievers]: Prostrate to the Most Gracious﴾ that is, the One Who alone bestowed all blessings upon you and warded off all harm from you,

﴿they say﴾ in denial and disbelief:

﴿What is the Most Gracious?﴾ They falsely claimed that they do not know the Most Gracious, and this is one of the things that they thought was grounds for their denial and criticism of the Messenger (ﷺ); they said: He forbids us to take other gods alongside Allah, yet he calls upon another god alongside Him and says: O Most Gracious (*Yâ Raḥmān*), and so on. This is like the verse in which Allah (ﷻ) says:

﴿Say [O Muhammad]: Call upon Allah, or call upon the Most Gracious [ar-Rahmân].<sup>5</sup> No matter which name you call upon Him by, to Him belong the most beautiful names...﴾ (al-Isrâ' 17: 110)

His names are many because His attributes are many and His perfection is multifaceted; each of His names is indicative of an attribute of perfection.

﴿Are we to prostrate to whatever you command us?﴾ That is, just because you tell us to do that. This attitude was based on their rejection of the Messenger (ﷺ) and their being too arrogant to obey him ﴿and it﴾ namely the call to prostrate to the Most Gracious ﴿increases them in aversion﴾, so that they flee from truth to falsehood and increase in disbelief and wretchedness.



﴿نَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ فِيهَا سِرَاجًا وَقَمَرًا مُنِيرًا ۚ وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنۢ أَرَادَ أَن يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا﴾ (سورة الفرقان: ٦١-٦٢)

25:61. Blessed be He Who has placed big stars in the heaven, and has placed therein a lamp [the sun] and a luminous moon.

25:62. It is He Who causes the night and the day to succeed one another, for whoever wishes to reflect or give thanks.

In this *soorah*, Allah (ﷻ) repeats three times the phrase ﴿Blessed be He﴾, because its meaning, as mentioned above, is that it is

<sup>5</sup> The polytheists of Quraysh objected when they heard the Prophet (ﷺ) saying: O Allah, O Most Gracious (*Yâ Allâh, yâ Rahmân*). They said: Muhammad enjoins us to call upon One God at the time when he is calling upon two! So this verse was revealed to clarify that there is only One God, to Whom belong the most beautiful names and sublime attributes.

indicative of the greatness of the Creator, His many attributes and His abundant kindness and generosity. This soorah points to His greatness, the vastness of His domain, the doing of His will, the all-encompassing nature of His knowledge and might, and the perfect nature of His wisdom. It is indicative of the vastness of His mercy, His great generosity, and His many kindnesses, both spiritual and worldly, which dictate that this beautiful phrase be repeated. Hence Allah says:

﴿Blessed be He Who has placed big stars in the heaven﴾ this refers to the stars in general. They are regarded as being like towers (the word *burooj*, translated here as ﴿big stars﴾, also means towers) and fortresses that guard cities; the big stars are like towers that are set up to guard the heaven, as missiles are hurled from them at the devils. ﴿and has placed therein a lamp﴾ giving light and heat, namely the sun ﴿and a luminous moon﴾ in which there is light, but no heat. This is one of the signs of His greatness and abundant generosity, because what there is in the heaven of dazzling creation, precise order and immense beauty are indicative of the greatness of their Creator in all His attributes, and what there is in the heaven of benefits for people is indicative of His immense generosity.

﴿It is He Who causes the night and the day to succeed one another﴾ that is, one departs and is replaced by the other, and so on. They never meet and they are never both absent.

﴿for whoever wishes to reflect or give thanks﴾ that is, for whoever wants to reflect upon them and learn lessons, and to take them as evidence for many divine aims and purposes, and to give thanks to Allah for that; and for whoever wants to remember Allah and give thanks to Him, and who has a portion (*wird*) to recite by night or day, and if he misses reciting his regular portion for one of them, he can catch up in the other. Moreover, people's moods alter and change throughout the hours of the night and day. So they may feel energetic or feel tired, be mindful or be heedless, sometimes under stress and sometimes at ease, sometimes focusing in worship and sometimes

distracted. So Allah has caused night and day to come consecutively to people, over and over again, so as to create in them mindfulness, energy and gratitude towards Allah at some times. Because *dhikr* and acts of worship are to be repeated as night and day are repeated, the more times they are repeated, the more this will renew the individual's energy, after a period of laziness, so he will remember Allah more and show more gratitude. Acts of worship are like irrigation and nourishment for faith; were it not for that, the plant of faith would wither. To Allah be all praise.

Then Allah tells us that part of His great generosity and grace towards His righteous slaves is that He guides them to do righteous deeds by which they attain lofty status in paradise, as He says:



﴿وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ۝ وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ۝ إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ۝ وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ۝ وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا ۝ يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا ۝ إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَٰئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا ۝ وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ۝ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا ۝ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْ لَنَا لِمُنْفِقِينَ إِمَامًا ۝ أُولَٰئِكَ يُجْزَوْنَ الْغُرَّةَ بِمَا صَبَرُوا

وَلَقَدْ فِيهَا حَاجَةٌ وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا  
 ﴿٧٦﴾ قُلْ مَا يَعْجُزُا يَكُ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا  
 ﴿٧٧﴾ (سورة الفرقان: ٦٣-٧٧)

- 25:63. The true slaves of the Most Gracious are those who walk humbly and with dignity on the earth and, when the ignorant address them, they say words of peace;
- 25:64. those who spend the night prostrating and standing before their Lord;
- 25:65. And who say: Our Lord, avert from us the punishment of hell, for verily its punishment is unrelenting.
- 25:66. Indeed, it is an evil halting-place and an evil abode;<sup>6</sup>
- 25:67. And who, when they spend, are neither extravagant nor stingy, but follow a middle path between the [two];
- 25:68. Those who do not call upon any other god besides Allah; and who do not kill, for that is forbidden by Allah, except in the course of justice; and who do not commit fornication or adultery, for whoever does any of these things will receive the punishment.
- 25:69. The punishment will be doubled for them on the Day of Resurrection, and they will abide therein disgraced forever,
- 25:70. Except those who repent and believe, and do righteous deeds; for them Allah will change their evil deeds into good deeds, for Allah is Oft-Forgiving, Most Merciful.
- 25:71. Whoever repents to Allah and does righteous deeds has truly turned to Allah.
- 25:72. Those who will not witness falsehood<sup>7</sup> and, if they pass by [people engaged in] idle talk, they pass by with dignity;

<sup>6</sup> It is a halting-place for the sinners among the believers; they will be brought forth from it after some time and admitted to paradise. However, for the disbelievers, it will be an eternal abode.

<sup>7</sup> What is meant is that they do not attend gatherings where lies are uttered and sins are committed.



- 25:73. Those who, when they are reminded of the revelations of their Lord, do not turn a deaf ear and a blind eye to them;
- 25:74. And those who say: Our Lord, let our spouses and children be a source of joy for us, and make us good examples for those who fear You;
- 25:75. Those are the ones who will be rewarded with high places in paradise for their patience and steadfastness; they will be met therein with greetings and salutations of peace.
- 25:76. They will abide therein forever, an excellent halting-place and an excellent abode.
- 25:77. Say [O Muhammad, to the disbelievers]: My Lord would not concern Himself with you, were it not for your supplication. But you have rejected the call, so it [punishment] is inevitable.

Servitude to Allah is of two types: the first of which is being subject to His Lordship and His control and care. This includes all of humankind, both Muslims and disbelievers, righteous and evildoers; all of them are slaves under His care and control.

﴿There is no one in the heavens or on earth but he will come to the Most Gracious as a slave.﴾ (Maryam 19: 93)

The second type is the servitude of those who are His slaves in the sense that they worship Him alone and are subject to His mercy. This is the servitude of His Prophets and close friends, and this is what is meant here. Hence Allah connected it to His name the Most Gracious, so as to indicate that they only attained this state because of His grace and mercy. So He states that their attributes and characteristics are the best and most perfect of attributes and characteristics, and He describes them as ﴿those who walk humbly and with dignity on the earth﴾ that is, they are humble towards Allah and towards His creation. Thus they are described as dignified, tranquil and humble towards Allah and towards His slaves.

﴿and, when the ignorant address them﴾ in an ignorant manner  
 ﴿they say words of peace﴾ that is, they respond to them in such a manner that they are safe from sin and avoid responding to ignorance with ignorance. This is praise for their great forbearing, responding to evil with something better, pardoning the one who is ignorant, and thinking in a mature manner that enabled them to achieve that.

﴿those who spend the night prostrating and standing before their Lord﴾ that is, they pray a great deal at night, showing sincere devotion towards their Lord and humbling themselves before Him. This is like the verse in which Allah (ﷻ) says:

﴿Who forsake their beds,<sup>8</sup> calling upon their Lord with fear and hope, and spend out of what We have provided for them. No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.﴾ (as-Sajdah 32: 16-17)

﴿And who say: Our Lord, avert from us the punishment of hell﴾ that is, ward it off from us by keeping us away from that which leads to it, and forgiving us for what we did of deeds that may incur the punishment

﴿for verily its punishment is unrelenting﴾ that is, ongoing.

﴿Indeed, it is an evil halting-place and an evil abode﴾ this is a supplication from them by way of beseeching their Lord and expressing how great their need for Him is, for it is not in their power to withstand this punishment. That is so that they may remember the blessings of Allah to them, because diverting hardship will have a great impact and cause great joy, commensurate with the degree of the hardship that was diverted.

﴿And who, when they spend﴾, whether that spending is obligatory or recommended

﴿are neither extravagant﴾ by spending more than is necessary, so that they come under the heading of those who spend to excess

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<sup>8</sup> This refers to staying awake to offer voluntary prayers during the night.

﴿nor stingy﴾ so that they come under the heading of miserliness, covetousness and neglecting people's rights and dues  
 ﴿but﴾ in their spending ﴿follow a middle path﴾ between the extremes of extravagance and miserliness, so they spend on that which is obligatory, such as *zakāh*, expiation and other obligations, and they spend on what is appropriate, in an appropriate manner, without causing harm to themselves or others. This is part of their just and moderate character.

﴿Those who do not call upon any other god besides Allah﴾; rather they worship Him alone, devoting their worship solely to Him as true monotheists, turning to Him alone and turning away from all others.

﴿and who do not kill, for that is forbidden by Allah﴾ – this refers to killing Muslims and disbelievers who have covenants with the Muslims

﴿except in the course of justice﴾ such as execution of murderers and previously married adulterers, and disbelievers whom it is permissible to kill (in the case of war)

﴿and who do not commit fornication or adultery﴾; rather they restrain their carnal desires:

﴿Except with their wives or any slave women they may own...﴾  
 (al-Mu'minoon 23: 6)

﴿for whoever does any of these things﴾ that is, ascribing partners to Allah, killing unlawfully any soul that Allah has forbidden, or committing fornication or adultery, ﴿will receive the punishment﴾.

Then Allah explains that further:

﴿The punishment will be doubled for them on the Day of Resurrection, and they will abide therein﴾ that is, in the punishment, ﴿disgraced forever﴾. The warning of eternal punishment is addressed to the one who does all three; that is confirmed and is inevitable; the same also applies to the one who ascribes partners to Allah. The warning of severe punishment is for each of these three sins, because it is either an ascription of partners to Allah or it is a major sin.

With regard to the murderer and the fornicator or adulterer, he will not be subject to eternal punishment, because the texts of the Qur'an and the Prophet's Sunnah indicate that all the believers will be brought forth from hell, and no believer will abide therein forever, no matter what sins he commits. Allah mentions these three, because these are the worst of major sins. Ascribing partners to Him leads to destruction of religious commitment, murder destroys bodies and adultery destroys honour.

«Except those who repent» from these sins and others, by giving them up immediately, regretting what has been done in the past and firmly resolving not to do that again

«and believe» in Allah, with sound faith, which requires one to give up sin and do acts of obedience

«and do righteous deeds» that are enjoined by the Lawgiver, seeking thereby the pleasure of Allah.

«for them Allah will change their evil deeds into good deeds» that is, He will change their words and deeds, that would have been bad, into good words and deeds. So their ascription of partners to Allah is changed into sound faith, and their disobedience into obedience, and what they committed of bad deeds in the past, then repented sincerely from every one of them, in obedience to Allah, will be turned into good deeds, as is the apparent meaning of the verse.

Concerning that there is a hadith that speaks of the man whom Allah brought to account for some of his sins, and He enumerated them to him, then He replaced each bad deed with a good deed, so he said:

«O Lord, I have some bad deeds that I do not see here.» (A sound hadith recorded by at-Tirmidhi)<sup>9</sup>

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<sup>9</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, =

And Allah knows best.

«for Allah is Oft-Forgiving» to the one who repents, and He forgives great sins

«Most Merciful» towards His slaves, as He calls them to repent after they challenged Him by committing major sins, then He guided them and enabled them to repent, then He accepted it from them.

«Whoever repents to Allah and does righteous deeds has truly turned to Allah» that is, he should know that his repentance is the most perfect thing he could do, because it is coming back to the path that leads to Allah, which is the essence of a person's happiness and success. So let him be sincere in his repentance, and let him purify it from any contamination of bad intentions.

The point here is to urge the individual to make his repentance perfect and do it in the best manner, so that when he comes to the One to Whom he repented, Allah will give him a reward in full, commensurate with the perfection of his repentance.

«Those who will not witness falsehood» that is, they do not attend when false talk is occurring, namely unlawful words and deeds. So they avoid all gatherings in which there is unlawful talk or unlawful deeds, such as speaking scornfully about the revelations of Allah, arguing on the basis of falsehood, backbiting, spreading malicious gossip, insulting, slander, ridiculing, unlawful music, drinking alcohol, silk furnishings, images and the like. If they do not witness falsehood, it is even more appropriate that they should not say or do anything that constitutes falsehood.

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= a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

If they do not witness falsehood, they will not speak falsehood, which includes giving false testimony.

﴿and, if they pass by [people engaged in] idle talk﴾ this refers to talk in which there is nothing good and no benefit, whether spiritual or worldly, such as the speech of fools and the like

﴿they pass by with dignity﴾ that is, they respect themselves too much to indulge in such things, and they regard indulging in it – even if there is no sin involved – as foolishness and contrary to dignity, so they stay away from it in order to preserve their dignity.

The phrase ﴿and, if they pass by [people engaged in] idle talk﴾ indicates that they did not intend to be present or listen to it; rather that happened by coincidence, without any intention on their part. So they honour themselves by keeping away from it.

﴿Those who, when they are reminded of the revelations of their Lord﴾ that they are instructed to listen to attentively and be guided by ﴿do not turn a deaf ear and a blind eye to them﴾ that is, they do not respond by turning away from them and turning a deaf ear to them, or turning away their eyes and hearts from it, as those who do not believe in it do. Rather their reaction to it, when they hear it, is as Allah (ﷻ) describes elsewhere:

﴿Only those believe in Our revelations who, when they are reminded of them, fall down in prostration, and glorify and praise their Lord, and they are not arrogant.﴾ (as-Sajdah 32: 15)

They respond by accepting it, showing their need for it and submitting to it.

You will find that they listen attentively, contemplate the meanings in their hearts, and increase in faith and certainty thereby; they are energised by it and they rejoice greatly in it.

﴿And those who say: Our Lord, let our spouses﴾ – the word translated here as ﴿spouses﴾ may include friends and companions, as well as spouses

﴿and children be a source of joy for us﴾ that is, a delight to us.

If we examine the situation of such people, we will realise that, as they have high ambitions and high status, they will not settle until they see their spouses and children obeying their Lord, having knowledge and acting on the basis thereof. As they pray for their spouses and children to follow the path of righteousness, they are, in a way, praying for themselves because the benefit of that comes back to them. Hence they regard that as a gift to them, as is reflected in the original Arabic, where the phrase translated as ﴿let our spouses and children be a source of joy for us﴾ carries the connotation of a gift that is given. Indeed their supplication will be of benefit to all the Muslims, for if those mentioned are righteous, many more will be righteous because of their connection to them, and they will benefit from them.

﴿and make us good examples for those who fear You﴾ that is, help us to attain that high status, the status of those who are strong and true in faith, and those of the righteous slaves of Allah who are perfect. This is the status of leadership in terms of religion, so that they will be a good example to those who fear Allah in their words and deeds, and they will be people whose example is followed and whose words people trust, so that good people follow them and thus they are guided and guide others. It is well known that supplication to attain something is also supplication for that means without which it cannot be attained. This status – the status of leadership in religion – can only be attained by means of patience and certain faith, as Allah (ﷻ) says elsewhere:

﴿We made some of them leaders, guiding people by Our command, because they were patient and steadfast, and they believed with certainty in Our revelations.﴾ (as-Sajdah 32: 24)

This requires a great deal of effort and patience in obeying Allah and in refraining from disobedience to Him, accepting His decree even when it is painful, and acquiring perfect knowledge that will bring one to the level of certain faith.

Therefore – because their ambitions and goals were high – the reward matches the nature of the deeds, so Allah will reward them with lofty and high places, as He says:

﴿Those are the ones who will be rewarded with high places in paradise for their patience and steadfastness﴾ that is, lofty places and beautiful dwellings, containing all that one could desire and that could delight the eye, and they will attain that because of their patience and steadfastness, as Allah says elsewhere:

﴿...Angels will enter unto them from every gate [saying]: Peace be upon you because you patiently persevered. How excellent is the ultimate end!﴾ (ar-Ra'd 13: 23-24)

Hence He says here: ﴿they will be met therein with greetings and salutations of peace﴾ from their Lord, and from His noble angels, and from one another, and they will be safe from all that could spoil their joy.

Thus Allah describes them as being dignified, tranquil, humble towards Him and His slaves, well mannered, forbearing, and easy-going; they overlook the ignorant and turn away from them, responding to their bad treatment with good treatment; they pray *qiyām* (voluntary prayers at night), with complete sincerity; they fear the fire and beseech their Lord to save them from it; they spend what is obligatory and what is encouraged, and are moderate in spending, and if they are moderate in spending – when people usually go to extremes in this matter, either spending too much or too little – then it is more likely that they will be moderate in other matters. They are free of major sins and are described as being sincere in their worship of Allah; they refrain from harming people physically or impugning their honour, and they repent if they do any such thing. They do not attend gatherings in which there are immoral and evil words or deeds, and they do not do such things themselves; they protect themselves from idle talk and bad deeds in which there is no good. This is indicative of their dignity, humanity, perfection and rising above vile words or



deeds. They respond to the revelations of Allah by accepting them, understanding their meanings, acting upon them and striving hard to implement their rulings. They call upon Allah (ﷻ) with the most perfect of supplications, from which they and those who are connected to them benefit, as do the Muslims at large, such as praying that their spouses and offspring will be righteous. This implies that they strive to teach them, exhort them and advise them, because the one who is keen to attain something and prays to Allah for it, should take measures to attain it. They pray to Allah to enable them to reach the highest possible level, which is the level of leadership and being strong and true in faith (*siddeeq*). How sublime are these attributes; how noble are these aims and goals; how pure are these hearts and souls; and how pious are these leaders! Allah bestowed His grace, blessings and mercy upon them so that they were able to attain that status. It is a blessing from Allah to His slaves that He highlighted their attributes, described their manners and ambitions, and mentioned their reward, so that people may long to attain these attributes and strive hard to do so, and ask the One Who blessed and honoured them, Whose grace reaches all times and places, to guide them as He guided these people, and to bestow His special care upon them, as He did for these people.

O Allah, to You be praise, to You we complain, and You are the One Whose help we seek. There is no strength and no power except with You, for we have no power to benefit ourselves or ward off harm from ourselves, and we cannot do even an atom's weight of good unless You make it easy for us; verily we are weak and incapable in all ways.

We bear witness that if you left us to our own devices for even the blink of an eye, You would have left us to our weakness, helplessness and sin. Our Lord, we can only put our trust in Your mercy, by which You created us, granted us provision and bestowed blessings upon us both visible and hidden, and You warded off hardship from us. So have mercy on us, mercy that will suffice us so that we have no need

of the mercy of anyone else, for the one who asks of You and puts his hope in You will never be disappointed.

As Allah (ﷻ) encompasses all of these people in His mercy and singles them out to be His slaves, because of their honour and virtue, perhaps someone may wonder why others are not included as being His slaves? The answer is, as Allah tells us, that He would not care for anyone other than these, for were it not for your calling upon Him, with the supplication of worship and the supplication of asking, He would not care about you or love you, as He says: ﴿Say [O Muhammad, to the disbelievers]: My Lord would not concern Himself with you, were it not for your supplication. But you have rejected the call, so it [punishment] is inevitable﴾ that is, punishment is inevitable, and Allah will judge between you and His believing slaves.

This is the end of the commentary on Soorat al-Furqân.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



26.

## Soorat ash-Shu'arâ'



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿طس﴾ ١ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ٢ لَعَلَّكَ بِنِعْمَةِ رَبِّكَ لَا يَكُونُوا مُؤْمِنِينَ ٣  
إِنْ نَشَأْ نُذِرْ عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْيُنُهُمْ لَهَا خَضِيعِينَ ٤ وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ  
الرَّحْمَنِ مُحْدَثٍ إِلَّا كَانُوا عَنْهُ مُعْرِضِينَ ٥ فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَسْتَهْزِءُونَ  
٦ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَأْنَا فِيهَا مِنْ كُلِّ زوجٍ كَرِيمٍ ٧ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ  
أَكْثَرُهُمْ مُؤْمِنِينَ ٨ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ٩ ﴿سورة الشعراء: ١-٩﴾

26:1. Tâ'. Seen. Meem.<sup>10</sup>

26:2. These are verses of the clear Book.

26:3. Are you [O Prophet] going to destroy yourself with grief because they do not believe?

<sup>10</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 26:4. If We willed, We could send down to them a sign from heaven, at which their heads would be bowed in submission.
- 26:5. No fresh revelation comes to them from the Most Gracious, but they turn away from it.
- 26:6. Thus they denied [the revelation], but soon they will learn the consequences of their ridicule.
- 26:7. Do they not see the earth, and how much We have caused to grow therein of all kinds of beneficial plants?
- 26:8. Verily in that is a sign, yet most of them will not believe.
- 26:9. Verily your Lord is the Almighty, the Most Merciful.

Here the Creator (ﷻ) highlights the greatness of the verses of the clear Book which points to all divine instructions and Islamic teachings, so that there will be no doubt or confusion left for the one who studies it, with regard to what He related of stories or ordained of rulings, because it is so clear and points to the most sublime meanings, and because the rulings are connected to the wisdom behind them and the reasons for them. The Messenger of Allah (ﷺ) warned the people by means of it, and guided them by means of it to the straight path. Hence the pious slaves of Allah are guided by it and those who are doomed turn away from it. Therefore he was very sad when they did not believe, because he was so keen to do good and was so sincere towards them.

Hence Allah (ﷻ) said to him: ﴿Are you [O Prophet] going to destroy yourself with grief﴾ that is, ruin yourself and put yourself through so much distress ﴿because they do not believe﴾. In other words: do not do that, and do not let yourself waste away out of regret for them (cf. 35: 8), for guidance is in the Hand of Allah, and you have done what you were required to do of conveying the message. There is no sign better than this clear Qur'an that We could send down, for it is sufficient for the one who truly seeks guidance. Hence Allah says:

«If We willed, We could send down to them a sign» that is, one of the signs that they demanded

«at which their» namely the disbelievers'

«heads would be bowed in submission». But there is no need for that and there is no interest to be served by it, because at that point faith would be of no benefit; rather the faith that is of benefit is belief in the unseen, as Allah (ﷻ) says elsewhere:

«What are they waiting for, but for the angels to come to them, or for your Lord to come, or for some of the signs of your Lord to come? On the day when some of the signs of your Lord come, no good will it do to a soul to believe then, if it did not believe before or earn some good through its faith...» (*al-An'âm* 6: 158)

«No fresh revelation comes to them from the Most Gracious» with commands and prohibitions, reminding them of that which will benefit them or harm them,

«but they turn away from it» completely. As they turned away from fresh revelation, which would usually have a greater impact, it was more likely that they would turn away from any other exhortation. That is because there was nothing good in them, and exhortation was to no avail in their case. Hence Allah says:

«Thus they denied [the revelation]» that is, they denied the truth, and that became second nature to them, never changing

«but soon they will learn the consequences of their ridicule» that is, the punishment will befall them and that which they denied will come upon them. For punishment has become inevitable for them.

Allah says, pointing out the type of reflection that may be of benefit:

«Do they not see the earth, and how much We have caused to grow therein of all kinds of beneficial plants?» That is, all kinds of beautiful plants that are of benefit to people

«Verily in that is a sign» that Allah will revive the dead after their death, as He brings to life the earth after it is dead

﴿yet most of them will not believe﴾. This is like the verse in which Allah (ﷻ) says:

﴿But most of humankind will not believe, no matter how eagerly you desire it.﴾ (Yoosuf 12: 103)

﴿Verily your Lord is the Almighty﴾ Who has subjugated all creatures, and to Whom the upper and lower realms have submitted ﴿the Most Merciful﴾ Whose mercy encompasses all things, and Whose generosity reaches all living beings; the Almighty Who destroyed the doomed with various punishments, the Most Merciful to the blessed, as He saved them from all evils and calamities.



﴿وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ أَنْتَ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ أَلَا يَنْقُوتَ ﴿١١﴾ قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنْطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾ وَهُمْ عَلَىٰ ذَنْبٍ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا فَادْهَبَا يَتَّبِعُنَا إِنَّنَا مَعَكُم مُّسْتَعِينُونَ ﴿١٥﴾ فَاتَّبَعَ فِرْعَوْنُ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ ﴿١٧﴾﴾ (سورة الشعراء: ١٠-١٧)

- 26:10. And [remember] when your Lord called Moosâ [saying]: Go to the people who are given to wrongdoing,
- 26:11. The people of Pharaoh; will they not fear [the punishment of Allah]?
- 26:12. Moosâ said: My Lord, I fear that they will reject me
- 26:13. and I will feel distressed, and my speech will not be clear; so send for Hâroon [to help me].
- 26:14. Moreover, they have a charge against me, and I am afraid they will kill me.
- 26:15. Allah said: By no means! Go, both of you, with Our signs; We will be with you, listening.

- 26:16. Go, both of you, to Pharaoh and say: We are Messengers of the Lord of the worlds,  
 26:17. [sent with the message]: Let the Children of Israel go with us.

Now Allah (ﷻ) returns to the story of Moosâ ('alayhi as-salâm – peace be upon him), which is repeated in the Qur'an in a way that is not done with other stories, because it contains important wisdom and lessons. In this story Allah tells us how Moosâ dealt with the wrongdoers and the believers, and how he was the bringer of a great law, the bringer of the Torah, which is the best of the divinely revealed Books after the Qur'an. Allah says to us: remember the virtuous state of Moosâ at the time when Allah called him, when He spoke to him directly, and appointed him as His Prophet and Messenger, and said: ﴿Go to the people who are given to wrongdoing﴾, who behave arrogantly in the land, looking down on its people, and their leader claims to be divine.

﴿The people of Pharaoh﴾, and say to them, gently and kindly: will they not fear Allah Who created them and granted them provision, and give up what they are following of disbelief?

Moosâ (ﷺ) said apologetically, explaining to his Lord his weaknesses and asking Him for help in bearing this heavy burden: ﴿My Lord, I fear that they will reject me and I will feel distressed, and my speech will not be clear﴾. And he said:

﴿...My Lord, fill my heart with courage and steadfastness, and make my task easy for me; and remove the impediment from my speech, so that they will understand what I say. And appoint for me a helper from my family, Hâroon, my brother.﴾ (Tâ Hâ 20: 25-30)

﴿so send for Hâroon [to help me]﴾. Allah responded to his request and appointed his brother Hâroon as a Prophet as He had appointed him.

﴿...so send him with me as a helper, to reiterate my words...﴾ (al-Qaṣaṣ 28: 34)

– that is, send him with me to help me so that they will believe me.

﴿Moreover, they have a charge against me﴾ that is, with regard to the killing of the Egyptian, ﴿and I am afraid they will kill me﴾.

﴿Allah said: By no means!﴾ that is, they will not be able to kill you, for We will give you both power:

﴿...so that they will not be able to harm you. By virtue of Our signs, you two and those who follow you will be triumphant.﴾ (al-Qaṣas 28: 35)

Hence Pharaoh was not able to kill Moosā, even though Moosā opposed him and stood up to him, and regarded his views as foolish and him and his people as misguided.

﴿Go, both of you, with Our signs﴾ that highlight your truthfulness and the soundness of the message you bring

﴿We will be with you, listening﴾, protecting you and caring for you.

﴿Go, both of you, to Pharaoh and say: We are Messengers of the Lord of the worlds﴾ that is, He has sent us to you so that you may believe in Him and in us, and submit to His worship, and proclaim His oneness.

﴿[sent with the message]: Let the Children of Israel go with us﴾ and stop tormenting them; leave them alone so that they may worship their Lord and practise their religion.



﴿قَالَ أَلَمْ تُرَبِّكَ فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ الَّتِي  
فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾ قَالَ فَعَلْنَاهَا إِذَا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ  
مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي مِنَ الْمُرْسَلِينَ ﴿٢١﴾ وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ  
عَبَدْتُ بَنِي إِسْرَءِيلَ ﴿٢٢﴾﴾ (سورة الشعراء: ١٨-٢٢)



- 26:18. Pharaoh said: Did we not bring you up as a child among us, and did you not spend many years of your life among us?
- 26:19. Yet you did the deed you did [the crime of killing a man]; at that time, you were a disbeliever.
- 26:20. Moosâ said: I did it then, when I was in a state of ignorance.
- 26:21. So I fled from you, as I was afraid of you. But [since then] my Lord has granted me wisdom and made me one of the Messengers.
- 26:22. Is this the favour for which you reproach me, that you have enslaved the Children of Israel?

When they came to Pharaoh and said to him what Allah had instructed them to say, Pharaoh did not believe and he did not relent; rather he began to argue with Moosâ.

﴿Pharaoh said: Did we not bring you up as a child among us﴾ that is, have we not been generous towards you, for we raised you from the time you were an infant in your cradle, and that continued for some time.

﴿and did you not spend many years of your life among us? Yet you did the deed you did﴾ – this refers to Moosâ's killing the Egyptian, when one of his people asked him for help against the one who was his enemy, and:

﴿...Moosâ struck him with his fist and killed him...﴾ (*al-Qaṣaṣ* 28: 15)

﴿at that time, you were a disbeliever﴾ that is, because you were following the same path as us, a path of disbelief. Thus Pharaoh admitted that he was a disbeliever without realising.

Moosâ said: ﴿I did it then, when I was in a state of ignorance﴾ that is, without being a disbeliever; rather that resulted from misguidance and foolishness, but I asked my Lord for forgiveness and He forgave me.

﴿So I fled from you, as I was afraid of you﴾ when you discussed the issue of killing me. So I fled to Madyan and stayed there for several

years, then I came to you, for ﴿[since then] my Lord has granted me wisdom and made me one of the Messengers﴾.

Pharaoh's objection to Moosā was the objection of one who is ignorant or is acting in an ignorant manner, because he thought that he could not be a Messenger on the grounds that he had killed someone. But Moosā explained to him that his killing had been a mistake and that he had not intended to kill, and that the grace of Allah (ﷻ) is not to be withheld from anyone, so why do you want to withhold from me that which Allah bestowed upon me of wisdom and His message? All that is left for you, O Pharaoh, to say is: ﴿Did we not bring you up as a child among us﴾, but when examining the matter it becomes clear that it was not a favour that you did (because it resulted from Pharaoh wanting to slaughter all the male Israelite infants). Therefore Moosā said:

﴿Is this the favour for which you reproach me, that you have enslaved the Children of Israel?﴾ That is, are you reminding me of this favour because you persecuted the Israelites and enslaved them, but you saved me from your enslavement and persecution, and you regarded that as a favour to me? But once you examine the matter, it will become clear that in fact you wronged these good people, and you persecuted them and subjected them to hard labour, at the time when Allah saved me from your harm, and at the time when you were harming my people. So what is this favour of which you are reminding me?



﴿قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ ۝ قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ۝ قَالَ لِمَنْ حَوْلَهُ أَلَا تَسْمَعُونَ ۝ قَالَ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝ قَالَ إِنَّ رَسُولَكُمْ الَّذِي أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ۝ قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا﴾

۞ قَالَ لَئِنْ أَخَذْتُ إِلَهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٦﴾ قَالَ  
 أُولَوْ جِئْتُكَ بِشَيْءٍ مُّبِينٍ ﴿٢٧﴾ قَالَ فَأْتِ بِهِ إِنَّ كُنْتَ مِنَ الصّٰدِقِينَ ﴿٢٨﴾ (سورة  
 الشعراء: ٢٣-٣١)

- 26:23. Pharaoh said: And what is the 'Lord of the worlds'?
- 26:24. Moosâ said: The Lord of the heavens and the earth and all that is between them, if you would but be convinced!
- 26:25. Pharaoh said to those around him: Did you hear [what he said]?
- 26:26. Moosâ said: He is your Lord, and the Lord of your forefathers.
- 26:27. Pharaoh said: Indeed your Messenger who has been sent to you is surely insane!
- 26:28. Moosâ said: He is Lord of the east and the west and all that is between them, if you would but understand!
- 26:29. Pharaoh said: If you take any god other than me, I will surely throw you into prison.
- 26:30. Moosâ said: Even if I bring you clear proof?
- 26:31. Pharaoh said: Bring it then, if you are telling the truth!

﴿Pharaoh said: And what is the 'Lord of the worlds'?﴾ This was a denial on his part of his Lord, wrongfully and arrogantly, despite the fact that he was certain of the soundness of that to which Moosâ was calling him.

﴿Moosâ said: The Lord of the heavens and the earth and all that is between them﴾ that is, the One Who created the upper and lower realms, and He controls and cares for them in all ways, and that includes you to whom I am speaking; how can you deny the Creator of all creation, the Originator of the earth and the heavens? ﴿if you would but be convinced!﴾

But Pharaoh said, expressing his amazement to his people: ﴿Did you hear [what he said]?﴾

﴿Moosâ said: He is your Lord, and the Lord of your forefathers﴾ whether you find it strange or not, and whether you react with arrogance or submit.

But Pharaoh said, stubbornly rejecting the truth and insulting the one who brought it: ﴿Indeed your Messenger who has been sent to you is surely insane!﴾ as he is saying something other than that which we follow, and he is differing from us with regard to our path, because what is rational to him and to people of rational thinking who claim that they were not created, or that the heavens and the earth have existed from eternity, without anyone having created them, and that they themselves were created without a creator – according to the view of such people, worshipping a created being that is lacking in all aspects is rational, whereas affirmation of the Lord and Creator of the upper and lower realms, Who bestows blessings both visible and hidden, and calls people to worship Him alone, is insanity. He made this notion appear fair-seeming to his people, and they were foolish and lacking in reason:

﴿Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.﴾ (az-Zukhruf 43: 54)

Moosâ (ﷺ) said, responding to Pharaoh's rejection and denial of the Lord of the worlds: ﴿He is Lord of the east and the west and all that is between them﴾, of all creation, ﴿if you would but understand!﴾ I have explained to you in a manner that anyone with the least power of rational thinking would be able to understand. So what is the matter with you, that you ignore what I tell you? In that there is an implicit indication that what you accused Moosâ of, namely insanity, is in fact present in you, for you accused the smartest, most rational and most knowledgeable person of being insane, when in fact you are the insane ones, because you denied the Being Whose existence is the most obvious, namely the Creator of the heavens and the earth and all that is between them. If you deny Him, then what do you affirm?

If you are not aware of Him, then of what are you aware? If you do not believe in Him and His signs, then in what – after Allah and His signs – do you believe? By Allah, those who are indeed insane, who are more like animals, are more rational than you, and the grazing animals are more guided than you.

When Moosâ defeated Pharaoh in argument, and he was not able to present a counter argument, he said, threatening Moosâ on the basis of his power: «If you take any god other than me, I will surely throw you into prison». He claimed – may Allah curse him – that he could misguide Moosâ and force him not to take any god other than him. But it was already established that Moosâ and those who were with him had a strong understanding of their beliefs and knew what they were doing.

So Moosâ said to him: «Even if I bring you clear proof?» That is, clear and obvious signs of the truth of the message I have brought, in the form of extraordinary feats.

«Pharaoh said: Bring it then, if you are telling the truth!»



﴿فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۚ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّظِيرِينَ ۚ قَالَ لِلْمَلَأِ حَوْلَهُ إِنَّ هَذَا لَسَاحِرٌ عَلِيمٌ ۖ يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ۚ﴾  
 ﴿قَالُوا أَرْجِهْ وَأَخَاهُ وَأَتَّبِعْ فِي الْمَدَائِنِ حَاشِرِينَ ۚ يَا أَيُّهَا الْمَلَأُ كُلٌّ لِسِحْرِهِ عَلِيمٌ﴾ (سورة الشعراء: ٣٢-٣٧)

- 26:32. So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see
- 26:33. And he drew forth his hand, and it appeared shining white to all beholders.
- 26:34. Pharaoh said to the chiefs around him: Verily this is a learned magician!

- 26:35. He wants to drive you out of your land with his magic. What then do you advise?
- 26:36. They said: Let him and his brother wait a while, and send heralds to the cities to gather
- 26:37. and bring to you all the learned magicians.

﴿So Moosā threw down his staff, and suddenly it was a serpent﴾ – the word used in the original Arabic refers to a male snake ﴿plain for all to see﴾ that is, obvious to everyone, not an illusion or something made to look like a snake.

﴿And he drew forth his hand﴾ from his collar ﴿and it appeared shining white to all beholders﴾ that is, it shone brightly, with no defect in it that the onlookers could see.

﴿Pharaoh said to the chiefs around him﴾, objecting to the truth and the one who had brought it:

﴿Verily this is a learned magician! He wants to drive you out of your land with his magic﴾. He tried to confuse them because he knew that they were lacking in intellect, so he told them that this was like what the magicians did, because it was well known among them that magicians could do some amazing feats that ordinary people were unable to do. He scared them by saying that this was his aim: by means of this magic he wanted to be able to expel them from their land, so that they would strive and try hard to expose the one who wanted to expel them from their homes.

﴿What then do you advise?﴾ That is, what should we do?

﴿They said: Let him and his brother wait a while﴾ that is, delay them

﴿and send heralds to the cities to gather and bring to you all the learned magicians﴾ that is, send word to all of your cities that are seats of knowledge and places where magic originates, and send people to gather every skilled magician who is knowledgeable about magic,

for a magician is to be opposed with magic of the same nature as his magic.

It is by His kindness that Allah showed His slaves the false argument of Pharaoh, who was ignorant and misguided, and led others astray. When he said that what Moosâ had brought was magic, Allah decreed that they should bring together all the skilled magicians, then hold a gathering in the presence of a large number of people, so that the truth might prevail and the people of knowledge and those who were highly skilled in magic might affirm the soundness of the message that Moosâ had brought, and confirm that the miracles he brought were not magic. Pharaoh did that on the advice of his chiefs; he sent heralds to the cities to gather the magicians, and he strove hard for that purpose.



﴿ فَجَمَعَ السَّحَرَةَ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴾ (٣٨) وَقِيلَ لِلنَّاسِ هَلْ أَنْتُمْ مُجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَبْجِ السَّحَرَةَ إِنْ كَانُوا هُمْ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِنَّا لَنَأْجُرُكَ إِنْ كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾ قَالَ نَعَمْ وَإِنَّكُمْ إِذَا لَئِنَ الْمُرْفِقِينَ ﴿٤٢﴾ قَالَ لَهُمْ مُوسَى أَلْقُوا مَا أَنْتُمْ مُلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْفَى مُوسَى عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأَلْفَى السَّحَرَةُ سَجْدِينَ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾ رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾ قَالَ ءَامَنْتُمْ لَهُ قَبْلَ أَنْ ءَاذَنَ لَكُمْ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ نَعَالِمُونَ ﴿٤٩﴾ لَأَقْطِعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ وَلَا أَصْلَئَكُمْ أَجْمَعِينَ ﴿٥٠﴾ قَالُوا لَا ضَرَرَ إِيَّا إِلَى رَبِّنَا مُنْقَلِبُونَ ﴿٥١﴾ إِنَّا نَطْمَعُ أَنْ يَغْفِرَ لَنَا رَبُّنَا خَطِيئَتَنَا أَنْ كُنَّا أَوَّلَ الْمُؤْمِنِينَ ﴿٥٢﴾ ﴾ (سورة الشعراء: ٣٨-٥١)

26:38. So the magicians were gathered at the appointed time, on a certain day.

26:39. And it was said to the people: Will you also gather,

- 26:40. So that we may follow the magicians [in their religion], if they are the victors?
- 26:41. When the magicians came, they said to Pharaoh: Will we have a reward if we are the victors?
- 26:42. He said: Yes, and then you will surely be among those who are close to me.
- 26:43. Moosâ said to them: Throw whatever you wish to throw.
- 26:44. So they threw their ropes and sticks, and said: By the might of Pharaoh, it is surely we who will be the victors!
- 26:45. Then Moosâ threw his staff, and thereupon it swallowed up all their deceptions.
- 26:46. So the magicians fell down in prostration.
- 26:47. They said: We believe in the Lord of the worlds,
- 26:48. The Lord of Moosâ and Hâroon.
- 26:49. Pharaoh said: How dare you believe him before I give you permission! He must be your master, who taught you magic! But indeed you will soon know the consequences. I will certainly cut off your hands and feet on opposite sides, then I will certainly crucify you all.
- 26:50. They said: No harm;<sup>11</sup> it is to our Lord that we will surely return.
- 26:51. Verily we hope that our Lord will forgive us our sins, as we are the first of the believers.

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﴿So the magicians were gathered at the appointed time, on a certain day﴾ that they had agreed upon with Moosâ; it was the day of the festival when people were free and were not working.

﴿And it was said to the people: Will you also gather﴾ that is, the call went out to all the people, telling them to gather on that appointed day.

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<sup>11</sup> Ultimately it would do them no harm, as they would be rewarded immensely for bearing it with patience.



﴿So that we may follow the magicians [in their religion], if they are the victors?﴾ That is, they said to the people: Gather to watch the magicians defeat Moosâ, for they are skilled in their craft, then we will follow them and venerate them, and we will see the virtue of knowledge of magic. If they had been guided to the truth, they would have said: Perhaps we will follow the one who is in the right, and we will know which is the right way to follow. Therefore the contest only served to establish proof against them.

﴿When the magicians came﴾ to Pharaoh, they said to him: ﴿Will we have a reward if we are the victors﴾ over Moosâ?

﴿He said: Yes﴾, you will have a reward ﴿and then you will surely be among those who are close to me﴾. He promised them a reward and closeness to him so as to encourage them to do all that they could in opposing the message that Moosâ had brought.

When they met at the appointed time, they and Moosâ, and the people of Egypt, Moosâ exhorted and reminded them, saying:

﴿...Woe to you! Do not fabricate lies against Allah, lest He annihilate you with His punishment. Those who fabricate such lies are surely lost and doomed.﴾ (Tâ Hâ 20: 61)

They disputed and argued, then Pharaoh encouraged them, and they encouraged one another.

﴿Moosâ said to them: Throw whatever you wish to throw﴾ that is, whatever you think you want to throw, and he did not set any limits, because he was certain that what they had brought for the purpose of opposing the truth was false.

﴿So they threw their ropes and sticks﴾ and they turned into fast-moving snakes, as they bewitched the people's eyes to see that. ﴿and said: By the might of Pharaoh, it is surely we who will be the victors!﴾. They sought help by the might of a weak slave who was incapable in all aspects, but he behaved arrogantly and had the image

of a king who had troops; they were deceived by his pomp, and they could not see the reality of the matter. Or it may be that they were swearing by the might of Pharaoh that they would prevail.

«Then Moosâ threw his staff, and thereupon it swallowed up all their deceptions». It swallowed up all that they had thrown of ropes and sticks, because they were fabrications and lies, and all of that is false and that cannot stand up to the truth or resist it.

When the magicians saw this great sign, they were convinced, because they were aware that this was not magic; rather it was one of the signs of Allah and a great miracle that pointed to the sincerity of Moosâ and the truthfulness of the message he brought.

«So the magicians fell down in prostration» to their Lord, «They said: We believe in the Lord of the worlds, the Lord of Moosâ and Hâroon». Thus falsehood was defeated in that gathering, and the leaders of falsehood acknowledged its invalidity; the truth became apparent and prevailed until all the onlookers saw it with their own eyes. But Pharaoh insisted on stubbornness and misguidance, getting carried away therein, so he said to the magicians:

«How dare you believe him before I give you permission!» – He and his people were astounded by their audacity towards him, and their daring to believe without his permission or instructions.

«He must be your master, who taught you magic!» This was despite the fact that he was the one who had brought the magicians together, and his chiefs were the ones who had advised him to bring them together from all the cities. Pharaoh and his chiefs already knew that the magicians had never met Moosâ or seen him before that, and that they had performed magic that had dazzled the onlookers and filled them with awe. Yet despite that, the chiefs accepted what Pharaoh said, even though they themselves were aware that it was not true. It should come as no surprise that people who think in this manner would not believe in the clear truth and clear signs, because

if Pharaoh told them that a thing was different from what it really was, they would believe him.

Then Pharaoh threatened the magicians and said: «I will certainly cut off your hands and feet on opposite sides» that is, the right hand and the left foot, as is done to those who spread mischief in the land, «then I will certainly crucify you all» so that you will be disgraced and humiliated.

But the magicians said, when they had tasted the sweetness of faith: «No harm» that is, we do not care what you threaten us with, «it is to our Lord that we will surely return. Verily we hope that our Lord will forgive us our sins» namely disbelief, magic and so on «as we are the first of the believers» that is, the first among these people to believe in Moosâ. So Allah made them steadfast and gave them patience.

It may be that Pharaoh carried out his threat against them because he had the power to do so, or it may be that Allah protected them from him.

Then Pharaoh and his people persisted in their disbelief, and Moosâ continued to bring clear signs to them; every time a sign came and had a great impact on them, they made promises to Moosâ, claiming that if Allah granted them relief, they would believe in him and let the Israelites go with him, but when Allah granted relief, they broke their promise. Then when Moosâ despaired of them ever believing and the punishment became due for them, and the time came for Allah to save the Israelites from their captivity and give them power in the land, Allah inspired Moosâ:



﴿ وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَن أَسْرِ بِعِبَادِي إِنَّكَ مُتَّبَعُونَ ﴿٥٢﴾ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ خَاشِعِينَ ﴿٥٣﴾ إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَايُطُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَادِرُونَ ﴾

﴿٥٦﴾ فَأَخْرَجْنَاهُمْ مِنْ جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾ فَاتَّبَعُوهُمْ مُشْرِقِينَ ﴿٦٠﴾ (سورة الشعراء: ٥٢-٦٠)

- 26:52. We inspired Moosâ: Travel by night with My slaves; you will surely be pursued.
- 26:53. So Pharaoh sent heralds to the cities [to mobilise troops],
- 26:54. saying: These are but a small band,
- 26:55. and they have enraged us,
- 26:56. but we are all well-prepared.
- 26:57. Thus did We cause them to leave their gardens and springs,
- 26:58. And their treasures and fine dwellings.
- 26:59. And so it was; and We caused the Children of Israel to inherit such things.
- 26:60. Then [the Egyptians] caught up with them at sunrise.

﴿Travel by night with My slaves﴾ that is, set out with the Israelites at the beginning of the night, so that they may take their time when leaving

﴿you will surely be pursued﴾ that is, Pharaoh and his troops will come after you.

And it happened as Allah said: when morning came, and all the Israelites had already departed with Moosâ at night, ﴿Pharaoh sent heralds to the cities﴾ to rally his people and urge them to capture the Israelites. He said, encouraging his people:

﴿These﴾ namely the Children of Israel ﴿are but a small band, and they have enraged us﴾, and we want to vent our rage on these slaves who have rebelled against us.

﴿but we are all well-prepared﴾ that is, we have all made preparations against them, and they are enemies of us all, and we have a common interest. So Pharaoh and his troops set out with a huge army after

a general mobilisation; not one of them stayed behind except those who had excuses and were prevented from going out because they were incapacitated.

«Thus did We cause them to leave their gardens and springs» that is, the superb gardens of Egypt, with their gushing springs and crops that filled their land, that were cultivated by city dwellers and desert dwellers alike.

«And their treasures and fine dwellings» that would amaze and dazzle the onlookers. They had enjoyed them for a long time and had spent their lives enjoying these pleasures and desires, despite their disbelief, stubbornness, arrogance towards others and immense pride.

«And so it was; and We caused the Children of Israel» who they had made their slaves and subjected them to heavy labour «to inherit such things» namely these gardens, springs, crops and fine residences. Glory be to the One Who gives dominion to whomever He will and takes it away from whomever He will; Who raises high whomever He will by virtue of his obedience to Him, and humiliates whomever He will, by virtue of his disobedience towards Him.

«Then [the Egyptians] caught up with them at sunrise» that is, the people of Pharaoh pursued the people of Moosâ at the time of sunrise, and they chased after them with eagerness, out of rage and anger, and they had the power to do them harm.



﴿فَلَمَّا تَرَاهُ الْجَمْعَانِ قَالِ أَصْحَبُ مُوسَىٰ إِنَّا لَمَذْكُورُونَ ﴿٦١﴾ قَالُوا لَا إِن مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَضْرِبْ بِعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾ وَأَزْلَفْنَا نَمُ الْآخَرِينَ ﴿٦٤﴾ وَأَجْمَعْنَا مُوسَىٰ وَمَنْ مَعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ

أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ  
الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ (سورة الشعراء: ٦١-٦٨)

- 26:61. When the two groups came within sight of one another, the companions of Moosâ said: We are sure to be overtaken.
- 26:62. Moosâ said: No indeed! Verily my Lord is with me and He will guide me.
- 26:63. Then We inspired Moosâ: Strike the sea with your staff. So it parted, and every part became like a huge mountain.<sup>12</sup>
- 26:64. We brought the other group closer to that place.
- 26:65. We saved Moosâ and all those who were with him,
- 26:66. Then We drowned the others.
- 26:67. Verily in that is a sign, yet most of them will not believe.
- 26:68. Verily your Lord is the Almighty, the Most Merciful.

«When the two groups came within sight of one another» that is, when each group saw the other

«the companions of Moosâ said», complaining to Moosâ and despairing: «We are sure to be overtaken».

«Moosâ said», reassuring them and telling them of the true promise of his Lord:

«No indeed!» That is, the matter is not as you say, that you will be overtaken,

«Verily my Lord is with me and He will guide me» to that which will save me and you.

«Then We inspired Moosâ: Strike the sea with your staff» – so he struck it, and «it parted» into twelve pathways,

<sup>12</sup> The waters parted, opening up twelve dry passages by which the Israelites could cross, and where the parting waters gathered, in each part the water was drawn up and became like a huge mountain.

﴿and every part became like a huge mountain﴾. And Moosâ and his people entered the sea.

﴿We brought the other group﴾ namely Pharaoh and his people; We brought them closer to that place and caused them to enter the pathway that had been taken by Moosâ and his people.

﴿We saved Moosâ and all those who were with him﴾ – they all came out, and not one of them was left behind.

﴿Then We drowned the others﴾ and not one of them was spared.

﴿Verily in that is a sign﴾ that is, a great sign of the truthfulness of the message brought by Moosâ, and the falseness of the path followed by Pharaoh and his people.

﴿yet most of them will not believe﴾ despite these signs that should lead to faith, because of the corruption in their hearts.

﴿Verily your Lord is the Almighty, the Most Merciful﴾; by His might He destroyed the disbelievers who rejected His Messenger, and by His mercy he saved Moosâ and all those who were with him.



﴿وَأَتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ۖ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ۖ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عِزِّينَ ۖ قَالَ هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ ۖ أَوْ يَنْفَعُونَكُمْ أَوْ يَضُرُّونَ ۖ قَالُوا بَلَىٰ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ﴾ (سورة الشعراء: ٦٩-٧٤)

26:69. Recount to them the story of Ibrâheem,

26:70. When he said to his father and his people: What do you worship?

26:71. They said: We worship idols, and we are constantly devoted to them.

26:72. He said: Do they hear you when you call upon them?

26:73. Or can they benefit you or harm you [in any way]?

26:74. They said: No, but this is what we found our fathers doing.

That is, recount to the people, O Muhammad (ﷺ), the story of Ibrâheem. What is meant here is this particular episode in his life, otherwise there are many stories about him, but one of the most important and significant of them is this story that speaks of his message and his call to his people, and how he argued with them and proved to them that what they were following was false.

«When he said to his father and his people: What do you worship? They said», bragging about their worship: «We worship idols» that we make and carve with our own hands, «and we are constantly devoted to them» that is, we spend much of our time worshipping them. Ibrâheem said to them, explaining why those idols were not deserving of worship:

«Do they hear you when you call upon them» and do they respond to your call, relieve you of distress and remove all that harms you?

«Or can they benefit you or harm you [in any way]?» They admitted that none of that was the case, for they cannot hear any supplication, or bring any benefit, or cause any harm. Hence when Ibrâheem broke the idols, he said:

«...Nay, it was this one, the biggest of them, who did it. So ask them, if they can speak!» (*al-Anbiyâ' 21: 63*)

– and they said to him:

«...You know full well that these [idols] cannot speak.» (*al-Anbiyâ' 21: 65*)

– that is, that is a fact concerning them that is well-established, and there is no room for confusion or doubt.

So they resorted to following their misguided forefathers, and said: «but this is what we found our fathers doing», so we followed them in that; we followed their path and adhered to their customs.





﴿ قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنْتُمْ وَأَبَاؤُكُمْ الْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّي إِلَّا رَبَّ الْعَالَمِينَ ﴿٧٧﴾ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ ﴿٨١﴾ وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾ ﴾ (سورة الشعراء: ٧٥-٨٢)

- 26:75. He said: Then do you see those which you have been worshipping,  
 26:76. you and your forefathers?  
 26:77. Verily they are enemies to me, except the Lord of the worlds,  
 26:78. Who created me, so He guides me,  
 26:79. And it is He Who feeds me and gives me to drink.  
 26:80. When I am sick He heals me;  
 26:81. and He will cause me to die, and then bring me to life again;  
 26:82. and I hope that He will forgive me my sins on the Day of Judgement.

Ibrâheem said to them: You and your fathers are all on the opposing side concerning this matter. ﴿Then do you see those which you have been worshipping, you and your forefathers? Verily they are enemies to me﴾ so let them do me the least harm, and let them scheme against me, for they are not able to do anything.

﴿except the Lord of the worlds, Who created me, so He guides me﴾, for He is the only One Who bestows blessings upon people and guides them to that which is in their best interests in both spiritual and worldly terms; then he singled out for mention some necessities of life, as he said: ﴿And it is He Who feeds me and gives me to drink. When I am sick He heals me; and He will cause me to die, and then bring me to life again; and I hope that He will forgive me my sins on the Day of Judgement﴾.

For He alone is able to do that, so He alone must be singled out for worship and obedience, and these idols should be shunned that do not create, guide, cause sickness, heal, feed, give to drink, cause death, give life, or benefit their worshippers by relieving their distress or forgiving their sins.

This is definitive evidence and clear proof that neither you nor your fathers can refute. This indicates that you are all misguided and have all forsaken the path of right guidance. Allah (ﷻ) says elsewhere:

﴿His people argued with him. He said: Are you arguing with me about Allah, when He has guided me? I do not fear any partner you may ascribe to Him, unless my Lord wills [that harm should reach me]. My Lord encompasses all things in His knowledge. Will you not then pay heed?﴾ (al-An'ām 6: 80)



﴿رَبِّ هَبْ لِي مُكَامًا وَالتَّحِقِّنِي بِالصَّالِحِينَ ﴿٨٣﴾ وَاجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾ وَاجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ ﴿٨٥﴾﴾ (سورة الشعراء: ٨٣-٨٥)

26:83. My Lord, grant me knowledge and wisdom, and join me with the righteous,

26:84. and grant me an honourable renown among the later nations.

26:85. Make me one of the inheritors of the garden of bliss.

Then Ibrâheem (ﷺ) called upon his Lord, saying: ﴿My Lord, grant me knowledge and wisdom﴾ that is, a great deal of knowledge, by means of which I may know rulings and what is lawful and what is prohibited, and I may be able to judge between people.

﴿and join me with the righteous﴾ – this refers to his fellow Prophets and Messengers.

﴿and grant me an honourable renown among the later nations﴾ that is, grant that I may be truly praised until the end of time. And Allah answered his prayer: He granted him knowledge and wisdom by virtue of which he became one of the best of the Messengers, and He joined him with his fellow Messengers, and He made him beloved, accepted, venerated and praised among the followers of all religions, at all times.

﴿Make me one of the inheritors of the garden of bliss﴾ that is, one of the people of paradise, to whom Allah gives it as an inheritance. Allah answered his prayer and raised him in status in the gardens of bliss.



﴿وَأَغْفِرْ لِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ﴾ ٨٦ ﴿وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ﴾ ٨٧ ﴿يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ﴾ ٨٨ ﴿إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ﴾ ٨٩ (سورة الشعراء: ٨٦-٨٩)

26:86. Forgive my father, for he is one of those who have gone astray.

26:87. And do not disgrace me on the day when [all creatures] are resurrected,

26:88. the day when neither wealth nor sons will be of any avail,

26:89. but only he who comes to Allah with a pure heart [will be saved].

﴿Forgive my father, for he is one of those who have gone astray﴾. This supplication was because of a promise that Ibrâheem had made to his father:

﴿...I will pray to my Lord to forgive you, for indeed He has always been very kind to me.﴾ (Maryam 19: 47)

But Allah (ﷻ) said:

﴿Ibrâheem's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that

he was an enemy to Allah, he disavowed him. Verily, Ibrâheem was humble in supplication, forbearing.﴾ (at-Tawbah 9: 114)

﴿And do not disgrace me on the day when [all creatures] are resurrected﴾ that is, by rebuking me for some sins, or punishing me or exposing me because of them. Rather bless me on that day, on which ﴿neither wealth nor sons will be of any avail, but only he who comes to Allah with a pure heart [will be saved]﴾. For this is what will benefit him before You, and this is what will save him from punishment and make him deserve the great reward.

What is meant by the pure heart is that which is free of polytheism, doubt, love of evil, and persisting in innovation and sin. What is implied by being free of these things is that it possesses the opposite, namely sincerity to Allah alone, knowledge, certain faith, love of good and the inclination towards good; this means that what he wants and loves is in accordance with what Allah loves, and his whims and desires are in accordance with the teachings of Allah's religion.



﴿وَأُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ ﴿٩٠﴾ وَبُرِزَتِ الْجَحِيمُ لِلْغَاوِينَ ﴿٩١﴾ وَقِيلَ لَهُمْ إِنَّمَا كُنْتُمْ تَعْبُدُونَ ﴿٩٢﴾ مِن دُونِ اللَّهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْصُرُونَ ﴿٩٣﴾ فَكَبَّوْا فِيهَا هُمْ وَالْغَاوُونَ ﴿٩٤﴾ وَخُنُودٌ ﴿٩٥﴾ إِبْلِيسَ أَجْمَعُونَ ﴿٩٦﴾﴾ (سورة الشعراء: ٩٥-٩٠)

26:90. [On that day] paradise will be brought within sight of the righteous,

26:91. And hell will be placed in full view of those who went astray.

26:92. It will be said to them: Where are those whom you used to worship

26:93. besides Allah? Can they help you or even help themselves?

26:94. Then they will be thrown headlong into hell, both they [the false gods] and those who went astray,

26:95. And the followers of Iblees, all together.

Then Allah tells us about the nature of that momentous day, and what will occur on it of reward and punishment:

«paradise will be brought within sight of» that is, it will be brought near to «the righteous», those who feared their Lord, complied with His commands, heeded His prohibitions, and feared His wrath and punishment.

«And hell will be placed in full view of» that is, it will be brought forth, with all the punishments that have been prepared therein for «those who went astray» that is, those who indulged in acts of disobedience towards Allah, transgressed His sacred limits, and rejected His Messengers and the message of truth that they brought.

«It will be said to them: Where are those whom you used to worship besides Allah? Can they help you or even help themselves?» In other words, none of that can happen, and their lies and disgrace will become apparent. Their loss and scandal will become obvious and their regret will become clear, for their efforts will be wasted.

«Then they will be thrown headlong into hell, both they [the false gods] and those who went astray» that is, both those that were worshipped and those who worshipped them.

«And the followers of Iblees, all together» – this refers to the humans and jinn whom he incited to commit sin and gained power over them because of their ascription of partners to Allah and their lack of faith. Thus they became among his promoters who strove to please him; those followers of Iblees are divided among those who call people to obey him, those who respond to the call, and those who imitate them in their ascription of partners to Allah.



﴿قَالُوا وَهُمْ فِيهَا يَخْتَصِمُونَ﴾ ٩٦ تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّكُمْ بِرَبِّ  
 الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْأَلْمُجْرَمُونَ ﴿٩٩﴾ فَمَا لَنَا مِنْ شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾  
 فَلَوْ أَن لَّنَا كَرَّةٌ فَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ  
 رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾ (سورة الشعراء: ٩٦-١٠٤)

- 26:96. And they will say, when they are quarrelling therein:  
 26:97. By Allah, we were clearly misguided  
 26:98. when we deemed you equal to the Lord of the worlds.  
 26:99. No one but the evildoers led us astray.  
 26:100. Now we have no one to intercede for us  
 26:101. and no caring friend.  
 26:102. If only we had one more chance, we would be among the  
 believers.  
 26:103. Verily in that is a sign, yet most of them will not believe.  
 26:104. Verily your Lord is the Almighty, the Most Merciful.

﴿And they﴾ namely the misguided troops of Iblees  
 ﴿will say﴾ to the idols and images that they worshipped:  
 ﴿By Allah, we were clearly misguided when we deemed you equal  
 to the Lord of the worlds﴾ in terms of worship and love, fear and  
 hope, and we called upon you as we called upon Him. At that time  
 it will become clear to them that they were misguided, and they  
 will acknowledge that Allah is just in punishing them, and that it is  
 appropriate, for they did not regard them as equal to the Lord of the  
 worlds except in terms of worship; they did not regard them as His  
 equals in terms of creation, based on the fact that they will mention  
 ﴿the Lord of the worlds﴾; they will affirm that Allah is the Lord of  
 all the worlds, including their idols and images.

«No one but the evildoers» namely the leaders who called them to the fire

«led us astray» from the path of true guidance and called us to the path of misguidance and rebellion.

«Now» – on that day – «we have no one to intercede for us» and save us from Allah's punishment

«and no caring friend» that is, no sincere friend who can help us in any way, as usually happens in this world.

So they will despair of all good and will lose all hope because of what they did, and they will wish to go back to this world so that they might do righteous deeds: «If only we had one more chance» to go back once more to the previous world,

«we would be among the believers» so that we would be safe from the punishment and we would deserve reward. But there is no way that this could happen; they will have been prevented from what they desire and they will have no chance to redeem themselves.

«Verily in that» which we have mentioned and described to you «is a sign» for you «yet most of them will not believe» despite the sending down of these signs.



﴿كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ﴾ (١٠٥) إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ﴿١١٠﴾ (سورة الشعراء: ١٠٥-١١٠)

26:105. The people of Nooh rejected the Messengers.

26:106. When their brother Nooh said to them: Will you not fear Allah?

26:107. Verily I am a faithful Messenger to you.

26:108. So fear Allah, and obey me.

26:109. I do not ask you for any recompense for this; my reward is only with the Lord of the worlds.

26:110. So fear Allah, and obey me.

Here Allah (ﷻ) tells us the story of how the people of Nooh rejected their Messenger Nooh, and how he responded to them and they responded to him, and the outcome for all of them.

«The people of Nooh rejected the Messengers» that is, they rejected all the Messengers. Rejecting Nooh is regarded as being like rejecting all of the Messengers, because they all brought the same message and the same beliefs, so rejecting one of them is like rejecting all that they brought of truth. They rejected him «When their brother» in lineage

«Nooh said to them» – Allah sent the Messengers from the same tribe or clan as that to whom He sent them, lest they be reluctant to submit to him, and because they would know his real character, so they would not need to ask and find out about him. Nooh said to them – addressing them in the kindest manner – as was the way of all the Messengers, may the blessings and peace of Allah be upon them all: «Will you not fear Allah» and give up what you are persisting in of worshipping idols, and devote your worship to Allah alone?

«Verily I am a faithful Messenger to you». The fact that he had been sent as a Messenger to them in particular should have made them accept the message with which he was sent to them and believe in him, and give thanks to Allah (ﷻ) for bestowing the blessing of this noble Messenger exclusively upon them. The fact that he was faithful and trustworthy implied that he would not fabricate lies against Allah, or add anything to or take anything away from His revelation, and that should have made them believe in what he told them and obey what he instructed them to do.

«So fear Allah, and obey me» in what I instruct you to do and forbid you to do. This is what is implied by his being a Messenger



to them and by his being faithful and trustworthy. Therefore this sentence opens with the particle *fa* (translated here as «so»), which indicates the reason for that. The reason why they should do that is mentioned, then Nooh stated that there was no impediment to them doing so, as he said:

«I do not ask you for any recompense for this» so I am not imposing any burden on you

«my reward is only with the Lord of the worlds» and I hope thereby to draw close to Him and attain a great reward. All I hope for with regard to you is that I may be able to give you sincere advice, and that you will follow the straight path.

«So fear Allah, and obey me». He repeated these words because he repeated the call to his people. Nooh stayed among them for a long time, as Allah tells us elsewhere:

«...and he remained among them for a thousand years less fifty...»  
(al-'Ankaboot 29: 14)

– and:

«Nooh said: My Lord, I have been calling my people night and day, but my call has only driven them further away.» (Nooh 71: 5-6)



﴿ قَالُوا أَنْزِلْ لَنَا آيَةً ﴾ ١١٢ ﴿ قَالُوا وَمَا عَلَيْنَا بِمَا كَانُوا يَعْمَلُونَ ﴾ ١١٣ ﴿ قَالُوا إِنَّا لَا نَنْبِرُ مُبِينٍ ﴾ ١١٤ ﴿ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴾ ١١٥ ﴿ قَالُوا لَيْنَ لَمْ تَنْتَهِ يَنْتُحَ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴾ ١١٦ ﴿ قَالَ رَبِّ إِنِّي قَوْمٌ كَاذِبُونَ ﴾ ١١٧ ﴿ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَنْ مَعِيَ مِنَ الْمُؤْمِنِينَ ﴾ ١١٨ ﴿ فَانجَيْنَاهُ وَمَنْ مَعَهُ ﴾ ١١٩ ﴿ فِي الْفُلِّ الْمَشْحُونِ ﴾ ١٢٠ ﴿ ثُمَّ أَغْرَقْنَا بَعْدَ الْبَاقِينَ ﴾ ١٢١ ﴿ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴾ ١٢٢ ﴿ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴾ ١٢٣ ﴿ (سورة الشعراء: ١١١-١٢٢) ﴾

- 26:111. They said: Should we believe in you when only the lowest people follow you?
- 26:112. Nooh said: What knowledge do I have of their doings?<sup>13</sup>
- 26:113. Their reckoning<sup>14</sup> is only with my Lord, if you could but understand.
- 26:114. I will not drive away those who believe;
- 26:115. I am to you but a clear warner.
- 26:116. They said: If you do not desist, O Nooh, you will surely be stoned.
- 26:117. He said: My Lord, my people have rejected me.
- 26:118. So judge decisively between me and them, and save me and the believers who are with me.
- 26:119. So We saved him and those who were with him, in the fully-laden ark.
- 26:120. Then after that We drowned the others.
- 26:121. Verily in that is a sign, yet most of them will not believe.
- 26:122. Verily your Lord is the Almighty, the Most Merciful.

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They said, rejecting his call and basing their objections on a flawed argument: «Should we believe in you when only the lowest people follow you?» That is, how can we follow you when we see that your followers are none but the lowest of people, the riffraff? Thus it is clear that they were too arrogant to accept the truth and they were ignorant of the real facts. If their aim had been to find out the truth, they would have said, if they had any confusion or doubt about his

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<sup>13</sup> The people cast aspersions on the sincerity of Nooh's followers, claiming that they merely sought to improve their social standing and make some other worldly gains by following him, but Nooh rejected this accusation and stated that he only judged them according to what he saw of their outward conduct.

<sup>14</sup> That is, Allah will bring them to account for what is really in their hearts.

message: Prove to us the validity of the message that you have brought by means of valid arguments and proofs.

If they had truly reflected upon the matter, they would have realised that his followers were in fact the best of people, the people of mature thinking and virtuous attitudes, and that the one who is truly low is the one who has lost his mature thinking, so that he thought that it was appropriate to worship stones, and was content to prostrate to them and call upon them, and he refused to submit to the call of the perfect Messengers.

As soon as one of the two opponents begins speaking words of falsehood, it becomes clear that he has nothing but flawed arguments, regardless of the soundness of his opponent's claim.

When we hear about the people of Nooh, and how they said, rejecting his message: «Should we believe in you when only the lowest people follow you?», basing their argument on a foundation which everyone knows is flawed, we will realise that they were misguided and wrong, even if we did not see the signs of Nooh or hear his great call, which should make us certain that his call was valid and sound.

So Nooh (عليه السلام) said: «What knowledge do I have of their doings? Their reckoning is only with my Lord, if you could but understand» that is, their deeds and their reckoning are only with Allah; all I have to do is convey the message, and you should not worry about them. If what I have brought is the truth, then submit to it, for each one is responsible for his own deeds.

«I will not drive away those who believe» – it seems that they demanded that he should drive them away, out of arrogance and tyranny, before they would believe. But he said: «I will not drive away those who believe» because they do not deserve to be driven away and humiliated; rather they deserve to be honoured in word and deed. This is like the verse in which Allah (جل جلاله) says:

﴿When those who believe in Our revelations come to you, say: Peace be upon you. Your Lord has taken it upon Himself to be merciful...﴾  
(*al-An'ām* 6: 54)

﴿I am to you but a clear warner﴾ I am but a warner who conveys the message from Allah, and I am trying my best to give sincere advice to people, but I do not have any control over the matter, for control belongs only to Allah.

Nooh (ؑ) continued to call them by night and by day, in private and in public, but they only increased in aversion, and ﴿They said: If you do not desist, O Nooh﴾ from calling us to Allah alone, ﴿you will surely be stoned﴾ that is, we will kill you in the worst manner, by stoning, as dogs are killed.

May they be doomed; how ugly was this response to one who was sincere and honest, who cared more for them than they cared for themselves!

No wonder, when their wrongdoing reached such an extent and their rejection grew so intense, their Prophet prayed against them with a supplication that included all of them, and he said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers.﴾ (*Nooh* 71: 26)

﴿He said: My Lord, my people have rejected me. So judge decisively between me and them﴾ that is, destroy the transgressors among us. He knew that they were the transgressors and wrongdoers, hence he said: ﴿and save me and the believers who are with me﴾.

﴿So We saved him and those who were with him, in the fully-laden ark﴾ that is, the ship that was filled with people and animals.

﴿Then after that﴾ that is, after Nooh and the believers who were with him

﴿We drowned the others﴾ that is, all of his people.

﴿Verily in that﴾ that is, in the saving of Nooh and his followers and the destruction of those who disbelieved in him

﴿is a sign﴾ that points to the truthfulness of Our Messengers, and the soundness of the message they brought, and the falseness of that in which their enemies, who rejected them, believed.

﴿Verily your Lord is the Almighty﴾ Who subjugated His enemies by His might, so He drowned them in the flood

﴿the Most Merciful﴾ towards His close friends, for He saved Nooh and the believers who were with him.



﴿كَذَّبَ عَادُ الْمُرْسَلِينَ ۝۱۲۳﴾ إِذْ قَالَ لَهُمُ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿۱۲۴﴾ إِنِّي لَكَ رَسُولٌ أَمِينٌ ﴿۱۲۵﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝۱۲۶﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجَرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿۱۲۷﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ مَائَةٍ تَعْبَثُونَ ﴿۱۲۸﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَعْلَدُونَ ﴿۱۲۹﴾ وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَارِينَ ﴿۱۳۰﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا ۝۱۳۱﴾ وَأَتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ﴿۱۳۲﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿۱۳۳﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿۱۳۴﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿۱۳۵﴾ قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَصْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ ﴿۱۳۶﴾ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿۱۳۷﴾ وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿۱۳۸﴾ فَكَذَّبُوهُ فَأَهْلَكَنَّهُمْ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿۱۳۹﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۱۴۰﴾﴾ (سورة الشعراء: ۱۲۳-۱۴۰)

26:123. The [people of] 'Ād rejected the Messengers.

26:124. When their brother Hood said to them: Will you not fear Allah?

26:125. Verily I am a faithful Messenger to you,

26:126. So fear Allah, and obey me.

26:127. I do not ask you for any recompense for this; my reward is only with the Lord of the worlds.

26:128. Do you build a landmark on every high place for no sound purpose?<sup>15</sup>

<sup>15</sup> Their aim in building those landmarks was to set up stations from which they could harass passing travellers and take their belongings. =

- 26:129. And do you construct magnificent works in the hope of living forever?
- 26:130. And when you strike, do you strike ruthlessly?
- 26:131. So fear Allah, and obey me.
- 26:132. And fear Him Who has bestowed upon you what you know:
- 26:133. He has bestowed upon you livestock and sons,
- 26:134. And gardens and springs.
- 26:135. Verily I fear for you the punishment of a momentous day.
- 26:136. They said: It is the same to us whether you admonish us or not.
- 26:137. This is only the custom of those who came before us,
- 26:138. And we are not going to be punished.
- 26:139. Thus they rejected him, so We destroyed them. Verily in that is a sign, yet most of them will not believe.
- 26:140. Verily your Lord is the Almighty, the Most Merciful.

«The [people of] ‘Ād rejected the Messengers» that is, the tribe called ‘Ād, whose Messenger was Hood, rejected him, and their rejection of him was a rejection of all the other Messengers, because the call is one.

«When their brother» in lineage «Hood said to them», kindly and gently: «Will you not fear Allah» and give up ascribing partners to Him and worshipping gods other than Him?

«Verily I am a faithful Messenger to you» that is, Allah has sent me to you as a mercy to you and out of care for you, and I am trustworthy and honest, as you know. Then he followed that by saying:

«So fear Allah, and obey me» that is, fulfil your duty towards Allah (ﷻ), which is fearing Him, and fulfil your duty towards me, by obeying me in what I enjoin and forbid you to do. This implies that

= (ash-Shawkāni)

you should follow me and obey me, and there is nothing to prevent you from believing, for I am not asking you for any payment for conveying the message to you and advising you, such that you would find that payment burdensome, for ﴿my reward is only with the Lord of the worlds﴾ Who had been bestowing great favours, bounty and generosity upon them, especially the care that He bestowed upon His close friends and Prophets.

﴿Do you build a landmark on every high place for no sound purpose?﴾ That is, do you do that in vain, for no benefit that is in your spiritual or worldly interests?

﴿And do you construct magnificent works﴾ namely ponds and reservoirs

﴿in the hope of living forever?﴾ When in fact there is no way anyone can live forever.

﴿And when you strike﴾ people ﴿do you strike ruthlessly﴾, taking their wealth? For Allah (ﷻ) had given them great strength, and what they should have done was to use their strength in obedience to Allah. But they were arrogant and proud, and they said:

﴿...Who is more powerful than us?...﴾ (Fussilat 41: 15)

– and they used their strength to disobey Allah and for vain and foolish purposes. Hence their Prophet told them not to do that.

﴿So fear Allah﴾ and give up your ascription of partners to Him and your insolence

﴿and obey me﴾ as you know that I am the Messenger of Allah to you, and I am honest and sincere.

﴿And fear Him Who has bestowed upon you﴾ that is, given you ﴿what you know﴾ that is, He has given you that which cannot be ignored or denied of livestock,

﴿He has bestowed upon you livestock﴾ namely camels, cattle and sheep

﴿and sons﴾ that is, abundant offspring. He has increased your wealth, and increased your children, especially sons, the better of the two genders.

This is a reminder to them of their blessings, then he reminded them of the coming of the punishment of Allah to which they might be exposed, as he said: ﴿Verily I fear for you the punishment of a momentous day﴾ that is, because of my compassion and care for you, I fear that a severe punishment may befall you, and when it comes it cannot be put back, if you persist in your disbelief and transgression.

But they said, stubbornly rejecting the truth and disbelieving in their Prophet: ﴿It is the same to us whether you admonish us or not﴾ that is, it makes no difference to us. This was the utmost arrogance, for people to reach such a state that when it came to the reminders of Allah – that could melt solid mountains and cause the hearts of wise people to crack – it made no difference whether those reminders were there or not, for people whose wrongdoing had reached an extreme degree, who were utterly doomed and there was no hope of them ever being guided. Hence they said:

﴿This is only the custom of those who came before us﴾ that is, this state of affairs and life of ease, and so on, is something that happened to the earlier generations: sometimes they had a life of ease and sometimes they had a life of poverty. This is how life is; it is not a test or a blessing from Allah (ﷻ), or a trial for His slaves.

﴿And we are not going to be punished﴾ – this was a denial on their part of the resurrection, or else they were going along with their Prophet by way of ridiculing him by saying: Even if we assume that we will be resurrected, as we were showered with blessings in this world, that will continue to be the case when we are resurrected.

﴿Thus they rejected him﴾ that is, rejection became second nature to them, and they could not be deterred from it, ﴿so We destroyed them﴾. ﴿And as for 'Ād, they were destroyed by a furious cold wind which He unleashed against them for seven nights and eight days in succession,



so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.﴾ (al-Hâqqah 69: 6-7)

﴿Verily in that is a sign﴾ of the truthfulness of Our Prophet Hood (ﷺ) and the soundness of the message he brought, and the falseness of the path of polytheism and tyranny followed by his people.

﴿yet most of them will not believe﴾ despite the signs that should lead to faith.

﴿Verily your Lord is the Almighty﴾, Who destroyed by His might the people of Hood, despite their strength and power

﴿the Most Merciful﴾ towards His Prophet Hood, as He saved him and the believers who were with him.



﴿كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ۝۱۴۱﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ ۝۱۴۲ أَلَا تَتَّقُونَ ۝۱۴۳ إِنْ أَنْتُمْ إِلَّا عَجْرٌ ۝۱۴۴ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۝۱۴۵ إِنْ أَنْتُمْ إِلَّا عَجْرٌ ۝۱۴۶ فِي جَنَّتٍ وَعُيُونٍ ۝۱۴۷ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ۝۱۴۸ وَتَنْحِتُونَ مِنَ الْجِبَالِ بُيُوتًا فَرِهِينَ ۝۱۴۹ فَاتَّقُوا اللَّهَ ۝۱۵۰ وَأَطِيعُوا أَمْرَ الْمُسْرِفِينَ ۝۱۵۱ الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ۝۱۵۲ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ۝۱۵۳ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأَبِئْ بِإِثْبَاتِ إِثْبَاتِكَ ۝۱۵۴ قَالَهُ هَذِهِ نَاقَةُ لَنَا شَرِبَ وَلَكُمْ شَرِبَ يَوْمٍ مَعْلُومٍ ۝۱۵۵ وَلَا تَمْسُوهَا يُسُوءَ فَيَأْخُذْكُمْ عَذَابٌ يَوْمٍ عَظِيمٍ ۝۱۵۶ فَعَقَرُوهَا فَاصْبَحُوا نَدِيمِينَ ۝۱۵۷ فَأَخَذَهُمُ الْعَذَابُ ۝۱۵۸ إِنَّ فِي ذَلِكَ لَآيَةً ۝۱۵۹ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝۱۶۰ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ۝۱۶۱﴾

(سورة الشعراء: ١٤١-١٥٩)

26:141. Thamood rejected the Messengers.

26:142. When their brother Şâliḥ said to them: Will you not fear Allah?

26:143. Verily I am a faithful Messenger to you

- 26:144. So fear Allah, and obey me.
- 26:145. I do not ask you for any recompense for this; my reward is only with the Lord of the worlds.
- 26:146. Will you be left secure [from death and punishment] in the midst of what you have here,
- 26:147. Amidst gardens and springs,
- 26:148. And cornfields and palm trees laden with ripe fruit,
- 26:149. Carving out houses in the mountains with great skill?
- 26:150. So fear Allah, and obey me,
- 26:151. And do not obey the bidding of the transgressors,
- 26:152. Those who spread mischief in the land and do no good at all.
- 26:153. They said: You are but one of those who are bewitched!
- 26:154. You are but a human being like ourselves. So bring us a sign, if you are telling the truth.
- 26:155. Ṣāliḥ said: Here is a she-camel; she will have her share of water and you will have your share, each on an appointed day.
- 26:156. Do not harm her in any way, lest the punishment of a momentous day overtake you.
- 26:157. But they hamstrung her, then they came to regret it.
- 26:158. So the punishment overtook them. Verily in that is a sign, yet most of them will not believe.
- 26:159. Verily your Lord is the Almighty, the Most Merciful.

﴿Thamood﴾ the well-known tribe in the cities of al-Ḥijr  
 ﴿rejected the Messengers﴾. They rejected Ṣāliḥ (ﷺ), who brought  
 the message of the oneness of Allah, to which all the Messengers  
 called people. Therefore their rejection of him was rejection of all  
 the Messengers.

﴿When their brother﴾ in lineage  
 ﴿Ṣāliḥ said to them﴾, kindly and gently:  
 ﴿Will you not fear Allah﴾ and give up polytheism and sin?

«Verily I am a faithful Messenger to you» from Allah your Lord; He has sent me to you out of kindness and mercy towards you, so accept His mercy and respond to it with submission.

«faithful» – you know my honesty and sincerity, which requires you to believe in me and in the message that I have brought.

«I do not ask you for any recompense for this» so that you might say: What prevents us from following you is the fact that you want to take our wealth

«my reward is only with the Lord of the worlds» that is, I only seek reward from Him.

«Will you be left secure [from death and punishment] in the midst of what you have here, amidst gardens and springs, and cornfields and palm trees laden with ripe fruit» that is, do you think that you will be left with these good things and blessings for no purpose, enjoying delights and physical pleasure like animals, and that you would be left with no purpose, with no commands or prohibitions, using these blessings in acts of disobedience towards Allah?

«Carving out houses in the mountains with great skill» that is, your smartness and skill have reached such a level that you make houses in solid mountains.

«So fear Allah, and obey me, and do not obey the bidding of the transgressors» who overstep the mark,

«Those who spread mischief in the land and do no good at all» that is, those whose characteristic and preoccupation is the spreading of mischief in the land by committing sins and calling people to them, spreading mischief and not doing any good at all. This is the most harmful of all attitudes, because it is pure evil.

It is as if there were some people who had already taken a stance and decided to oppose their Prophet, planning against his call and persisting in the way of misguidance. So Şâlih told the people not to be deceived by them. Perhaps they are the ones of whom Allah said:

«There were in the city nine men who spread mischief in the land and never did anything good.» (an-Naml 27: 48)

But this prohibition and admonition was to no avail, for they said to Šāliḥ: «You are but one of those who are bewitched!». That is, a spell has been put on you, so you are talking nonsense.

«You are but a human being like ourselves»; what makes you better than us so that you call us to follow you?

«So bring us a sign, if you are telling the truth» – this was despite the fact that reflecting on him as an individual and the message that he brought were among the greatest of clear signs that would prove that the message he brought was true. But because of their hardheartedness they demanded specific signs, and in most cases the one who demands signs will not benefit from them, because his demand is based on stubbornness, not on seeking guidance.

So Šāliḥ said: «Here is a she-camel» that came out of solid, smooth rock (in this regard we are following many commentators, and there is no reason not to do so) – you will all see her.

«she will have her share of water and you will have your share, each on an appointed day» that is, she will drink water from the well on one day, and you will drink her milk, then on the next day she will move away, and you can drink from the well.

«Do not harm her in any way», by hamstringing or otherwise, «lest the punishment of a momentous day overtake you». The she-camel came out, and remained with them under those circumstances, but they did not believe, and they persisted in their transgression.

«But they hamstrung her, then they came to regret it. So the punishment overtook them» – that was the blast that came upon them and destroyed them all.

«Verily in that is a sign» of the truthfulness of the message brought by Our Messengers and the falseness of what their opponents said. «yet most of them will not believe. Verily your Lord is the Almighty, the Most Merciful».



كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٦٣﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَنُؤْتُونَ الذَّكَرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَرْوَاحِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَلُوطُ لَتَكُونَ مِنَ الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾ فَجَنَيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَائِيَةِ ﴿١٧١﴾ ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ ﴿١٧٣﴾ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾ (سورة الشعراء: ١٦٠-١٧٥)

- 26:160. The people of Loot rejected the Messengers.  
 26:161. When their brother Loot said to them: Will you not fear Allah?  
 26:162. Verily I am a faithful Messenger to you,  
 26:163. So fear Allah, and obey me.  
 26:164. I do not ask you for any recompense for this; my reward is only with the Lord of the worlds.  
 26:165. Do you approach with lust the males, of all the people?  
 26:166. And ignore that which your Lord has created for you of your wives?<sup>16</sup> You are indeed people who transgress.  
 26:167. They said: If you do not desist, O Loot, you will surely be driven away.  
 26:168. Loot said: I utterly abhor your deeds.  
 26:169. My Lord, save me and my family from [the consequences of] what they do.  
 26:170. So We saved him and all his family,

<sup>16</sup> {of your wives}: some commentators suggest that this is a reference to the vagina, in contrast to anal intercourse, which is prohibited even with one's wife.

26:171. Except an old woman who stayed behind.

26:172. Then We destroyed the others

26:173. and We let loose upon them a shower [of stones]. And evil was the shower that fell upon those who had been warned [but did not pay heed].

26:174. Verily in that is a sign, yet most of them will not believe.

26:175. Verily your Lord is the Almighty, the Most Merciful.

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Loot spoke to his people, and they said the same as others had said before them; they had a similar mentality that was based on disbelief, so their words were similar. In addition to their polytheism, they also committed an unprecedented type of immorality, as they preferred intimacy with men, which was a dirty and abominable action, and they ignored what Allah had created for them of their wives, because of their lust and transgression. Loot kept on telling them not to do that until they said to him:

﴿If you do not desist, O Loot, you will surely be driven away﴾ that is, from the city. When he saw that they were persisting in the sin, he said: ﴿I utterly abhor your deeds﴾ that is, I hate them, I forbid them and I warn against them.

﴿My Lord, save me and my family from [the consequences of] what they do﴾ that is, from the deed and its punishment. Allah answered his prayer, ﴿So We saved him and all his family, except an old woman who stayed behind﴾ that is, she was one of those who remained and was punished; she was his wife.

﴿Then We destroyed the others and We let loose upon them a shower [of stones]﴾ that is, stones of baked clay.

﴿And evil was the shower that fell upon those who had been warned [but did not pay heed]﴾ for it destroyed every last one of them.

﴿Verily in that is a sign, yet most of them will not believe. Verily your Lord is the Almighty, the Most Merciful﴾.



﴿كَذَّبَ أَصْحَابُ لَيْكَةِ الْمُرْسَلِينَ﴾ (١٧٦) إِذْ قَالَ لَهُمُ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾ أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾ وَزِنُوا بِالْقِسْطِ أَسْتَقِيمَ ﴿١٨٢﴾ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تَعْنُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿١٨٣﴾ وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَالْجِيلَ الْأَوَّلِينَ ﴿١٨٤﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَاذِبِينَ ﴿١٨٦﴾ فَاسْقِطْ عَلَيْنَا كِسْفًا مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾ قَالَ رَبِّ اعْلَمْ بِمَا تَعْمَلُونَ ﴿١٨٨﴾ فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابٌ يَوْمِ الظُّلَّةِ إِنَّهُ كَانَ عَذَابٌ عَظِيمٌ ﴿١٨٩﴾ إِنْ فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ (سورة الشعراء: ١٧٦-١٩١)

- 26:176. The dwellers of the Wood rejected the Messengers.  
 26:177. When Shu'ayb said to them: Will you not fear Allah?  
 26:178. Verily I am a faithful Messenger to you,  
 26:179. So fear Allah, and obey me.  
 26:180. I do not ask you for any recompense for this; my reward is only with the Lord of the worlds.  
 26:181. Give full measure and do not be among those who defraud others;  
 26:182. and weigh with accurate scales;  
 26:183. and do not undermine people's rights and dues, and do not strive to spread mischief in the land.  
 26:184. And fear Him Who created you and those who came before you.  
 26:185. They said: You are but one of those who are bewitched!  
 26:186. You are but a human being like ourselves. We think you are nothing but a liar.

- 26:187. Then cause pieces of the sky to fall upon us,<sup>17</sup> if you are telling the truth.
- 26:188. Shu'ayb said: My Lord knows best what you do.
- 26:189. Thus they rejected him, so they were overtaken by the punishment of the day of the overshadowing cloud,<sup>18</sup> and that was the punishment of a momentous day.
- 26:190. Verily in that is a sign, yet most of them will not believe.
- 26:191. Verily your Lord is the Almighty, the Most Merciful.

The word translated here as «the Wood» refers to gardens in which the branches of the trees are twisted together. The dwellers of the Wood were the people of Madyan, who rejected their Prophet Shu'ayb, who brought the same message as all the other Messengers.

«When Shu'ayb said to them: Will you not fear Allah» and give up that which angers Him and which He hates, namely disbelief and sin?

«Verily I am a faithful Messenger to you» which dictates that you should fear Allah and obey me. In addition to their polytheism, they used to give short weight and measure, so he said to them:

«Give full measure» that is, give the complete amount, «and do not be among those who defraud others» that is, those who detract from people's wealth and steal it by giving short weight and measure.

<sup>17</sup> Shu'ayb (ﷺ) had warned them of Allah's punishment, and they audaciously challenged him to bring a specific punishment upon them, one that came from above. This indeed was their punishment, as Allah tells us in a subsequent verse: «Thus they rejected him, so they were overtaken by the punishment of the day of the overshadowing cloud» (26: 189).

<sup>18</sup> This cloud came at a time of intense heat, so the people rushed to seek shade beneath it, then Allah caused many blasts of thunder to come from it, one after another, and the thunderbolts destroyed the evildoers. (at-Ṭabari; al-Qurṭubi)



﴿and weigh with accurate scales﴾ that is, use scales that give a correct weight.

﴿And fear Him Who created you and those who came before you﴾ that is, the early generations of humankind. As He is the only One Who created you and created those who came before you, without anyone else playing any role in that, so you should worship Him alone and affirm His oneness. Just as He blessed you by bringing you into being and bestowing His blessings upon you, so you should respond by giving thanks to Him.

But they said to him, rejecting him and his message: ﴿You are but one of those who are bewitched﴾; you are talking nonsense like one who has been bewitched, and the best way to react is not to blame him.

﴿You are but a human being like ourselves﴾ and there is nothing special about you to make you superior to us, so that you could call us to follow you. This is like what was said by those who came before them and those who came after them, who objected to the Messengers on the basis of their specious arguments that they are still repeating and basing their rejection on. They are agreed on that because they are agreed on disbelief and they have a similar mentality. The Messengers responded to them by saying:

﴿...Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...﴾ (*Ibrâheem* 14: 11)

﴿We think you are nothing but a liar﴾ – this was audacity and unfairness on their part, and a false statement that they knew was not right. There was not one of the Messengers who came to his people and called them, arguing with them and they with him, but Allah showed at his hands signs by means of which they could become certain of his sincerity and honesty, especially Shu'ayb (ؑ), who was called the “orator of the Prophets” because of his eloquent discussion with his people and his arguing with them in the best manner. His people were certain of his sincerity and that the message that he

brought was true, but what they said about thinking that he was a liar was in fact a lie on their part.

﴿Then cause pieces of the sky to fall upon us﴾ that is, pieces of punishment to eradicate us  
﴿if you are telling the truth﴾. This is like what their fellow disbelievers said:

﴿And [remember] when they said: O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.﴾ (*al-Anfāl* 8: 32)

They demanded some specific signs that would not satisfy the one who demanded them.

﴿Shu'ayb said: My Lord knows best what you do﴾ that is, with regard to sending down punishment or producing the signs you demand, it is not me who brings them down or produces them. All I am required to do is convey the message to you and advise you, and I have done that. Rather the one who brings them is my Lord, Who knows your deeds and your situation, and He will requite you and bring you to account.

﴿Thus they rejected him﴾ that is, rejection and disbelief became second nature to them in such a way that the signs did not benefit them and nothing could work with them except the coming down of the punishment.

﴿so they were overtaken by the punishment of the day of the overshadowing cloud﴾ – a cloud overshadowed them and they gathered beneath it, enjoying its shade that was not really shade. Then the punishment burnt them and they remained beneath it, lifeless, having left behind their dwellings and settling in the abode of misery and punishment.

﴿and that was the punishment of a momentous day﴾. They will have no chance to go back to this world and start anew, and the punishment will not be alleviated even for a short while, and they will be given no respite.

﴿Verily in that is a sign﴾ that points to the truthfulness of Shu'ayb and the soundness of that to which he called people, and of the falseness of his people's rejection of him.

﴿yet most of them will not believe﴾ despite seeing the signs, because there is nothing good in them.

﴿But most of humankind will not believe, no matter how eagerly you desire it.﴾ (Yoosuf 12: 103)

﴿Verily your Lord is the Almighty﴾ Who subjugates all creatures ﴿the Most Merciful﴾; mercy is typical of Him and all goodness in this world and the hereafter is the effect of His mercy, from the moment Allah created the universe until it ends. By His might, He destroyed His enemies when they rejected His Messengers, and by His mercy, He saved His close friends and the believers who followed them.



﴿وَأَنذَرْتُكَ لَنَزِيلِ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَن يَعْلَمَهُ عُلَمَوُا بَنِي إِسْرَءِيلَ ﴿١٩٧﴾ وَلَوْ نَزَّلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ ﴿١٩٩﴾ كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾ لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾ فَيَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾ فَيَقُولُوا هَلْ نَحْنُ مُنْظَرُونَ ﴿٢٠٣﴾﴾ (سورة الشعراء: ١٩٢-٢٠٣)

26:192. Verily this [Qur'an] is a revelation from the Lord of the worlds;

26:193. The faithful Spirit has brought it down

26:194. to your heart so that you may be one of the warners,

26:195. in clear Arabic speech.

26:196. Verily it was mentioned in the scriptures of the previous nations.

26:197. Is it not a sign for them that the scholars of the Children of Israel recognise it [to be true]?

- 26:198. If We had sent it down to any of the non-Arabs,  
 26:199. and he had recited it to them, they still would not have believed in it.  
 26:200. Thus We let it [disbelief] enter the hearts of the evildoers.  
 26:201. They will not believe in it until they see the painful punishment.  
 26:202. It will come upon them suddenly, when they least expect it.  
 26:203. Then they will say: Can we be granted some respite?

Having mentioned the stories of the Prophets with their nations, how they called them and how the people responded to them, and how Allah destroyed their enemies and they ultimately prevailed, here Allah mentions this noble Messenger and great chosen Prophet (ﷺ), and what he brought of the Book in which there is guidance for people of intellect.

﴿Verily this [Qur'an] is a revelation from the Lord of the worlds﴾; the One Who sent it down is the Originator of the heavens and the earth, who sustains the entire universe, both the upper and lower realms. As He cared for them by guiding them to that which is in their best interests in worldly terms and their physical well-being, He also cares for them by guiding them to that which leads to well-being in religious terms and in the hereafter. One of the greatest signs of His care for them is the sending down of this noble Book that contains much goodness and abundant blessings. In it there is guidance to what is in people's best interests in this world and the hereafter, and righteous manners and attitudes, that is not found in any other book.

In the words ﴿Verily this [Qur'an] is a revelation from the Lord of the worlds﴾ there is an indication of its greatness and great care for this Book, in that it has come down from Allah and not from anyone else, and it is intended to benefit you and guide you.

﴿The faithful Spirit has brought it down﴾ – the faithful Spirit is Jibreel (عليه السلام), who is the best and strongest of the angels. The word

translated here as «faithful» refers to one who has been trusted not to add or subtract anything in it.

«to your heart», O Muhammad (ﷺ), «so that you may be one of the warners», guiding people thereby to the path of right guidance and warning against the path of misguidance.

«in clear Arabic speech» which is the best of languages, the language of those to whom it was sent and who were the original recipients of the call in clear Arabic language.

Think about how these sublime virtues were combined in this noble Book. For it is the best of books, brought down by the best of the angels, to the best of humankind, to the best part of him – namely his heart – to the best nation brought forth for humankind, in the best, most eloquent and richest of languages, namely clear Arabic speech.

«Verily it was mentioned in the scriptures of the previous nations» that is, it was foretold and confirmed in the previous scriptures, and when it was revealed in accordance with what was foretold, that confirmed what was mentioned in the previous Books.

«Rather he has brought the truth and confirmed the [message of the earlier] Messengers.» (*as-Sāffāt* 37: 37)

«Is it not a sign for them» of its soundness, and that it is from Allah «(that the scholars of the Children of Israel recognise it [to be true])» – knowledge ended up with them and they were the most knowledgeable of people. With regard to anything about which there is confusion, the matter should be referred to people of experience and knowledge, so that their word may be proof against others, just as the magicians who were highly skilled in the area of magic confirmed that the miracles of Moosā were true and were not magic. After that, no attention is to be paid to the words of the ignorant.

«If We had sent it down to any of the non-Arabs» who did not understand Arabic and could not express themselves properly «and he had recited it to them, they still would not have believed in it» for they would have said: We do not understand what he is saying,

and we do not know what he is calling us to. So let them praise their Lord that it came to them in the language of the most eloquent of humankind, the most able to express what is meant in the clearest words, and let them hasten to believe in it and respond by submitting and accepting it. But to reject it without any reason to doubt is pure disbelief and stubbornness, and it is something that they inherited from the disbelieving nations. Hence Allah says:

«Thus We let it [disbelief] enter the hearts of the evildoers» that is, We instilled rejection and denial in the hearts of the evildoers, as the thread is introduced into the needle, and it became well entrenched and became second nature to them. That was because of their wrongdoing and evil deeds. Hence Allah says:

«They will not believe in it until they see the painful punishment» for their disbelief.

«It will come upon them suddenly, when they least expect it» that is, it will catch them unawares, when they are not anticipating it and do not realise that it is coming, so that the punishment will be more effective in wreaking vengeance upon them.

«Then» at that moment, «they will say: Can we be granted some respite?» That is, they will ask to be given more time, but in fact it will be too late, and the punishment will come upon them that cannot be lifted or reduced for even a short while.



﴿أَفِعْذَابِنَا يُسْتَعْجَلُونَ﴾ (٢٠٤) ﴿أَفَرَأَيْتَ إِن مَّتَّعْنَاهُمْ سِنِينَ﴾ (٢٠٥) ﴿ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ﴾ (٢٠٦) ﴿مَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يُمْتَعُونَ﴾ (٢٠٧) (سورة الشعراء: ٢٠٤-٢٠٧)

26:204. Do they really seek to hasten Our punishment?

26:205. But consider this: if We grant them a life of ease for years,

26:206. Then there comes to them that which they are warned of,

26:207. All the life of ease that they were granted will be of no avail to them.

﴿Do they really seek to hasten Our punishment﴾ which is the immense and painful punishment that cannot be taken lightly or thought of as insignificant. What has deceived them? Do they have the strength to bear it with patience? Or do they have the strength to ward it off or lift it once it befalls them? Or can they escape Us, and do they think that We are not able to punish them?

﴿But consider this: if We grant them a life of ease for years﴾ that is, what you think, if We do not hasten to send down the punishment upon them, and we give them respite for a number of years, during which they enjoy a life of ease in this world,

﴿Then there comes to them that which they are warned of﴾ of punishment

﴿All the life of ease﴾ and the pleasures and desires ﴿that they were granted will be of no avail to them﴾.

In other words, what could help them or benefit them, when those pleasures have ceased and vanished, and the consequences of that have come, and the punishment is doubled and the time is long? The point here is to warn against incurring the punishment and becoming deserving of it. The issue is not whether it is to be hastened or delayed, for that is not important (what matters is avoiding punishment in the first place).



﴿وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا لَهَا مُنْذِرُونَ ﴿٢٠٨﴾ ذَكَرْنَاهُ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾ وَمَا نَنْزِلُكَ إِلَّا الشَّيْطَانُ ﴿٢١٠﴾ وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمْعَزُولُونَ ﴿٢١٢﴾﴾

﴿سورة الشعراء: ٢٠٨-٢١٢﴾

- 26:208. We never destroyed any city without first sending Messengers to warn it
- 26:209. by way of reminder, for We are never unjust.
- 26:210. It was not the devils who brought this [Qur'an] down;
- 26:211. It is not appropriate for them to do that, nor is it within their capability.
- 26:212. Indeed they are excluded from hearing it [the Qur'an].

Here Allah (ﷻ) tells us of His perfect justice in destroying the disbelievers, and that He never sent destruction and punishment upon any city until after He had left them with no excuse, and he had sent warners bringing clear signs and calling them to right guidance, warning them against doom and reminding them of the signs and revelations of Allah, and how He blessed them and how previous nations were destroyed and all these blessings were taken away from them.

﴿by way of reminder﴾ to them, and so as to establish proof against them

﴿for We are never unjust﴾; We do not destroy cities before warning them, or punish them when they are unaware of the warning. This is like the verses in which Allah (ﷻ) says:

﴿...Nor do We punish until We have sent a Messenger [to give warning].﴾ (*al-Isrā' 17: 15*)

– and:

﴿Messengers sent as bearers of glad tidings and as warners, so that humankind would have no excuse before Allah, after the [coming of the] Messengers...﴾ (*an-Nisā' 4: 165*)

Having highlighted the perfect and majestic nature of the Qur'an, and declaring it to be above all shortcomings, and having told us that He protected it – at the time of its revelation and after its revelation – from the devils among the jinn and humankind, Allah (ﷻ) says



here: ﴿It was not the devils who brought this [Qur'an] down; it is not appropriate﴾ that is, befitting ﴿for them to do that, nor is it within their capability﴾ to do so.

﴿Indeed they are excluded from hearing it [the Qur'an]﴾ – they were kept away from it and the shooting stars were prepared for them to protect it, and it was brought down by Jibreel, the strongest of the angels, whom no devil can approach or come anywhere near his territory. This is like the verse in which Allah says:

﴿Verily, it is We Who have sent down the Reminder [the Qur'an], and verily it is We Who will preserve it.﴾ (al-Hijr 15: 9)



﴿فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذِّبِينَ﴾ (٢١٣) وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ  
 ﴿وَأَخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ﴾ (٢١٤) فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِمَّا  
 تَعْمَلُونَ ﴿٢١٥﴾ (سورة الشعراء: ٢١٣-٢١٦)

26:213. Do not call upon any other god alongside Allah, lest you be among those who will be punished.

26:214. And [O Muhammad] warn your nearest kinsfolk,

26:215. And lower your wing [in humility and gentleness] to the believers who follow you.

26:216. Then if they [your kinsfolk] disobey you, say: I am not accountable for what you do.

Here Allah (ﷻ) forbids His Messenger (ﷺ) first of all, and his Ummah by implication, as they follow him, to call upon anyone other than Allah, of all created beings, for that incurs eternal punishment because it is ascribing partners to Him.

﴿...Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (al-Ma'idah 5: 72)

Prohibition of a thing is a command to do its opposite, so the prohibition on ascribing partners to Allah is a command to devote worship to Allah alone, without any partner or associate, out of love, fear, hope and humility, turning towards Him at all times.

Having enjoined him (the Prophet ﷺ) to do that by means of which he will attain perfection for himself, Allah now instructs him to guide others to the path that leads to perfection:

﴿And [O Muhammad] warn your nearest kinsfolk﴾ who are the closest of people to you and are the most deserving of your kindness in both spiritual and worldly terms. This does not cancel out the command to warn all people, because if a person is instructed to be kind to all people, then it is said to him: Be kind to your relatives, this is emphasising the importance of kindness to relatives and highlighting the fact that they have a particular right to that.

The Prophet (ﷺ) complied with this divine command, and he called the clans of Quraysh, addressing them in different ways, reminding them and admonishing them. He left no advice or guidance that he was able to offer but he said it; some of them were guided and some turned away.

﴿And lower your wing [in humility and gentleness] to the believers who follow you﴾ by treating them gently, speaking gentle words to them, being friendly and showing love, a good attitude and perfect kindness towards them. And he indeed did that. Allah (ﷻ) says:

﴿It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and ask for [Allah's] forgiveness for them; and consult them in matters of importance...﴾ (Âl 'Imrân 3: 159)

This attitude on the part of the Prophet (ﷺ) was the most perfect attitude, by means of which great interests may be served and great harm may be warded off, as anyone can see.

So is it befitting for one who believes in Allah and His Messenger (ﷺ), and claims to be following him, to be a burden on the Muslims, ill-

mannered, harsh towards them, hard-hearted, rough and foulmouthed, and if he sees any sin or bad manners on their part, he shuns them, resents them and hates them? There is no gentleness in such a person, and no manners or etiquette. Many evils result from the way he deals with people, and many interests are blocked, yet despite that you find him looking down on those who possess attributes like those of the noble Messenger (ﷺ). He accuses them of hypocrisy and compromise, and he thinks of himself as perfect, regarding himself as being of high status and admiring his deeds. Does this result from anything but ignorance and the deceit of the Shayṭān who makes his attitude fair-seeming to him? Hence Allah says to His Messenger (ﷺ):

«Then if they [your kinsfolk] disobey you» with regard to any matter, do not disown them and do not stop dealing with them on the basis of humility and gentleness. Rather what you should disavow is their deeds, so admonish them for that and advise them, and do your utmost to prevent them doing such deeds and urge them to repent.

This is in order to avoid giving the wrong impression to one who may misunderstand and think that the words «And lower your wing [in humility and gentleness] to the believers» implies approving of everything that they do, so long as they are believers. This notion is ward off by this verse. And Allah knows best.



﴿وَتَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ﴾ (٢١٧) الَّذِي يَرْنِكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبِكَ فِي السَّجْدِ  
 ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ (سورة الشعراء: ٢١٧-٢٢٠)

26:217. And put your trust in the Almighty, the Most Merciful,

26:218. Who sees you when you stand up [to pray],

26:219. And sees your movements among those who prostrate [along with you, in the prayer]

- 26:223. Who listens eagerly [to what the devils say], but most of them are liars.
- 26:224. As for poets, those who are misguided follow them.
- 26:225. Do you not see that they wander aimlessly from one idle pursuit to another,<sup>20</sup>
- 26:226. and that they say that which they do not do,
- 26:227. except those who believe, do righteous deeds, remember Allah much and defend themselves after having been wronged?<sup>21</sup> And those who do wrong will come to know what fate awaits them.

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This is a response to those who rejected the Messenger (ﷺ) and said that a devil came to him, and those who said that he was a poet.

﴿Shall I tell you upon whom the devils descend?﴾ That is, shall I tell you the true fact concerning which there is no doubt or confusion about those upon whom the devils descend? In other words, this is a description of those people upon whom the devils descend.

﴿They descend upon every evil liar﴾ that is, one who speaks much falsehood and fabricates lies.

﴿evil﴾ that is, in his deeds; he commits a lot of sin. This is the one upon whom the devils descend, for his character matches theirs and they are compatible.

﴿Who listens eagerly [to what the devils say]﴾ that is, what they snatch from heaven

﴿but most of them are liars﴾ that is, most of what they say to him is lies. They may say one thing that is true, and add a hundred lies to it,

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<sup>20</sup> That is because they follow no moral and ethical guidelines and do not control what they say, and may switch loyalties easily, praising a person one day and condemning him the next; they may also praise or condemn someone who does not deserve that, or speak too highly of themselves.

<sup>21</sup> This refers to responding in verse to poetry composed by the disbelievers against Islam and the Muslims.

so that the truth becomes mixed with falsehood, and what is true will vanish because it is so little, and because the one who receives it has no knowledge. This is the description of the people upon whom the devils descend, and this is the description of what the devils inspire them with.

But with regard to Muhammad (ﷺ), his character is very different, because he is truthful, honest, righteous and wise, the one in whom are combined sincerity of the heart, honest speech and deeds that are free of anything unlawful.

The revelation that comes down to him is from Allah, and it is sent down guarded and protected, and it contains great truth concerning which there can be no doubt at all. So – O people of reason – are he and those people equal? Could anyone confuse them except one who is ignorant and cannot distinguish matters or see the difference between different things?

Having declared him innocent of receiving anything from the devils, Allah also declared him to be innocent of being a poet, as He says:

﴿As for poets﴾ that is, shall I also tell you about the character and usual description of the poets? For ﴿those who are misguided﴾ away from the path of truth, and who follow the path of misguidance and doom, ﴿follow them﴾. So they themselves have gone astray and you will find that they are followed by everyone who has gone astray and is corrupt.

﴿Do you not see that﴾ because of their error and extreme misguidance ﴿they wander aimlessly from one idle pursuit to another﴾ – sometimes they praise people and sometimes they impugn them; sometimes they tell the truth and sometimes they lie; sometimes they compose love poetry and sometimes they lampoon others; sometimes they express joy and sometimes they express sorrow. They are not stable and they switch moods easily.

«and that they say that which they do not do» that is, this is how the poets are: their words and deeds do not match. If you hear the poet composing gentle love poems, you will say that he is lovesick, but his heart is devoid of love. If you hear him praising or condemning someone, you will say: He is speaking the truth, but he is lying. Sometimes they boast of deeds that they never did, or they boast about refraining from things from which they never refrained, or they boast of generosity from which they are far removed, or of courage in which they surpass the boldest warriors, when they are the most cowardly of people. This is how they are, so look and see: does what is mentioned above match the character of the Messenger Muhammad (ﷺ), the wise and righteous one, who is followed by everyone who is wise and rightly guided, who adhered to right guidance and kept away from the path of doom, whose deeds did not contradict one another and whose words did not contradict his deeds? He only enjoined good, and he only forbade evil; he never spoke of anything but he told the truth; he never enjoined anything but he was the first to do it; he never forbade anything but he was the first to refrain from it.

Is his character matched by that of the poets, or do they even come close? Or is he different from them in all aspects? Blessings and peace of Allah be upon this most perfect Messenger (ﷺ), forever and ever. He was not a poet, magician, or madman; nothing befits him but utter perfection.

Having described the poets in such terms, Allah made an exception for those among them who believed in Allah and His Messenger (ﷺ), did righteous deeds, remembered Allah much and defended themselves against their polytheist enemies after they wronged them.

In such cases their poetry was counted among their righteous deeds and the effects of their faith, because it contained praise for the believers, defence against the polytheists and disbelievers, striving in defence of the religion of Allah, propagating useful knowledge and encouraging all virtuous characteristics. Hence Allah says:

﴿except those who believe, do righteous deeds, remember Allah much and defend themselves after having been wronged? And those who do wrong will come to know what fate awaits them﴾ when they move to the place of standing and reckoning, when there will be no minor or major deed but it will be listed, and there will be no dues but they will be paid in full. Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat ash-Shu'arā'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



27.

## Soorat an-Naml

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



طَسَّ تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُبِينٍ ﴿١﴾ هُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٢﴾ الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٣﴾ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ رَبَّنَا لَهُمْ أَعْمَالُهُمْ فَهُمْ يَعْمَهُونَ ﴿٤﴾ أُولَئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ وَهُمْ فِي الْآخِرَةِ هُمْ الْآخَسَرُونَ ﴿٥﴾ وَإِنَّكَ لَتَلْقَى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ﴿٦﴾ ﴿سورة

النمل: (٦-١)

- 27:1. Ṭā'. Seen.<sup>22</sup> These are verses of the Qur'an and the clear Book,  
27:2. guidance and glad tidings for the believers,  
27:3. those who establish prayer and give zakāh, and who believe with certainty in the hereafter.

<sup>22</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.



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- 27:4. As for those who do not believe in the hereafter, We have made their deeds fair-seeming to them, so they wander blindly [in their misguidance].
- 27:5. Such are the ones who will have a grievous punishment, and in the hereafter, it is they who will be the greatest losers.
- 27:6. Verily you [O Muhammad] are receiving the Qur'an from One Who is Most Wise, All-Knowing.
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Here Allah (ﷻ) draws the attention of His slaves to the greatness of the Qur'an:

﴿These are verses of the Qur'an and the clear Book﴾ that is, the most sublime and clear verses, which give the clearest explanation that is indicative of the most sublime aims, best goals, best deeds and purest characteristics. They are verses that speak of truthful stories, beautiful commands, and prohibition of all bad deeds and blameworthy characteristics. They are verses that are as clear as the light of day for people of insight. They are verses that call to faith and call for reaching the level of certainty. They speak of matters of the unseen, past and future, exactly as they happened or will happen. They are verses that call us to know the Almighty Lord by His beautiful names, sublime attributes and perfect deeds. They are verses that tell us of His Messengers and close friends, and describe them so that it is as if we can see them with our own eyes. Yet despite that, many people did not benefit from it and none of the stubborn were guided, so as to protect these verses from those in whom there is nothing good and in whose hearts there is no purity. Rather the only ones who are guided by them are those whom Allah singled out for faith and whose hearts were illuminated and purified by these verses.

Hence He says:

﴿guidance and glad tidings for the believers﴾ that is, it (the Qur'an) guides them to follow the straight path and shows them what they should follow and what they should shun, and it gives them glad tidings of the reward of Allah that results from guidance to this path.

Perhaps it may be said that there are many who claim to believe, so should this be accepted from everyone who claims to be a believer? Or is it essential that there should be evidence? This is true (that there should be evidence), therefore Allah (ﷻ) describes the characteristics of the believers:

﴿those who establish prayer﴾ both obligatory and supererogatory; they perform the prayer with all its outward actions, essential parts, conditions and obligatory parts, and even those that are recommended. They also fulfil all the inward aspects of the prayer, which means performing prayer with humility – which is its very essence – bearing in mind that Allah is near and reflecting upon the words and actions of the prayer.

﴿and give zakâh﴾ as is obligatory, to those who are entitled to it. ﴿and who believe with certainty in the hereafter﴾ that is, their faith has reached the level of certainty, which refers to complete knowledge that has entered the heart and prompts one to act. Their certainty of the hereafter dictates that they should strive fully for it and warns them against the causes that lead to punishment. This is the basis of all good.

﴿As for those who do not believe in the hereafter﴾ and they deny it and reject the one who was sent to confirm it to them, ﴿We have made their deeds fair-seeming to them, so they wander blindly [in their misguidance]﴾. They are confused and give precedence to that which incurs the wrath of Allah over that which earns His pleasure. They have turned facts on their heads, so they see falsehood as truth and truth as falsehood.

﴿Such are the ones who will have a grievous punishment﴾ that is, the most severe and dreadful punishment ﴿and in the hereafter, it is they who will be the greatest losers﴾ – the loss will be theirs alone, because they will have lost themselves and their families on the Day of Resurrection, and they will have lost the faith to which the Messengers called them.

﴿Verily you [O Muhammad] are receiving the Qur'an from One Who is Most Wise, All-Knowing﴾ that is, verily this Qur'an, that is coming down to you and you are receiving it and learning it, is coming down from ﴿One Who is Most Wise﴾ and does what is appropriate, ﴿All-Knowing﴾ – He knows all secrets, and for Him the hidden aspects of things are like the visible aspects. As it is from ﴿One Who is Most Wise, All-Knowing﴾, it is known that all of it is wisdom and is in people's best interests, for who knows better than He what is in their best interests?



﴿إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا سَتَابِئُكُمْ مِنْهَا بِخَبَرٍ أَوْ بَأْتِيكُمْ بِهِ شِهَابٍ قَبَسَ لَعَلَّكُمْ تَصْطَلُونَ ﴿٧﴾ فَلَمَّا جَاءَهَا نُورٌ أَنْ يُورِكَ مِنَ النَّارِ وَمِنْ حَوْلِهَا وَسُبْحَنَ اللَّهُ رَبَّ الْعَالَمِينَ ﴿٨﴾ يَمْوَسَّىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾ وَأَلْقَىٰ عَصَاهُ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّى مُدْبِرًا وَلَمْ يُعَقِّبْ يَمْوَسَّىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ لَدَى الْمَرْسُولِ ﴿١٠﴾ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلْ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي عَفُورٌ رَحِيمٌ ﴿١١﴾ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضًا مِنْ غَيْرِ سُوءٍ فِي سِتْرٍ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿١٢﴾ فَلَمَّا جَاءَهُمْ مَا أَنْشَأْنَا مَبْصُرَةً قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿١٣﴾ وَحَذُوا بِهَا وَأَسَيَّقَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿١٤﴾﴾ (سورة النمل: ٧-١٤)

27:7. [Remember] when Moosâ said to his family: I see a fire. I will bring you some news from there, or I will bring you a burning brand so that you may warm yourselves.

27:8. But when he came to it, he was called: Blessed is the one who is at the fire and blessed are those who are around it,<sup>23</sup> and glory be to Allah, the Lord of the worlds.

<sup>23</sup> Moosâ was beside the fire, which was the burning bush, and the angels were surrounding him.

- 27:9. O Moosâ, verily I am Allah, the Almighty, the Most Wise.
- 27:10. Throw down your staff. But when he saw it moving as if it was a snake, he turned and fled without a backward glance. [It was said:] O Moosâ, do not be afraid; the Messengers need have no fear in My presence.
- 27:11. But whoever has done wrong, then after that substitutes good for evil, verily I am Oft-Forgiving, Most Merciful.
- 27:12. Put your hand into your garment; it will come forth shining white, without harm, as one of nine signs to Pharaoh and his people, for they are indeed a rebellious and wicked people.
- 27:13. But when Our clear signs came to them, they said: This is obviously magic.
- 27:14. They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance. So see what was the fate of those who spread mischief.

That is, remember this beautiful and noble story that speaks of Moosâ ibn 'Imrân, and the beginning of revelation to him, when Allah chose him for His message and spoke to him directly. When he had stayed in Madyan for a number of years, he set out with his family from Madyan, heading towards Egypt, but when he was partway there, he lost his way on a cold, dark night. So he said to his family: ﴿I see a fire﴾ that is, I have spotted a fire from afar  
 ﴿I will bring you some news from there﴾ of the road  
 ﴿or I will bring you a burning brand so that you may warm yourselves﴾. This indicates that he and his family were lost and very cold.

﴿But when he came to it, he was called: Blessed is the one who is at the fire and blessed are those who are around it﴾ that is, Allah (ﷻ) called him and told him that this was a sacred and blessed place, and part of its blessed nature was that Allah made it the location in which he spoke directly to Moosâ, called him, and appointed him as His Messenger.

﴿and glory be to Allah, the Lord of the worlds﴾ and exalted be He far above being thought to have any shortcoming; rather He is perfect in His attributes and deeds.

﴿O Moosâ, verily I am Allah, the Almighty, the Most Wise﴾ that is, Allah told him that He is Allah Who alone is deserving of worship, with no partner or associate, as He said elsewhere:

﴿Verily, I am Allah; there is no God but Me. So worship Me [alone] and establish prayer to remember Me.﴾ (Tâ Hâ 20: 14)

﴿the Almighty﴾ Who has subjugated all things and to Whom all created beings submit

﴿the Most Wise﴾ in His command and creation. By His wisdom He sent His slave Moosâ ibn 'Imrân, who Allah knew was qualified to convey His message, receive His revelation and be spoken to directly by Him. Because He is so mighty, you should rely on Him and not feel vulnerable because you are alone and you have many enemies, who are strong, for their forelocks are in the Hand of Allah, and all their movements are under His control.

﴿Throw down your staff﴾ so he threw it down

﴿But when he saw it moving as if it was a snake﴾ – the word translated here as ﴿snake﴾ refers to a male snake that moves quickly

﴿he turned and fled without a backward glance﴾ out of fear of the snake that he saw, which was a normal human reaction. But Allah said to him:

﴿O Moosâ, do not be afraid﴾. Elsewhere, Allah tells us that He said: ﴿...come back, and do not be afraid, for you are quite safe.﴾ (al-Qaşş 28: 31)

﴿the Messengers need have no fear in My presence﴾ because all that may cause fear is subject to His will and decree, and is under His control and command. Those whom Allah chooses for His message and revelation should not fear anyone but Allah, especially when they are very close to Him and have been chosen to speak to Him.

﴿But whoever has done wrong, then after that substitutes good for evil﴾ that is, this is the one who may be subject to fear and vulnerability, because of what he has committed of wrongdoing and what he has done of sin. As for the Messengers, what did they have to do with vulnerability and fear? Nevertheless, if a person wrongs himself by disobeying Allah, then he repents and turns to Him, and substitutes good deeds for his bad deeds, and acts of obedience for his acts of disobedience, Allah is Oft-Forgiving, Most Merciful. So no one should despair of His mercy and forgiveness, for He forgives all sins and He is more merciful towards His slave than a mother to her child.

﴿Put your hand into your garment; it will come forth shining white, without harm﴾ that is, with no leprosy or disease; rather its gleaming whiteness will dazzle the onlookers.

﴿as one of nine signs to Pharaoh and his people﴾ that is, these two signs – the turning of the staff into a moving snake, and the hand coming out of the garment gleaming white – are among nine signs. Go with them and call Pharaoh and his people,

﴿for they are indeed a rebellious and wicked people﴾, who have committed evil by ascribing partners to Allah, rebelling and looking down on the slaves of Allah, and by their arrogant behaviour in the land.

So Moosâ (ﷺ) went to Pharaoh and his chiefs, and he called them to Allah and showed them the signs.

﴿But when Our clear signs came to them﴾ which evidently pointed to the truth and could be seen as clearly as the light of day, ﴿they said: This is obviously magic﴾ but they did not stop at merely saying that it was magic; rather they said that it was obviously magic, that was clear to anyone. This is something very strange, when clear signs and bright light are regarded as being the most obvious charlatanry and magic! Can this be anything but the utmost arrogance and most audacious waffle?

﴿They rejected the signs﴾ and disbelieved and denied the signs of Allah  
 ﴿although in their hearts they were certain that they were true﴾ that is, their rejection was not based on doubt or uncertainty; rather they rejected them despite their certain knowledge that they were true ﴿out of wickedness﴾ and unfairness towards the truth of their Lord and towards themselves  
 ﴿and arrogance﴾ towards the truth and towards other people, and they were too arrogant to submit to the Messengers.  
 ﴿So see what was the fate of those who spread mischief﴾ for it was the worst fate. Allah destroyed them and drowned them in the sea; He disgraced them and caused the weak and oppressed among His slaves to inherit their dwellings.



﴿وَلَقَدْ ءَاتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَنَا عَلَى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ﴾ ١٥ وَوَرِثَ سُلَيْمَانُ دَاوُدَ وَقَالَ يَتَّابِعُهَا النَّاسُ عَلِمْنَا مِنْهُ أَنَّهَا الطَّيْرُ وَأَوْثِنَا مِنْ كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ الْعَمِيمُ ﴿١٦﴾ وَخَشَرَ لِسُلَيْمَانَ جُنُودُهُ مِنَ الْجِنِّ وَالْإِنسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ (سورة النمل: ١٥-١٧)

- 27:15. We bestowed knowledge upon Dâwood and Sulaymân, and they both said: Praise be to Allah, Who has favoured us above many of His believing slaves.
- 27:16. Sulaymân succeeded Dâwood. He said: O people, we have been taught the speech of birds and we have been given abundantly; this is indeed a manifest favour.
- 27:17. His armies of jinn, men and birds were assembled before Sulaymân, and marched forth in orderly ranks.

In this Qur'an Allah mentions and highlights His blessings towards Dâwood and his son Sulaymân, whom He blessed with abundant knowledge, as He tells us elsewhere:

﴿And [remember] Dâwood and Sulaymân, when they gave judgement in the case of the field into which some people's sheep had strayed at night and eaten the crops. We were witness to their judgement. We guided Sulaymân to the right verdict, and to each of them We gave wisdom and knowledge...﴾ (al-Anbiyâ' 21: 78-79)

﴿and they both said﴾, in gratitude to their Lord for His great blessings and bestowing knowledge upon them:

﴿Praise be to Allah, Who has favoured us above many of His believing slaves﴾. So they both praised Allah for making them believers and people who were blessed, for they were among the elite.

Undoubtedly the believers are of four degrees: the righteous, above whom are the martyrs, above whom are the strong and true in faith [ṣiddeeqeen], above whom are the Prophets.

Dâwood and Sulaymân were among the elite of the Messengers. Even though they are below the ranks of the five Messengers of strong resolve, they are among the noble and virtuous Messengers whom Allah mentions by way of praise and commendation in His Book. So they praised Allah for having attained this status. This is a sign of a person being blessed: that he is grateful to Allah for His bounty, both spiritual and worldly, and he sees all blessings from his Lord, but he does not boast about them and he is not filled with self-admiration because of them. Rather he sees that this requires him to give a great deal of thanks.

Having praised both of them together, Allah then singles out Sulaymân by mentioning some of the exclusive blessings that were bestowed upon him, because Allah had given him great power and dominion, and he was blessed with things that his father did not have. May the blessings and peace of Allah be upon both of them.



﴿Sulaymân succeeded Dâwood﴾ that is, he inherited his knowledge and prophethood, and he added knowledge of his own to his father's knowledge. Perhaps he learned from his father what he had of knowledge, in addition to what he already had of knowledge at the time of his father, as we have seen above that Allah says:

﴿We guided Sulaymân to the right verdict...﴾ (*al-Anbiyâ' 21: 79*)

Sulaymân said – in gratitude to Allah and speaking of His favours: ﴿O people, we have been taught the speech of birds﴾. He could understand what the birds said, as when he had a conversation with the hoopoe and the bird spoke back to him, and as he understood the words of the ant to its fellow ants, as we shall see below. This was not granted to anyone except Sulaymân (ﷺ).

﴿and we have been given abundantly﴾ that is, Allah has bestowed upon us many blessings and means of power, authority and might that He did not bestow upon any other human. Hence he called upon his Lord and said:

﴿...and grant me a dominion, the like of which will never be granted to anyone after me...﴾ (*Sâd 38: 35*)

So Allah subjugated the devils to him, and they did whatever he wanted of works that others were unable to do. And He subjugated the wind for him; it would cover the distance of a month's journey in the morning and a month's journey in the evening (*cf. 34: 12*).

﴿this﴾ that Allah bestowed upon us, with which He has favoured us and for which He has singled us out, ﴿is indeed a manifest favour﴾ that is, a clear favour. Thus he fully acknowledged the blessings of Allah (ﷻ).

﴿His armies of jinn, men and birds were assembled before Sulaymân, and marched forth in orderly ranks﴾ that is, his huge and varied troops gathered before him, from among the jinn and devils, and from among the birds. They formed orderly ranks and behaved in a very orderly fashion when they marched and halted, and when they

moved on. He had made preparations for that and was well equipped. All of these troops were under his control and could not disobey him or rebel against him. Allah (ﷻ) says elsewhere:

﴿...This is Our gift, so give freely or withhold, without [having to render] account.﴾ (Sād 38: 39)

– that is, give without measure. So he set out with this huge army on one of his journeys.



﴿حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَتَأْتِيهَا النَّمْلُ ادْخُلُوا مَسْكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ وَجُنُودُهُ، وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾ فَلَبَسَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾﴾ (سورة النمل: ١٨-١٩)

27:18. And when they came to the valley of the ants, one ant said: O ants, enter your dwellings lest Sulaymān and his armies crush you unwittingly.

27:19. Sulaymān smiled, amused at the ant's words, and he said: O my Lord, inspire me to be constantly grateful for Your blessings that You have bestowed upon me and my parents, and to do righteous deeds with which You will be pleased, and include me, by Your mercy, among Your righteous slaves.

﴿And when they came to the valley of the ants, one ant said﴾, alerting its fellow ants:

﴿O ants, enter your dwellings lest Sulaymān and his armies crush you unwittingly﴾. This ant advised the other ants and made them hear, either by itself, in which case Allah gave the other ants extraordinary powers of hearing, because the alarm that was addressed to all the ants that filled the valley was raised by only one ant – and this would be

something most amazing; or that ant told the others around it, and the news was transmitted from one to another until it had reached them all, telling them to be careful and how to take precautions, which was by entering their dwellings.

That ant told them who Sulaymân and his troops were and how great his authority was, and apologised to them on behalf of Sulaymân and his troops, saying: If they crush you, it is not deliberate on their part and they would not realise what happened. Sulaymân (ﷺ) heard what the ant said, so he ﴿smiled, amused at the ant's words﴾. He was amazed by its eloquence and advice, and how well-spoken it was. This is how the Prophets (peace be upon them all) were: they had perfect etiquette and showed amazement when appropriate, but they did not go beyond smiling. In the case of the Messenger (ﷺ), all his laughter was smiling. Laughing out loud is indicative of a lack of dignity and bad manners, but not smiling and not being amazed by what is amazing is indicative of a rough manner and hardheartedness. The Messengers were far above such attitudes.

Sulaymân said, in gratitude to Allah Who had caused him to attain this level of honour:

﴿O my Lord, inspire me﴾ and enable me ﴿to be constantly grateful for Your blessings that You have bestowed upon me and my parents﴾ for the blessing to the parents is a blessing to the child. So he asked his Lord to enable him to be constantly grateful for His blessings both spiritual and worldly, to him and to his parents.

﴿and to do righteous deeds with which You will be pleased﴾ that is, and enable me to do righteous deeds with which You will be pleased because they are in accordance with Your commands and are done sincerely, free from anything that may undermine them or spoil them. ﴿and include me, by Your mercy among Your righteous slaves﴾ and admit me to paradise, for paradise is the lot of the righteous of all levels. This is a story that Allah tells us of how Sulaymân reacted when he heard what the ant said.

Then He mentions another story, describing how Sulaymān talked to the birds:



﴿وَتَقَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَ مِنَ الْغَائِبِينَ  
لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَذْبَحَنَّهُ أَوْ لِيَأْتِنِي بِسُلْطَانٍ مُبِينٍ﴾ (سورة النمل: ٢٠-٢١)

27:20. He checked on the birds and said: Why do I not see the hoopoe?  
Or is he among the absent?

27:21. I will surely punish him severely, or slaughter him, unless he  
brings me a valid excuse.

﴿He checked on the birds﴾ – this is indicative of his perfect resolve and control, and his good way of managing his troops, and shows how he managed affairs both small and great, by himself, to the extent that he did not neglect this matter, which was checking on the birds and making sure whether they were all present or any of them were missing. This is what is highlighted by this verse. There is nothing valid in the claim of those who say that he checked on the birds to find out where the hoopoe was so that he could tell him whether water was near or far, because it was claimed that the hoopoe could see water beneath a thick layer of earth. There is no evidence to support this view; rather the rational and textual evidence indicates that this notion is false.

With regard to rational evidence, it is known on the basis of custom and experience that these animals were all present and none of them had that extraordinary vision that would enable it to see water beneath a thick layer of earth. If that had been the case, Allah would have mentioned it, because it would have been one of the greatest signs.

As for the textual evidence, if this is what had been meant, the text would have said: "He looked for the hoopoe so that he could search for water, then when he did not find him, he said what he said" or, "He looked for the hoopoe" or, "He searched for him" or similar phrases. Rather he checked on the birds to see which were present and which were absent, and whether they were staying in the positions he had appointed for them. Moreover, Sulaymân (ﷺ) was not in desperate need of water, such that he needed the skill of the hoopoe, because he had the devils and strong jinn at his disposal, who could have dug up water for him, no matter how deep it was. And Allah had subjugated the wind to him; it would cover the distance of a month's journey in the morning and a month's journey in the evening (cf. 34: 12). So why would he need the hoopoe?

These interpretations that are found in some commentaries and are widely narrated and widely known, were transmitted verbatim from the views of the Children of Israel, but those who narrated them did not realise that they are contrary to the sound meanings. They continued to be passed down from earlier narrators to later ones, to the point that they were thought to be true, and thus these corrupt views were included in some *tafâseer* (commentaries on Qur'an).

But those who are smart and intelligent realise that this clear Arabic Qur'an, in which Allah addresses all of humankind, knowledgeable and ignorant alike, instructs them to reflect upon its meanings and understand them according to the Arabic language which is well understood, of which true Arabs are not ignorant. So if there are views narrated from anyone other than the Messenger of Allah (ﷺ), they are to be understood in light of that principle; if they are in harmony with it, then they may be accepted, because the wording of the text indicates that. But if both the wording and the meaning – or one of them – differ from that, then it is to be rejected and deemed false, because we have the well-known original reference text which says something to the contrary, and this is a conclusion that may be reached based on the meaning and indication of the text.

In conclusion, the fact that Sulaymān (ﷺ) checked on the birds and noticed that the hoopoe was absent indicates that he was in full control and was skilled in managing his dominion himself, and he was very smart and alert, as he noticed that this small bird was absent.

﴿and said: Why do I not see the hoopoe? Or is he among the absent?﴾ that is, is the fact that I cannot see him because he is not visible, as he is hidden among these many communities, or is it because he is absent without permission and not on my instructions?

Then he got angry with him and threatened him, saying: ﴿I will surely punish him severely﴾, but not to the point of killing, ﴿or slaughter him, unless he brings me a valid excuse﴾ that is, a clear reason for his absence. This is indicative of his perfect piety and fairness; he did not simply swear to punish or kill him, because that could only be in the case of his having committed a sin or wrongdoing. But there could have been a clear excuse for his absence. Therefore he made this exception, because of his piety and smartness.



﴿فَمَكَتْ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ، وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ﴾  
 ﴿إِنِّي وَجَدْتُ أَمْرًا تَنَالِكُهُمْ وَأُوتِيتُ مِنْ كُلِّ شَيْءٍ وَلَمَّا عَرَّشُ عَظِيمٌ﴾  
 وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَهَدَاهُمْ  
 عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾ أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَوَاتِ  
 وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ﴿٢٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٢٦﴾  
 ﴿سورة النمل: ٢٢-٢٦﴾

27:22. Before long the hoopoe came and said: I have learned about something of which you have no knowledge; I bring you reliable news from Saba'.<sup>24</sup>

<sup>24</sup> Saba': the land of Sheba in Yemen.

- 27:23. I found a woman reigning over them, who has been granted everything [that a ruler is expected to have], and she has a splendid throne.
- 27:24. I found her and her people worshipping the sun instead of Allah. The Shaytân has made their deeds fair-seeming to them and has barred them from the right path, so they are not guided.
- 27:25. Rather they should worship Allah, Who brings forth what is hidden in the heavens and the earth,<sup>25</sup> and Who knows what you conceal and what you disclose.
- 27:26. Allah: there is no god but He, Lord of the magnificent Throne.

«Before long the hoopoe came» this is indicative of the awe in which Sulaymân was held by his troops, and how great his control over them was. Even though this hoopoe who had failed to attend had a good excuse, he could not stay away for long.

«and said» to Sulaymân: «I have learned about something of which you have no knowledge» that is, I have knowledge that you do not have, despite your vast knowledge and high level therein.

«I bring you reliable news» that is, certain news  
«from Saba'» this is the name of a well-known tribe in Yemen.

Then he explained what that news was, and said:

«I found a woman reigning over them» namely reigning over the tribe of Saba', and she is a woman «who has been granted everything [that a ruler is expected to have]» that is, everything that kings or rulers usually have of wealth, weapons, troops, fortresses, citadels and so on «and she has a splendid throne» on which she sits; it is huge and magnificent. The size of the throne is indicative of great dominion and power, and of the ruler having a large number of advisers.

«I found her and her people worshipping the sun instead of Allah» that is, they were polytheists who worshipped the sun

<sup>25</sup> «What is hidden in the heavens and the earth» for example, rain in the heavens and the seeds that produce vegetation in the earth.

«The Shayṭān has made their deeds fair-seeming to them» so they thought that what they were following was the truth  
 «so they are not guided» because if a person thinks that what he is following is the truth, there is not much hope of him being guided until he changes his beliefs.

Then he said: «Rather they should worship Allah, Who brings forth what is hidden in the heavens and the earth» that is, He knows what is hidden and secret in all regions of the heavens and of the earth, including the tiniest creatures, seeds, and what is hidden in people's hearts. He brings forth what is hidden on earth and in heaven by sending the rain and causing plants to grow, and He will bring forth what is hidden in the earth when the Trumpet is blown and the dead emerge from the earth so that He may requite them for their deeds. And He «knows what you conceal and what you disclose».

«Allah: there is no god but He» that is, no one should worship, turn to, humble himself before or love any but Him, for He is the only one to whom devotion should be shown, because of what He has of perfect attributes and because of the blessings He bestows, which make that pure devotion a must.

«Lord of the magnificent Throne» which is the roof of creation, as vast as the earth and the heavens. The Sovereign, Who is possessed of great authority and might, is the One to Whom we should humble ourselves, prostrate and bow. The hoopoe was spared punishment when he delivered this important news, and Sulaymān was amazed at how it had been hidden from him.

Because of his wisdom and mature thinking, he wanted to verify the news:



﴿ قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ الْكَاذِبِينَ ﴿٢٧﴾ أَذْهَبَ بِكُنُوزِي هَذَا فَأَلْفَنِي إِلَيْهِمْ ثُمَّ تَوَلَّى عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُونَ ﴿٢٨﴾ ﴾ (سورة النمل: ٢٧-٢٨)



- 27:27. Sulaymân said: We shall see whether you are telling the truth or you are a liar.
- 27:28. Take this letter of mine and deliver it to them. Then withdraw from them and observe how they respond.

«Sulaymân said: We shall see whether you are telling the truth or you are a liar. Take this letter of mine» – the text of which we shall see below

«and deliver it to them. Then withdraw from them» that is, move away from them, but not too far  
 «and observe how they respond» to you.



﴿قَالَتْ يَا أَيُّهَا الْمَلَأُوْٓءَا فِي الْغَىٰ إِلَىٰ كِتَابٍ كَرِيْمٍ ﴿٢٩﴾ اِنَّهٗ مِنْ سُلَيْمٰنَ وَاِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿٣٠﴾ اَلَا تَعْلَمُوْٓا عَلٰٓى وَاَتُوْنِيْ مُسْلِمِيْنَ ﴿٣١﴾﴾ (سورة النمل: ٢٩-٣١)

- 27:29. She said: O chiefs, an honourable letter has been delivered to me.
- 27:30. It is from Sulaymân, and it starts: In the name of Allah, the Most Gracious, the Most Merciful.
- 27:31. Do not be arrogant towards me, but come to me in submission.

So the hoopoe took the letter and delivered it to them, and she said to her people:

«an honourable letter has been delivered to me» that is, a letter of great importance, from one of the greatest kings of the earth.

Then she highlighted the content of the letter, saying:

«It is from Sulaymân, and it starts: In the name of Allah, the Most Gracious, the Most Merciful. Do not be arrogant towards me, but come to me in submission» that is, do not try to prove your superiority

over me; rather submit to my authority and obey my commands, and come to me in submission.

This is very concise, but at the same time it is perfectly clear, because it includes forbidding them to show arrogance towards him or remain as they are, as well as instructions to submit to his authority, obey him, come to him and accept his call to submit. This shows that it is encouraged to begin one's letters by quoting the *Basmalah* ("In the name of Allah, the Most Gracious, the Most Merciful") in full and to include the name of the sender in the first line of the letter.



﴿قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ﴾ (٣٢) ﴿قَالُوا نَحْنُ أَوْلُوا قُوَّةً وَأُولُوا بَأْسٍ شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانْظُرِي مَاذَا تَأْمُرِينَ﴾ (٣٣) ﴿قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَهْلَهَا أَذِلَّةً وَكَذَلِكَ يَفْعَلُونَ﴾ (٣٤) ﴿وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ﴾ (٣٥) (سورة النمل: ٣٢-٣٥)

- 27:32. She said: O chiefs, advise me regarding this matter with which I am now faced, for I make no decision without your consent.
- 27:33. They said: We are powerful and great warriors, but you are in command. Consider, then, what orders you will give.
- 27:34. She said: Kings, when they invade a city, ravage it and humiliate its prominent leaders. That is what they always do.
- 27:35. But I shall send him a gift, then see with what response the envoys will return.

As a sign of her resolve and wisdom, she gathered together the senior and prominent figures of her kingdom and said:

«O chiefs, advise me regarding this matter with which I am now faced» that is, tell me how we should respond. Should we obey him and submit, or what should we do?

﴿for I make no decision without your consent﴾ that is, I do not make any decision without consulting you.

﴿They said: We are powerful and great warriors﴾ that is, if you reject his call and do not obey him, we are strong and able to fight. It seems that they were inclined towards this view which, if they had followed it, would have led to their destruction. But they did not settle on that; rather they said:

﴿but you are in command﴾ that is, it is your decision, because they were aware of her mature thinking and resolve, and her sincerity towards them

﴿Consider, then﴾ that is, think the matter over and decide ﴿what orders you will give﴾.

She said to them, convinced by what they said and explaining the bad consequences of fighting:

﴿Kings, when they invade a city, ravage it﴾ killing, taking prisoners, plundering its wealth and destroying its buildings

﴿and humiliate its prominent leaders﴾ that is, they make the leaders and noblest people among the lowest. In other words, fighting is not a good idea. Moreover, I am not going to submit before finding out more and sending someone to learn about his situation, and then we will base our decision on that information.

Then she said: ﴿But I shall send him a gift, then see with what response the envoys will return﴾ from him: will he persist in what he says, or will he be swayed by the gift and change his mind? And how is his situation and that of his troops?



﴿فَلَمَّا جَاءَ سُلَيْمَنُ قَالَ أَتَيْدُونَنِي بِمَالٍ فَمَاءَ اتْنَيْنِ ۚ اللَّهُ خَيْرٌ مِمَّا ءَاتَكُم بَلْ أَنْتُمْ بِهَدْيَتِكُمْ  
نَفَرَحُونَ ﴿٣٦﴾ أَرْجِعْ إِلَيْهِمْ فَلَنَأَيِّنَهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ

﴿٣٧﴾ (سورة النمل: ٣٦-٣٧)

- 27:36. When [the envoy] came to Sulaymān, he said: Do you seek to appease me with gifts? What Allah has given me is better than what He has given you. Rather it is you who take pleasure in gifts.
- 27:37. Go back to them [with your gift]. We will surely come to them with forces that they cannot resist. We will surely expel them therefrom, abased and humiliated.

So she sent a gift to him with envoys from among the wise men of her people.

«When [the envoy] came to Sulaymān» that is, when the envoys came to him with the gift, he said, denouncing them and expressing anger for their failing to respond and submit to him:

«Do you seek to appease me with gifts? What Allah has given me is better than what He has given you». Your gift does not mean much to me, and I do not take pleasure in it, for Allah has sufficed me and bestowed many blessings upon me.

«Rather it is you who take pleasure in gifts» because of your love for this world and because you have little in your possession compared to what Allah has given me.

Then he gave instructions to the envoy without putting it in writing, because of his mature thinking and because he was sure that he would transmit his words exactly. He said:

«Go back to them [with your gift]. We will surely come to them with forces that they cannot resist. We will surely expel them therefrom, abased and humiliated». So the envoy went back to them and conveyed to them what Sulaymān had said, and they made preparations to go to Sulaymān.



﴿قَالَ يَتْلِيَهَا أَلْمَلُؤُا۟ اِيۡكُمْ يٰۤاَيُّهَا الَّذِيۡنَ يَخۡشَوْنَ رَبَّيۡنَا قَبۡلَ اَنْ يَّاۡتُوۡنَا بِعَرۡشِهٖۡمَا قَبۡلَ اَنْ يَّاۡتُوۡنَا مُسۡلِمِيۡنَ﴾ (٣٦) قَالَ عِفۡرِيۡتٌ مِّنَ الْجِنِّ اَنَاۤ اٰتٰىكَ بِهٖ قَبۡلَ اَنْ تَقُوۡمَ مِنْ مَّقَامِكَ وَاِنِّيۡ عَلَيۡهِ لَقَوِيۡ۟ اٰمِيۡنُ ﴿٣٧﴾ قَالَ الَّذِيۡ عِنۡدُهٗ عَلِمۡ مِنْ

الْكُتُبِ أَنَا أَنِيكَ بِهِ. قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ، قَالَ هَذَا مِنْ فَضْلِ  
رَبِّي لِيَلُونِي، أَشْكُرُكُمْ أَكْفَرُ وَمَنْ شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ، وَمَنْ كَفَرَ فَإِنَّ رَّبِّي غَنِيٌّ كَرِيمٌ  
(سورة النمل: ٤١-٣٨)

- 27:38. He said [to his own court]: O chiefs, which of you can bring me her throne before they come to me in submission?
- 27:39. A strong jinni said: I will bring it to you before you rise from your seat. I am surely strong enough and may be trusted.
- 27:40. One who had knowledge of the scripture said: I will bring it to you in the twinkling of an eye. Then when he saw it set before him, Sulaymân said: This is a favour from my Lord, to test whether I will be grateful or ungrateful. Whoever is grateful, his gratitude is to his own benefit, and whoever is ungrateful, then surely Allah is self-sufficient, most generous.
- 27:41. He said: Disguise her throne for her; let us see whether she will discover the truth or she will not recognise it.

Sulaymân knew that they would inevitably come to him, so he said to the jinn and humans who were present with him:

«which of you can bring me her throne before they come to me in submission?» That is, so that it will be permissible for me to dispose of it before they become Muslim, after which their wealth will not be lawful for me.

«A strong jinni said» – the word translated here as «strong jinni» refers to one who is strong and very active and energetic.

«I will bring it to you before you rise from your seat. I am surely strong enough and may be trusted». What appears to be the case is that at that time Sulaymân was in ash-Shâm (Greater Syria), so between him and Saba' there was a distance of four months' travel, two months outward bound and two months on the return journey. But

despite that, this strong jinni said: I commit myself to bring it, despite its great size and heavy weight, and despite the distance, before you can rise from your seat. Usually lengthy meetings take up most of the morning, approximately one third of the day; this is the maximum length, although they may be shorter or longer than that.

One of the subjects of this great king had all this power, but there was another who was able to surpass him.

﴿One who had knowledge of the scripture said﴾: he was a righteous and knowledgeable man who was with Sulaymân; his name was Âsîf ibn Barkhiya. He knew the greatest name of Allah which, if He is called upon by it He will respond, and if He is asked by it, He will give. ﴿I will bring it to you in the twinkling of an eye﴾ by calling upon Allah by that name to bring it instantly. He called upon Allah and it was brought. And Allah knows best whether this is what is meant (that he knew the greatest name of Allah) or if he had some knowledge of the Book by means of which he was able to bring something from afar and achieve something that is difficult to achieve.

﴿Then when he﴾ namely Sulaymân ﴿saw it set before him﴾, he praised Allah (ﷻ) for granting him this power and making things easy for him, and he said: ﴿This is a favour from my Lord, to test whether I will be grateful or ungrateful﴾ that is, it is a test or trial for me. He was not deceived by his dominion, authority and power, as usually happens with ignorant kings; rather he knew that this was a test from his Lord, and he was afraid that he would not thank Him for this blessing.

Then he explained that gratitude does not benefit Allah; rather it benefits the one who shows gratitude, as he said:

﴿Whoever is grateful, his gratitude is to his own benefit, and whoever is ungrateful, then surely Allah is self-sufficient, most generous﴾ – He is self-sufficient and has no need of that person's deeds, and He is generous and bountiful, bestowing blessings upon both the grateful and the ungrateful, but gratitude for blessings will bring more blessings, whereas ingratitude will lead to a decrease in blessings.

Then Sulaymân said to those who were with him: ﴿Disguise her throne for her﴾ that is, change it by adding to it or taking away from it, and so on

﴿let us see﴾ and test her smartness

﴿whether she will discover the truth﴾ and thus prove that she is intelligent and alert, and deserves to be a queen

﴿or she will not recognise it﴾.



﴿فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ ۖ قَالَتْ كَأَنَّهُ هُوَ ۚ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا وَكُنَّا مُسْلِمِينَ ۚ﴾  
 ﴿وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ﴾ (سورة النمل: ٤٢-٤٣)

(٤٣)

27:42. So when she arrived, she was asked: Is your throne like this? She said: It is as if it were the same. We had come to know the truth before this [miracle] and we have already submitted [to Allah, in Islam].

27:43. That which she used to worship besides Allah had hindered her [from declaring her faith openly], for she came from a disbelieving people.

﴿So when she arrived﴾ and came to Sulaymân, he showed her her throne; to the best of her knowledge, she had last seen it in her homeland.

﴿she was asked: Is your throne like this?﴾. That is, we know that you have a splendid throne; is it like this throne that we have brought to show you?

﴿She said: It is as if it were the same﴾. This highlights her intelligence and smartness, because she did not say “it is the same”, because there were some changes and alterations to it, but she did not deny it either, because she recognised it. So she uttered some vague words that

could mean either thing and would be true in either case. Sulaymân was impressed at how she figured out the reality and how mature her thinking was.

What was meant by her words is: We were given knowledge about the dominion and authority of Sulaymân, and his great power, before this incident (the bringing of her throne), in which we have seen his ability to bring the throne from a great distance. So we submit to him and we have come submitting to his authority.

«That which she used to worship besides Allah had hindered her [from declaring her faith openly]» that is, from becoming Muslim, otherwise she had the smartness and intelligence to recognise the truth and distinguish it from falsehood. But false beliefs take away insight from the heart.

«for she came from a disbelieving people» so she continued to follow their religion, because for one person to have a different religion when he can see that those around him are misguided and wrong, is something very rare. Therefore it is not strange that she had remained a disbeliever until that point.

Later on, Sulaymân wanted to show her his dazzling power and might, so he told her to enter the palace, which was in a high and vast place, and was made of glass, under which rivers flowed.



﴿قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقِهَا قَالَتْ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ﴾

(سورة النمل: ٤٤)

27:44. It was said to her: Enter the palace.<sup>26</sup> But when she saw it, she thought that its [floor] was a pool of water, and she [lifted her

<sup>26</sup> The entire palace was made of glass, with water flowing beneath its floors.



hem], baring her legs. He said: This is a palace made of smooth glass. She said: O my Lord, verily I have wronged myself [by previously worshipping the sun] and I submit [in Islam] with Sulaymân to the Lord of the worlds.

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﴿It was said to her: Enter the palace. But when she saw it, she thought that its [floor] was a pool of water﴾ because the glass was transparent, and the water could be seen beneath it, as if it was flowing by itself with nothing in between.

﴿and she [lifted her hem], baring her legs﴾ in order to wade into the water. This was a further example of her smartness and etiquette, for she did not refrain from entering the place that she had been instructed to enter, because she knew that she had only been invited by way of honour, and that Sulaymân's dominion, and the system thereof, was built on the basis of wisdom. She did not have the slightest suspicion in her heart of any harm that could result from stepping into it, after all that she had seen.

When she was about to wade into it, it was said to her: ﴿This is a palace made of smooth glass﴾, so there is no need for you to bare your legs. At that point, having come to Sulaymân and seen what she had seen, she realised that he was indeed a Prophet and Messenger, so she repented and gave up her disbelief.

﴿She said: O my Lord, verily I have wronged myself [by previously worshipping the sun] and I submit [in Islam] with Sulaymân to the Lord of the worlds﴾.

This is what Allah has told us about the story of the Queen of Saba' and what happened between her and Sulaymân. All other details that are connected to this story, and the stories from Jewish sources, have nothing to do with the interpretation of the word of Allah; they come under the heading of things that one cannot be certain of, because there is no proof that it is narrated from the Prophet (ﷺ). Most, if not all, of the reports of this nature are not narrated from him, so we should

be diligent and turn away from these reports, and not introduce them into commentaries on the Qur'an. And Allah knows best.



﴿وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَتَّبِعُونَ لِأَسْوَءِ الْبَرِيَّةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا أَطِيعْنَا بَكَ وَيَمْنًا مَعَكَ قَالَ طَاعْتَكُمْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ مُّفْتَنُونَ ﴿٤٧﴾﴾ (سورة النمل: ٤٥-٤٧)

- 27:45. We sent to Thamood their brother Ṣâliḥ, saying: Worship Allah. Then they divided into two parties [believers and disbelievers] disputing with each other.
- 27:46. He said: O my people, why do you seek to hasten on the evil [divine punishment] rather than the good [divine mercy]? Why do you not seek forgiveness from Allah, so that you may be shown mercy?
- 27:47. They said: We regard you and those who are with you as an evil omen. He said: Your ill fortune is only from Allah [because of your disbelief]; rather you are people who are being tested.

Here Allah (ﷻ) tells us that He sent to Thamood, the well-known tribe, their brother in lineage Ṣâliḥ, and he instructed them to worship Allah alone and to give up worshipping the idols and rivals.

﴿Then they divided into two parties [believers and disbelievers] disputing with each other﴾ some of them were believers and some were disbelievers, and the latter were the majority.

﴿He said: O my people, why do you seek to hasten on the evil [divine punishment] rather than the good [divine mercy]?﴾ That is, why do you hasten to do evil deeds and why are you so keen to do them, rather than doing good deeds by means of which your affairs,

both spiritual and worldly, will be put right? In fact there is no reason at all for you to commit evil deeds.

«Why do you not seek forgiveness from Allah» by repenting from your polytheism and sins, and praying to Him to forgive you «so that you may be shown mercy» for the mercy of Allah (ﷻ) is close to the doers of good, and the one who repents from sin is one of those who do good.

«They said» to their Prophet Ṣâliḥ, rejecting and objecting to the message:

«We regard you and those who are with you as an evil omen» – they claimed that they did not see any sign of good in Ṣâliḥ's face and that he and the believers with him had become a cause of some harm that befell their worldly interests. So Ṣâliḥ said to them:

«Your ill fortune is only from Allah [because of your disbelief]» that is, it only befell you because of your sins

«rather you are people who are being tested» with ease and hardship, good and bad, to see whether you will give up sin and repent, or not. Thus they persisted in rejecting their Prophet and this is how they responded to him.



﴿وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٨﴾﴾ قَالُوا  
تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ  
وَلِنَأْتِيَنَّهُ بِكُفْرٍ مَكْرُومٍ ﴿١٩﴾ وَمَكْرُؤًا مَكَرًّا مَكْرُومًا وَهُمْ لَا يُشْعُرُونَ ﴿٢٠﴾  
فَانْظُرْ كَيْفَ كَانَتْ عِقَابُهُمْ مَكْرِهِمْ أَنَا دَمَرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٢١﴾  
فَتِلْكَ بُيُوتُهُمْ خَاوِبَةٌ بِمَا ظَلَمُوا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْلَمُونَ ﴿٢٢﴾  
وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَنْقُوتُونَ ﴿٢٣﴾﴾ (سورة النمل: ٤٨-٥٣)

- 27:48. There were in the city nine men who spread mischief in the land and never did anything good.
- 27:49. They said: Let us swear to one another by Allah that we will surely attack him and his family at night, then we will say to his next of kin that we did not witness the slaughter of his people, and we are indeed telling the truth.
- 27:50. They plotted and planned, and We also planned, but they were not aware of it.
- 27:51. So see what was the outcome of their plot: We destroyed them and their entire nation.
- 27:52. Now their houses lie desolate, because of their wrongdoing. Verily in that is a sign for people who have knowledge.
- 27:53. And We saved those who believed and feared Allah.

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«There were in the city» in which Ṣâliḥ and most of his people lived

«nine men who spread mischief in the land and never did anything good» that is, their aim and goal was to spread mischief in the land, and they had no aim of doing good; rather they took a hostile stance against Ṣâliḥ, reviling his religion and calling their people to do likewise, as Allah (ﷻ) tells us elsewhere that Ṣâliḥ said:

«So fear Allah, and obey me, and do not obey the bidding of the transgressors, those who spread mischief in the land and do no good at all.» (*ash-Shu'arâ' 26: 150-152*)

This terrible state of affairs continued until, in their enmity, they swore amongst themselves, each one swearing to the other, «we will surely attack him and his family at night» that is, we will come to him and his family at night, and we will surely kill them.

«then we will say to his next of kin» if they come after us and claim that we killed him, we will deny it and will say that we did not do it, and we will swear an oath to the effect that «we are indeed telling the truth», and they unanimously agreed to that.

﴿They plotted and planned﴾ and they resolved to kill Ṣāliḥ and his family, keeping the plot secret even from their own people, for fear of his next of kin

﴿and We also planned﴾ to support Our Prophet Ṣāliḥ (ﷺ), make things easy for him and destroy his people who disbelieved

﴿but they were not aware of it﴾.

﴿So see what was the outcome of their plot﴾ – did they achieve their goal by means of that plot, or did they fail to do so? Hence Allah says:

﴿We destroyed them and their entire nation﴾. We destroyed them and eradicated them utterly. The blast came upon them as a punishment, and every last one of them was destroyed.

﴿Now their houses lie desolate﴾ – their roofs fell in on their walls, and they are devoid of their inhabitants

﴿because of their wrongdoing﴾ that is, these are the consequences of their wrongdoing, ascription of partners to Allah and transgression in the land.

﴿Verily in that is a sign for people who have knowledge﴾ of the facts and they reflect upon how Allah dealt with His close friends and His enemies, thus they learn lessons from that and know that the outcome of wrongdoing is destruction and doom, whereas the outcome of faith and justice is salvation and triumph.

Hence Allah says: ﴿And We saved those who believed and feared Allah﴾ that is, We saved those who believed in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad, and they avoided ascribing partners to Allah and committing sin, and they obeyed Allah and His Messenger.



﴿وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَلْحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ٥١﴾  
 ﴿لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ يَجْهَلُونَ ٥٢﴾ (سورة النمل: ٥٤-٥٥)

27:54. And [remember] when Loot said to his people: Do you commit this shameful deed, knowing [that it is shameful]?

27:55. Do you approach men with lust instead of women? Verily you are ignorant people!

«And [remember] when Loot said to his people: Do you commit this shameful deed, knowing [that it is shameful]?» That is, remember Our slave and Messenger Loot and the story of his virtue, when he said to his people, calling them to Allah and advising them:

«Do you commit this shameful deed» that is, this repulsive deed that is abhorrent to sound minds and sound human nature, and it is regarded as abhorrent according to the teachings of all religions «knowing [that it is shameful]», yet you stubbornly persist in that, wrongfully on your part and out of audacity towards Allah.

Then he explained what this shameful deed was: «Do you approach men with lust instead of women?» That is, how has it come to this, that your desire is for men and their rear ends which are places of excrement and dirt, and you forsake that which Allah has created for you of wives and the proper place for intimacy, for which people are created with a natural inclination. But you have turned things upside down, and you think of evil as good and good as evil.

«Verily you are ignorant people» who overstep the limits set by Allah and dare to transgress His sacred limits.



﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنْاسٌ يَنْطَهُرُونَ﴾ (٥٦) فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ قَدَرْنَاهَا مِنَ الْغَايِبِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذِرِينَ﴾ (٥٨) (سورة النمل: ٥٦-٥٨)

- 27:56. But the only response his people gave was to say: Drive the family of Loot out of your city, for they are indeed people who want to keep themselves clean and pure!
- 27:57. So We saved him and his family, except his wife; We decreed that she should be one of those who stayed behind.
- 27:58. And We let loose upon them a shower [of stones]. And evil was the shower that fell upon those who had been warned [but did not pay heed].

﴿But the only response his people gave﴾ – their reaction was not acceptance and they were not deterred, nor did they pay heed; rather their response was to oppose him, go against him and threaten their Prophet and Messenger, who was sincere and honest, with banishment from his homeland and expulsion from his city. The only response his people gave ﴿was to say: Drive the family of Loot out of your city﴾.

It is as if it was said: Why are you angry with them, and what is their fault which dictates that they should be driven out? And they said: ﴿for they are indeed people who want to keep themselves clean and pure!﴾. That is, they want to keep away from homosexuality and sodomy. May Allah curse them, for they regarded the best of good deeds as being the same as the worst and most abhorrent of evil deeds, and they did not stop at disobeying their Prophet when he exhorted them; rather they went as far as deciding to expel him and banish him. The punishment is implied in their last statement, for they are the people who said:

﴿...Drive them out of your city, for they are indeed people who want to keep themselves clean and pure!﴾ (al-A'râf 7: 82)

What this implies is: “You are immersing yourselves in evil and filth, which dictates that the punishment will befall your city, and that those who leave it will be saved.”

Hence Allah says: ﴿So We saved him and his family, except his wife; We decreed that she should be one of those who stayed behind﴾. That was when the angels came to him in the form of human guests, and his people heard about them, so they came to him, intending ill towards them, and he shut the door so that they could not get in, and he was very distressed. Then the angels told him what was really happening, and that they had come to save him and bring him out from their midst; they intended to destroy them, and the appointed time for their destruction was dawn. They instructed Loot to leave by night with his family, except his wife, for she would suffer the same fate as the people. So he left with his family at night, and they were saved. The punishment came upon the people at dawn; Allah turned their houses upside down on them, and sent upon them a shower of stones of baked clay, one after another, specifically marked, and kept with your Lord (cf. 11: 82-83).

Hence Allah says here: ﴿And We let loose upon them a shower [of stones]. And evil was the shower that fell upon those who had been warned [but did not pay heed]﴾ that is, evil was the shower that rained down upon them, and how terrible was the punishment, because they had been warned but they were not deterred. Therefore Allah sent upon them this severe punishment.



﴿قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ ءَآلَهُ خَيْرٌ ۖ أَمَّا يُشْرِكُونَ ۝٥٩ أَمَنَ  
خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَأَنزَلَ لَكُم مِّنَ السَّمَاءِ مَاءً فَأَنبَتْنَا بِهِ حَدَائِقَ ذَاتَ  
بَهْجَةٍ ۖ مَا كَان لَكُم أَن تَنبِتُوا شَجَرَهَا ۗ ءَآلَهُ مَعَ اللَّهِ ۚ بَلْ هُمْ قَوْمٌ يَعِدُونَ ۝٦٠  
أَمَنَ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ  
الْبَحْرَيْنِ حَاجِزًا ۗ ءَآلَهُ مَعَ اللَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ۝٦١ أَمَنَ يُحِيبُ الْمُضْطَرَّ



إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۖ أَوَلَمْ مَعَ اللَّهِ قَلِيلًا مَّا  
 تَذَكَّرُونَ ﴿٦٢﴾ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلِ الرِّيحَ  
 بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ أَوَلَمْ مَعَ اللَّهِ تَعْلَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾ أَمَّنْ يَدْعُوا  
 الْخَلْقَ ثُمَّ يُعِيدُهُمْ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۖ أَوَلَمْ مَعَ اللَّهِ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ  
 كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ (سورة النمل: ٥٩-٦٤)

- 27:59. Say: Praise be to Allah and peace be upon His slaves whom He has chosen.<sup>27</sup> Is Allah better, or those they ascribe as partners to Him?
- 27:60. Is not He [better] Who created the heavens and the earth, and sends down for you water from the sky, with which We cause to grow gardens of delightful beauty? It is not in your power to cause the trees thereof to grow. Can there be another god besides Allah? But they are people who ascribe equals [to Him].
- 27:61. Is not He [better] Who has made the earth a stable place to live in, caused rivers to flow through it, placed therein mountains standing firm, and placed a barrier between two flowing bodies of water? Can there be another god besides Allah? But most of them have no knowledge.
- 27:62. Is not He [better] Who responds to the desperate one when he calls on Him and relieves his suffering, and Who has made you successive generations on earth? Can there be another god besides Allah? Little is it that you pay heed!
- 27:63. Is not He [better] Who guides you through the depths of darkness on land and sea, and Who sends forth the winds as harbingers of His mercy? Can there be another god besides Allah? Exalted be Allah far above the partners they ascribe to Him.
- 27:64. Is not He [better] Who originates creation then repeats it, and Who provides for you from the heaven and the earth? Can there

<sup>27</sup> This refers to the Prophets and their followers.

be another god besides Allah? Say: Produce your evidence if you are telling the truth.

﴿Say: Praise be to Allah﴾ Who is deserving of perfect praise because of the perfect nature of His attributes and the beautiful nature of His favours, gifts, justice and wisdom in punishing the disbelievers and wrongdoers. And send salutations of peace upon His slaves whom He chose and selected above the worlds, namely the Prophets and Messengers, those whom Allah has chosen from among all people. That is so as to raise their renown and highlight their high status and their being free of evil and abominations, and because what they said concerning their Lord was free of shortcomings and faults.

﴿Is Allah better, or those they ascribe as partners to Him?﴾ This is a question, the answer to which is already established and well known. In other words, is Allah, the Almighty Lord Who is perfect in His attributes and bountiful towards all of His creation, better – or the idols and images that they worship alongside Him, which are imperfect in all aspects, cannot bring benefit or ward off harm, and cannot do the slightest good for their own selves or for those who worship them? Verily Allah is better than those they ascribe as partners to Him.

Then Allah tells us the details through which it may be known and become clear that He is the only God Who is deserving of worship, and that worship of Him is the truth whereas worship of anything else other than Him is falsehood:

﴿Is not He [better] Who created the heavens and the earth, and sends down for you water from the sky, with which We cause to grow gardens of delightful beauty? It is not in your power to cause the trees thereof to grow. Can there be another god besides Allah? But they are people who ascribe equals [to Him]﴾ that is, Who created the heavens and all that is in them of the sun, moon, stars, and angels? Who created the earth and all that is in it of mountains, seas, rivers, trees and so on?

﴿and sends down for you﴾ that is, for your sake  
 ﴿water from the sky, with which We cause to grow gardens of  
 delightful beauty﴾ that is, they are beautiful to look at, with their  
 many and varied trees, and they bear beautiful fruit.

﴿It is not in your power to cause the trees thereof to grow﴾ that is,  
 were it not for the blessing that Allah bestows upon you by sending  
 down the rain.

﴿Can there be another god besides Allah﴾ who does these things, such  
 that he should be worshipped alongside Him and associated with Him?

﴿But they are people who ascribe equals [to Him]﴾ that is, they  
 regard others as equal to Him even though they know that He alone  
 is the Creator of the upper and lower realms, and is the One Who  
 sends down provision.

﴿Is not He [better] Who has made the earth a stable place to live  
 in, caused rivers to flow through it, placed therein mountains standing  
 firm, and placed a barrier between two flowing bodies of water?  
 Can there be another god besides Allah? But most of them have no  
 knowledge﴾. That is, are the idols and images that are lacking in all  
 aspects, that do not do anything or grant provision or anything good,  
 better – or Allah Who ﴿has made the earth a stable place to live in﴾  
 so that people are able to settle and live on it, cultivate it and build  
 on it, and come and go freely

﴿caused rivers to flow through it﴾ that is, He has caused rivers to flow  
 throughout the earth, from which people benefit in their agriculture,  
 growing trees, drinking their water and giving it to their flocks

﴿placed therein mountains standing firm﴾ that is, mountains that  
 make the earth steady, so that it does not shake, and they act as pegs  
 for it so that it does not become unstable

﴿and placed a barrier between two flowing bodies of water﴾ the salty  
 water and the fresh water; He has placed a barrier between them to  
 prevent the two types of water mixing, which would cause the benefits  
 of each to be lost. Rather He has created a barrier of earth between

them, and has created channels for the rivers through the earth, far away from the seas. Thus they yield their benefits.

﴿Can there be another god besides Allah﴾ who does these things, such that he should be worshipped alongside Him and associated with Him? ﴿But most of them have no knowledge﴾, so they ascribe partners to Allah in imitation of their leaders. Otherwise, if they had true knowledge, they would not associate anything with Him.

﴿Is not He [better] Who responds to the desperate one when he calls on Him and relieves his suffering, and Who has made you successive generations on earth? Can there be another god besides Allah? Little is it that you pay heed!﴾

That is, does anyone answer the desperate one who is beset by distress, faces difficulty in attaining what he seeks and is desperate to be saved from what he is going through, except Allah alone? Who can relieve calamity, trouble and suffering except Allah alone? Who makes you successive generations in the earth, enables you to make use of the earth, grants you provision and bestows blessings upon you, so that you succeed those who came before you, as He will cause you to die and will bring other people after you? Can there be any god besides Allah who does these things?

No one does any of that alongside Allah, even by your admission, O polytheists. Hence, when harm befell them, they would call upon Allah, professing sincere devotion to Him alone, because they know that He alone is able to ward off that harm and remove it.

﴿Little is it that you pay heed﴾ that is, little is it that you remember and reflect upon matters by which, if you reflected on them and paid heed to them, you would be guided. But heedlessness has overwhelmed you and you turn away, therefore you never refrained from evil and you were not guided.

﴿Is not He [better] Who guides you through the depths of darkness on land and sea, and Who sends forth the winds as harbingers of His mercy? Can there be another god besides Allah? Exalted be Allah far

above the partners they ascribe to Him» that is, Who is it that guides you when you are in the depths of darkness on land or sea, when there is no guide, no visible landmark and no means of deliverance except His guiding you, making the route easy for you and making available to you the means by which you are guided?

«and Who sends forth the winds as harbingers of His mercy» that is, He sends the winds ahead of the rain; He sends the winds to stir up the clouds, then put them together, then collect them, then fecundate them, then the rain comes down. So the people feel cheered by the wind before the rain comes down.

«Can there be another god besides Allah» who did that? Or is it He alone Who does that? Why do you ascribe others as partners to Him, and worship them instead of Him?

«Exalted be Allah far above the partners they ascribe to Him» for He is far greater, far holier and far above their ascription of partners to Him and their regarding others as equal to Him.

«Is not He [better] Who originates creation then repeats it, and Who provides for you from the heaven and the earth? Can there be another god besides Allah? Say: Produce your evidence if you are telling the truth» that is, Who is it that initiates and originates creation, and will repeat creation on the Day of Resurrection? Who provides for you from the heavens and the earth by means of rain and vegetation?

«Can there be another god besides Allah» who does that or is able to do that?

«Say: Produce your evidence» that is, your proof for what you say «if you are telling the truth», otherwise, assuming that you say that the idols have a share in all of that, this is a mere claim, so bring evidence to confirm it; if you cannot, then you should realise that you are people of falsehood, with no evidence or proof. So you should accept the certain proof and definite evidence which indicates that Allah is the only One Who does all of these things, and He is the only One Who deserves that all types of worship should be devoted to Him alone.



﴿قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ﴾ (٦٥) بَلِ  
 أَدْرَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ مِنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ  
 كَفَرُوا إِذْ كُنَّا تَرَاً وَءَابَاؤُنَا إِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وَعَدْنَا هَذَا نَحْنُ وَءَابَاؤُنَا مِنْ  
 قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾ (سورة النمل: ٦٥-٦٨)

- 27:65. Say: No one in the heavens or on earth knows the unseen except Allah, and they do not know when they will be resurrected.
- 27:66. Rather their knowledge of the hereafter is confused; nay, they are in doubt about it; nay, they are blind to it.
- 27:67. Those who disbelieve say: What! When we have become dust, we and our forefathers, will we be brought forth [alive, from our graves]?
- 27:68. We and our forefathers have been promised this before; it is nothing but tales of the ancients.

Here Allah (ﷻ) tells us that He alone knows the unseen in the heavens and on earth. This is like the verses in which He says:

﴿With Him are the keys of the unseen; no one knows them but He. He knows all that is in the land and in the sea. Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.﴾ (al-An'ām 6: 59)

– and:

﴿Verily, Allah alone has knowledge of the Hour; it is He Who sends down rain and He knows what every womb contains. No soul knows what it will do on the morrow, and no soul knows in what land it will die. Verily, Allah is All-Knowing, All-Aware.﴾ (Luqmān 31: 34)

These matters of the unseen and the like are known only to Allah; no angel who is near to Allah and no Prophet who was sent has any

knowledge of them. As He is the only One Who has knowledge of that, and Whose knowledge encompasses all that is in people's hearts and all that is hidden and subtle, so He is the only One Who should be worshipped.

Then Allah (ﷻ) tells us about the lack of knowledge of those who denied the hereafter, moving from one thing to something that is more unknown than it.

﴿and they do not know when they will be resurrected﴾ that is, when they will be raised up and brought forth from their graves, therefore they have not prepared for it.

﴿Rather their knowledge of the hereafter is confused﴾ that is, their knowledge is weak and little, never certain, for they have no knowledge that is clear in their minds. This is the lowest level of knowledge, when it is weak and vague. Indeed they have no knowledge, either strong or weak; rather ﴿they are in doubt about it﴾ – namely the hereafter. It never occurs to them that it may happen, for it is not even a possibility in their minds; rather they deny it and think it unlikely. Hence Allah says:

﴿Those who disbelieve say: What! When we have become dust, we and our forefathers, will we be brought forth [alive, from our graves]?﴾ That is, this is far-fetched and impossible. They compared the power of the One Who is perfect in might with their own weak power.

﴿We and our forefathers have been promised this﴾ that is, the hereafter ﴿before﴾, and it did not come to us, and we never saw anything of it.

﴿it is nothing but tales of the ancients﴾ that is, stories that they told to pass the time, but which have no basis and are not true.

Here Allah tells us about the situation of these disbelievers by telling us that they do not know when the hereafter will come, then He moves on to telling us that their knowledge of the hereafter is

weak, then He tells us that they are in doubt concerning it, then He tells us that they are blind to it, then He tells us that they deny it and think it unlikely to happen. Because of these doubts, fear of the hereafter left their hearts; as a result, they had the audacity to disobey Allah and it became easy for them to deny the truth and believe in falsehood, so they indulged in their physical desires and kept away from worshipping Allah. Thus they lost out both in this world and the hereafter.

Then Allah points out the truthfulness of the warning brought by the Messengers:



﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ﴾ (٦٩) وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَى أَنْ يَكُونَ رَدِفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ (سورة النمل: ٦٩-٧٢)

27:69. Say: Travel through the land and see what was the fate of the evildoers.

27:70. Do not grieve over them, and do not be distressed because of their plots.

27:71. They say: When will this promise come to pass, if you speak the truth?

27:72. Say: It may be that some of that which you seek to hasten is close at your heels.

﴿Say: Travel through the land and see what was the fate of the evildoers﴾ for you will not find any evildoer who persisted in his evildoing but his fate was the worst of fates, for Allah sent upon him the punishment that matched his evil deeds.



«Do not grieve over them, and do not be distressed because of their plots» that is, do not grieve, O Muhammad (ﷺ), for these disbelievers and their lack of faith, for if you knew what is in them of evil, and that they are not fit for anything good, you would not despair or grieve, and you would not feel distressed or worry about their plots, for their plots will backfire on them.

«...They plot and plan, and Allah also plans; but Allah is the best of planners.» (al-Anfāl 8: 30)

Those who disbelieve in the resurrection and in the truth that the Messenger (ﷺ) brought say, seeking to hasten the punishment: «When will this promise come to pass, if you speak the truth?» They say this out of foolishness and ignorance, because the time when it will happen is something that Allah has already ordained and decreed.

Nevertheless, Allah (ﷻ) says, warning them of that which they sought to hasten: «Say: It may be that some of that which you seek to hasten» of the punishment «is close at your heels» and will soon befall you.



﴿وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾ وَمِمَّنْ غَابَتْ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُّبِينٍ ﴿٧٥﴾﴾ (سورة النمل: ٧٣-٧٥)

- 27:73. Verily your Lord is most gracious to humankind, but most of them are ungrateful.
- 27:74. Verily your Lord knows what their hearts conceal and what they disclose.
- 27:75. There is nothing hidden in heaven or on earth, but it is [inscribed] in a clear record.

Here Allah highlights His vast generosity and abundant bounty, and urges them to give thanks to Him. Yet despite that, most people turn away and fail to give thanks; they are distracted by the blessings from the Bestower of those blessings.

﴿Verily your Lord knows what their hearts conceal﴾ that is, what is hidden in their hearts  
 ﴿and what they disclose﴾, so let them beware of the Knower of all that is hidden and all that is disclosed, and let them remember that He is always watching them.

﴿There is nothing hidden in heaven or on earth﴾ that is, there is nothing concealed or secret in either the upper or lower realm, ﴿but it is [inscribed] in a clear record﴾; that record encompasses all that has happened and will happen until the onset of the Hour. Every incident that occurs, whether it is manifest or hidden, happens in accordance with what is written in al-Lawḥ al-Maḥfoodh.



﴿إِنَّ هَذَا الْقُرْآنَ يَفْصَحُ عَلَى بَنِي إِسْرَءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ﴾ وَإِنَّهُ هُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿سورة النمل: ٧٦-٧٧﴾

27:76. Verily this Qur'an explains to the Children of Israel most of that wherein they differ.

27:77. And verily it is a guidance and mercy for the believers.

Here Allah tells us how the Qur'an confirms and supersedes the previous scriptures, and it explains and clarifies that which was ambiguous and unclear therein, and that concerning which the Children of Israel differed. The Qur'an speaks about that in such a way as to remove any confusion and explain the correct view concerning the matters in which they differed. As it is of such a majestic nature

and very clear, and it dispels all differences and clarifies everything that is unclear, it is the greatest blessing that Allah has bestowed upon His slaves, but not everyone responds to the blessing with gratitude.

Hence Allah tells us that its benefit, light and guidance are only for the believers:

﴿And verily it is a guidance﴾ that saves one from misguidance and confusion

﴿and mercy﴾ that gives comfort and puts straight their religious and worldly affairs

﴿for the believers﴾ that is, those who believe in it and accept it, reflect on it, and ponder its meanings. They will attain through it guidance to the straight path and mercy that leads to happiness, triumph and success.



﴿إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمِهِ ۚ وَهُوَ الْعَزِيزُ الْعَلِيمُ﴾ (سورة النمل: ٧٨)

27:78. Verily your Lord will judge between them by His justice, for He is the Almighty, All-Knowing.

That is, Allah (ﷻ) will judge between the disputants and those who differ, with justice and fairness. Even though there are matters concerning which the two disputing parties may be confused, because the evidence is subtle and not clear, or for some other reason, Allah will explain the truth that reflects reality concerning these issues, when He judges concerning them.

﴿for He is the Almighty﴾ Who subjugates all creatures, so they submit to Him

﴿All-Knowing﴾ for He knows all views and what they are based on, and the aims and motives behind them, so He will requite each individual according to what He knows of him.



﴿فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ﴾ (٧٩) إِنَّكَ لَا تَسْمِعُ الْمَوْتَى وَلَا تَسْمِعُ الْقُتَمَّ الدُّعَاءَ  
 إِذَا وَلَوْا مُدْبِرِينَ ﴿٨٠﴾ وَمَا أَنْتَ بِهَادِي الْعُمْيِ عَنْ ضَلَالَتِهِمْ إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ  
 بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ﴿٨١﴾ (سورة النمل: ٧٩-٨١)

- 27:79. So put your trust in Allah, for you are on the path of clear truth.  
 27:80. Verily you cannot make the dead hear you, nor can you make the deaf hear your call, [especially] if they turn their backs and walk away;  
 27:81. Nor can you guide the blind out of their error. You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth].

That is, put your trust in your Lord to attain that which will benefit you and ward off that which may harm you, to convey the message, establish the religion and strive in jihad against your enemies.

﴿for you are on the path of clear truth﴾ and for the one who is on the path of clear truth – calling people to it and supporting it – it is more appropriate that he should put his trust in Allah. For he is striving concerning a matter that is definitely sound and is known to be true, concerning which there is no doubt or confusion. Moreover, it is the truth that is very clear and manifest, with no ambiguity or uncertainty concerning it. If you do what you are charged with and you put your trust in Allah when doing so, you will not be harmed by the fact that some go astray, and you are not responsible for guiding them. Hence Allah says:

﴿Verily you cannot make the dead hear you, nor can you make the deaf hear your call﴾ when you call them, especially ﴿if they turn their backs and walk away﴾, for in that case it is more unlikely that you can make them hear.

﴿Nor can you guide the blind out of their error﴾. This is like the verse in which Allah (ﷻ) says:

﴿Verily, you [O Muhammad] cannot guide whomever you like, but Allah guides whomever He wills, and He knows best who is rightly guided.﴾ (al-Qasas 28: 56)

﴿You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth]﴾ that is, it is they who will submit to you and will believe in the revelations of Allah, put the teachings into practice and surrender. This is like the verse in which Allah (ﷻ) says:

﴿Only those who hear will respond; as for the dead, Allah will resurrect them, then to Him they will be brought back.﴾ (al-An'am 6: 36)



﴿وَإِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَابَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِآيَاتِنَا لَا يُوقِنُونَ﴾ (سورة النمل: ٨٢)

27:82. When the time for the fulfilment of the warning<sup>28</sup> comes, We will bring forth to them out of the earth a Beast that will tell them that humankind did not believe in Our signs.

That is, when the time for the fulfilment of the warning comes, which Allah has made inevitable and has ordained its time,

﴿We will bring forth to them out of the earth a Beast﴾ or one of the beasts of the earth, not of the heavens. This Beast ﴿will tell them﴾ that is, it will speak to the people and tell them that the people did not have certain faith in Our signs, the reason being that the people's knowledge and faith in the signs of Allah is becoming weak. Therefore

<sup>28</sup> The warning refers to the punishment of the Day of Resurrection; this verse speaks of one of the portents of that day.

Allah will cause this Beast to emerge as one of His wondrous signs to prove to the people what they were doubting.

This Beast is the famous Beast that will emerge at the end of time, and will be one of the portents of the Hour, as is mentioned in many hadiths. There is no sound evidence to describe it or say what kind of animal it will be; this verse only indicates that Allah will bring it forth to the people and that its speaking will be something extraordinary and will be one of the proofs of the truth of what Allah said in His Book. And Allah knows best.



﴿وَيَوْمَ نَحْشُرُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتَّىٰ إِذَا جَاءُو قَالَ أَكَذَّبْتُم بِآيَاتِي وَلَمْ تُحِطُوا بِهَا عَلِمْنَا أَنَّمَا كُنْتُمْ تَعْمَلُونَ ﴿٨٤﴾ وَوَقَعَ الْقَوْلُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾﴾ (سورة النمل: ٨٣-٨٥)

- 27:83. And [remember] the day when We will gather from every nation a multitude of those who rejected Our signs, and they will be assembled [then driven],
- 27:84. Until, when they come [before their Lord at the place of reckoning], He will say: Did you reject My signs even though you did not comprehend them fully? Or what is it that you were doing?
- 27:85. The warning [of punishment] will inevitably be fulfilled concerning them because of their wrongdoing, and they will be unable to speak.<sup>29</sup>

Here Allah (ﷻ) tells us of the situation of the disbelievers on the Day of Resurrection; He will gather them, and will gather from every

<sup>29</sup> That is, because they have no excuse to give that may save them from the punishment.

nation a multitude and a group {of those who rejected Our signs, and they will be assembled [then driven]}. They will be gathered, the first of them and the last of them, so that they may all be questioned, blamed and rebuked.

«Until, when they come [before their Lord at the place of reckoning], He will say» to them, rebuking them:

«Did you reject My signs even though you did not comprehend them fully?» That is, what you should have done was not to take a stance until the truth had become clear to you, and you should not have spoken except on the basis of knowledge, so how come you rejected something before you had full knowledge of it?

«Or what is it that you were doing?» That is, He will ask them about their knowledge and their deeds, and He will find that their knowledge was rejection of the truth and their deeds were not done for the sake of Allah and were not in accordance with the Sunnah of their Messenger (ﷺ).

«The warning [of punishment] will inevitably be fulfilled concerning them because of their wrongdoing» that is, the punishment will become due for them because of their wrongdoing in which they persisted and because of the proof that is established against them «and they will be unable to speak» because they will have no argument.



﴿الْقَارِبُونَ أَنَا جَعَلْنَا اللَّيْلَ لَيْسَكُنَا فِيهِ وَالنَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ

يُؤْمِنُونَ ﴿٨٦﴾ (سورة النمل: ٨٦)

27:86. Do they not see that We made the night for you to rest in, and the day for you to see? Verily in that there are signs for people who believe.

That is, have they not seen this great sign and immense blessing, which is that Allah has made the night and the day to be of service to them: the night with its darkness, so that they may settle down and rest therein from their labours and prepare to work again, and the day with its light, so that they may go about earning their living and running errands.

﴿Verily in that there are signs for people who believe﴾ that is, signs of the oneness of Allah and His great blessings.



﴿وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلُّ أَتَوُهُ دَخِرِينَ ۝۸۷ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَهِيَ تَمُرُّ مَرَّ السَّحَابِ صُغَعَ اللَّهُ الَّذِي أَنْقَضَ كُلَّ شَيْءٍ إِنَّهُ خَيْرٌ بِمَا تَفْعَلُونَ ۝۸۸ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ ءَامِنُونَ ۝۸۹ وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوهُهُمْ فِي النَّارِ هَلْ تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝۹۰﴾ (سورة النمل: ۸۷-۹۰)

- 27:87. And [remember] the day when the Trumpet will be blown, and all who are in the heavens and on earth will be struck with terror, except whomever Allah wills, and all will come to Him, utterly humbled.
- 27:88. You will see the mountains and think them firmly fixed, but they will be moving like clouds.<sup>30</sup> Such is the work of Allah, Who has perfected all things. Verily He is well aware of all that you do.
- 27:89. Whoever comes [on the Day of Resurrection] having done good will be rewarded with something better than it, and will be safe from the terror of that day.

<sup>30</sup> The commentators are of the view that this verse describes what will happen to the mountains during the cataclysmic events of the Day of Resurrection.



27:90. And whoever comes having done evil will be flung down on their faces in the fire. [It will be said to them:] Will you be requited for anything other than what you used to do?

Here Allah (ﷻ) alerts His slaves to what lies ahead of them on the Day of Resurrection, with all its trials and distress, which cause alarm.

﴿And [remember] the day when the Trumpet will be blown﴾, because of which ﴿all who are in the heavens and on earth will be struck with terror﴾ and filled with alarm, and they will surge like waves against one another (*cf. 18: 99*), out of fear of what awaits them, ﴿except whomever Allah wills﴾ of those whom He will honour, make steadfast and protect from terror

﴿and all﴾ creatures, when the Trumpet is blown, ﴿will come to Him, utterly humbled﴾. This is like the verse in which Allah says:

﴿There is no one in the heavens or on earth but he will come to the Most Gracious as a slave.﴾ (*Maryam 19: 93*)

On that day, leaders and followers will be equal in submission and humility before the Sovereign of all dominion.

Because of the terror of that awful day, ﴿You will see the mountains and think them firmly fixed﴾, as if nothing is missing from them and they are still as they always were, but they will have gone through such hardship and terror that they will be crushed and will vanish, becoming like scattered dust. Hence Allah says: ﴿but they will be moving like clouds﴾ because they will be so light, and as the result of that intense fear. That is ﴿the work of Allah, Who has perfected all things. Verily He is well aware of all that you do﴾ and He will requite you in accordance with your deeds.

Then He explains how He will requite them:

﴿Whoever comes [on the Day of Resurrection] having done good﴾ – this includes every good deed, word or belief in the heart

﴿will be rewarded with something better than it, and will be safe from the terror of that day﴾ that is, they will be safe from that which terrified other people (namely hell), even if they were terrified along with them.

﴿And whoever comes having done evil﴾ of any kind ﴿will be flung down on their faces in the fire﴾ that is, they will be thrown face-first into hell and it will be said to them: ﴿Will you be requited for anything other than what you used to do?﴾



﴿إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأُمِرْتُ أَنْ  
أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٩١﴾ وَأَنْ أَتْلُوَ الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ  
فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾ وَقُلِ الْحَمْدُ لِلَّهِ سَيُرِيكُمْ آيَاتِهِ فَتَعْرِفُونَهَا وَمَا رَبُّكَ بِغَافِلٍ  
عَمَّا تَعْمَلُونَ ﴿٩٣﴾﴾ (سورة النمل: ٩١-٩٣)

27:91. [Say, O Muhammad:] I am commanded only to worship the Lord of this city Who has made it sacred and to Whom all things belong. And I am commanded to be one of those who submit to Allah [in Islam].

27:92. And [I am commanded] to recite the Qur'an. Then whoever is guided, is only guided for [the good of] his own soul; if anyone goes astray, then say: I am only a warner.

27:93. And say: Praise be to Allah. He will show you His signs, then you will acknowledge them. And your Lord is not unaware of what you do.

﴿[Say, O Muhammad:] I am commanded only to worship the Lord of this city﴾ namely Makkah al-Mukarramah, which He made sacred and blessed its people, so they should respond to that with gratitude and acceptance.

﴿and to Whom all things belong﴾ in both the upper and lower realms. Allah mentions that lest anyone think that He is Lord of the Kaaba only.

﴿And I am commanded to be one of those who submit to Allah [in Islam]﴾ that is, one of those who hasten to submit. And the Prophet (ﷺ) did that; he was the first of this Ummah to submit and was foremost in surrendering to Allah.

﴿And [I am commanded] to recite the Qur'an﴾ to you, so that you may be guided by it, follow its teachings, and learn its words and meanings. This is my duty and I have fulfilled it.

﴿Then whoever is guided, is only guided for [the good of] his own soul﴾ that is, it is to his own benefit and he will reap the fruits thereof. ﴿if anyone goes astray, then say: I am only a warner﴾ and I have no control over guidance.

﴿And say: Praise be to Allah﴾ to Whom be all praise in this world and the hereafter, from all of creation, especially the chosen elite, because they are the ones who are more expected to praise and extol their Lord than others, because of their high status and closeness to Him, and because of His great blessings to them.

﴿He will show you His signs, then you will acknowledge them﴾ in such a way that will show you what is true and what is false. So He will inevitably show you His signs, which will give you light in the depths of darkness,

﴿...so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾ (*al-Anfāl* 8: 42)

﴿And your Lord is not unaware of what you do﴾; rather He knows your deeds and circumstances, and He knows the extent of reward for those deeds. He will judge between you with a judgement for

which you will praise Him, so you will have no argument against Him whatsoever.

This is the end of the commentary on Soorat an-Naml.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 28. Soorat al-Qaṣaṣ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿طسّم﴾ تِلْكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢﴾ نَتْلُو عَلَيْكَ مِنْ نَبَأِ مُوسَىٰ وَفِرْعَوْنَ  
بِالْحَقِّ لِقَوْمٍ يُؤْمِنُونَ ﴿٣﴾ ﴿سورة القصص: ١-٣﴾

28:1. Ṭā'. Seen. Meem.<sup>31</sup>

28:2. These are verses of the clear Book.

28:3. We recount to you some of the story of Moosâ and Pharaoh in truth, for people who believe.

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«These» verses that deserve to be venerated and respected  
«are verses of the clear Book» which explain everything that people  
need to know about their Lord, His rights, His close friends, and His

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<sup>31</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

enemies, and the punishment that He sent against the disbelievers, the reward for deeds and the requital of the doers. This Qur'an explains all that in a very clear manner.

Among the things that it explains is the story of Moosâ and Pharaoh, which is repeated in several places, including this soorah.

«We recount to you some of the story of Moosâ and Pharaoh in truth» for their story is indeed amazing and wonderful «for people who believe». It is addressed to them, for they have the faith to focus and reflect on it, which would prompt them to accept it and learn from it, so that they will learn from it and be guided, and it will increase them in faith and certainty, adding goodness to their goodness.

As for others, they will not benefit from it except in the sense that proof will be established against them. Allah has protected the Qur'an from them and created a barrier between them and it, so that they will not understand it.



﴿إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا يَسْتَضِعُّ طَائِفَةً مِنْهُمْ يُدِيعُ  
أَبْنَاءَهُمْ وَيَسْتَحْيِي نِسَاءَهُمْ إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ﴾ (سورة القصص: ٤)

28:4. Verily Pharaoh behaved arrogantly in the land; he divided its people into factions and oppressed one group among them, slaughtering their sons and letting their womenfolk live. Verily he was one of the mischief-makers.

The beginning of the story is that «Pharaoh behaved arrogantly in the land» because of what he possessed of dominion, authority, troops and might. So he became one of the arrogant, not one of the people of virtue in the land.

«he divided its people into factions» that is, he divided them into various groups, controlling them on the basis of his whims and desires, subjugating them as he wanted by means of his power.

«and oppressed one group among them» namely the Children of Israel, whom Allah had favoured over all others; he should have honoured them and respected them, but he regarded them as insignificant, because he saw that they had no power to protect themselves from what he wanted to do to them. Therefore he did not care about them, and he went so far as to slaughter their sons and let their womenfolk live, for fear that they might increase in numbers and overwhelm him in his own country, and thus gain power.

«Verily he was one of the mischief-makers» those who have no intention of taking care of religious or worldly interests; this was part of his mischief-making in the land.



﴿وَرِيدُ أَنْ تَمَنَّ عَلَى الَّذِينَ اسْتَظْفَرُوا فِي الْأَرْضِ وَتَجْعَلَهُمْ أَيْمَةً وَتَجْعَلَهُمُ الْوَارِثِينَ ۝ وَتُمْكِنَ لَهُمْ فِي الْأَرْضِ وَنَرَىٰ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ﴾ (سورة القصص: ٥-٦)

28:5. But it was Our will to bestow favour upon those who were oppressed in the land, to make them leaders and cause them to inherit [the land],

28:6. And to establish them in the land, and through them to show Pharaoh, Hâmân and their troops, the very thing they feared.

«But it was Our will to bestow favour upon those who were oppressed in the land» by taking away from them the factors that made them weak, and destroying those who were resisting them, causing to fail anyone who opposed them.

﴿to make them leaders﴾ in religion, which could not happen when they were oppressed and weak; rather it was essential to first give them power in the land.

﴿and cause them to inherit [the land]﴾ and thus grant them victory and a good end in this world, before the hereafter

﴿And to establish them in the land﴾. It was Allah's will that all of these things should happen.

Likewise He also wanted ﴿through them﴾, namely this oppressed group, ﴿to show Pharaoh, Hāmān﴾, his adviser, ﴿and their troops﴾, by means of whom they had gained power and control, and they behaved arrogantly and transgressed all bounds

﴿the very thing they feared﴾ which was their expulsion from their land. Hence they strove hard to suppress the Israelites, break their will and kill their children who had the potential to achieve that. Allah willed that all of this should happen, and when He wills a thing, He makes the means thereof available and paves the way for it. This matter was like that: He decreed it and created the means that would lead to it – of which neither His close friends nor His enemies were aware.



﴿وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفَتْ عَلَيْهِ فَالْقَاهِ فِي الْبَيْتِ وَلَا تَخَافِ ۚ وَلَا تَحْزَنِي ۚ إِنَّا رَأَيْنَاهُ إِلَيْنَا ۖ وَجَاعَلُوهُ مِنَ الْمُرْسَلِينَ ﴿٧﴾ ۖ فَالْقَطْعَةُ ۚ أَلِ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا ۚ إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ﴾

(سورة القصص: ٧-٨) ﴿٨﴾

- 28:7. We inspired the mother of Moosā, saying: Breastfeed him, but when you fear for him, throw him into the river, and do not be afraid or grieve, for We will surely bring him back to you, and We will make him one of Our Messengers.



28:8. The family of Pharaoh picked him up only for him to become an enemy to them and a source of grief. Verily Pharaoh and Hāmān and their troops were wrongdoers.

The beginning of this process was when Allah safeguarded His Messenger Moosā so that the Israelites would be delivered at his hands and because of him. At that time of great fear, when the Egyptians were slaughtering their sons, Allah inspired his mother to breastfeed him and keep him with her.

﴿but when you fear for him﴾ that is, when you sense that there is someone who may take him to them,

﴿throw him into the river﴾ namely the Nile, in a closed box.

﴿and do not be afraid or grieve, for We will surely bring him back to you, and We will make him one of Our Messengers﴾. Thus Allah gave her the glad tidings that He would return him to her, and he would grow up and be safe from their plot, and Allah would make him a Messenger.

This was the greatest of glad tidings, which were given to the mother of Moosā so as to reassure her and calm her fears, for she was afraid for him. She did as she was instructed; she threw him into the river, and Allah caused him to drift until the family of Pharaoh picked him up and were the ones who found him,

﴿only for him to become an enemy to them and a source of grief﴾ that is, so that ultimately, and as a result of them picking him up, he would become an enemy to them and a source of grief, because precautions cannot ward off the divine decree. What they feared from the Israelites was their becoming united and undermining their authority, and Allah ensured that the leader of the Israelites would be raised by them, under their supervision and sponsorship.

Upon reflection, you will find that what happened as a result of that was in the interests of the Children of Israel, and it warded off many serious troubles from them and prevented many transgressions

before Moosâ's mission began, because he rose to a senior position in the kingdom.

Naturally he would inevitably stand up for the rights of his own people, because of what he was, namely a man of high ambition who was protective towards his own people. Hence some of these oppressed people, who had reached such a low point of humiliation – some of which Allah has told us about – developed the courage to challenge the oppressors who were acting arrogantly in the land, as we shall see below, because Moosâ was shielding them.

This was the starting point. Allah's way dictates that things should develop gradually, little by little, and not happen all at once.

﴿Verily Pharaoh and Hâmân and their troops were wrongdoers﴾ that is, it was Our will to punish them for their wrongdoing and to plan against them in requital for their plotting and scheming.



﴿وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِي وَلَكَ لَا تَقْتُلُوهُ عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَسْعُرُونَ﴾ (سورة القصص: ٩)

28:9. Pharaoh's wife said: He may bring joy to you and me. Do not kill him, for perhaps he will be of benefit to us, or we may adopt him as a son. They had no inkling [of what was to happen].

When the family of Pharaoh picked him up, Allah caused Pharaoh's wife to feel compassion towards him. She was the great and virtuous believing woman, Âsiyah bint Muzâḥim.

﴿She said﴾: This child ﴿may bring joy to you and me. Do not kill him﴾ that is, let him live, so that he may bring joy to us and be a source of happiness for us.

﴿for perhaps he will be of benefit to us, or we may adopt him as a son﴾ that is, either he will be a servant who will strive to benefit us, or we will give him a higher status than that, by taking him as a son and loving and honouring him.

Allah (ﷻ) decreed that he should be a source of benefit to the wife of Pharaoh who said these words, for when he became a source of joy to her and she loved him dearly, he continued to be like a loving son towards her, until he grew up and Allah appointed him as a Prophet and Messenger. Then she hastened to submit and believe in him. May Allah be pleased with her and make her pleased.

Allah (ﷻ) tells us that in this discussion about Moosâ, ﴿They had no inkling [of what was to happen]﴾ that is, they were unaware of what had been decreed and decided of how events would unfold. This was by the kindness of Allah (ﷻ), for if they had been aware of that, they would have treated him differently.



﴿وَأَصْبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَدَرِيًّا ۚ إِن كَادَتْ لَتُبْدِي بِهِ لَوْلَا أَن رَّبَطْنَا عَلَىٰ قَلْبِهَا لِتَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنْبٍ وَهُمْ لَا يَشْعُرُونَ ﴿١١﴾ وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ﴿١٢﴾ فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلَتَعْلَمَنَّ أَن وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿١٣﴾﴾

(سورة القصص: ١٠-١٣)

- 28:10. Moosâ's mother felt an aching void in her heart. She would have disclosed who he was, had We not strengthened her heart so that she might maintain her faith [in the promise of Allah].
- 28:11. She said to [Moosâ's] sister: Go and find him. And she caught sight of him from a distance, while they did not notice.

- 28:12. We had already ordained that he would refuse all wet-nurses. Then she [his sister] said: Shall I direct you to a household who will bring him up for you and take good care of him?
- 28:13. Thus We restored him to his mother, so that she might be comforted and not grieve, and so that she might know that the promise of Allah is true. Yet most of them do not know.

When Moosâ's mother began to miss him and was very sad, she felt an aching void in her heart because of the anxiety she experienced – as is human nature – even though Allah (ﷻ) had told her not to grieve or be afraid, and He had promised to return him to her.

﴿She would have disclosed who he was, had We not strengthened her heart﴾ and made her steadfast so that she would not disclose who he was.

﴿so that﴾ by means of this patience and steadfastness ﴿she might maintain her faith [in the promise of Allah]﴾. If, when calamity befalls a person, he remains patient and steadfast, his faith increases thereby. This indicates that continuing to panic is a sign of weakness of faith.

﴿She﴾ namely the mother of Moosâ ﴿said to [Moosâ's] sister: Go and find him﴾ that is, go and look for your brother, without letting anyone see you and realise what you are up to. So she went and looked for him,

﴿And she caught sight of him from a distance, while they did not notice﴾ that is, she spotted him from a distance, as if she was simply passing by without wanting anything to do with him.

This was due to her resolve and caution. If she had seen him and come to them deliberately, they would think that it was she who had thrown him into the river, in which case they might have decided to slaughter him, as a punishment to his family.

By Allah's kindness towards Moosâ and his mother, He prevented him from accepting the breast of any woman. They took him out to the marketplace, out of compassion towards him, because perhaps

someone was looking for him. His sister came at that point, and said: ﴿Shall I direct you to a household who will bring him up for you and take good care of him?﴾

That was all they wanted, for they loved him dearly, but Allah had caused him to refuse all wet-nurses, and they were afraid that he would die. When his sister said those words to them, highlighting how this household would take good care of him, they hastened to accept and she directed them to that household.

﴿Thus We restored him to his mother﴾ as We had promised her ﴿so that she might be comforted and not grieve﴾, and so that he would grow up with her and she would be reassured and would rejoice in him, and would be paid handsomely for that.

﴿and so that she might know that the promise of Allah is true﴾ for We showed her some of what We had promised her and she saw it with her own eyes, so that she might be reassured and increase in faith, and so that she might know that Allah's promise to protect him and appoint him as a Messenger would be fulfilled.

﴿Yet most of them do not know﴾, so if they go through some difficulties, that undermines their faith, because they do not have complete knowledge that Allah (ﷻ) sends trials and difficulties and creates obstacles on the way to high aims and goals.

So Moosâ (ﷺ) stayed with the family of Pharaoh and was raised as one of the ruling family, using the same means of transportation and wearing the same clothes as them, and his mother was reassured thereby, for it was established that she was his mother through breastfeeding, so there would be no objection to her being close to him or showing compassion towards him.

Think about this divine kindness and how Allah protected His Prophet Moosâ from telling lies in his daily speech (for he could still call her his mother), and how He made things easy for him so that the bond between him and her, which to other people appeared to be based on breastfeeding, was the reason why he could call her

his mother. Thus any talk about them as being mother and son was entirely true and appropriate.



﴿وَلَمَّا بَلَغَ أَشُدَّهُ ۖ وَاسْتَوَىٰ ۖ ءَاتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾﴾  
(سورة القصص: ١٤)

28:14. When he reached his prime and became fully mature, We gave him wisdom and knowledge. Thus do We reward those who do good.

That is, when he reached full strength and became mature and wise, which is typically around the age of forty years, ﴿and became fully mature﴾ that is, when he reached the level of perfection in physical strength, maturity and wisdom ﴿We gave him wisdom and knowledge﴾ that is, wisdom by means of which he could know the rulings of Sharia and judge between people, and a great deal of knowledge. ﴿Thus do We reward those who do good﴾ by worshipping Allah, and treating Allah's creation with kindness. We give them knowledge and wisdom according to their good deeds, and this is indicative of Moosâ's high level of perfection in doing good.



﴿وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِّنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَةِ ۖ وَهَٰذَا مِنْ عَدُوِّهِ ۖ فَاسْتَغْنَتْهُ ٱلَّذِي مِنْ شِيعَتِهِ ۖ عَلَى ٱلَّذِي مِنْ عَدُوِّهِ ۖ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُّضِلٌّ مُّبِينٌ ﴿١٥﴾﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي ۖ فَاغْفِرْ لِي ۖ فَغَفَرَ لَهُ ۚ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾﴾ (سورة القصص: ١٥-١٦)

28:15. He entered the city at a time when he would not be noticed by its people, and found two men fighting, one from among his own people and the other from among his enemies. The man from among his own people called him to help him against his enemy, so Moosâ struck him with his fist and killed him. Moosâ said: This is of Shayṭān's doing; verily he is an avowed enemy who seeks to lead man astray.

28:16. He said: My Lord, I have wronged myself, so forgive me. Then He forgave Him, for He is indeed the Oft-Forgiving, Most Merciful.

«He entered the city at a time when he would not be noticed by its people» either because it was the time of the siesta or some other time when people do not go out and about.

«and found two men fighting» that is, disputing and exchanging blows «one from among his own people» namely an Israelite «and the other from among his enemies», the Egyptians.

«The man from among his own people called him to help him against his enemy» because he was well known, and the people were aware that he was an Israelite. The fact that he asked Moosâ for help indicates that Moosâ (ﷺ) had reached a high level of influence in the royal family and was someone who could be feared or in whom hope could be placed.

«so Moosâ struck him with his fist» that is, he punched his enemy in response to the Israelite's request for help «and killed him» with that blow, because he was so strong and powerful.

Moosâ (ﷺ) regretted what he had done, and said: «This is of Shayṭān's doing» that is, it is the result of his making it fair-seeming and of his whispers

«verily he is an avowed enemy who seeks to lead man astray». And this is why this happened, because of his clear enmity and his eagerness to lead people astray.

Then he prayed to his Lord for forgiveness, and said: «My Lord, I have wronged myself, so forgive me. Then He forgave Him, for He is indeed the Oft-Forgiving, Most Merciful» especially towards those who are humble and hasten to turn to Him and repent, as Moosâ (ﷺ) did.



﴿ قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِلْمُجْرِمِينَ ﴾ ١٧ ﴿ فَاصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي آسْتَنْصَرُهُ بِالْأَمْسِ يَسْتَصْرِخُهُ قَالَ لَهُ مُوسَى إِنَّكَ لَغَوِيٌّ مُبِينٌ ﴾ ١٨ ﴿ فَلَمَّا أَنْ أَرَادَ أَنْ يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَهُمَا قَالَ يَمْوَسَّى أَرِيدُ أَنْ نَقْتُلَكَ كَمَا قُتِلَتْ نَفْسًا بِالْأَمْسِ إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ ﴾ ١٩ ﴿ وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَى قَالَ يَمْوَسَّى إِنَّكَ أَلَمَلَأْتَ بِاتِمْرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ إِنِّي لَكَ مِنَ النَّاصِحِينَ ﴾ ٢٠ ﴿ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴾ ٢١ ﴿ (سورة القصص: ١٧-٢١)

- 28:17. He said: My Lord, because of the blessings that You have bestowed upon me, I shall never lend support to the evildoers.
- 28:18. Morning found him in the city, apprehensive and vigilant, when suddenly the man who had sought his help the previous day called out again to him for help. Moosâ said to him: You are clearly a troublemaker.
- 28:19. Then when he was about to strike the one who was an enemy to them both, he said: O Moosâ, do you intend to kill me as you killed a man yesterday? Your aim is only to become a tyrant in the land; you do not intend to be one of those who put things right!
- 28:20. A man came rushing from the farthest part of the city, and said: O Moosâ, the chiefs are talking about killing you, so leave [immediately]. I am giving you sincere advice.



28:21. So he left [the city], apprehensive and vigilant. He said: O my Lord, save me from the people who are given to wrongdoing.

«He» namely Moosâ (ﷺ) «said: My Lord, because of the blessings that You have bestowed upon me» by enabling me to repent and forgiving me, and many other blessings  
«I shall never lend support» or help or aid «to the evildoers» that is, I shall never help anyone in sin.

This was a promise from Moosâ (ﷺ) because of the blessings that Allah had bestowed upon him, never to help any evildoer, as he had done when he killed the Egyptian. This indicates that blessings require a person to do good and refrain from doing evil.

After he had killed the man who was his enemy, «Morning found him in the city, apprehensive and vigilant»: were the family of Pharaoh aware of him or not? He was only afraid because it was known that no Israelite would dare to do such a thing except Moosâ.

Whilst he was in that state, «suddenly the man who had sought his help» against his enemy «the previous day called out again to him for help» against another Egyptian.

«Moosâ said to him», rebuking him for his behaviour,  
«You are clearly a troublemaker».

«Then when he» namely Moosâ «was about to strike the one who was an enemy to them both» that is, an enemy to him and to the one who was arguing and shouting for help. The argument between the Egyptian and the Israelite, who called Moosâ to help him, continued until Moosâ wanted to strike the Egyptian. Then the Egyptian said to him, seeking to prevent him killing him: «O Moosâ, do you intend to kill me as you killed a man yesterday? Your aim is only to become a tyrant in the land», because one of the main attributes of those who become tyrants in the land is that they kill people unlawfully.

«you do not intend to be one of those who put things right!» Otherwise, if you wanted to put things right, you would have stood between me

and him, without killing anyone. So Moosâ refrained from killing him and he restrained himself because of the admonition and rebuke of the Egyptian.

News of what Moosâ had done in these two incidents spread until it led to Pharaoh and his chiefs discussing the idea of killing Moosâ. So Allah inspired that sincere man who hastened to tell Moosâ of what the chiefs had agreed to do before it was too late.

«A man came rushing from the farthest part of the city» that is, he came running, out of sincerity towards Moosâ and out of fear that they might attack him before he realised.

«and said: O Moosâ, the chiefs are talking about killing you, so leave» the city «[immediately]. I am giving you sincere advice».

So Moosâ followed his advice and «left [the city], apprehensive and vigilant» lest he be killed. He called upon Allah and said: «O my Lord, save me from the people who are given to wrongdoing» for he had repented from his sin and what he had done in anger, without intending to kill. Therefore their threat to kill him was wrongdoing on their part and overstepping the bounds.



﴿وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ۝٢٢﴾ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ۝٢٣ فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ۝٢٤﴾

(سورة القصص: ٢٢-٢٤)

28:22. As he headed towards Madyan, he said: I hope my Lord will show me the right way [on my journey].

28:23. When he arrived at the well of Madyan, he found there a group of men watering [their flocks], and, further away, he found two

women who were holding back [their flock]. He said: What is the matter with you? They said: We cannot water [our flock] until the shepherds move on. And our father is a very old man.

28:24. So he watered [their flock] for them, then he withdrew into the shade and said: O my Lord, I am in need of whatever good You may bestow upon me.

﴿As he headed towards Madyan﴾ which was south of Palestine, where Pharaoh had no authority

﴿he said: I hope my Lord will show me the right way [on my journey]﴾ that is, the straightforward way to reach it, with ease and with no trouble or difficulty. So Allah showed him the right way, and he arrived in Madyan.

﴿When he arrived at the well of Madyan, he found there a group of men watering [their flocks]﴾ – they were people who had a lot of livestock

﴿and, further away﴾ that is, further than that group of men

﴿he found two women who were holding back [their flock]﴾ from the water troughs, because they could not reach it due to the crowd of men, and the men were too mean and ill-mannered to water their flocks for them.

Moosâ said to them: ﴿What is the matter with you?﴾ that is, why are you in this situation?

﴿They said: We cannot water [our flock] until the shepherds move on﴾ that is, usually we cannot water our flocks until the shepherds move on with their flocks, then when there is no one there, we water our flocks

﴿And our father is a very old man﴾ that is, he has no strength to water the flocks, and we have no physical strength ourselves to do it, and we have no menfolk who could push past the shepherds.

Moosâ (ﷺ) felt sorry for them and felt compassion towards them, ﴿So he watered [their flock] for them﴾ without asking for any

payment in return; he had no intention except seeking the pleasure of Allah (ﷻ). After he had watered the flocks for them, at a time of intense heat in the middle of the day, as is indicated by the phrase «then he withdrew into the shade», he sat down to rest in the shade after having exerted himself.

«and said» in that situation, seeking provision from his Lord: «O my Lord, I am in need of whatever good You may bestow upon me» that is, I am in need of whatever good You may send to me and make easy for me. Making this implicit request is more eloquent than asking explicitly. And in this situation he continued to call upon his Lord and beseech Him.



﴿فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا جَاءَهُ، وَقَصَّ عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ نَبَوْتُ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٥﴾ قَالَتْ إِحْدَاهُمَا يَأْتِيَنَّكَ اسْتِجْرَاهُ إِنَّ خَيْرَ مَنِ اسْتَجَرْتَ، الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَي هَاتَيْنِ عَلَى أَنْ تَأْجُرَنِي ثَمَنِي حِجَجًا فَإِنْ أَتَمَمْتَ عَشْرًا فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ﴿٢٧﴾ قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾﴾ (سورة القصص: ٢٥-٢٨)

- 28:25. Then one of the two women came to him, walking modestly, and said: My father is asking you to come so that he may reward you for watering [our flock] for us. When he came to him and told him his story, he said: Fear not, for [now] you are safe from the wicked people.
- 28:26. One of the two women said: O father, hire him, for the best person whom you can hire is one who is strong and trustworthy.

- 28:27. He said [to Moosâ]: I intend to give you one of these two daughters of mine in marriage, on condition that you work for me for eight years, and if you make it ten, that will be of your own accord. I do not intend to make things difficult for you. You will find me, if Allah so wills, an upright man.
- 28:28. Moosâ said: Let that be the agreement between me and you. Whichever term I fulfil, I will be free from further obligation. And Allah is witness to what we say.

The two women went to their father and told him what had happened, then their father sent one of them to Moosâ. She came, ﴿walking modestly﴾, which is indicative of her noble character and good attitude, for modesty is a virtuous characteristic, especially in women.

This indicates that Moosâ (ﷺ), in what he did for them, was not like a hired worker or servant, in front of whom one would not usually feel shy or behave modestly. Rather he was a man of dignity, and from his good manners and sublime attitude, she saw that which made her behave modestly towards him. She said to him:

﴿My father is asking you to come so that he may reward you for watering [our flock] for us﴾ not by way of trying to show generosity, for it was you who took the initiative in showing kindness to us; rather he wants to return the favour. So Moosâ accepted the invitation.

﴿When he came to him and told him his story﴾ and the reason why he had fled, until he reached this land, the older man said to him, so as to reassure him and comfort him, ﴿Fear not, for [now] you are safe from the wicked people﴾ that is, let your fear be gone, for Allah has saved you from them and enabled you to reach this place where they have no authority.

﴿One of the two women﴾ that is, one of his two daughters ﴿said: O father, hire him﴾ that is, make him your employee so that he may take care of the sheep and water them,

﴿for the best person whom you can hire is one who is strong and trustworthy﴾ that is, Moosâ is the best one you could hire because he combines physical strength and honesty, and the best one to hire is the one who combines physical strength and the ability to do what he was hired to do, with honesty so that he will not betray his master. These two characteristics should be taken into account when hiring anyone to do work, because problems only arise when one or both of these characteristics is lacking. But if they are combined, then the work will be done properly. She only said that because she had seen Moosâ's physical strength and energy when he watered the flocks for them and she had seen his trustworthiness and religious commitment, and how he had shown compassion towards them in a situation in which there was no hope of him benefitting from that; rather his only aim in helping them had been to seek the pleasure of Allah (ﷻ).

﴿He﴾ namely the man of Madyan

﴿said [to Moosâ]: I intend to give you one of these two daughters of mine in marriage, on condition that you work for me for eight years, and if you make it ten, that will be of your own accord﴾ that is, a voluntary action on your part, but it is not obligatory for you  
 ﴿I do not intend to make things difficult for you﴾ by imposing ten years on you, and by hiring you I do not wish to impose hard labour on you; rather I am hiring you for easy work in which there is no hardship.

﴿You will find me, if Allah so wills, an upright man﴾. He encouraged him by stating that the work would be easy and that he would treat him well. This indicates that the righteous man should have a good attitude as much as he can, and that what is expected of him with regard to having a good attitude is greater than what is expected of others.

﴿Moosâ said﴾ responding to this request:

﴿Let that be the agreement between me and you﴾ that is, I agree to this condition that you have mentioned, and so it is agreed between me and you.

«Whichever term I fulfil, I will be free from further obligation», whether I fulfil the eight obligatory years or I voluntarily do more than that.

«And Allah is witness to what we say», for He is watching over us and He knows what we have agreed to.

This man, the father of the two women, who dwelt in Madyan, was not Shu'ayb, the well-known Prophet, as is widely believed. There is no evidence for that view. At most it may be said that Shu'ayb (ﷺ) lived in Madyan and this story also took place in Madyan, but what is the connection between the two matters?

Moreover, it is not established that Moosâ lived at the time of Shu'ayb, so how could he have met him personally? If that man was Shu'ayb, then Allah (ﷻ) would have said so and the two women would have mentioned him by name. Furthermore, Allah (ﷻ) destroyed the people of Shu'ayb (ﷺ) for their rejection of him, and there was no one left except those who believed in him. Allah had protected the believers from having that ignorant attitude towards the daughters of their Prophet and keeping them away from the well, barring the way to their flocks, until a stranger came along and showed kindness towards them by watering their flocks. Shu'ayb would not have accepted for Moosâ to tend his sheep and be a servant to him when he was superior to him and of higher status (unless one says that that was before Moosâ's prophethood began, in which case that may be a valid argument. Whatever the case, we cannot accept that this man was Shu'ayb the Prophet, without a sound report from our Prophet (ﷺ) to that effect, and Allah knows best.)



﴿ فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ ۚ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴾ (سورة القصص: ٢٩)

28:29. When Moosâ had fulfilled the term and was travelling with his family, he saw a fire in the direction of the mountain. He said to his family: Wait here, for I can see a fire. Perhaps I can bring you some news from there, or I will bring you a burning ember so that you may warm yourselves.

«When Moosâ had fulfilled the term». It may be that he fulfilled the obligatory term, or that he voluntarily completed the longer term, as would be expected of Moosâ, because of his sincerity. At that point, he longed to go and see his family, his mother, his tribe and his homeland. Since such a long time had passed, he thought that the Egyptians would have forgotten what he had done.

«and was travelling with his family», heading towards Egypt  
 «he saw a fire in the direction of the mountain. He said to his family: Wait here, for I can see a fire. Perhaps I can bring you some news from there, or I will bring you a burning ember so that you may warm yourselves» for it was very cold, and they had lost their way.



﴿ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَمُوسَىٰ إِنَّهُ أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهْتَزُّ كَانَهَا جَانًّا وَلَىٰ مُدَبِّرًا وَلَمْ يَعْقِبْ يَمُوسَىٰ أَقِيلَ وَلَا تَخَفْ إِنَّكَ مِنَ الْأَمِينِ ﴿٣١﴾ أَسْلَكَ يَدَكَ فِي جَيْبِكَ تَخَرُّجَ يَبْصَاءَ مِنْ غَيْرِ سُوءٍ وَأَضْمَمَ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ ۖ فَذَانِكَ بُرْهَانَانِ مِنْ رَبِّكَ إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴾

(سورة القصص: ٣٠-٣٢) ﴿٣١﴾

28:30. But when he came to it, he was called from the right-hand side of the valley, from the bush in the blessed spot, saying: O Moosâ, verily I am Allah, the Lord of the worlds.



- 28:31. Throw down your staff. But when he saw it moving as if it was a snake, he turned and fled without a backward glance. [It was said:] O Moosâ, come back, and do not be afraid, for you are quite safe.
- 28:32. Insert your hand into your garment; it will come forth shining white, without harm. And put your hand under your arm when you feel afraid [so as to still your fear and compose yourself]. These are two proofs from your Lord to Pharaoh and his chiefs, for they are indeed a rebellious and wicked people.

When he came to it, he was called: ﴿O Moosâ, verily I am Allah, the Lord of the worlds﴾. Thus He informed him of His divinity and Lordship, which must have been followed by the command to worship Him alone and devote himself to Him alone, as is clearly mentioned elsewhere:

﴿Verily, I am Allah; there is no God but Me. So worship Me [alone] and establish prayer to remember Me.﴾ (Tâ Hâ 20: 14)

﴿Throw down your staff﴾ so he threw it down

﴿But when he saw it moving﴾ rapidly, presenting a terrifying image ﴿as if it was a snake﴾ the word translated here as ﴿snake﴾ refers to a large male snake

﴿he turned and fled without a backward glance﴾ that is, he was overwhelmed with fear. But Allah said to him:

﴿O Moosâ, come back, and do not be afraid, for you are quite safe﴾. This wording is the most eloquent and most effective in offering reassurance and dispelling fear.

﴿come back﴾ – this phrase is an order to come back, so he had no choice but to comply. But the terrifying thing could still be there, so Allah said: ﴿and do not be afraid﴾. Thus He instructed him to do two things: to come back, and not to be afraid. But there was another possibility, which was that he could come back and not be afraid, but then he might not be protected or safe from harm. Hence Allah

said: ﴿for you are quite safe﴾. Thus he was completely protected in all ways. So Moosâ (ﷺ) came back, without fear; rather he was reassured and trusted what his Lord had told him, having increased in faith and certainty. This was a sign that Allah showed him before he went to Pharaoh, so that he might have complete certainty and more courage, and so that he might be stronger and more resilient.

Then He showed him another sign, as He said:

﴿Insert your hand into your garment; it will come forth shining white, without harm﴾. So he inserted his hand into his garment and then brought it forth, as Allah (ﷻ) had instructed him.

﴿And put your hand under your arm when you feel afraid﴾ and press your upper arm to your side, in order to dispel your fear.

﴿These﴾ namely the staff turning into a snake and the hand coming forth shining white, without harm, were two definitive signs from Allah

﴿to Pharaoh and his chiefs, for they are indeed a rebellious and wicked people﴾ for it is not sufficient for the Messenger merely to warn them and give them instructions; rather there should be some clear signs, in the hope that this might benefit them.



﴿ قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَنْ يَقْتُلُونِ ﴾ (٣٣) وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِي ۖ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴾ (٣٤) قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا ۖ فَلَا يَصِلُونَ إِلَيْكُمَا بِآيَاتِنَا ۖ أَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُونَ ﴾ (٣٥) (سورة القصص: ٣٣-٣٥)

28:33. Moosâ said: My Lord, I killed one of their men, and I fear that they will kill me.

28:34. My brother Hâroon is clearer in speech than I, so send him with me as a helper, to reiterate my words, for I fear that they will reject me.

28:35. Allah said: We will strengthen you through your brother, and give you both power, so that they will not be able to harm you. By virtue of Our signs, you two and those who follow you will be triumphant.

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﴿Moosâ said﴾, apologising to his Lord and asking Him for help with the task that He had given him, and mentioning the impediment that hindered him, so that his Lord might help him to overcome what he feared:

﴿My Lord, I killed one of their men, and I fear that they will kill me. My brother Hâroon is clearer in speech than I, so send him with me as a helper, to reiterate my words﴾ for that will help to make the truth clearer

﴿for I fear that they will reject me﴾.

Allah answered his request and said: ﴿We will strengthen you through your brother﴾ that is, We will help you by means of him.

Then Allah dispelled his fear of being killed, as He said:

﴿and give you both power﴾ that is, We will give you authority and power, so that your call will be based on proof and divine support, and you will be protected from your enemies

﴿so that they will not be able to harm you﴾. That is because of Our signs and what they point to of truth and the way in which they impact anyone who sees them and examines them. By means of them, you will attain authority and be protected from the harm of your enemies; that will be more effective for you than troops who are great in number and well equipped.

﴿By virtue of Our signs, you two and those who follow you will be triumphant﴾. This was a promise to Moosâ at that time, when he was alone and had returned to his homeland after having been expelled. Matters continued to develop and unfold until Allah fulfilled his promise and gave him power over the people and the land, and he and his followers prevailed.



﴿فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَذَا إِلَّا سِحْرٌ مُّفْتَرَىٰ وَمَا كُنَّا بِهِدَافِي آبَائِنَا الْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّي أَعْلَمُ بِمَن جَاءَ بِالْهُدَىٰ مِنْ عِنْدِهِ ۖ وَمَن تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿٣٧﴾﴾ (سورة القصص: ٣٦-٣٧)

28:36. When Moosâ came to them with Our clear signs, they said: This is nothing but invented magic; we have never heard of such a thing from our forefathers.

28:37. Moosâ said: My Lord knows best who comes with guidance from Him, and whose end will be [best] in the hereafter. Verily the wrongdoers will never prosper.

So Moosâ went with the message of his Lord.

﴿When Moosâ came to them with Our clear signs﴾ which clearly supported what he said to them, with no shortcomings or ambiguity, ﴿they said﴾, wrongfully, arrogantly and stubbornly:

﴿This is nothing but invented magic﴾, as Pharaoh said in that situation in which truth became apparent and prevailed over falsehood, and falsehood diminished, and the leaders who understood the reality of things, submitted to Moosâ:

﴿...He must be your master, who taught you magic!...﴾ (ash-Shu'arâ' 26: 49)

Pharaoh, who was intelligent but was not good at heart, sank to such a level of cunning and treachery, as Allah tells us. This man knew

﴿...that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence...﴾ (al-Isrâ' 17: 102)

– but he was overtaken by his fate.

﴿we have never heard of such a thing from our forefathers﴾. But they were lying when they said that, because Yoosuf (ﷺ) was sent before Moosâ (ﷺ), as Allah (ﷻ) says elsewhere:

﴿Yoosuf came to you before with clear signs, but you never ceased to doubt the message he brought you. Then when he died, you said: Allah will never send [another] Messenger after him. Thus Allah leaves to stray those who transgress and are given to much doubting.﴾  
(Ghâfir 40: 34)

﴿Moosâ said﴾ when they claimed that what he brought was magic and misguidance, and that what they were following was true guidance: ﴿My Lord knows best who comes with guidance from Him, and whose end will be [best] in the hereafter﴾ that is, if my meeting with you and my presenting clear signs is of no benefit, and you insist on getting carried away in your misguidance and in your disbelief, then Allah (ﷻ) knows best who is guided and who is not, and whose end will be best in the hereafter, us or you.

﴿Verily the wrongdoers will never prosper﴾ for the best end in the hereafter is for Moosâ and his followers, and these people (the wrongdoers) will be faced with loss, a bad end and doom.



﴿وَقَالَ فِرْعَوْنُ يَتْلُوا آيَاتِهَا أَلَمْ آتِكُم مِّنْ إِلَهِ غَيْرِي فَأَوْقِدْ لِي يَهْمَنُ عَلَى الطِّينِ فَاجْعَل لِّي صَرْحًا لَّعَلِّي أَطْلُعُ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ مِنَ الْكَاذِبِينَ ﴿٢٨﴾ وَاسْتَكَبرَ هُوَ وَجُنُودُهُ فِي الْأَرْضِ يَكْفِرُ الْحَقُّ وَظَنُّوا أَنَّهُمْ إِلَهًا لَا يُرْجَعُونَ ﴿٢٩﴾ فَأَخَذْنَاهُ وَجُنُودَهُ فَنَبَذْنَاهُمْ فِي الْيَمِّ فَاُنظُرْ كَيْفَ كَانَتْ عَاقِبَةُ الظَّالِمِينَ ﴿٣٠﴾ وَجَعَلْنَاهُمْ أَيْمَةً يَدْعُونَ إِلَى الْكُفْرِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٣١﴾ وَأَتَّبَعْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَيَوْمَ الْقِيَامَةِ هُمْ مِنَ الْمَقْبُوحِينَ ﴿٣٢﴾﴾ (سورة القصص: ٣٨-٤٢)

28:38. Pharaoh said: O chiefs, I do not know of any god for you except myself. So, O Hâmân, light me a fire [to bake bricks] of clay,

and build me a tower, so that I may climb up and have a look at the God of Moosâ, for verily I think he is a liar.

28:39. He and his troops behaved arrogantly in the land without justification, and thought that they would not be brought back to Us.

28:40. So We seized him and his troops and flung them into the sea. So see what was the fate of the wrongdoers.

28:41. We made them leaders who call people to the fire, and on the Day of Resurrection they will not be helped.

28:42. We caused a curse to overtake them in this world, and on the Day of Resurrection they will be among those who are spurned.

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﴿Pharaoh said﴾, audaciously challenging his Lord and deceiving his foolish people who were lacking in reason:

﴿O chiefs, I do not know of any god for you except myself﴾ that is, I alone am your god and deserving of your worship; if there was any god other than me, I would have known him. Look at how Pharaoh presented his claim in a very cautious way: he did not say “you have no other god but me”; rather he spoke in a cautious manner and said: ﴿I do not know of any god for you except myself﴾. That is because in their eyes he was the virtuous one who possessed great knowledge; whatever he said was true and whatever he commanded them to do they would obey.

When he said these words, which could be interpreted as meaning that there could possibly be another god besides him, what he wanted was to rule out that possibility. So he said to Hâmân: ﴿light me a fire [to bake bricks] of clay, and build me a tower﴾ that is, a structure, ﴿so that I may climb up and have a look at the God of Moosâ, for verily I think he is a liar﴾, but we will examine this matter and prove what I think, and we will show you that Moosâ is a liar. Look at this great audacity towards Allah, such as no other human ever reached. He disbelieved in Moosâ and claimed to be divine, he denied any

knowledge of the true God, and he took measures to reach the God of Moosâ, and all of that was aimed at deceiving the people. But what is amazing about these chiefs who claimed to be senior figures in the kingdom and running its affairs is the way in which this man toyed with their minds and belittled their intelligence. This was because of their evildoing that was deeply entrenched in their character.

Hence their religious concepts became corrupt, which was followed by corruption of their way of thinking. We ask You, O Allah, to make us steadfast in faith and not to let our hearts deviate now after You have guided us, and bestow upon us mercy from Yourself; for You are the Bestower (*cf.* 3: 8).

﴿He and his troops behaved arrogantly in the land without justification﴾. They were arrogant towards the slaves of Allah and mistreated them harshly, and they were arrogant towards the Messengers of Allah and what they brought of signs. So they rejected the signs and claimed that what they were following was more sublime and better.

﴿and thought that they would not be brought back to Us﴾. Hence they were audacious. Otherwise, if they had known or thought that they would be brought back to Allah, they would not have done what they did.

﴿So We seized him and his troops﴾ when they persisted in stubbornness and transgression

﴿and flung them into the sea. So see what was the fate of the wrongdoers﴾. This was the worst of punishments and they were the greatest losers, for it was a worldly punishment that was ongoing and was connected to the punishment of the hereafter.

﴿We made them leaders who call people to the fire﴾ that is, We made Pharaoh and his chiefs leaders who may be followed to the abode of loss and doom.

﴿and on the Day of Resurrection they will not be helped﴾ against the punishment of Allah, for they will be too weak to ward it off

from themselves, and they will have no protector or helper against Allah.

﴿We caused a curse to overtake them in this world﴾ that is, in addition to their punishment and disgrace in this world, We have also caused a curse to overtake them, so they are spoken ill of, resented and criticised. This is something that is obvious, for they are the leaders of those who are cursed in this world, and foremost among them. ﴿and on the Day of Resurrection they will be among those who are spurned﴾, cast far away, for their deeds are abhorrent. Thus there is combined against them the resentment of Allah, the resentment of His creation and the resentment of their own selves.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَعْدِ مَا أَهْلَكْنَا الْقُرُونَ الْأُولَىٰ بَصَائِرَ  
لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ﴾ (٤٣) وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا  
إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ﴾ (٤٤) (سورة القصص: ٤٣-٤٤)

28:43. We gave Moosâ the Book after We had destroyed the previous nations, as enlightenment for humankind, and as guidance and mercy, so that they might pay heed.

28:44. You were not there on the western side [of the mountain] when We decreed for Moosâ the commission, nor did you witness that event.

﴿We gave Moosâ the Book﴾ namely the Torah ﴿after We had destroyed the previous nations﴾ – the last of those nations who were destroyed *en masse* were Pharaoh and his troops. This indicates that after the revelation of the Torah, wholesale destruction of nations ceased, and jihad against the disbelievers with the sword was prescribed.



﴿as enlightenment for humankind﴾ that is, the Book of Allah, that He sent down to Moosâ, contains enlightenment for humankind. In other words it contains matters through which they may see what benefits them and what harms them. Thus proof is established against the sinner, but the believer benefits from it, because in his case it is mercy and guidance for him to the straight path. Hence Allah says: ﴿and as guidance and mercy, so that they might pay heed﴾.

When Allah told His Messenger (ﷺ) the story of the unseen past, He pointed out that this news came from a purely divine source; the Messenger (ﷺ) had no way of knowing about it except through revelation. Hence He said:

﴿You were not there on the western side [of the mountain]﴾ at the time when We decreed for Moosâ the commission, ﴿nor did you witness that event﴾, so that it might be said that you came to know this information in that manner.



﴿وَلَكِنَّا أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ وَمَا كُنْتَ ثَابِتًا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِن رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾﴾ (سورة القصص: ٤٥-٤٦)

28:45. But We brought forth many nations [after Moosâ], and a long time has gone by since then. And you [O Muhammad] did not dwell among the people of Madyan, learning from them [the story mentioned in] Our revelation; rather it is We Who have sent you as a Messenger [and revealed to you their stories].

28:46. You were not on the side of the mountain when We called [to Moosâ]. But [the revelation is sent to you] as a mercy from your Lord, so that you may warn people to whom no warner was sent before you, in order that they may pay heed.

﴿But We brought forth many nations [after Moosâ], and a long time has gone by since then﴾; knowledge vanished, and Allah's revelations were forgotten. Then We sent you at a time when there was a great need for you and for that which We have taught you and revealed to you.

﴿And you [O Muhammad] did not dwell among the people of Madyan, learning from them [the story mentioned in] Our revelation﴾ teaching them and learning from them, so that you came to know the story of Moosâ in Madyan.

﴿rather it is We Who have sent you as a Messenger [and revealed to you their stories]﴾ that is, the story of Moosâ that you brought is one of the results of Our sending you, and it is revelation that you had no way of knowing without Us sending you and revealing it to you.

﴿You were not on the side of the mountain when We called [to Moosâ]﴾ and commanded him to go to the wrongdoing people and convey to them Our message, showing them Our signs and wonders that We have related to you. The point is that with regard to the events that happened to Moosâ (ﷺ) in these places and that you have narrated as they happened, without adding or subtracting anything, one of two things must be the case:

The first explanation is that you (O Muhammad ﷺ) were present and witnessed them, or you went to the places where they happened, and learned about them from the people there, which does not prove that you are the Messenger of Allah, because matters that one may narrate to others after witnessing them or finding out about them, are commonplace and that is not something that is exclusively for the Prophets. But it is known with certainty that this did not happen, for your friends and enemies alike know that this is not the case.

So the other explanation must be correct, which is that this has come to you from Allah, and is His revelation and message. Thus the truth of your message is proven by means of definitive evidence, and it is known that Allah has sent you as a mercy to His slaves. Hence

Allah says: «But [the revelation is sent to you] as a mercy from your Lord, so that you may warn people to whom no warner was sent before you» namely the Arabs and Quraysh. For the divine message was unknown to them, both at the time when the Messenger (ﷺ) was sent and for a long time before that.

«in order that they may pay heed» by learning what is good and doing it, and learning what is bad and refraining from it. If this is what you are, then what they must do is hasten to believe in you and be grateful for this blessing, the worth of which cannot be rightly estimated and for which sufficient thanks can never be given.

The fact that he warned the Arabs does not contradict the fact that he was also sent to others. For he was an Arab, the Qur'an that was sent down to him was Arabic, and the first people he called were the Arabs. So the message was addressed first of all to them, and to others after that. This is like the verses in which Allah says:

«Does it seem strange to people that We have sent revelation to a man from among themselves [saying]: Warn the people...?» (Yoonus 10: 2) – and:

«Say [O Muhammad]: O people, verily I am the Messenger of Allah to you all...» (al-A'raf 7: 158)



﴿وَلَوْلَا أَن تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ فَيَقُولُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيَاتِكَ وَنَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا جَاءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا لَوْلَا أُوتِيَ مِثْلَ مَا أُوتِيَ مُوسَىٰ أَوْ لَمَّا يَكْفُرُوا بِمَا أُوتِيَ مُوسَىٰ مِنْ قَبْلُ قَالُوا سِحْرَانِ تَظَاهَرَا وَقَالُوا إِنَّا بِكُلِّ كَافِرٍ ﴿٤٨﴾ قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾ فَإِنْ لَمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ﴾

أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ يَغْيِرْهُدَى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الظَّالِمِينَ ﴿٥٠﴾ (سورة القصص: ٤٧-٥٠)

- 28:47. [We have sent you as a Messenger] lest they say, when a calamity befalls them because of the deeds which their own hands have wrought: Our Lord, why did You not send to us a Messenger so that we might follow Your revelations and be among those who believe?
- 28:48. But when the truth came to them from Us, they said: Why has he not been given the like of that which was given to Moosâ? Did they not reject that which was given to Moosâ before? They say: [These – the Torah and the Qur'an – are] two types of magic, each supporting the other! And they say: We reject both of them.
- 28:49. Say: Then bring a book from Allah that is a better guide than these two so that I may follow it, if you are telling the truth.
- 28:50. But if they do not respond to you, then know that they only follow their own desires, and who is more astray than one who follows his own desires, without any guidance from Allah? Verily Allah does not guide people who are given to wrongdoing.

«[We have sent you as a Messenger] lest they say, when a calamity befalls them because of the deeds which their own hands have wrought» of disbelief and sins

«Our Lord, why did You not send to us a Messenger so that we might follow Your revelations and be among those who believe?» That is, so We have sent you, O Muhammad (ﷺ), so as to leave them with no excuse.

«But when the truth came to them from Us» concerning which there is no doubt, namely the Qur'an which We revealed to you, «they said», rejecting it and objecting to it on the basis of their flawed argument:

﴿Why has he not been given the like of that which was given to Moosâ?﴾ A Book was sent down to him from heaven in one go. In other words, so long as it comes down piecemeal, it cannot be from Allah. What kind of specious argument is this? How can this prove that it is not from Allah because it was sent down piecemeal?

Rather it is indicative of the perfect nature of this Qur'an, and the perfect care of Allah for the one to whom He sent it down, that it was sent down piecemeal, so that Allah might strengthen the heart of His Messenger (ﷺ) thereby, and increase the believers in faith.

﴿Whenever they come to you [O Muhammad] with an argument, We reveal to you the truth and the best explanation.﴾ (*al-Furqân* 25: 33)

Moreover, their comparison of the Qur'an with the Book of Moosâ was a comparison with something that they did not believe in, so how could they compare it to a book that they rejected and did not believe in? Hence Allah says:

﴿Did they not reject that which was given to Moosâ before? They say: [These – the Torah and the Qur'an – are] two types of magic, each supporting the other!﴾ That is, each supporting the other in their magic and misleading the people

﴿And they say: We reject both of them﴾. Thus it is proven that the people wanted to refute the truth without any proof, they tried to undermine it with a flawed argument and made contradictory statements. This is how every disbeliever is. Hence Allah clearly tells us that they disbelieved in both Books and both Messengers. But did they disbelieve by way of seeking the truth and following something that they had that was better than these two Books, or were they merely following whims and desires?

Then Allah (ﷻ) says, highlighting their flawed argument and challenging them to produce a third book that was more guided:

﴿Say: Then bring a book from Allah that is a better guide than these two﴾ namely the Torah and the Qur'an,

﴿so that I may follow it, if you are telling the truth﴾. But there was no way that they or anyone else could produce something like these two Books, for the world had never received, since the time Allah created it, any book like these two in terms of knowledge, guidance, clarity and mercy for humankind.

It would be perfectly fair for the caller to say: My aim is truth and guidance, and I have brought you this Book which contains that and is in harmony with the Book of Moosâ, so we must all submit to these Books and follow them, because they are guidance and truth, but if you bring me a book from Allah that is more guided than them, I will follow it, otherwise I will not give up guidance and truth of which I am certain for something other than guidance and truth.

﴿But if they do not respond to you﴾ and do not bring a book that is a better guide than these two,

﴿then know that they only follow their own desires﴾ that is, then know that their refusal to follow you is not because they are going to follow some truth that they know or choose some other guidance; rather it is because of merely following their whims and desires.

﴿and who is more astray than one who follows his own desires, without any guidance from Allah?﴾ Such a one is the most misguided of people, because he was offered guidance and the straight path that leads to Allah and to His paradise, but he did not pay any attention to it or accept it; his desire pushed him to follow the paths that lead to doom and misery, so he followed those paths and ignored true guidance.

Can there be anyone who is more misguided than one who is like this? But his wrongdoing, enmity and lack of love for the truth is what dictated that he should persist in his misguidance and not be guided by Allah. Hence Allah says:

﴿Verily Allah does not guide people who are given to wrongdoing﴾ that is, those for whom wrongdoing and stubbornness have become second nature. Guidance came to them but they rejected it, but when whims and desires were offered to them, they followed them, thus

closing the gates of guidance to themselves, and opening the gates of misguidance. Hence they are wandering blindly in their misguidance and wrongdoing, and in their misery and doom.

The words «But if they do not respond to you, then know that they only follow their own desires» indicate that anyone who does not respond to the Messenger (ﷺ) and who follows a view contrary to that of the Messenger (ﷺ) is not following true guidance; rather he is following whims and desires.



﴿وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ﴾ (سورة القصص: ٥١)

28:51. Now We have caused Our word to reach them in stages, so that they may pay heed.

«Now We have caused Our word to reach them in stages» that is, We have caused it to reach them piecemeal and We have sent it down little by little, out of mercy and kindness towards them «so that they may pay heed» when the revelations come to them repeatedly, and explanations are sent down when they are needed. Thus it is revealed in stages, as a mercy towards them, so why are they objecting to what is in their best interests?

### Some lessons that we learn from this wondrous story

- The signs and lessons of Allah (ﷻ), and the stories He tells us of the previous nations, only benefit and enlighten the believers. What the individual learns from these stories will be commensurate with his level of faith. Allah (ﷻ) only tells the stories for the believers' sake; as for others, Allah does not care about them and they will receive no light or guidance from these stories.

- When Allah (ﷻ) wills something, he prepares the means that lead to it and brings it about stage by stage, gradually, not all in one go.
- No matter how weak an oppressed nation becomes, it should not give in to laziness and give up pursuing its rights, or despair of regaining power and reaching a high level, especially if it is oppressed. Allah saved the Children of Israel, who were a weak nation, from the captivity of Pharaoh and his chiefs, and He gave them power and control over their land.
- So long as a nation is subjugated and humiliated, and cannot stand up for its rights or speak for itself, it will not be able to take care of its religious or worldly affairs, and will not be able to play a leading role.
- Allah showed kindness to the mother of Moosâ, and alleviated the calamity for her by giving her glad tidings that Allah would return her son to her and make him one of the Messengers.
- Allah may decree some hardship for His slave, so as to make him attain greater happiness, or to ward off some greater harm, as He decreed that intense grief and worry for the mother of Moosâ, that were the means of bringing her son back to her, reassuring her, comforting her and increasing her joy and happiness.
- Natural fear of people is not contrary to faith and does not diminish it, as we see in the case of the mother of Moosâ and Moosâ himself.
- Faith may increase and decrease, but one of the greatest means of increasing faith and perfecting certainty is having patience in the face of trouble and feeling confident of the help of Allah when calamity strikes, as Allah tells us about the mother of Moosâ: ﴿She would have disclosed who he was, had We not strengthened her heart so that she might maintain her faith [in the promise of Allah]﴾ (28: 10) that is, so that her faith would increase and she would be reassured.



- One of the greatest of Allah's blessings to His slave and one of the greatest ways in which He helps His slave in his affairs is His making him steadfast and strengthening his resolve at the time of fear and overwhelming calamity, thus enabling him to say and do the right thing. This is in contrast to the one who is overwhelmed by worries, fear and panic; he does not think straight and he loses his focus, so he is not able to help himself in that situation.
- Even if a person knows that the divine will and decree and the promise of Allah will inevitably come to pass, he should not neglect to take proper measures as Allah has instructed, and that is not contrary to faith in the promise of Allah. Allah promised the mother of Moosâ that He would return her son to her, yet she took measures to bring him back, and she sent his sister to track him down and find out where he was.
- It is permissible for a woman to go out and attend to her own needs, and to speak to men provided that there is no reason for caution, as the sister of Moosâ and the two daughters of the man of Madyan did.
- It is permissible to receive payment for raising and breastfeeding a child, and to help someone to find a woman who will do that.
- By His mercy towards His weak slave whom He wants to honour, Allah may show him some of His signs and proof, so as to increase him in faith, as Allah returned Moosâ to his mother, so that she would know that the promise of Allah is true.
- Killing a disbeliever who has a covenant with the Muslims or who is regarded as being under a covenant with them on the basis of custom is not permissible. Moosâ regarded his killing of the Egyptian disbeliever as a sin, and he asked Allah to forgive him for it.
- The one who kills people unlawfully is regarded as one of the tyrants who spread mischief in the land.

- The one who kills people unlawfully and claims that he only wants to put things right in the land and deter evildoers is a liar and is spreading mischief, as Allah tells us that the Egyptian said: ﴿...do you intend to kill me as you killed a man yesterday? Your aim is only to become a tyrant in the land; you do not intend to be one of those who put things right!﴾ (28: 19). Allah said this by way of approving of these words, not saying that they were incorrect.
- Telling someone what is being said about him, by way of warning him of some evil that may befall him, is not regarded as spreading malicious gossip. In fact it may be obligatory, as that man came and told Moosâ by way of offering sincere advice and warning him (28: 20).
- If a person fears that he may be killed or harmed if he stays where he is, he should not allow himself to be destroyed or surrender to that. Rather he should leave, as Moosâ did.
- If there are two choices that will lead to harm, but an individual has no alternative but to choose one of them, he should choose the one that leads to lesser harm, as Moosâ did when he had the choice of either remaining in Egypt, but he would be killed, or going to some distant land to which he did not know the route and he had no guide to show him the way except his Lord, but this was more likely to lead to safety than the first option, so Moosâ chose it.
- With regard to one who is researching an issue of knowledge and needs to give a verdict, if he cannot be certain that one of the two views is correct, he should seek the guidance of his Lord and ask Him to guide him to the correct view, after sincerely searching for the truth, for Allah will not disappoint one who is like that. This is what Moosâ did when he set out for Madyan: ﴿As he headed towards Madyan, he said: I hope my Lord will show me the right way [on my journey]﴾ (28: 22).

- Showing mercy to people and being kind to them, whether you know them or not, is one of the characteristics of the Prophets. That kindness includes watering livestock and helping those who are unable to help themselves.
- It is recommended to offer supplication, explaining one's situation and what one needs, even though Allah knows it well, because He loves for His slave to beseech Him and express his humility and need for Him, as Moosâ said: ﴿O my Lord, I am in need of whatever good You may bestow upon me﴾ (28: 24).
- Modesty and shyness, especially in people of dignity and noble character, are praiseworthy characteristics.
- Offering recompense for favours and kindness is an attitude that has existed since the time of the earlier generations.
- If a person does something for the sake of Allah (ﷻ), then receives recompense without having had that in mind from the outset, he is not to be blamed for that. Moosâ accepted recompense for his act of kindness from the man of Madyan, although he had not sought it and had never thought of receiving any recompense.
- It is permissible to hire someone to tend sheep and do similar tasks that may not be well defined and may be worked out on the basis of custom. It is permissible to hire someone in return for benefit, even if that benefit is in the form of marriage.
- A man may offer his daughter in marriage to another man whom he has chosen for her, and there is nothing wrong with that.
- The best worker whom a man may employ is the one who is strong and honest.
- One of the best of good attitudes and manners is to show kindness towards workers and servants, and not impose too much work on them, because Allah tells us that the man of Madyan said: ﴿I do not intend to make things difficult for you. You will find me, if Allah so wills, an upright man﴾ (28: 27).

- It is permissible to make contracts for work and other matters without witnesses, because Moosâ said: ﴿And Allah is witness to what we say﴾ (28: 28).
- Allah caused clear signs and miracles to occur at the hand of Moosâ, such as the snake, his hand turning white without harm, and the protection that Allah granted to Moosâ and Hâroon against Pharaoh and against drowning.
- One of the greatest punishments that may befall a man is to become a leader in evil, and that will be commensurate with the level of his opposition to the revelations and signs of Allah. By the same token, one of the greatest blessings that Allah may bestow upon His slave is to make him a leader in good, so that he is guided and guides others.
- This story offers proof for the message of Muhammad (ﷺ), as this story is narrated in detail, in accordance with what really happened, and in a way that confirms the message of the Messengers and supports the clear truth, without him having been present at any of these events or having visited any of these places. He never read or studied anything about any of these matters, or discussed them with any of the people of knowledge. It is nothing but the message of the Most Gracious, Most Merciful, and revelation that was sent down to him by the Most Generous, the Bestower of blessings, so that he might warn thereby people who were ignorant and who had never been warned before or received any message.

Blessings and peace of Allah be upon the one whose very words indicated that he was the Messenger of Allah (ﷺ), and whose instructions and prohibitions signalled to wise people that this message was from Allah. How could it be otherwise, when there was so much evidence to prove the soundness of the message he brought, namely: the earlier and later scriptures; the law he brought; the character of the Prophet (ﷺ) which was based on the best attitude and manners,

such as can only be suited to one who is the best of people; and the clear victory granted to his religion and nation, to the extent that his religion reached as far as night and day, and his nation conquered most of the world with the sword and spear, and hearts were won over with knowledge and faith?

But stubborn nations and disbelieving rulers who are standing together against the Ummah are uniting against Islam and plotting against it, scheming to extinguish its light, destroy it and erase it from the face of the earth. But Islam has defeated them and prevailed over them, and is still growing; its signs and proofs become ever more manifest in every age, and new signs emerge which offer lessons to all people, guidance to those who have knowledge, and enlightenment to those who pay heed. Praise be to Allah alone.



﴿الَّذِينَ آتَيْنَهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾ وَإِذَا يُنزلُ عَلَيْهِمْ قَالُوا ءَأَمْنَاهُ بِهٖ إِنَّهُ الْحَقُّ مِنْ رَبِّنَا إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾ أُولَٰئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَيَدْرَءُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾ وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَلُنَا وَلَكُمْ أَعْمَلُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْغِي الْجَاهِلِينَ ﴿٥٥﴾﴾ (سورة

الفصص: ٥٢-٥٥)

- 28:52. Those to whom We gave the scripture before are the ones who believe in it [the Qur'an].
- 28:53. When it is recited to them, they say: We believe in it, for it is indeed the truth from our Lord. Verily we had already submitted [to Allah, in Islam] before that.
- 28:54. Such people will be given a twofold reward for their patience and steadfastness; they repel evil with good, and spend out of that which We have provided for them.

28:55. When they hear idle [or offensive] talk, they turn away from it and say: To us our deeds, and to you yours. We wish you peace. We have no desire [to be involved] with the ignorant.

Here Allah (ﷻ) mentions the greatness and truth of the Qur'an and tells us that people who have knowledge of the truth recognise it, believe in it and affirm that it is true.

﴿Those to whom We gave the scripture before﴾ namely the people of the Torah and the Gospel, whose hearts are open to the truth ﴿are the ones who believe in it [the Qur'an]﴾ that is, they believe in the Qur'an and in the one who brought it.

﴿When it is recited to them﴾ they listen and submit, and ﴿they say: We believe in it, for it is indeed the truth from our Lord﴾ because it is in accordance with what the Messengers brought, and is in harmony with what is mentioned in the previous scriptures; it includes true stories (of previous nations), and commands and prohibitions that are in accordance with the utmost wisdom.

These are the people whose testimony is of significance and whose words may be of benefit, for they only say these words on the basis of knowledge and understanding, as they are people of books and scriptures. The rejection and opposition of others to the truth is flawed and they have no sound argument, because they are ignorant or they are acting ignorantly and stubbornly rejecting the truth.

Allah (ﷻ) says elsewhere:

﴿Say: Believe in it, or do not believe. Verily, those who were given knowledge before it,<sup>32</sup> when it is recited to them, fall down on their faces in prostration.﴾ (*al-Isrā'* 17: 107)

﴿Verily we had already submitted [to Allah, in Islam] before that﴾ – that is why Allah kept us steadfast in that with which He had blessed

<sup>32</sup> Namely the People of the Book (Jews and Christians).

us of faith, so we believed in this Qur'an; we believed in the first Book and the last Book, whereas others contradicted their belief in the previous Book by rejecting this Book.

﴿Such people﴾ who believe in both Books  
﴿will be given a twofold reward﴾ – a reward for believing the first time and a reward for believing the second time  
﴿for their patience and steadfastness﴾ in faith, and their steadfastness in deeds, for their faith was not shaken by doubt and no love of leadership or desire turned them away from faith. Moreover, because of their noble characteristics which result from their sound faith, they ﴿repel evil with good﴾. In other words, their way is to treat everyone kindly, even those who mistreat them in word and deed; they respond with gentle words and kind treatment, because they are aware of the virtue of this noble attitude and they know that no one is guided to that except one who has great good fortune.

﴿When they hear idle [or offensive] talk﴾ from an ignorant person who addresses them in that manner  
﴿they turn away from it and say﴾, in the manner of the slaves of the Most Gracious who possess wisdom:  
﴿To us our deeds, and to you yours﴾ that is, each will be requited only for the deeds he did, and he will not bear the burden of other people's sins. This implies that they disavow and keep away from the way of the ignorant, and avoid idle talk, falsehood and any talk in which there is no benefit.

﴿We wish you peace﴾ that is, you will not hear anything from us except that which is good, for we will not address you in a manner that matches your ignorance. Even if you accept for yourselves to sink to that level, we put ourselves above that and we protect ourselves from becoming involved in it.

﴿We have no desire [to be involved] with the ignorant﴾ in any way whatsoever.



﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ﴾

﴿٥٦﴾ (سورة القصص: ٥٦)

28:56. Verily, you [O Muhammad] cannot guide whomever you like, but Allah guides whomever He wills, and He knows best who is rightly guided.

Here Allah (ﷻ) is saying: You, O Muhammad (ﷺ) – and others even more so – cannot guide anyone, even if he is among the dearest of people to you. This is something that is beyond the ability of all people, to guide in the sense of making them believe and creating faith in their hearts. Rather that is in the Hand of Allah and He guides whomever He wills, and He knows best who is fit to be guided, so He guides him, and who is not fit to be guided, so He leaves him to go astray.

With regard to the verse in which it is affirmed that the Messenger (ﷺ) guides people –

﴿...Verily, you are indeed calling people to a straight path.﴾ (ash-Shoorā 42: 52)

– that is guidance in the sense of explaining and teaching. The Messenger (ﷺ) explains the straight path and urges people to follow it, and he does his utmost to persuade people to follow it. As for instilling faith in their hearts and enabling them to do righteous deeds, there is no way that he can do that.

Therefore if he had been able to do that, he would have guided the one who had been kind to him, supported him and protected him from his people, namely his paternal uncle Abu Ṭâlib. But he was more kind to his uncle as he called him to Islam and was very sincere towards him, which was greater than what his uncle had done for him, but guidance is in the Hand of Allah (ﷻ).





﴿وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُخَطَفْ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا ءَامِنًا يُجِئُ إِلَيْهِ ثَمَرَاتُ كُلِّ شَيْءٍ رِّزْقًا مِنْ لَدُنَّا وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾ وَكَمْ أَهْلَكْنَا مِنْ قَرْيَةٍ بَطَرَتْ مَعِيشَتَهَا فَبِئْسَ مَسْكِنُهُمْ لَمْ تَنْصَحْ مِنْ بَعْدِهَا إِلَّا قَلِيلًا وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمْنَاهَا رَسُولًا يُتْلُوا عَلَيْهِمْ ءَايَاتِنَا وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾﴾ (سورة القصص: ٥٧-٥٩)

- 28:57. They say: If we were to follow this guidance with you, we would be driven out of our land. Have We not established for them a secure sanctuary, to which fruits of all kinds are brought, as provision from Us? But most of them do not know.
- 28:58. How many a city did We destroy [for their sins] that was unappreciative of its life of ease. There lie their dwellings, which have scarcely been inhabited since their demise. It was We Who were their [sole] inheritors.
- 28:59. Your Lord would never destroy the cities until He had sent to their main city a Messenger who would recite Our revelations to them; nor would We destroy the cities unless their people were evildoers.

Here Allah (ﷻ) tells us that the disbelievers among Quraysh and the people of Makkah said to the Messenger (ﷺ): ﴿If we were to follow this guidance with you, we would be driven out of our land﴾ by means of killing, taking prisoners and plundering, for the people are opposing you and going against you, so if we follow you, we will be exposed to the enmity of all the people, and we have no ability to withstand them.

These words of theirs indicate that they thought negatively of Allah (ﷻ) and thought that He would not support His religion or

make His words supreme; rather He would give others power over the followers of His religion, so they would persecute them harshly. They thought that falsehood would prevail over truth.

But Allah said, highlighting to them a blessing that they were enjoying to the exclusion of all others, and pointing out that He had singled them out for this blessing: ﴿Have We not established for them a secure sanctuary, to which fruits of all kinds are brought, as provision from Us?﴾ That is, have We not established that in a secure sanctuary that is frequented and visited by many people, venerated by near and far, so that its people are not disturbed and no one does anything to undermine it?

That was at a time when all the places around them were beset by fear from all directions, and the people of the surrounding areas were not safe and did not feel secure. So they should praise their Lord for this perfect security that no one else enjoyed, and for the abundant provision that came to them from all places, namely fruits, food and other goods, by means of which they were able to earn a living and enjoy a life of ease.

And they should follow this noble Messenger, so that they might enjoy a life of security and ease, and they should beware of rejecting him and becoming insolent as the result of the blessings that have been bestowed upon them, lest their security be turned to fear, and they be faced with humiliation after being in a position of honour, and become poor after having been independent of means. Hence Allah warned them by telling them of what happened to the nations who came before them:

﴿How many a city did We destroy [for their sins] that was unappreciative of its life of ease﴾ that is, those nations were too proud of that life and were distracted by it from believing in the Messengers. Therefore Allah destroyed them, took away the blessing and sent upon them the punishment.

«There lie their dwellings, which have scarcely been inhabited since their demise» because destruction and punishment came upon them many times, and their dwellings were left desolate after they were gone.

«It was We Who were their [sole] inheritors». We caused them to die, then all that they enjoyed of blessings will come back to Us, then We will bring them back to Us and will requite them for their deeds.

But by His wisdom and mercy, He did not punish those nations for their mere disbelief, before establishing proof against them by sending the Messengers to them. Hence He says:

«Your Lord would never destroy the cities» for their disbelief and wrongdoing

«until He had sent to their main city» that is, the chief city to which they had ties and always visited and frequented, and to which all the surrounding cities were connected so that news of the main city was not hidden from them

«a Messenger who would recite Our revelations to them» that pointed to the truth that he brought, and confirmed the message to which he called them, so that near and far would convey his words. This is unlike the situation if the Messengers were sent to distant cities and remote regions, in which case it is very likely that news of such a Prophet would remain hidden and unknown, whereas anything that happens in the main cities is likely to become well known among all people. Moreover, the people in the main cities are less hard-hearted than those who live elsewhere.

«nor would We destroy the cities unless their people were evildoers» who disbelieved and committed sin, and therefore deserved punishment. The point is that Allah does not punish anyone unless it is because of his wrongdoing and after the establishment of proof against him.



﴿وَمَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَزَيَّنَّتْهَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَنْ وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ كَمَنْ مَنَعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾﴾ (سورة القصص: ٦٠-٦١)

- 28:60. Whatever you have been given is but the enjoyment of the life of this world and its splendour; but that which is with Allah is better and more lasting. Will you not then understand?
- 28:61. Is one to whom We have given a goodly promise, and he will see it fulfilled, like one to whom We have granted enjoyment of the life of this world, then on the Day of Resurrection he will be among those brought up [for punishment]?

Here Allah urges His slaves to have little interest in this world and not to be deceived by it; rather they should focus on the hereafter and make that their main aim and goal. He tells them that all that people are given of gold, silver, animals, belongings, wives, sons, food, drink and pleasure is but the enjoyment of the life of this world and its splendour. In other words, these things are enjoyed only for a short while and bring brief pleasure, but that enjoyment will be interrupted by a great deal of trouble and strife.

A person may enjoy these adornments for a short time, which gives him a reason for pride and showing off, but they will quickly disappear and all come to an end, and he will not gain anything from that except loss, regret, disappointment and deprivation.

﴿but that which is with Allah﴾ of eternal bliss and sound living ﴿is better and more lasting﴾ that is, it is better in terms of both quality and quantity, and it is eternal and everlasting.

﴿Will you not then understand?﴾ That is, do you not have minds with which to reflect and decide what should be given precedence and which of the two realms is more deserving of being striven for?

This indicates that the more rational a person is, the more he will give precedence to the hereafter over this world, and no one gives precedence to this world unless there is a deficiency in his reasoning. Hence Allah points out the importance of weighing up the fate of the one who gives precedence to this world and the fate of the one who gives precedence to the hereafter:

«Is one to whom We have given a goodly promise, and he will see it fulfilled» that is, is the believer – who strives for the hereafter as he should, for he strives hard, hoping for the goodly reward that his Lord has promised him, namely paradise and all that it contains of immense delights, for he will undoubtedly find what he was promised, because it is a promise from One Who is most generous and is faithful to His promise and does not break His promise to the one who does that which pleases Him and avoids that which angers Him –

«like one to whom We have granted enjoyment of the life of this world» so he is fully engaged in its affairs, eating, drinking and enjoying it in the manner of animals? Such a one has been distracted by his worldly pleasures from the hereafter, and he does not pay attention to the guidance of Allah or follow the Messengers; rather he carries on like that and gains nothing from this world except loss and doom.

«then on the Day of Resurrection he will be among those brought up [for punishment]» that is, he will be brought up for the reckoning, but he will already know that he did not send ahead anything that was good for himself; rather he sent ahead all that will harm him, and now he has been brought to the realm where he will be requited for his deeds. What do you think his end will be? What do you think will happen to him? Let the wise man choose for himself that which is best and is more deserving of being given precedence.

26:220. for verily He is the All-Hearing, All-Knowing.

The greatest help to a person in doing what he is commanded to do is relying on his Lord and seeking His help to enable him to do what is enjoined. Hence Allah (ﷻ) instructs us to put our trust in Him, as He says:

«And put your trust in the Almighty, the Most Merciful» putting one's trust in Him refers to the reliance of the heart on Allah (ﷻ) to bring benefit and ward off harm, whilst trusting in Him and thinking positively of Him, and believing that He will help you to attain what you seek. For He is Almighty, Most Merciful; by His might He is able to bring good and ward off evil from His slave, and by His mercy He does that. Then He points out the importance of seeking divine help and bearing in mind how close Allah is, and attaining the level of *ihsân*,<sup>19</sup> as He says:

<sup>19</sup> *Ihsân* is referred to in the well-known hadith in which it was narrated that 'Umar said:

«We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakâh; to fast in Ramadan; and to perform pilgrimage to the House (the Kaaba). He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is faith? He said: To believe in Allah, His angels, His Messengers, His Books, the Last Day, and the divine decree (al-qadr), both good and bad. He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is *ihsân* (right action, goodness, sincerity)? He said: To worship Allah as if you see Him, for even though you cannot see Him, =

﴿Who sees you when you stand up [to pray], and sees your movements among those who prostrate [along with you, in the prayer]﴾ that is, He sees you when you perform this great act of worship, namely the prayer, at the time when you stand and move, bowing and prostrating.

Prayer is singled out for mention because of its virtue and honourable status, because the one who bears in mind, as he is praying, the closeness of his Lord will focus with proper humility and will perform the prayer properly and completely, and will do all of the deeds properly, because prayer will become a source of help for him in all his affairs.

﴿for verily He is the All-Hearing﴾ and hears all voices, of all types ﴿All-Knowing﴾ and His knowledge encompasses all things, outward and inward, unseen and visible.

If a person bears in mind that Allah can see him in all circumstances and hear all that he utters, and He knows what is in his heart of worries, resolve and intentions, this will help him to attain the status of ihsân.



﴿هَلْ أَتَيْتُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّعَـةَ وَأَكْتَرُهُمْ كَذِبُوكَ ﴿٢٢٣﴾ وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾﴾ (سورة الشعراء: ٢٢١-٢٢٧)

26:221. Shall I tell you upon whom the devils descend?

26:222. They descend upon every evil liar,

= He sees you.» This version was narrated by Ibn Mājah; the hadith was also narrated by Bukhari, Muslim and others.



﴿ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ ﴾ ﴿٦٢﴾ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ  
 الْقَوْلُ رَبَّنَا هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا تَبَرَّأْنَا إِلَيْكَ مَا كَانُوا إِنَانَا يَعْبُدُونَ  
 ﴿٦٣﴾ وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ  
 ﴿٦٤﴾ وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ﴿٦٥﴾ فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ  
 فَهُمْ لَا يَتَسَاءَلُونَ ﴿٦٦﴾ (سورة القصص: ٦٢-٦٦)

- 28:62. On the day when Allah will call to them, saying: Where are My [so-called] partners, as you claimed?,
- 28:63. those against whom the word will be fulfilled<sup>33</sup> will say: Our Lord, these are the ones whom we led astray; we led them astray as we ourselves were led astray.<sup>34</sup> We disavow them before You; it was not us they worshipped.
- 28:64. It will be said [to them]: Call on your [so-called] partners. They will call on them, but they will not respond to them. They will see the punishment [and will wish] that they had been rightly guided.
- 28:65. On that day, Allah will call to them, saying: What was your response to the Messengers?
- 28:66. They will not be able to think of any reply, and they will not even be able to ask one another.

<sup>33</sup> This refers to the promoters and leaders of disbelief and misguidance. The word that will be fulfilled against them is the promise of Allah (ﷻ): ﴿...I will certainly fill hell with jinn and men, all together.﴾ (Hood 11: 119; as-Sajdah 32: 13)

<sup>34</sup> That is, they were not led astray by force; rather it was merely by means of whispers and making falsehood fair-seeming to them, and they went astray willingly.



Here Allah (ﷻ) tells us what He will ask people about on the Day of Resurrection: He will ask them about the most fundamental matters, about their worship of Allah and their response to His Messengers.

﴿On the day when Allah will call to them﴾ that is, He will call to those who ascribed partners to Him, whom they worshipped and hoped that they would benefit them and ward off harm from them. He will call them in order to show them their helplessness and misguidance. ﴿saying: Where are My [so-called] partners﴾ – for Allah has no partners; rather that was according to their claims and fabrications. Hence He says:

﴿as you claimed?﴾; Where are they themselves, and where are their benefits and protection?

It is well known that at that point it will become clear to them that that which they worshipped and on which they pinned their hopes is false and is of a diminishing nature; all their hopes will come to naught and they will acknowledge that they were misguided and wrong. Hence ﴿those against whom the word will be fulfilled﴾, namely the leaders of disbelief and evil, will admit that they were misled and they misled others. They will say: ﴿Our Lord, these﴾ followers ﴿are the ones whom we led astray; we led them astray as we ourselves were led astray﴾ that is, we are all the same in misguidance and we are all equally deserving of punishment.

﴿We disavow them before You﴾ that is, we disavow their worship and declare ourselves innocent of them and their actions.

﴿it was not us they worshipped﴾; rather they worshipped the devils.

﴿It will be said [to them]: Call on your [so-called] partners﴾, as you hoped that they would benefit you. So they will be instructed to call upon them at that critical time, when every worshipper will call upon that which he worshipped.

﴿They will call on them﴾ and ask them to help them or ward off the punishment of Allah from them in any way

﴿but they will not respond to them﴾. Then those who disbelieved will realise that they were lying and are deserving of punishment.

﴿They will see﴾ with their own eyes ﴿the punishment﴾ that will befall them after they had denied it and did not believe in it.

﴿[and will wish] that they had been rightly guided﴾ that is, then they would not be suffering as they are suffering now, and they would have been guided to the path that leads to paradise. But they were not guided to the straight path in this world, so they will not be guided to the path that leads to paradise in the hereafter.

﴿On that day, Allah will call to them, saying: What was your response to the Messengers?﴾ Did you believe them and follow them, or did you reject them and go against them?

﴿They will not be able to think of any reply, and they will not even be able to ask one another﴾ that is, they will not know how to answer this question and they will not be guided to the right answer.

It is well known that the only answer that could save them is the correct answer, if it were true in their case, which would be to say that they responded to them, believed in them and followed them. But because they know that they rejected them and opposed what they called them to, they will not say anything. Moreover, it will not be possible for them to ask one another and discuss amongst themselves what answer they may give, even if it is a lie.



﴿فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ﴾ (سورة القصص: ٦٧)

(القصص: ٦٧)

28:67. But as for those who repented and believed, and did righteous deeds, they may well be among the successful.

Having mentioned the questioning of people regarding their objects of worship and their response to the Messengers, Allah (ﷻ) now mentions the way in which a person may be saved from His punishment, and that there is no salvation except for the one who repented from ascribing partners to Allah and from sin, and who believed in Allah and worshipped Him, believed in His Messengers, and did righteous deeds, following the Messengers in doing so.

«they» namely those who combine these characteristics «may well be among the successful» who attain the goal and are saved from what they fear. There is no way of attaining success without these things.



﴿وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ سُبْحَنَ اللَّهِ وَتَعَالَى عَمَّا يُشْرِكُونَ ﴿٦٨﴾ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٦٩﴾ وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٧٠﴾﴾ (سورة القصص: ٦٨-٧٠)

(القصص: ٦٨-٧٠)

- 28:68. Your Lord creates whatever He wills and chooses [whomever He wills]; they have no choice in the matter. Glorified and exalted be Allah far above the partners they ascribe to Him!
- 28:69. Your Lord knows what their hearts conceal and what they disclose.
- 28:70. And He is Allah; there is no god but He. To Him be all praise in this world and the hereafter. His is the judgement and to Him you will be brought back.

In these verses it is stated that Allah is the Creator of all creation, all creatures are subject to His will, and He alone chooses whomever and whatever He will of people, commands, times and places; no one has any control or choice in the matter; He is far above all that they

ascribe to Him of partners, helpers, supporters, children, spouses and so on, that the polytheists ascribe to Him; and He knows what their hearts conceal and what they disclose.

He alone is deserving of worship and praise in this world and the hereafter, for what He possesses of the attributes of majesty and beauty, and for what He bestows upon His creation of kindness and grace. He is the One Who issues decrees in both realms, in this world by means of His universal decree, that impacts all that He creates, and by means of His religious decree which impacts all laws, commands and prohibitions.

In the hereafter, He will issue decrees of requital. Hence He says: ﴿and to Him you will be brought back﴾ and He will requite each one of you for his deeds, good or bad.



﴿قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِضِيَاءٍ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾﴾ (سورة القصص: ٧١-٧٣)

- 28:71. Say: What do you think, if Allah were to make the night everlasting for you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?
- 28:72. Say: What do you think, if Allah were to make the day everlasting for you until the Day of Resurrection, what god other than Allah could bring you night in which to rest? Will you not then see?
- 28:73. By His mercy He has made for you night and day, so that you may rest therein and seek His bounty, and so that you may give thanks.

This is a reminder from Allah to His slaves of His favour, calling upon them to give thanks to Him and be true slaves to Him, for by His mercy He has given them the day in which to seek of Allah's bounty and go about seeking their provision and livelihood in its light; and He has given them the night in which to calm down and rest, so that their bodies and souls may recover from their toil during the day. This is by His grace and mercy towards His slaves. Can anyone else do any of that? If He were to make ﴿the night everlasting for you until the Day of Resurrection, what god other than Allah could bring you light? Will you not then listen?﴾ Why do you not listen to His exhortation and revelations in such a way that you would understand, accept and follow? And if He were to ﴿make the day everlasting for you until the Day of Resurrection, what god other than Allah could bring you night in which to rest? Will you not then see?﴾ Why do you not see and understand the lesson and understand the verses in such a way that you would become enlightened and follow the straight path?

Allah says with regard to the night, ﴿Will you not then listen?﴾ and with regard to the day ﴿Will you not then see?﴾ because hearing is more effective at night than seeing, and it is the other way round during the day.

In these verses, Allah points out that the individual should reflect on the blessings that Allah has bestowed upon him, try to understand them and compare what he has with what his situation would be if he did not have those blessings. If he compares his situation when he has these blessings and what it would be if he did not have them, he will become more aware of the great blessings that he has, unlike the one who thinks of them as nothing out of the ordinary and thinks that he will always have them, and thus is no longer appreciative of the blessings of Allah, and does not realise his need for these blessings at all times. Such a person will never be grateful or pay heed to the blessings that he is enjoying.



﴿وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَاءِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ﴾ (٧٤) وَنَزَعْنَا مِنْ  
كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ وَضَلَّ عَنْهُمْ مَا كَانُوا  
يَفْتَرُونَ ﴿٧٥﴾ (سورة القصص: ٧٤-٧٥)

- 28:74. On the day when Allah will call to them, saying: Where are My [so-called] partners, as you claimed?,
- 28:75. and We bring forth from every nation a witness, and We say [to the nations]: Bring your proof, then they will know that truth [divinity] belongs to Allah alone, and the [false gods] of their own invention will be lost from them.

That is, on the day when Allah will call to those who ascribed partners to Him, who regarded others as equal to Him, who claimed that He had partners who were deserving of worship and who could bring benefit or cause harm. That will be on the Day of Resurrection, when Allah wants to show how audacious they were and how they lied in their claim, and to prove that they were wrong. So He ﴿will call to them, saying: Where are My [so-called] partners, as you claimed?﴾ That was according to their claim, not as it really was. This is like the verse in which He says:

﴿...Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ (Yoonus 10: 66)

When they and their gods are brought, Allah will select a witness ﴿from every nation﴾ that disbelieved, to testify concerning what happened in this world of their ascription of partners to Him and other beliefs. These witnesses will be selected or chosen.

In other words: We will select from among the leaders of the liars those who will stand up and argue their case, pleading on behalf

of their brothers and those who followed the same path as them. When they are brought forth to be questioned, We will say to them ﴿Bring your proof﴾ that is, your evidence for the soundness of your ascription of partners to Allah; did We instruct you to do that? Did My Messengers command you to do that? Did you find that in any of My scriptures? Is there anyone among them who deserves to be called divine? Can they benefit you, or ward off from you the punishment of Allah, or avail you anything? Let them do that if they are qualified to do so, and let them show you if they have any power.

﴿then﴾ at that point they will realise the falseness and wrongness of what they said, and ﴿they will know that truth [divinity] belongs to Allah alone﴾. The argument will be proven against them and they will have no proof to offer, for the proof of Allah will have utterly refuted them.

﴿and the [false gods] of their own invention will be lost from them﴾ that is, their lies and fabrications will diminish and disappear, and they will realise that Allah has been just towards them, for He does not punish anyone except one who deserves it.



﴿إِنْ قُرُونٌ كَانَتْ مِنْ قَوْمِ مُوسَىٰ فَبَعَثْنَا عَلَيْهِمْ وَعَائِنَهُ مِنَ الْكُفْرِ مَا إِنْ مَفَاحِهِ، لَنَسْنُوهُ بِالْعَصْبَةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٦﴾ وَابْتَغَ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾﴾ قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِ الْمُجْرِمُونَ ﴿٧٨﴾﴾ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا لِنَافِلَةٍ لِمَا أَتَى قُرُونٌ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴿٧٩﴾﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ

ءَامِنٌ وَعَمِلَ صَالِحًا وَلَا يُلْقَاهَا إِلَّا الصَّابِرُونَ ﴿٨٠﴾ فَخَسَفْنَا بِهِ وَبِدَارِهِ الْأَرْضَ  
فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ الْمُنْتَصِرِينَ ﴿٨١﴾ وَأَصْبَحَ  
الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالْأَمْسِ يَقُولُونَ وَيَكَذَّبُ اللَّهُ بِسُطِّ الرِّزْقِ لِمَنْ يَشَاءُ مِنْ  
عِبَادِهِ وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيَكَانَهُ لَا يَفْلِحُ الْكَافِرُونَ ﴿٨٢﴾ (سورة

القصص: ٧٦-٨٢)

- 28:76. Qâroon was one of the people of Moosâ, but he behaved arrogantly towards them. We had given him such treasures that their very keys would have weighed down a band of strong men. His people said to him: Do not exult, for Allah does not love those who exult [in their riches].
- 28:77. Seek, by means of that which Allah has bestowed on you, the final abode, without forgetting your rightful share in this world. Be good to others, as Allah has been good to you, and do not seek to spread mischief in the land, for verily Allah does not love those who spread mischief.
- 28:78. He said: This has been given to me only because of knowledge that I possess. Did he not know that from among the nations who came before him, Allah had destroyed men who were superior to him in terms of might and accumulation of wealth? The wicked will not be questioned about their sins.
- 28:79. He came out before his people in all his finery. Those who cared only for the life of this world said: Would that we had the like of what Qâroon has been given! He is indeed a man of great good fortune.
- 28:80. But those who were given knowledge said: Woe to you! Allah's reward is better for those who believe and do righteous deeds, but none will attain it except those who are steadfast.
- 28:81. Then We caused the earth to swallow him and his house. He had none to support him against [the punishment of] Allah, nor was he able to save himself.



28:82. Those who had previously wished to be in his place began to say: Indeed it is Allah Who grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Were it not for Allah's grace towards us, He could have caused the earth to swallow us too. Indeed the disbelievers will never prosper.

Here Allah (ﷻ) tells us the story of Qâroon, what he did and what happened to him, and the advice and exhortation he received.

﴿Qâroon was one of the people of Moosâ﴾ that is, he was one of the Children of Israel who were favoured above all other nations, and were superior to them at that time. Allah blessed them greatly and their well-being was in accordance with their adherence to the right path, but this Qâroon transgressed and went astray, because of what he was given of immense wealth that made him arrogant.

﴿We had given him such treasures﴾ that is, abundant wealth ﴿that their very keys would have weighed down a band of strong men﴾ – the word translated here as ﴿band﴾ refers to a group of between seven and ten men, or thereabouts. Even the keys to the storehouses of his wealth would be too heavy for a strong group to carry, and if this is how the keys were, then what do you think of the treasures themselves?

﴿His people said to him﴾, advising him and warning him against arrogance and transgression:

﴿Do not exult, for Allah does not love those who exult [in their riches]﴾ that is, do not exult in these great worldly gains or boast about them, and do not let that distract you from the hereafter, for Allah does not love those who exult in it and whose focus is only on loving it.

﴿Seek, by means of that which Allah has bestowed on you, the final abode﴾ that is, you have been granted means of helping yourself advance in the hereafter that had not been granted to other people, namely your wealth, so seek therewith that which is with Allah; give

in charity and do not spend it only on fulfilling your own desires and physical pleasures.

﴿without forgetting your rightful share in this world﴾ that is, We are not telling you to give all your wealth in charity and become destitute; rather you should spend for your hereafter and enjoy your share of this world in a manner that does not undermine your religious commitment or harm your well-being in the hereafter.

﴿Be good to others, as Allah has been good to you﴾ by bestowing this wealth upon you

﴿and do not seek to spread mischief in the land﴾ by means of arrogance, disobeying Allah and being distracted by the blessings from the Bestower of those blessings

﴿for verily Allah does not love those who spread mischief﴾; rather He will punish them severely for that.

But Qâroon said – rejecting their advice and showing ingratitude for the blessings of his Lord: ﴿This has been given to me only because of knowledge that I possess﴾ that is, I have only acquired this wealth because of my own efforts and knowledge of ways of making money, and because of my smartness; the phrase in question may also be interpreted as meaning: Allah knows my situation and He knows that I deserve this. So why are you advising me regarding that which Allah (ﷻ) has given to me?

But Allah (ﷻ) says, explaining that His giving is not necessarily indicative of the good condition of the recipient: ﴿Did he not know that from among the nations who came before him, Allah had destroyed men who were superior to him in terms of might and accumulation of wealth?﴾ What was there to prevent the destruction of Qâroon, when it was Our way to destroy others who were like him or greater in terms of wealth, if they did that which incurs destruction?

﴿The wicked will not be questioned about their sins﴾; rather Allah will punish them on the basis of what He knows about them. Even though they try to prove that they are in a good situation and say that

they will be saved, their words will not be accepted and that will not ward off the punishment from them, because their sins are not hidden. Therefore their denial is pointless. But Qâroon persisted in his stubbornness and transgression, and in rejecting the advice of his people, exulting in his wealth and filled with self-admiration. He was deceived by what he had been given of wealth.

One day Qâroon ﴿came out before his people in all his finery﴾ that is, looking his best in terms of worldly adornment, as he had a great deal of wealth and he had prepared himself and beautified himself to the greatest extent, and adornment is usually tremendous in the case of such people, as it is a combination of worldly adornment and splendour. All eyes were on him at that moment and his clothing and adornment dazzled the people, who fell into two categories, each according to their aspirations and the focus of their desires.

﴿Those who cared only for the life of this world﴾ that is, those whose ambitions were focused only on this world, which represented their ultimate aim, and they had no desire for anything else ﴿said: Would that we had the like of what Qâroon has been given﴾ of worldly gains, conveniences and adornment ﴿He is indeed a man of great good fortune﴾.

These words could have been true if all that existed was what they aspired to and there was no hereafter beyond this world, for what he had been given was the ultimate in worldly joy, and he was able to get all that he wanted by means of what he had been given. So this was great good fortune, according to their aspirations. But the aspiration of one who has made that (namely great good fortune in worldly terms) his ultimate aim is indeed the lowest and most base ambition, and the one who thinks in that way has no lofty ambition or sublime goal.

﴿But those who were given knowledge﴾, who understood the reality of things and looked at the true nature of this world, whereas the first group only looked at it in a superficial manner,

﴿said: Woe to you﴾, feeling sorry for the first group because of their wishing for themselves what Qâroon had been given, and finding their words odd and objectionable

﴿Allah's reward﴾ in this world, in the pleasure of worshipping Him, loving Him and turning to Him, and in the hereafter, in paradise and what it contains of all that one could desire and all that may bring delight

﴿is better﴾ than what you wish for and desire. This is the reality of the matter, but not everyone who knows that would give precedence to what is sublime over what is base. No one will attain that or be enabled to have this attitude ﴿except those who are steadfast﴾ and devote themselves to obeying Allah, refrain from disobeying Him, and accept His decree even when it is painful, so they are patient in resisting the attractions and temptations of this world, lest they distract them from their Lord and prevent them from fulfilling the purpose for which they were created. These are the ones who give precedence to Allah's reward over fleeting worldly gains.

When Qâroon's parade ended, in which he had shown arrogance and pride, displayed the adornment he possessed, and made a show of his self-admiration, the punishment came upon him suddenly.

﴿Then We caused the earth to swallow him and his house﴾ as a requital that matched his deed, for he had put himself above the slaves of Allah, so Allah brought him to the lowest of the low, him and the things by which he had been deceived, namely his house, furnishings and other possessions.

﴿He had none﴾ that is, he had no group, clan, servants or troops ﴿to support him against [the punishment of] Allah, nor was he able to save himself﴾ that is, the punishment came upon him and he was not helped nor was he able to help himself.

﴿Those who had previously wished to be in his place﴾ that is, those who had wanted worldly gain and had said: ﴿Would that we

had the like of what Qâroon has been given» (28: 79) now began to say, feeling sorry, having learned their lesson, and fearing that the punishment might befall them:

«Indeed it is Allah Who grants abundant provision to whomever He wills among His slaves, or gives it in scant measure» that is, He restricts provision for whomever He wills. Now we know that the abundant provision that was granted to Qâroon was not indicative of any good in him, and we were mistaken when we said: «He is indeed a man of great good fortune».

«Were it not for Allah's grace towards us», and His not punishing us for what we said; were it not for His grace and kindness, «He could have caused the earth to swallow us too». So the destruction of Qâroon was a punishment for him and a lesson and admonition for others. Even those who had envied him regretted it and changed their way of thinking.

«Indeed the disbelievers will never prosper» either in this world or in the hereafter.



﴿تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ  
لِلْمُتَّقِينَ﴾ (سورة القصص: ٨٣)

28:83. That abode of the hereafter We will give to those who do not seek to exalt themselves in the land or spread mischief; and the best outcome is for those who fear Allah.

Having mentioned Qâroon and what he was given of worldly gain, and what happened to him in the end, and that the people of knowledge said: «Allah's reward is better for those who believe and do righteous deeds» (28: 80), Allah (ﷻ) now urges us to seek the hereafter and tells us of the means by which we may attain it:

«That abode of the hereafter» of which Allah told us in His scriptures and of which His Messengers spoke, which contains all delights and from which is ward off all that may spoil it of stress and trouble

«We will give» as an abode and dwelling place

«to those who do not seek to exalt themselves in the land or spread mischief» that is, they have no desire – let alone take any action – to exalt themselves in the land above the slaves of Allah or to act in an arrogant manner towards people or towards the truth

«or spread mischief» – this includes all kinds of sins.

As they have no desire to exalt themselves in the land or spread mischief, this implies that all their thinking and devotion is directed towards Allah alone, and their aim is the abode of the hereafter; their attitude is one of humility towards the slaves of Allah, submission to the truth, and doing righteous deeds.

These people are the pious who fear Allah, and who will have a good end. Hence Allah says: «and the best outcome» that is, prosperity and success that will be steady and ongoing, for those who fear Allah (﴿٨٤﴾). As for others, even if they attain some conveniences and pleasures of this world, that will not last for long and it will soon disappear. As this verse tells us that the best outcome is only for those who fear Allah, it is known that those who seek to exalt themselves in the land and spread mischief will have no share in the hereafter.



﴿مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ﴾ (سورة القصص: ٨٤)

28:84. Whoever comes [on the Day of Resurrection] having done good will be rewarded with something better than it, and whoever

comes having done evil, those who did evil will be requited only according to their deeds.

Here Allah (ﷻ) tells us about the multiplication of His bounty and the perfect nature of His justice:

﴿Whoever comes [on the Day of Resurrection] having done good﴾ – provided that what he has done is not spoiled by something that could render it invalid, in which case it will not be counted.

The word translated here as ﴿good﴾ is a general term which refers to everything that Allah (ﷻ) and His Messenger have enjoined of words and deeds, visible and hidden, having to do with the rights of Allah and the rights of His slaves.

﴿will be rewarded with something better than it﴾ that is, greater than it. Elsewhere Allah says:

﴿Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold...﴾ (al-An'âm 6: 160)

This multiplication of the reward for good deeds is inevitable, and there may be reasons for it to be increased, as Allah (ﷻ) says:

﴿...Allah gives manifold increase to whomever He wills. And Allah is All-Encompassing, All-Knowing.﴾ (al-Baqarah 2: 261)

That multiplication will be according to the status of the doer and his deed, how much benefit it brings, and the context and place in which it occurs.

﴿and whoever comes having done evil﴾ which is everything forbidden and prohibited by the Lawgiver

﴿those who did evil will be requited only according to their deeds﴾. This is like the verse in which Allah (ﷻ) says:

﴿Whoever comes [on the Day of Resurrection] with a good deed will be repaid tenfold, but whoever comes with an evil deed will be recompensed only with the like thereof; and no one will be wronged.﴾ (al-An'âm 6: 160)



﴿إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ قُلْ رَبِّي أَعْلَمُ مَنْ جَاءَ بِالْهُدَىٰ  
وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾ وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً  
مِّنْ رَبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾ وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ بَعْدَ إِذْ  
أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ ﴿٨٧﴾ وَلَا تَدْعُ مَعَ اللَّهِ  
إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٨﴾﴾

(سورة القصص: ٨٥-٨٨)

- 28:85. Verily He Who revealed the Qur'an to you [O Muhammad] will surely bring you back to the place of return. Say: My Lord knows best who has brought true guidance and who is clearly misguided.
- 28:86. You [O Muhammad] were not expecting this Book to be conferred on you; but [it is] a mercy from your Lord. So do not be a helper to the disbelievers.
- 28:87. Do not let them turn you [O Muhammad] away from the revelations of Allah after they have been sent down to you; call people to your Lord, and do not be one of those who ascribe partners to Allah.
- 28:88. Do not call upon any other god alongside Allah; there is no god but He. All will perish but He. His is the judgement and to Him you will be brought back.

﴿Verily He Who revealed the Qur'an to you﴾ that is, with regard to the One Who sent it down, enjoined rulings in it, explained in it what is lawful and what is prohibited, and instructed you to convey it to humankind, and explain all the rulings having to do with those who are accountable, it does not befit His wisdom that life should be no more than the life of this world, without any reward or punishment for people. Rather He will inevitably bring you to the place of return,



where He will requite the doers of good for their good deeds and the doers of evil for their disobedience.

You (O Muhammad ﷺ) have already explained guidance to them and shown them the way. If they follow you, then they are fortunate and blessed, but if they insist on disobeying you, criticising the guidance that you have brought, and giving precedence to what they have of falsehood over the truth, then there is no longer any room for argument and there is nothing left but requital for deeds by the Knower of the unseen and the seen, Who will requite the follower of truth and the follower of falsehood. Hence Allah says:

﴿Say: My Lord knows best who has brought true guidance and who is clearly misguided﴾; He knows that His Messenger (ﷺ) is the one who is guided and guides others, and that his enemies are the ones who have gone astray and are leading others astray.

﴿You [O Muhammad] were not expecting this Book to be conferred on you﴾ that is, you were not seeking or hoping for this Book to be sent down to you; you were not prepared for that and you were not looking for it

﴿but [it is] a mercy from your Lord﴾ to you and to other people. He sent you with this Book by means of which He bestowed mercy upon humankind, taught them that which they did not know, purified them and taught them the Book and wisdom, even though before that they had clearly been misguided.

If you know that He sent it down to you as a mercy from Him, you will know that everything that He enjoins and forbids is also mercy and grace from Allah. So your heart should not be troubled by it, and you should not think that what is contrary to it may be more appropriate or more beneficial.

﴿So do not be a helper to the disbelievers﴾ that is, do not help them in that which is part of their disbelief. One aspect of helping them is to say that any part of the book is contrary to wisdom, what is in people's best interests or what is beneficial.

﴿Do not let them turn you [O Muhammad] away from the revelations of Allah after they have been sent down to you﴾; rather you should convey them and put them into practice, and do not pay any attention to their scheming or be diverted from its verses, and do not follow their whims and desires.

﴿call people to your Lord﴾ that is, make calling people to your Lord your ultimate goal, and whatever is contrary to that should be rejected, whether it is showing off, seeking reputation, or going along with the aims of the followers of falsehood, for that will lead to being with them and helping them in their aims. Hence Allah says: ﴿and do not be one of those who ascribe partners to Allah﴾ that is, do not be one of them either in terms of their ascription of partners to Allah or in any of the minor issues thereof, which refers to all kinds of sin.

﴿Do not call upon any other god alongside Allah﴾; rather devote your worship to Allah alone, for ﴿there is no god but He﴾. Therefore no one is deserving of your devotion, love and worship except Allah, the Most Perfect, the Eternal, for ﴿All will perish but He﴾. If everything except Him will perish and vanish, then worship of that which will perish and is false is itself false, because its aim is false and corrupt. ﴿His is the judgement﴾ in this world and the hereafter ﴿and to Him﴾ and no one else ﴿you will be brought back﴾. Because everything other than Allah is false and will perish, and it is Allah alone Who will remain, besides Whom there is no other god, His is the judgement in this world and the hereafter, and to Him all creatures will return, and He will requite them for their deeds. Therefore anyone who has any understanding must worship Allah alone, with no partner or associate, and must strive to do that which will bring him closer to Him, and he must beware of His wrath and punishment, lest he come to his Lord without having repented or given up his sins.

This is the end of the commentary on Soorat al-Qaṣaṣ.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 29. Soorat al-'Ankaboot

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿۱﴾ أَحَسِبَ النَّاسُ أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿۲﴾ وَلَقَدْ فَتَنَّا  
الَّذِينَ مِنْ قَبْلِهِمْ فَلْيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلْيَعْلَمَنَّ الْكَاذِبِينَ ﴿۳﴾ (سورة العنكبوت)

(۳-۱)

29:1. Alif. Lâ. Meem.<sup>35</sup>

29:2. Do people think that once they say: We believe, they will be left alone and not be tested?

29:3. Indeed We tested those who came before them. For Allah will surely make known those who are sincere and will surely make known those who are liars.

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<sup>35</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

Here Allah (ﷻ) tells us of the perfect nature of His wisdom, and that His wisdom does not dictate that anyone who says that he is a believer and claims to have faith will be safe from trials and tests, and will not be exposed to that which may cause confusion with regard to their faith and related issues. If that were the case, there would be nothing to distinguish one who is sincere from one who is lying, or the follower of truth from the follower of falsehood. Rather His way with the earlier nations and with this Ummah is to test them by means of ease and hardship, times when one feels energised and times when one feels reluctant, wealth and poverty, causing their enemies to have the upper hand over them at times, and causing them to strive against the enemy in word and deed, and other kinds of tests, all of which may lead to confusion that is indicative of doubts and overwhelming desires on his part.

When faced with doubts, whoever does not waver in his faith and wards off those doubts by means of the truth in which he believes, and when faced with desires that would call him to sin or error, or distract him from that which Allah and His Messenger (ﷺ) have enjoined, he still persists in doing as faith dictates, striving against his desires, this is proof of the sincerity and soundness of his faith.

But when faced with specious arguments that impact his heart by stirring up doubts and confusion, and when faced with desires that lead him to commit sin or that distract him from doing obligatory deeds, if a person yields to those pressures, this indicates that his faith is not sound or sincere.

People are of varying degrees in this regard, and only Allah knows the level at which anyone is. We ask Allah (ﷻ) to make us steadfast with the word that stands firm in this world and in the hereafter, and to make our hearts steadfast in adhering to His religion, for tests and trials are like the bellows that eliminate dross and make hearts good.



﴿أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْفُتُونَا سَاءَ مَا يَحْكُمُونَ﴾ (سورة العنكبوت: ٤)

29:4. Do those who do evil deeds think that they can outwit Us? How ill they judge.

That is, do those whose main concern is doing evil deeds and committing sins think that their deeds will be ignored, and that Allah will not pay any attention to them, or that they can outwit Him, and that is why they did those deeds and it was easy for them to do so?

«How ill they judge» that is, how badly they think, and how unjust is their verdict, because it is an implicit denial of the power and wisdom of Allah, and suggests that they have the power to protect themselves from the punishment of Allah, when in fact they are the weakest and most incapable of all.



﴿مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ (سورة العنكبوت: ٥-٦)

29:5. Whoever hopes to meet his Lord, the time appointed by Allah [for that meeting] is surely coming, and He is All-Hearing, All-Knowing.

29:6. Whoever strives only strives for his own benefit. Verily Allah has no need of the worlds.

That is, O you who love your Lord and long to be near Him and meet Him, and hasten to seek His pleasure, receive the glad tidings that your meeting with the Beloved is at hand and will soon come, for

everything that is coming is near at hand. So prepare to meet Him and start your journey towards Him with your heart full of hope, hoping to reach Him. But not everyone who makes a claim will be accepted as having a sound claim, and not everyone who wishes for something will be given what he wishes for. For Allah hears all voices and knows all intentions. Whoever is sincere in that will attain what he hopes for, but whoever is insincere, his claim will not benefit him. Allah knows best who is deserving of His love and who is not.

﴿Whoever strives﴾ against his own self (*nafs*), against his devil and against his disbelieving enemy  
 ﴿only strives for his own benefit﴾ because the benefit of that will come back to him. Allah has no need of people, and He did not ordain commands to them in order to benefit Himself, or ordain prohibitions for them out of miserliness towards them.

It is known that commands and prohibitions require the accountable person to strive and make an effort, because his *nafs* (self) is reluctant to do good by nature, his devil tells him not to comply, and his disbelieving enemy tries to prevent him from practising his religion as he should. All of these are obstacles that one must strive hard to overcome.



﴿وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي  
 كَانُوا يَعْمَلُونَ﴾ (سورة العنكبوت: ٧)

29:7. As for those who believe and do righteous deeds, We will surely expiate their bad deeds and We will surely grant them their reward according to the best of their deeds.

That is, with regard to those whom Allah blesses with faith and righteous deeds, He will expiate their bad deeds, because good deeds erase bad deeds.

﴿and We will surely grant them their reward according to the best of their deeds﴾ namely their good deeds, both obligatory and encouraged. They are the best of a person's deeds, because he also does permissible deeds and others.



﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾ (سورة العنكبوت: ٨)

29:8. We have enjoined upon man kindness to his parents, but if they endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them. To Me you will all return, then I will inform you about what you used to do.

That is, We have enjoined and instructed man to show kindness to his parents, by honouring them and treating them kindly in word and deed, which he must do constantly, and not disobey them or mistreat them in word or deed.

﴿but if they endeavour to make you ascribe partners to Me of which you have no knowledge﴾ – for there is no evidence of the validity of ascribing partners to Allah. This is indicative of the gravity and serious nature of polytheism

﴿then do not obey them. To Me you will all return, then I will inform you about what you used to do﴾ and I will requite you for your deeds. So honour your parents and give precedence to obeying them, but do not give it precedence over obedience to Allah and His Messenger (ﷺ), for that takes precedence over all things.



﴿وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٩﴾﴾ (سورة العنكبوت: ٩)



29:9. As for those who believe and do righteous deeds, We will surely include them among the righteous.

That is, whoever believes in Allah and does righteous deeds, Allah has promised him that He will admit him to paradise among His righteous slaves, namely the Prophets, those who are strong and true in faith, the martyrs and the righteous, each one according to his level and status before Allah. Sound faith and righteous deeds indicate that a person is blessed and that he is one of the people of the Most Gracious, the righteous slaves of Allah (ﷺ).



﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ فَإِذَا أُوذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ وَلَئِن جَاءَ نَصْرٌ مِّن رَّبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا مَعَكُمْ أَوَلَيْسَ اللّٰهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ۚ وَلَيَعْلَمَنَّ اللّٰهُ الَّذِينَ ءَامَنُوا وَلَيَعْلَمَنَّ الْمُنَافِقِينَ﴾ (سورة العنكبوت: ١٠-١١)

29:10. There are some people who say: We believe in Allah, but when they are made to suffer in Allah's cause, they equate the persecution of people with the punishment of Allah. But if victory comes from your Lord, they say: We have always been with you! Does not Allah know best all that is in people's hearts?

29:11. Allah will surely make known those who believe and He will surely make known those who are hypocrites.

Having stated that He will inevitably test those who claim to believe, in order to distinguish the sincere from the insincere, Allah (ﷺ) now explains that some people have no patience in bearing such tests, and they are not steadfast in the face of some calamities:

﴿There are some people who say: We believe in Allah, but when they are made to suffer in Allah's cause﴾ by being beaten, or having their

wealth taken away, or being subjected to shaming, in order to make them recant their religion and go back to falsehood,

﴿they equate the persecution of people with the punishment of Allah﴾ that is, they make that a deterrent to faith and steadfastness, as suffering will deter a person from the cause thereof.

﴿But if victory comes from your Lord, they say: We have always been with you!﴾ because that is in accordance with their whims and desires. These types of people are among those of whom Allah says:

﴿Among people there are some who worship Allah on the edge [of faith]. If something good comes to them, they are content with it, but if a trial befalls them, they make an about-face, thus forfeiting both this world and the hereafter. That is indeed manifest loss.﴾ (al-Hajj 22: 11)

﴿Does not Allah know best all that is in people's hearts?﴾ for He has told you about this type of people who are as He has described to you, so that you may come to know thereby of His perfect knowledge and vast wisdom.

﴿Allah will surely make known those who believe and He will surely make known those who are hypocrites﴾ therefore He has decreed tests and trials, so that what He already knows about them may be made manifest, then He will requite them for the deeds that they manifest, not simply on the basis of His knowledge alone, because in that case they might argue with Him, saying that if they had been tested, they would have been steadfast.



﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَكُمْ وَمَا هُمْ بِحَامِلِينَ مِنْ خَطَايَهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ﴿١٢﴾ وَلِيَحْمِلُوا أَنْفَالَهُمْ وَأَنْفَالًا مَعَ أَنْفَالِهِمْ وَلِيُسْأَلُنَّ يَوْمَ الْقِيَمَةِ عَمَّا كَانُوا يَفْعَلُونَ ﴿١٣﴾﴾ (سورة

العنكبوت: ١٢-١٣)

29:12. The disbelievers say to the believers: Follow our path, and we will bear the burden of your sins. But they will never bear any of their sins. They are surely lying.

29:13. They will surely bear their own burdens, and other burdens along with their own, and on the Day of Resurrection they will surely be questioned about the lies they fabricated.

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Here Allah (ﷻ) tells us about the fabrication of lies by the disbelievers and how they call the believers to follow their religion. This is an implicit warning to the believers against being deceived by them and falling into their trap.

﴿The disbelievers say to the believers: Follow our path﴾ and give up your religion, or part of it, and follow us in our religion, and we will give you our guarantee

﴿and we will bear the burden of your sins﴾. But this is something that is not in their power to do. Hence Allah says:

﴿But they will never bear any of their sins﴾, whether few or many. This is impossible, even if the individual agrees to it, so it will not avail anything. Rather that has to do with the dues of Allah, and Allah (ﷻ) has not given power to anyone to decide about any shortfall in what is due to Him. The matter can only be dealt with in accordance with His command, rulings and wisdom, and His ruling is that:

﴿...no bearer of burdens can bear the burden of another...﴾ (*al-An'ām* 6: 164)

As Allah says: ﴿But they will never bear any of their sins﴾, it may be misunderstood that the disbelievers who promote their disbelief – and others of their ilk who call to falsehood – will not have to carry any burden of sin except their own, excluding the sins that others did, even if they were the cause of that. Hence Allah says, addressing this misunderstanding:

﴿They will surely bear their own burdens﴾ that is, the burden of the sins that they committed

﴿and other burdens along with their own﴾ – this refers to the sins that were committed because of them. For each sin committed by the follower, both the follower and the one whom he followed will have a share of it, the follower because he himself did it and the one whom he followed because he was the cause of his doing it and he called him to do it. By the same token, if the follower does a good deed, he will have the reward for doing it himself, and the one who called him to it will have a reward for being the cause of it.

﴿and on the Day of Resurrection they will surely be questioned about the lies they fabricated﴾ of evil, which they made fair-seeming, and their claim when they said: ﴿and we will bear the burden of your sins﴾ (29: 12).



﴿وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنْجَيْنَاهُ وَأَصْحَابَ الْكَافَّةِ وَجَعَلْنَاهَا آيَةً لِلْعَالَمِينَ ﴿١٥﴾﴾ (سورة العنكبوت: ١٤-١٥)

29:14. We sent Nooh to his people and he remained among them for a thousand years less fifty. Then the Flood overtook them in the midst of their evildoing.

29:15. But We saved him and those who were on board the ark, and We made it [the ark] a sign for all people.

Here Allah (ﷻ) tells us of His ruling and wisdom in punishing the disbelieving nations. Allah sent His slave and Messenger Nooh (ﷺ) to his people, to call them to affirm His oneness and worship Allah alone, and to forbid them to worship the rivals and idols.

﴿and he remained among them﴾ as a Prophet, calling them to Allah ﴿for a thousand years less fifty﴾ during which he never spared any effort in calling them, and he never tired of advising them and calling

them by night and by day, in private and in public. But they did not pay heed and they did not follow guidance; rather they persisted in their disbelief and transgression, until their Prophet Nooh (ﷺ) prayed against them, even though he was so patient, forbearing and steadfast, and he said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers.﴾ (Nooh 71: 26)

﴿Then the Flood﴾ that is, the water that was sent down from the sky in abundance, and gushed forth from the earth

﴿overtook them in the midst of their evildoing﴾ when they were deserving of punishment.

﴿But We saved him and those who were on board the ark﴾ that is, those who had embarked with him, namely his family and those who believed with him

﴿and We made it [the ark]﴾ or the story of Nooh

﴿a sign for all people﴾ so that they may learn a lesson from it, that whoever rejects the Messengers will ultimately be doomed, but Allah will grant the believers relief from all distress and a way out from all hardship.

Allah also made ships in general a sign for all people, from which they may learn of the mercy of their Lord, Who has granted them the means to make ships and benefit from them, and He has made them to carry them and their goods from one place to another, and from one country to another.



﴿وَأَرْسَلْنَا إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٧١﴾ إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِنْدَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ

وَأَشْكُرُوا لَهُٓ إِلَٰهَ إِلَٰهٍ تَرْجِعُونَ ﴿١٧﴾ وَإِنْ تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَّغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾ وَالَّذِينَ كَفَرُوا بِآيَاتِنَا اللَّهُ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾ ﴿سورة

العنكبوت: ١٦-٢٣﴾

- 29:16. And [remember] Ibrâheem, when he said to his people: Worship Allah [alone] and fear Him; that is better for you, if only you knew.
- 29:17. Those that you worship besides Allah are mere idols, and you fabricate lies. Verily those whom you worship besides Allah have no power to grant you provision. So seek provision from Allah, worship Him [alone] and be grateful to Him; for to Him you will be brought back.
- 29:18. If you reject [the message], other nations before you did likewise. The duty of the Messenger is only to convey the message in the clearest way.
- 29:19. Do they not see how Allah originates creation? Then He will repeat it.<sup>36</sup> Verily that is easy for Allah.
- 29:20. Say: Travel through the land and see how Allah originated creation. Then Allah will repeat that a second time. Verily Allah has power over all things.
- 29:21. He punishes whomever He will and shows mercy to whomever He will, and to Him you will be returned.

<sup>36</sup> This refers to the Day of Resurrection.

- 29:22. You can never escape [Allah's punishment] on earth or in heaven, and besides Him you have neither protector nor helper.
- 29:23. Those who deny the signs of Allah and the meeting with Him [in the hereafter] – it is they who will have no hope of My mercy and for them there will be a painful punishment.

Here Allah (ﷻ) tells us that He sent His close friend Ibrâheem (عليه السلام) to his people, to call them to Allah, so he said to them: ﴿Worship Allah [alone]﴾ that is, affirm His oneness, devote your worship to Him alone, and obey whatever He commands you to do ﴿and fear Him﴾ lest He become angry with you and punish you; that means refraining from acts of disobedience that incur His wrath ﴿that﴾ namely worshipping Allah and fearing Him ﴿is better for you﴾ than not doing so.

There is nothing good whatsoever in failing to worship Allah and fear Him; rather fearing Allah and worshipping Him is best for people, because there is no way to attain His reward in this world and the hereafter except by doing that. All goodness that exists in this world and the hereafter is the outcome of worshipping Allah and fearing Him.

﴿if only you knew﴾ that, so you should understand the reality of things and realise what is more deserving of being given precedence.

Having instructed them to worship Allah and fear Him, Ibrâheem then forbade them to worship idols, and explained to them that the idols were imperfect and were not deserving of worship:

﴿Those that you worship besides Allah are mere idols, and you fabricate lies﴾, for you carve them and make them with your own hands, and you make up names of gods for them and fabricate lies by enjoining worship of them and adhering to that

﴿Verily those whom you worship besides Allah﴾ because they are imperfect and there is nothing to justify worshipping them, ﴿have no

power to grant you provision». It is as if it was said: It has become clear to us that these idols are created and imperfect, and they have no power to bring benefit or cause harm, or to cause death, give life or resurrect, and one who is like that does not deserve even the tiniest speck of worship and devotion. Hearts have a strong inclination to seek an object of worship to be devoted to and ask of it whatever they need. So Ibrâheem said, urging them to turn to the One Who is truly deserving of worship: «So seek provision from Allah» for He is the One Who provides it and decrees it, and He is the One Who answers the call of the one who calls upon Him with regard to his religious and worldly affairs.

«worship Him [alone]», with no partner or associate, because He is the Most Perfect, Who brings benefit and causes harm, the only One Who has control over all things

«and be grateful to Him» alone, because everything that reached and still reaches people of blessings is from Him, and everything that was ward off and is still ward off from them of harm is only ward off by Him.

«for to Him you will be brought back» and He will requite you for your deeds and tell you of all that you concealed or disclosed. So beware lest you come to Him when you are ascribing partners to Him, and focus on that which will bring you closer to Him, and He will reward you for that when you come to Him.

«Do they not see how Allah originates creation? Then He will repeat it» on the Day of Resurrection. «Verily that is easy for Allah». This is like the verse in which Allah (ﷻ) says:

«It is He Who originates creation then repeats it, and that is [even] easier for Him...» (*ar-Room 30: 27*)

«Say» to them, if they have any doubts about the origination of creation:

«Travel through the land» physically, and reflect in your hearts



﴿and see how Allah originated creation﴾ for you will find communities of humans and animals still coming into being gradually; you will find plants and trees, and how they come into being time after time; you will find the clouds and the winds continually being renewed. In fact creation is always beginning and being repeated.

Look at them at the time of their lesser death – that is, sleep – when the night covers them with its darkness and their movements become still and their voices become silent, and in their beds and dens they become like the dead. Then they remain like that all night long, until dawn breaks and they wake up from their sleep and are raised from their lesser death, whereupon they say: “Praise be to Allah Who has brought us back to life after causing us to die, and to Him we will be resurrected.” Hence Allah says:

﴿Then﴾ after repeating that, ﴿Allah will repeat that a second time﴾ – that will be the resurrection after which they will no longer be susceptible to death or sleep; rather it will be eternal life in either paradise or hell.

﴿Verily Allah has power over all things﴾ and nothing is beyond His power. As He was able, by means of His power, to initiate creation, it is more appropriate to say that He has the power to repeat it.

﴿He punishes whomever He will and shows mercy to whomever He will﴾ that is, He alone requites for deeds, rewarding and showing mercy to those who obey Him, and punishing and wreaking vengeance upon those who disobey Him.

﴿and to Him you will be returned﴾ that is, you will be returned to that realm where you will be subjected to punishment or mercy, so seek in this realm that which will be the cause of His mercy, by doing acts of obedience, and keep away from that which will be the cause of His wrath, namely acts of disobedience.

﴿You can never escape [Allah's punishment] on earth or in heaven﴾ that is, O disbelievers who dare to disobey Allah, do not

think that you are overlooked or that you can escape Allah on earth or in heaven, and do not be deceived by your power or that which your own souls make fair-seeming to you and deceive you thereby, by suggesting that you will be saved from the punishment of Allah. For you cannot escape Allah in any part of the universe.

﴿and besides Him you have neither protector﴾ to protect you and take care of you so that you attain what is in your religious and worldly interests

﴿nor helper﴾ to help you and ward off harm from you.

﴿Those who deny the signs of Allah and the meeting with Him [in the hereafter] – it is they who will have no hope of My mercy and for them there will be a painful punishment﴾. Here Allah (ﷻ) tells us who are the people who will attain nothing good and will encounter what is bad. They are the ones who disbelieved in Him and His Messengers, and the message that they brought, and they denied the meeting with Allah. They will have nothing but this world, therefore they did what they did of ascribing partners to Allah and committing sin, because there is nothing in their hearts to make them fear the consequences of that. Hence Allah (ﷻ) says:

﴿it is they who will have no hope of My mercy﴾, therefore they did not take a single measure to attain mercy. Otherwise, if they had hoped for mercy, they would have striven to attain it. Despairing of the mercy of Allah is one of the gravest of errors, and it is of two types:

- The despair of the disbelievers, who failed to take any measures to approach it
- The despair of the sinners because of their many transgressions; that makes them feel alienated from Allah and overwhelms their hearts, which causes them to lose hope of His mercy.

﴿and for them there will be a painful punishment﴾ that is, an agonising punishment. It is as if these verses are inserted between the words of Ibrâheem (ﷺ) to his people, and their response to him. And Allah knows best about that.



﴿فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ النَّارِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ﴾ (٢٤) وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثِنًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَيَعْلَنُ بَعْضُكُم بِبَعْضٍ وَمَأْوَاكُمُ النَّارُ وَمَا لَكُمْ مِنْ نَاصِرِينَ ﴿٢٥﴾ (سورة

العنكبوت: ٢٤-٢٥)

- 29:24. But the only response his [Ibrâheem's] people gave was to say: Kill him or burn him. But Allah saved him from the fire. Verily in that are signs for people who believe.
- 29:25. Ibrâheem said: You have only taken idols [for worship] instead of Allah to cement the bonds among you in the life of this world, but on the Day of Resurrection you will disavow one another and curse one another. Your abode will be the fire, and you will have no helpers.

That is, the response of Ibrâheem's people to him, when he called them to his Lord, was not acceptance of his call, following his advice or recognising the blessing that Allah had bestowed upon them by sending him to them. Rather their response to him was the worst of responses.

﴿But the only response his [Ibrâheem's] people gave was to say: Kill him or burn him﴾, which is the worst kind of killing. They were people who had the power to carry out that threat, because they had authority. So they threw him into the fire, ﴿But Allah saved him﴾ from it.

﴿Verily in that are signs for people who believe﴾ and know that what the Messengers brought is true, and they know how kind and sincere the Messengers were, and how false were the words of those who opposed them and went against them. It is as if those who

opposed the Messengers had all agreed and enjoined one another to disbelieve and reject the Messengers (because they all responded in the same manner).

﴿Ibrâheem said﴾ to them, among other advice that he gave:

﴿You have only taken idols [for worship] instead of Allah to cement the bonds among you in the life of this world﴾ that is, all that you achieved by that is some worldly bonds that will be severed and will vanish

﴿but on the Day of Resurrection you will disavow one another and curse one another﴾ that is, both the worshippers and their objects of worship will disavow one another.

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.﴾

(al-Ahqâf 46: 6)

So how can you be attached to that which you know will disavow and curse its worshippers?

﴿Your abode﴾ that is, the abode of all, both worshippers and objects of worship

﴿will be the fire﴾ and no one will protect them from the punishment of Allah, or ward it off from them.



﴿فَأَمَّنَ لَهُ لُوطٌ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَآتَيْنَاهُ أَجْرَهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿٢٧﴾﴾ (سورة العنكبوت: ٢٦-٢٧)

29:26. Loot believed in him. Ibrâheem said: I shall migrate [where I have been commanded to] by my Lord. Verily He is the Almighty, Most Wise.

29:27. We bestowed upon him Is-hâq and Ya'qoob, and conferred upon his descendants prophethood and the scriptures. We granted him his reward in this world, and in the hereafter he will be among the righteous.

That is, Ibrâheem (عليه السلام) kept calling his people, and they persisted in their stubbornness, but Loot believed in him, whom Allah appointed as a Prophet and sent him to his people, as we shall see below.

«Ibrâheem said» when he saw that his call to his people was of no avail,

«I shall migrate [where I have been commanded to] by my Lord» that is, I shall leave the land of evil and migrate to the blessed land, namely ash-Shâm (Greater Syria).

«Verily He is the Almighty» that is, the One Who has all power and is able to guide you, but He is «Most Wise», and His wisdom did not dictate that. Ibrâheem left them when they were the same as ever, but Allah does not tell us that He destroyed them with any punishment; rather He tells us that Ibrâheem left them and migrated elsewhere.

With regard to what is mentioned in the Isrâ'eeliyât (stories narrated from Jewish sources), that Allah sent punishment upon his people in the form of mosquitoes which drank their blood and ate their flesh, and destroyed them to the last man, certainty about that would depend on *shar'i* evidence, of which there is none. If Allah had eradicated them all by means of the punishment, He would have mentioned that as He mentioned the destruction of other disbelieving nations.

Perhaps the reason why they were not destroyed is that Ibrâheem (عليه السلام), who was one of the most compassionate, virtuous, forbearing and noble of all people, did not pray against his people as others did, and therefore there was no wholesale divine punishment because of him.

One of the matters which may indicate that is the fact that he disputed and argued with the angels concerning the destruction of Loot's people, and tried to defend them, although they were not his people. And Allah knows best what really happened.

﴿We bestowed upon him Is-hâq and Ya'qoob﴾ that is, after he migrated to ash-Shâm  
 ﴿and conferred upon his descendants prophethood and the scriptures﴾. No Prophet came after him but he was descended from him, and no scripture was revealed to anyone but his descendants, until prophethood ended with Muhammad (ﷺ).

This is one of Ibrâheem's greatest virtues, that guidance, mercy, blessing and prosperity were bestowed upon his descendants, and at their hands people would be guided, believe and become righteous. ﴿We granted him his reward in this world﴾, such as a wife who was extremely beautiful, abundant provision, and children who were a source of joy to him; and knowing, loving and turning to Allah. ﴿and in the hereafter he will be among the righteous﴾. Indeed he and Muhammad (ﷺ) will be among the best of the righteous, and the highest in status. Thus Allah granted him happiness both in this world and in the hereafter.



﴿وَلُوطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَأَنْتَوْنَ الْفَاحِشَةُ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ٢٨﴾ أَيْنَكُمْ لَأَنْتَوْنَ الرِّجَالُ وَتَقَطَّعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَتَيْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ٢٩﴾ قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ٣٠﴾ وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنَّ أَهْلَهَا كَانُوا ظَالِمِينَ ٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا قَالُوا

تَحَبُّبُ أَعْلَمُ مِنْ فِيهَا لَتُنَجِّيَنَّهُ وَأَهْلَهُ إِلَّا أَمْرَانَهُ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٢﴾  
 وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِوَىٰ يَهُيْمٍ وَصَافٍ بِهِمْ ذُرْعًا وَقَالُوا لَا تَخَفْ  
 وَلَا تَحْزَنْ إِنَّا مُنْجُونَكَ وَأَهْلَكَ إِلَّا أَمْرَانِكَ كَانَتْ مِنَ الْغَيْرِينَ ﴿٣٣﴾ إِنَّا  
 مُنْزِلُونَكَ عَلَىٰ أَهْلِ هَذِهِ الْقَرْيَةِ رِجْرًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾  
 وَلَقَدْ تَرَكْنَاهَا آيَةً يَتَذَكَّرُ لِقَوْمٍ يُعْقَلُونَ ﴿٣٥﴾ (سورة العنكبوت: ٢٨-٣٥)

- 29:28. And [remember] Loot, when he said to his people: Verily you commit this shameful deed that no one in the world has ever committed before you.
- 29:29. Do you approach men with lust, waylay travellers on the road, and commit shameful acts in your meeting places? But the only response his people gave was to say: Bring us the punishment of Allah, if you are telling the truth.
- 29:30. He said: O my Lord, help me against those who spread mischief.
- 29:31. When Our messengers [angels] came to Ibrâheem with glad tidings, they said: We are going to destroy the people of this city, for they have indeed been persisting in wickedness.
- 29:32. He said: But Loot is there! They said: We know full well who is there. We will surely save him and his family, except his wife; she is one of those who will stay behind.
- 29:33. When Our messengers came to Loot, he was perturbed by their coming and felt troubled on their account. They said: Fear not nor grieve, for we will surely save you and your family, except your wife; she is one of those who will stay behind.
- 29:34. We are going to bring down on the people of this city a punishment from heaven, because of their defiant disobedience.
- 29:35. Surely the ruins We left of that city are a clear sign for people of understanding.

We have seen above that Loot (ﷺ) believed in Ibrâheem and was one of those who were guided by him. Some say that he was not one

of the descendants of Ibrâheem; rather he was his nephew (the son of his brother). If the words ﴿and conferred upon his descendants prophethood and the scriptures﴾ (29: 27) are general in meaning, that does not contradict the fact that Loot was a Prophet and Messenger, even though he was not one of the progeny of Ibrâheem, because the context of the verse is one of praising Ibrâheem. Allah tells us that Loot was guided at the hands of Ibrâheem, and the one who was guided at his hands is of higher standing than those of his progeny who were guided, when taking into consideration the virtue of the guide. And Allah knows best.

Allah sent Loot to his people, who alongside their ascription of partners to Allah had combined immoral deeds with males, banditry and committing shameful acts in their gatherings. Loot advised them to give up these things and explained to them that they were abhorrent in and of themselves and because of what they lead to of severe punishment. But they were not deterred and did not pay heed: ﴿But the only response his people gave was to say: Bring us the punishment of Allah, if you are telling the truth﴾.

So their Prophet despaired of them and realised that they were deserving of punishment; he was very annoyed at their total rejection and prayed against them: ﴿He said: O my Lord, help me against those who spread mischief﴾. Allah responded to his supplication: He sent the angels to destroy them, and they passed by Ibrâheem before that and gave him the glad tidings of Is-hâq and, after Is-hâq, Ya'qoob.

Then Ibrâheem asked them: Where are you going? And they told him that they were going to destroy the people of Loot. Ibrâheem began to argue with them, saying: ﴿But Loot is there!﴾ They said to him: ﴿We know full well who is there. We will surely save him and his family, except his wife; she is one of those who will stay behind﴾. Then they went on their way, and when they came to Loot, he was perturbed by their coming and felt troubled on their account, because he did not know who they were; he thought that they were wayfarers



and guests, so he feared that they might be harmed by his people. But they said to him: «Fear not nor grieve», and they told him that they were messengers from Allah: «for we will surely save you and your family, except your wife; she is one of those who will stay behind. We are going to bring down on the people of this city a punishment from heaven, because of their defiant disobedience». They instructed him to leave at night, with his family, then when morning came Allah turned their houses upside down on them and sent upon them a shower of stones of baked clay, one after another, until they destroyed them and they became a tale to be told at night and a lesson.

«Surely the ruins We left of that city are a clear sign for people of understanding» that is, We left a clear trace of the dwellings of the people of Loot for people of understanding to learn lessons from them and benefit thereby. This is like the verses in which Allah (ﷻ) says: «Surely you pass by their ruins by day and by night. Will you not then understand?» (as-Şaffât 37: 137-138)



﴿وَالِى مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَنْقُومِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّحْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جِثْمِينَ ﴿٣٧﴾﴾ (سورة العنكبوت: ٣٦-٣٧)

29:36. To Madyan We sent their brother Shu'ayb. He said: O my people, worship Allah and expect the Last Day, and do not strive to spread mischief in the land.

29:37. But they rejected him. So an earthquake overtook them, and morning found them lying lifeless in their homes.

That is, and We also sent to Madyan, the well-known tribe, «Shu'ayb», to command them to worship Allah alone, with no partner

or associate, and to believe in the resurrection, hope for it and strive for it; and to forbid them to spread mischief in the land, cheat in weights and measures, or to strive in banditry. But they rejected him, so the punishment of Allah overtook them, ﴿and morning found them lying lifeless in their homes﴾.



﴿وَعَادًا وَثَمُودًا وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسْكِنِهِمْ وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ ﴿٣٨﴾ وَقُرُونِ وَفِرْعَوْنَ وَهَمَانَ ۖ وَلَقَدْ جَاءَهُمْ مُوسَىٰ بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الْأَرْضِ وَمَا كَانُوا سَاقِيْنَ ﴿٣٩﴾ فَكُلًّا أَخَذْنَا بِذُنُوبِهِ ۚ فَمِنْهُمْ مَن أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَن أَخَذَتُهُ الصَّيْحَةُ وَمِنْهُمْ مَن خَسَفْنَا بِهِ الْأَرْضَ وَمِنْهُمْ مَن أَغْرَقْنَا وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٤٠﴾﴾

(سورة العنكبوت: ٣٨-٤٠)

- 29:38. And [We also punished] 'Ād and Thamood, as is clear to you from the ruins of their dwellings. The Shayṭān made their deeds fair-seeming to them and barred them from the right path, even though they were intelligent people.
- 29:39. And [We also punished] Qāroon, Pharaoh and Hāmān. Moosā came to them with clear signs, but they showed arrogance in the land. They could not outwit [Us].
- 29:40. Each of them We punished for their sin: against some of them We sent a violent squall of pebbles, some were overtaken by the blast, some We caused the earth to swallow, and some We drowned. It was not Allah Who wronged them, but it was they who wronged themselves.

That is, We did likewise to 'Ād and Thamood. You know their stories, and that is clear to you from some of what you see with your own eyes of their dwellings and ruins that they left behind. Their Messengers came to them with clear signs for those who would pay heed, but they rejected them and argued with them.

﴿The Shayṭān made their deeds fair-seeming to them﴾ so that they thought that they were better than the Messengers who came to them, as did Qāroon, Pharaoh and Hāmān, when Allah sent Moosā ibn 'Imrān to them with clear signs and definitive proof, but they did not submit; they behaved arrogantly in the land towards the slaves of Allah and humiliated them, and towards the truth, which they rejected. But they could not save themselves when the punishment came upon them, and ﴿They could not outwit﴾ Allah. They could not escape; rather they surrendered and submitted to the punishment.

﴿Each of them﴾ that is, these disbelieving nations  
 ﴿We punished for their sin﴾ that is, We sent upon them a punishment that was appropriate to their sin.

﴿against some of them We sent a violent squall of pebbles﴾ that is, a strong wind that carried the pebbles, as in the case of the people of 'Ād, when Allah sent against them the devastating wind:

﴿Which He unleashed against them for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.﴾ (al-Hāqqah 69: 7)

﴿some were overtaken by the blast﴾ like the people of Ṣāliḥ  
 ﴿some We caused the earth to swallow﴾, like Qāroon  
 ﴿and some We drowned﴾ like Pharaoh and Hāmān and their troops.

﴿It was not Allah Who wronged them﴾ that is, it is not appropriate or befitting for Him to wrong them, because of His perfect justice and because He has no need whatsoever of any of His creation.

﴿but it was they who wronged themselves﴾ by depriving their souls of their rights that they were seeking, for they were created to worship Allah alone, but these people directed their souls in a

different direction and distracted them with whims and desires and sins. Thus they did their souls serious harm when they thought that they were doing good.



﴿مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ  
بَيْتًا وَإِنَّ أَوْهَرَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ  
اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ  
الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾﴾ (سورة العنكبوت):  
(٤١-٤٣)

- 29:41. The likeness of those who take protectors other than Allah is that of the spider that makes itself a house. Verily the flimsiest of houses is that of the spider, if only they knew.
- 29:42. Verily Allah knows what things they call upon besides Him, and He is the Almighty, Most Wise.
- 29:43. Such are the comparisons We set forth for humankind, but none understand them except those who have knowledge.

This is a likeness that Allah gives of those who worship others alongside Him, seeking thereby honour, strength and benefit, in order to explain that the outcome will be contrary to that which they seek to achieve. The likeness of such a person is that of the spider which makes a house to protect itself from heat, cold and dangers, but «Verily the flimsiest» that is, the weakest «of houses is that of the spider». The spider is one of the weakest of creatures, and its house is among the weakest of houses, and it only becomes weaker by building it. This is how those people are who take others besides Allah as allies: they are weak and incapable in all ways, and when they take these allies besides Allah, for the purpose of seeking honour and help from

them, that only adds to their weakness, because they put their trust in them to achieve many of the goals that they seek to achieve, and they leave it to those allies; they stop striving to achieve it for themselves on the basis that those allies will take care of the matter for them, but the allies let them down, so they do not achieve any result through them and they do not get any help from them.

If they truly understood their situation and that of those whom they take as allies, they would not take them as allies; they would disavow them and take as their protector and ally the Powerful, Most Merciful Lord Who, if His slave takes Him as his protector and puts his trust in Him, He will suffice him and take care of all his needs, both spiritual and worldly, and He will increase him in strength, spiritually and physically.

Having explained how weak the gods of the polytheists were, Allah then went further than that, describing them in a more effective and eloquent manner, by suggesting that they were nothing; rather they were mere names that people fabricated, and ideas that they believed in. All that it takes is for the wise man to think about that and realise that they are false and non-existent. Hence Allah says:

﴿Verily Allah knows what things they call upon besides Him﴾ that is, He knows – for He is the knower of the unseen and the seen – that they are not calling, besides Him, upon anything that exists or upon any real god. This is like the verses in which He says:

﴿They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority...﴾ (*an-Najm* 53: 23)

– and:

﴿...Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ (*Yoonus* 10: 66)

﴿and He is the Almighty, Most Wise﴾ to Whom belongs all power, by which He has subjugated all creatures

﴿Most Wise﴾, Who does what is appropriate, Who created all things well and Who does all things with precision.

﴿Such are the comparisons We set forth for humankind﴾ that is, for their sake and for their benefit, and to teach them, because they are ways of explaining knowledge; they make abstract ideas become clear by comparing them to something tangible, thus the intended meaning becomes clear because of this comparison. Hence it serves the interests of all people.

﴿but none understand them﴾ in the sense of comprehending them, reflecting upon them and understanding the point of this comparison, ﴿except those who have knowledge﴾ that is, the people of true knowledge, whose knowledge has indeed reached their hearts and who understand what they have learned.

This is praise for the comparisons that He gives, urging people to reflect upon them and understand them. It is also praise for those who understand the comparisons, and it is evidence that such people are indeed people of knowledge. Thus it is known that those who do not understand them do not have knowledge.

The reason for that is that the comparisons that Allah gives in the Qur'an have to do with important issues, sublime goals and noble ideas. Therefore the people of knowledge understand that they are more important than others, because Allah mentions them and urges His slaves to reflect on them and ponder their meanings, and do their utmost to understand them.

As for those who do not understand them, despite their importance, that indicates that they are not people of knowledge, because if they do not understand important issues, it is more likely that they will not understand other matters. Hence most of the likenesses that Allah gives have to do with the fundamentals of religion and other important matters.



﴿ خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴾ (سورة العنكبوت: ٤٤)

(سورة العنكبوت: ٤٤)

29:44. Allah created the heavens and the earth for a true purpose. Surely in that there is a sign for the believers.

That is, Allah (ﷻ) is the only One Who created the heavens, despite their great height, vastness and beauty, and all that they contain of the sun, moon, stars and angels; and He created the earth and all that it contains of mountains, seas, wilderness, deserts, trees and so on. He created that for a true purpose; in other words, He did not create it in vain or with no purpose and for no benefit. Rather He created that so that His command and law would be established, and so that His blessings upon His slaves would be perfected, so that they may see of His wisdom, might and control that which will show them that He alone is deserving of their worship, love and devotion.

«Surely in that there is a sign for the believers» that points to many issues of faith by which, if the believer reflects upon that, he will increase in faith and certainty.



﴿ أَتْلُ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ ﴾ (سورة العنكبوت: ٤٥)

(سورة العنكبوت: ٤٥)

29:45. Recite what has been revealed to you [O Muhammad] of the Book, and establish prayer, for verily prayer keeps [one] away from obscenity and wickedness. And indeed your remembering

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Allah is of greater merit [than other acts of worship]. And Allah knows all that you do.

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Here Allah (ﷻ) instructs us to recite His revelation, which is this great Book. What is meant by reciting it is following it, complying with what it enjoins, avoiding what it prohibits, following its guidance, believing its stories, pondering its meanings, and reciting its phrases. Reciting its words is just part of what is meant.

As this is what is meant by reciting the Book, it is known that establishing the entire religion is included in recitation of the Book. The words «and establish prayer» come under the heading of mentioning a specific part of the whole, because of the virtue and importance of the prayer, and the good effect of the prayer, for «verily prayer keeps [one] away from obscenity and wickedness».

Obscenity is that which is regarded as grave and offensive of sins that one may desire and have the inclination to do. Wickedness refers to everything that is regarded as abhorrent and wrong on the basis of rational thinking and sound human nature.

The reason why prayer keeps one away from obscenity and wickedness is that if a person establishes prayer, fulfilling its essential parts and conditions, and focusing with proper humility, it will illuminate and purify his heart, increase him in faith, strengthen his desire to do good, and reduce or eliminate his desire to do evil. So praying regularly and persisting in praying in that manner will inevitably keep one away from obscenity and wickedness. This is one of the great aims and outcomes of prayer.

There is also another goal of prayer that is greater and more important than that, which is what the prayer involves of remembering Allah in one's heart as well as verbally and physically. Allah (ﷻ) only created humankind to worship Him, and the best act of worship that people may perform is prayer, because in it all his faculties manifest servitude to Him, which is not the case with other acts of worship.



Hence Allah says: «And indeed your remembering Allah is of greater merit [than other acts of worship]».

It may be that when Allah enjoined and praised prayer, He said that remembrance of Him outside of prayer is of greater merit than prayer, as is the view of the majority of commentators. But the first view is more likely to be correct, because prayer is better than remembrance of Allah outside of prayer, and because it – as mentioned above – in and of itself is one of the greatest forms of remembrance of Allah.

«And Allah knows all that you do» of good and evil, and He will requite you for that in full.



﴿وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَقُولُوا ءَامَنَّا بِالَّذِي أُنْزِلَ إِلَيْنَا وَأُنْزِلَ إِلَيْكُمْ وَإِلَهُنَا وَإِلَهُكُمْ وَاحِدٌ وَنَحْنُ لَهُ مُسْلِمُونَ﴾ (سورة العنكبوت: ٤٦)

29:46. Do not dispute with the People of the Book except in the most courteous manner, unless it be with those of them who transgress [against you]. And say: We believe in that which has been sent down to us, and in that which was sent down to you, for our God and your God is One, and to Him we submit [as Muslims].

Here Allah forbids disputing with the People of the Book if it is not based on proper knowledge of the people with whom one is arguing, or it is not based on some reasonable guidelines, and He instructs us not to dispute with them except in the most courteous manner, with a good attitude, kind and gentle speech, calling them to the truth and presenting it in the best manner, refuting falsehood and presenting it in a bad light, in the most straightforward manner. The

aim should not be mere argument and defeating one's opponent, or love of prevailing in argument. Rather the aim should be to explain the truth and guide people.

However, in the case of those among the People of the Book who transgress, if it becomes apparent from the individual's aim and situation that he has no desire to find out about the truth, and he is only arguing for the sake of causing trouble and trying to win the argument, then there is no benefit in disputing with him, because there is no purpose to be served thereby.

﴿And say: We believe in that which has been sent down to us, and in that which was sent down to you, for our God and your God is One﴾ that is, let your argument with the People of the Book be based on belief in what was sent down to you and what was sent down to them, and on belief in your Messenger and their Messenger, and on the fact that God is One. Do not frame your argument with them in such a way that it leads to you criticising any of the divinely-revealed Books or any of the Messengers, as the ignorant do when arguing, criticising everything that they have, whether it is right or wrong. This is unfair and is drifting away from the proper manners and etiquette of debate. What one should do is reject what one's opponent has of falsehood and accept what he has of truth, and not reject the truth just because he said it, even if he is a disbeliever.

Moreover, basing the debate with the People of the Book on these guidelines will compel them to accept the Qur'an and the Messenger (ﷺ) who brought it, because if he speaks of the religious fundamentals on which all the Prophets and Books are agreed, which are established in the minds of both sides, and they both agree on them and believe in them as established facts, and the previous Books and Messengers – including the Qur'an and Muhammad (ﷺ) – explained them, preached them and told the people about them, then this will compel them to believe in all the Books and all the Messengers. This is something that is unique to Islam.

As for the idea that we believe in what it says in one particular Book, but not another Book, when the other Book confirms what is mentioned in the previous Book, this is unfair and wrong, and it results in rejecting all of them, because if a person rejects the Qur'an, which speaks of the same fundamentals and confirms what came before it of the Torah, then he will be rejecting what he claims to believe in.

Moreover, no matter what argument is given to prove the prophethood of any Prophet, a similar or stronger argument would also prove the prophethood of Muhammad (ﷺ), and no matter what specious argument is offered to cast aspersions upon the prophethood of Muhammad (ﷺ), a similar or stronger argument would cast aspersions on the prophethood of others. If an argument is proven to be flawed in the case of anyone else, then it is more so in the case of our Prophet (ﷺ).

﴿and to Him we submit [as Muslims]﴾ that is, We submit and yield to His command. Whoever believes in Him, takes Him as his god, believes in His Books and Messengers, submits to Allah and follows His Messengers, is the one who is blessed, and whoever goes astray from this path is the one who is doomed.



﴿وَكَذَلِكَ أَنزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۚ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ ﴿٤٧﴾ وَمَا كُنْتَ تَسْمَعُ مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُّهُ بِمِصْرَافٍ ۚ إِذَا لَا تَرَىٰ الْأَرْتَابَ الْمُبْتَطُلُونَ ﴿٤٨﴾﴾ (سورة العنكبوت)

(٤٨-٤٧)

29:47. In like manner We have sent down the Book to you. Those to whom We gave the scripture believe in it, and some of these people [the People of the Book] also believe in it. And no one denies Our revelations except the disbelievers.

29:48. You were not able to read any book before this [Qur'an], nor were you able to write anything with your right hand. In that case the followers of falsehood would indeed have had cause to doubt.

﴿In like manner We have sent down the Book to you﴾, O Muhammad (ﷺ), namely this noble Book that foretells every great event, calls to all good characteristics and attitudes, enjoins everything that is perfect, confirms the previous Books, and was foretold by the earlier Prophets.

﴿Those to whom We gave the scripture﴾ and they acknowledge it as it should be acknowledged, and are not affected by jealousy or whims and desires

﴿believe in it﴾ because they are certain that it is true, because of what they see of it being in harmony with what they have of prophecies and what they are distinguished by of knowledge of what is good and bad, true and false.

﴿and some of these people [the People of the Book]﴾ at the time of the Messenger of Allah (ﷺ)

﴿also believe in it﴾ with faith based on insight.

﴿And no one denies Our revelations except the disbelievers﴾ who persistently deny the truth and stubbornly reject it. This states that only the disbelievers reject His revelation, because rejection cannot come from one whose aim is to follow the truth. Otherwise, anyone with good intentions will inevitably believe in it, because of what it contains of clear proofs for anyone who has sound reason or who pays heed.

One of the indications that it is sound is the fact that it was brought by this trustworthy Prophet (ﷺ), who was known among his people for his sincerity and honesty, and they were aware of all his comings and goings and all his circumstances. They knew that he was unlettered and could not read or write. The fact that he brought it against this

background is one of the clearest of proofs which leaves no room for any doubt that it is from Allah, the Almighty, the Most Praiseworthy. Hence He says:

«You were not able to read any book before this [Qur'an], nor were you able to write anything with your right hand». If that had been the case, «the followers of falsehood would indeed have had cause to doubt» for they would have said that he had learned it from the previous scriptures or had copied it from them.

But a noble Book was revealed to you, with which you challenged the eloquent and bitter enemies to produce something like it, or even a soorah like it, yet they failed utterly and in fact never even thought of meeting the challenge, because they knew how eloquent it was, and that the words of any human could never match it or be in the same style. Therefore Allah says:



﴿بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ وَمَا يُجْحَدُ بِآيَاتِنَا إِلَّا الظَّالِمُونَ﴾ (سورة العنكبوت: ٤٩)

29:49. Rather it [the Qur'an] is clear verses preserved in the hearts of those who have been given knowledge. And no one denies Our revelations except the wrongdoers.

«Rather it [the Qur'an] is clear», not ambiguous «verses preserved in the hearts of those who have been given knowledge» – they are the leaders of people, and the foremost in rational thinking, people of sound reasoning and the perfect ones among them.

Because it is clear verses preserved in the hearts of people such as these, it is proof against others, and the rejection of others does not matter and cannot be anything but wrongdoing. Hence Allah says:

﴿And no one denies Our revelations except the wrongdoers﴾, because no one denies it except one who is ignorant and speaks without knowledge, and does not follow in the footsteps of the people of knowledge or those who are well-versed in it and know its real nature, or he is acting in an ignorant manner, stubbornly rejecting it and going against it even though he knows it is true.



﴿وَقَالُوا لَوْلَا أُنزِلَ عَلَيْهِ آيَاتٌ مِّن رَّبِّهِ ۖ قُلْ إِنَّمَا الْآيَاتُ عِندَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٥٠﴾ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ يُتْلَىٰ عَلَيْهِمْ ءَايَاتُ فِي ذَٰلِكَ لِرَحْمَةٍ وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ﴿٥١﴾ قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللَّهِ أُولَٰئِكَ هُمُ الْخٰسِرُونَ ﴿٥٢﴾﴾ (سورة العنكبوت: ٥٠-٥٢)

- 29:50. They say: Why have no signs been sent down to him from his Lord? Say [O Muhammad]: Signs are in the power of Allah alone. I am but a clear warner.
- 29:51. Is it not enough for them that We have sent down to you the Book [Qur'an] which is recited to them? Verily in that is mercy and a reminder for people who believe.
- 29:52. Say: Allah is sufficient between me and you as a witness. He knows all that is in the heavens and on earth. Those who believe in falsehood and disbelieve in Allah, it is they who are the losers.

These wrongdoers, who disbelieved in the Messenger (ﷺ) and what he brought, objected and demanded that specific signs be sent down to him. This is like when they said:

﴿...We will never believe in you until you cause a spring to gush forth from the earth for us.﴾ (al-Isrā' 17: 90)

The choice of specific signs is not up to them or the Messenger (ﷺ); such a demand is trying to interfere with that which is for Allah alone to decide. As that is the case, no one has any say in the matter. Hence Allah says:

﴿Say [O Muhammad]: Signs are in the power of Allah alone﴾ – and He sends them down or withholds them according to His will  
 ﴿I am but a clear warner﴾ and I have no status greater than that.

If the aim is to differentiate between truth and falsehood, then once this aim has been achieved – by any method – demanding specific signs, after it has been achieved by other means, constitutes wrongdoing, transgression and arrogance towards Allah and towards the truth.

Even if it so happened that these signs were to be sent down, and they had the intention in their hearts that they would not believe in the truth except on the basis of those signs, that would not be true faith. Rather it would be something that coincided with their whims and desires, and therefore they believed. They would not have believed because it was the truth; rather it would have been because of those signs. So what benefit could be achieved by sending these signs, assuming that they could have been sent?

Because the aim was to highlight the truth, Allah (ﷻ) tells us of the way that leads to it:

﴿Is it not enough for them﴾, in order to know that you speak the truth and that what you bring is true  
 ﴿that We have sent down to you the Book [Qur'an] which is recited to them?﴾ These are concise words in which there are many signs and proofs. As we mentioned above, for the Prophet (ﷺ) to bring this Book on its own, when he was unlettered, was one of the greatest signs of his sincerity and truthfulness.

Then their failure to produce something to match it, and the challenge to them in the Qur'an, is another sign. Moreover, the Qur'an appeared and was presented openly to them and was recited to them,

and they were told that it came from Allah; the Messenger (ﷺ) presented it to them openly, at a time when he had few supporters and his opponents and enemies were many, yet he did not conceal it. That did not weaken his resolve; rather he presented it openly before all people and called all people to it, city-dwellers and desert-dwellers alike, saying: This is the word of my Lord.

Is anyone able to present something to match it, or utter words more beautiful than it? Then Allah tells us about the stories of earlier nations and stories of the past, and foretells matters of the future, and everything He said is exactly what happens. Moreover, it takes precedence over previous Books, confirming what is correct and rejecting distortions and alterations that have been introduced. It guides people to the straight path in what it commands and forbids, so it never enjoins anything of which reason might say: Would that it did not enjoin that, and it does not forbid anything of which reason might say: Would that it did not forbid that. Rather it is in accordance with what is just and proper, and is in accordance with the wisdom of those who have deep insight and understanding. Moreover its guidance and rulings are proven to be the best for every situation and every time, to the extent that people's affairs cannot be in a good state except on the basis of it.

All of that offers sufficient evidence for anyone who really wants to believe in what is true and strives to seek truth. May he never be content, the one who is not content with the Qur'an, and may he never be healed, the one who is not healed by the Qur'an. Whoever is guided by it and is content with it, it is good for him. Hence Allah says:

﴿Verily in that is mercy and a reminder for people who believe﴾, because of what they find in it of abundant knowledge, much good, purification of hearts and souls, correction of belief, that which may perfect good manners and attitudes, and ways of understanding inspired by the divine.



«Say: Allah is sufficient between me and you as a witness» – so I call upon Him to bear witness, and if I am lying, may He send upon me a punishment that will become a lesson for you. But if it is the case that He is supporting me, helping me and making things easy for me, then let this great divine testimony suffice you. But if you think in your hearts that His testimony – even though you did not see or hear Him – is not sufficient, then you should realise that «He knows all that is in the heavens and on earth», and part of what He knows is my situation and yours, and what I am telling you. If I am attributing lies to Him – despite the fact that He knows that and is able to punish me – that would be undermining His knowledge, power and wisdom. This is like the verse in which Allah (ﷻ) says:

«If he [Muhammad] had falsely attributed something to Us, We would surely have seized him by the right hand, then We would surely have severed his aorta.» (*al-Hâqqah* 69: 44-46)

«Those who believe in falsehood and disbelieve in Allah, it is they who are the losers» as they have lost out on belief in Allah, His angels, His Books, His Messengers and the Last Day, and they will miss out on eternal bliss, and what they believe in – instead of truth that is sound and correct – is everything false and abhorrent, and instead of bliss they will suffer every painful punishment. Thus they will lose themselves and their families on the Day of Resurrection.



﴿وَسْتَغْلِبُونَكَ بِالْعَذَابِ وَلَوْلَا أَجَلٌ مُّسَمًّى لِّجَاءِ هَؤُلَاءِ الْعَذَابِ وَلِيُؤْنِسَ لَهُمُ الْيَوْمَ ٥١﴾  
 ﴿يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ٥٢﴾ يَوْمَ  
 يَفْشَلُهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ وَيَقُولُ ذُوقُوا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٣﴾

(سورة العنكبوت: ٥٣-٥٥)

- 29:53. They ask you to hasten on the punishment. Had there not been an appointed time for it, the punishment would already have come upon them. It will surely come upon them suddenly, when they least expect it.
- 29:54. They ask you to hasten on the punishment, but verily hell will encompass the disbelievers,
- 29:55. on the day when the punishment will overwhelm them from above them and from beneath their feet, and it will be said: Taste [the punishment] for what you used to do!

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Here Allah (ﷻ) tells us about the ignorance of those who disbelieve in the Messenger (ﷺ) and the message he brought. They said, seeking to hasten the punishment and emphasising their disbelief:

﴿...When will this promise come to pass, if you speak the truth?﴾  
(Yoonus 10: 48)

﴿Had there not been an appointed time for it﴾ that is, a time decreed for the punishment, that had not yet come  
﴿the punishment would already have come upon them﴾ because of their attitude and attempts to outwit Us, and their rejection of the truth. If We were to bring them to account for their ignorance, then what they said would have hastened the punishment. But – despite that – they should not think that it is slow in coming, for it will surely come to them ﴿suddenly, when they least expect it﴾.

And it came to pass as Allah (ﷻ) foretold. When they came to Badr, insolently boasting and thinking that they were able to achieve their goal, Allah humiliated them, killing their senior figures and most of their evil ones. He did not leave any household among them but that calamity struck them. Thus the punishment came upon them from where they did not expect, and it befell them when they did not realise.

Moreover, even if no worldly punishment befell them, there lies ahead of them punishment in the hereafter, from which none of them

will be saved, whether punishment was hastened for them in this world or not.

﴿but verily hell will encompass the disbelievers﴾ and there is no way they can escape it or avert it. It will encompass them on all sides, just as their sins, evil deeds and disbelief encompass them. That will be the most severe punishment.

﴿on the day when the punishment will overwhelm them from above them and from beneath their feet, and it will be said: Taste [the punishment] for what you used to do!﴾ The punishment is the consequence of your deeds, and the punishment will envelop you as disbelief and sins enveloped you.



﴿يَعْبَادِي الَّذِينَ ءَامَنُوا إِنِّ أَرْضِي وَسِعَةً فَإِنِّي فَأَعْبُدُونِ ۝٥٦﴾ كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ۝٥٧﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُبَوِّئَنَّهُمْ مِنَ الْجَنَّةِ غُرَفًا تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نِعَمَ أَجْرُ الْعَمِلِينَ ۝٥٨﴾ الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ۝٥٩﴾ (سورة العنكبوت: ٥٦-٥٩)

29:56. O My slaves who believe, verily My earth is spacious, so worship Me alone.

29:57. Every soul will taste death, then to Us you will be brought back.

29:58. As for those who believe and do righteous deeds, We will surely lodge them in lofty dwellings in paradise, through which rivers flow, to abide therein forever. How excellent a reward for those who work [and strive]!

29:59. [They are those] who patiently persevere and put their trust in their Lord.

﴿O My slaves who believe﴾ in Me and My Messenger (ﷺ)

«verily My earth is spacious, so worship Me alone». If you are unable to worship your Lord in one land, then leave it and travel to another land where worship is for Allah alone, for places where one may worship Allah are vast and spacious. The Lord is One, and death will inevitably befall you, then you will be brought back to your Lord and He will requite those who worshipped Him properly and combined faith with righteous deeds, by causing them to dwell in lofty abodes that contain all that their hearts could desire and all that could delight the eyes, and you will abide therein forever.

«How excellent» those dwellings will be, in gardens of bliss, «reward for those who work [and strive]» for the sake of Allah.

«[They are those] who patiently persevere» in their striving. Patience in worshipping Allah requires doing one's utmost, putting all one's energy into that and intensely fighting the Shayṭān who calls them not to put the required effort into that.

Their trust in Him requires them to rely on Allah and think positively of Him, trusting Him to fulfil what they have resolved to do of good deeds. Allah mentions trust in Him, even though it is part of patience, because it is needed in every deed and in the resolve to refrain from all that one is enjoined to refrain from, and patience is not complete without it.



﴿وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

﴿٦٠﴾ (سورة العنكبوت: ٦٠)

29:60. How many are the creatures that do not carry [or store] their own provision. It is Allah Who provides for them and for you, and He is All-Hearing, All-Knowing.

That is, the Creator has guaranteed the provision of all creatures, both the strong and the incapable. How many are ﴿the creatures﴾ on earth that are physically weak and lacking in intelligence ﴿that do not carry [or store] their own provision﴾; they do not carry anything and do not keep any provision with them, yet Allah keeps sending them provision at appropriate times.

﴿It is Allah Who provides for them and for you﴾ therefore all of you are dependent upon Allah, Who is in charge of your provision, as He created you and is in control of you.

﴿and He is All-Hearing, All-Knowing﴾ so nothing is hidden from Him and no creature dies for lack of provision because it is hidden from Him. This is like the verse in which Allah (ﷻ) says:

﴿There is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place; all is [inscribed] in a clear record.﴾ (Hood 11: 6)



﴿وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ﴾ (٦١) اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنْ أَرَادَ اللَّهُ بِكُلِّ شَيْءٍ عِلْمٌ ﴿٦٢﴾ وَلَيْنَ سَأَلْتَهُم مَّنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللَّهُ قُلِ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ﴾ (٦٣) (سورة العنكبوت: ٦١-٦٣)

(٦٣)

29:61. If you ask them who created the heavens and the earth, and made the sun and moon to be of service, they will surely say: Allah. Then how could they have gone so far astray?

29:62. Allah grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Verily Allah has knowledge of all things.

29:63. And if you ask them who sends down water from the sky and gives life thereby to the earth after its death, they will surely say: Allah. Say: Praise be to Allah. But most of them do not understand.

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These verses establish proof against the polytheists who associate others with Allah in worship, so as to make them adhere to the implications of what they already affirm of the unity of divine Lordship. If you ask them who created the heavens and the earth, and who sends down rain from the sky with which the earth is revived after its death, and in Whose Hand is the control of all things, «they will surely say: Allah» alone, and they will acknowledge that the idols and those whom they worship besides Allah are incapable of doing any of those things.

So their lies and fabrications are very strange indeed, as is the fact that they turn to those who they admitted are helpless and are not fit to control anything. You may conclude that they have no reason and that they are foolish and weak minded. Can you find anyone more lacking in reason and insight than one who comes to a rock or a grave and the like, knowing that it has no power to bring benefit, cause harm, create anything or grant provision, then he shows the utmost devotion to it, directing his worship to it and associating it with the Lord, the Creator and Provider, Who alone grants benefit or causes harm?

Say: praise be to Allah Who has made guidance distinct from misguidance, and has explained the falseness of the path of the polytheists, so that those who are guided may beware of it.

Say: praise be to Allah Who has created the upper and lower realms, and He controls them, grants provision to them and bestows abundance upon whomever He will and gives in scant measure to whomever He will, in accordance with His wisdom and knowledge of what is appropriate for His slaves.



﴿وَمَا هَذِهِ الْحَيَوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِیَ الْحَيَوانُ لَوْ  
كَانُوا یَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِی الْفَلَکِ دَعَوْا اللَّهَ مُخْلِصِینَ لَهُ الدِّینَ فَلَمَّا  
بَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ یُشْرِكُونَ ﴿٦٥﴾ لَیْكَفُرُوا بِمَا ءَاتَيْنَهُمْ وَلَیَسْتَنَعُوا فَسَوْفَ  
یَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ یَرَوْا أَنَّا جَعَلْنَا حَرَمًا ءَامِنًا وَیُخَفِّطُ النَّاسُ مِنْ حَوْلِهِمْ  
أَفِی الْبَاطِلِ یُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ یَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ ؕ أَلِیْسَ فِی جَهَنَّمَ مَثْوًى لِّلْكَافِرِینَ ﴿٦٨﴾ وَالَّذِینَ جَاهَدُوا  
فِینَا لَنَهْدِیَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِینَ ﴿٦٩﴾﴾ (سورة العنكبوت: ٦٤-٦٩)

- 29:64. The life of this world is nothing but a distraction and play. Verily the life of the hereafter is the only true life, if only they knew.
- 29:65. When they board a ship, they call upon Allah, with sincere devotion to Him alone, but when He has delivered them safely to the shore, they ascribe partners to Him,
- 29:66. showing their ingratitude for what We have given them. Let them take their pleasure now, but they will soon know the consequences.
- 29:67. Do they not see that We have made [Makkah] a secure sanctuary, while people are being snatched away<sup>37</sup> from all around them? Will they then believe in falsehood and show ingratitude for the blessings of Allah?
- 29:68. Who does greater wrong than he who fabricates lies against Allah, or denies the truth when it comes to him? Is there not in hell an abode for the disbelievers?
- 29:69. As for those who strive hard in Our cause, We will surely guide them to Our paths, for verily Allah is with the doers of good.

<sup>37</sup> This refers to being killed or captured in the constant raids that Arab tribes made on one another during the pre-Islamic period; Makkah, however, remained untouched by such violence.

Here Allah (ﷻ) speaks of this world and the hereafter in a manner which implies that one should lose interest in this world and long for the hereafter.

﴿The life of this world is﴾ in reality, ﴿nothing but a distraction and play﴾ which distracts people's hearts and minds, because of what Allah has created in it of adornment, pleasures and desires that attract those whose hearts have turned away from the truth and that look attractive to the eyes of the negligent and give joy to souls whose main pursuit is falsehood. But it quickly passes and comes to an end, and the one who is in love with it will get nothing but sorrow, loss and regret.

The hereafter, on the other hand, is the abode of ﴿life﴾, that is, the perfect life, one of the characteristics of which is that people there will be physically strong, because their bodies and strength will be created for life, and everything will be available there that makes life perfect and brings pleasure and joy and fulfilment of physical desires, by way of food, drink, spouses and so on, such as no eye has seen, no ear has heard, nor has it entered the mind of man.

﴿if only they knew﴾, they would not give precedence to this world over the hereafter, and if only they understood, they would not have lost interest in the abode of the only true life or been distracted by this abode of distraction and play. This indicates that those who have such knowledge must inevitably give precedence to the hereafter over this world, because of what they know about the nature of the two realms.

Then Allah (ﷻ) proves the polytheists to be wrong on the basis that they show sincerity to Allah (ﷻ) alone at times of distress when travelling by sea, when they are tossed about by the waves and fear death. At that time they forsake the rivals and call sincerely upon Allah alone, with no partner or associate. But when the hardship is over and the One on Whom they called sincerely has delivered them safely to the shore, they associate with Him those who could not save them or grant them relief at the time of difficulty. Why do they not



show sincerity to Allah at times of both ease and hardship, so that they might truly be believers in Him, deserving of His reward and warding off His punishment?

But this ascription of partners to Allah, after We bestowed blessings upon them by saving them from the sea, reflects the consequences of their ingratitude for what We gave them, for they responded to that blessing with a bad attitude. So let them carry on enjoying this world in the manner of cattle, for they only care about food and fulfilment of their physical desires.

﴿but they will soon know the consequences﴾ when they depart this world for the hereafter, where they will feel deep regret and suffer the painful punishment.

Then Allah reminds them of His secure sanctuary, telling them that they are its people, enjoying its security and abundant provision, whilst the people all around them are being snatched away, filled with fear. Will they not worship the One Who has provided them with food lest they go hungry and saved them from fear?

﴿Will they then believe in falsehood﴾ which is what they follow of ascribing partners to Allah, and false words and deeds ﴿and show ingratitude for the blessings of Allah﴾. What is the matter with them? Have they lost their minds? For they prefer misguidance to guidance, falsehood to truth, doom to bliss, and they are the most misguided of people.

﴿Who does greater wrong than he who fabricates lies against Allah﴾, thus attributing what he follows of misguidance and falsehood to Him,

﴿or denies the truth when it comes to him﴾ at the hands of Allah's Messenger, Muhammad (ﷺ).

But ahead of this stubborn wrongdoer, there lies hell: ﴿Is there not in hell an abode for the disbelievers?﴾ where the score will be

settled with them and they will be disgraced; it will be their eternal abode, from which they will never depart.

﴿As for those who strive hard in Our cause﴾ – this refers to those who migrated in Allah’s cause, strove in jihad against their enemies and did their utmost to follow the path that would earn His pleasure ﴿We will surely guide them to Our paths﴾ that is, that paths that lead to Us, because they are doers of good.

﴿for verily Allah is with the doers of good﴾; He gives them help, support and guidance. This indicates that the most likely of people to be in accordance with what is right are the people of jihad, and that whoever does well in doing what he is commanded to do, Allah will help him and make means of guidance available to him; whoever strives hard to seek Islamic knowledge, will attain guidance and divine help to achieve his goals to an extent that goes beyond his efforts. Learning will be made easy for him, because seeking Islamic knowledge comes under the heading of jihad in the cause of Allah; in fact it is one of the two types of jihad, that is not undertaken by any but the elite of humankind, namely verbal jihad against the disbelievers and hypocrites, and jihad in the sense of teaching people about religion and refuting the arguments of those who drift away from the truth, even if they are Muslims.

This is the end of the commentary on Soorat al-`Ankaboot.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 30. Soorat ar-Room

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْعَلَمَ﴾ ۝ غَلِبَتِ الرُّومُ ﴿٢﴾ ۝ فِي أَذَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ﴿٣﴾ ۝ فِي بَضْعِ سِنِينَ ۖ لِلَّهِ الْأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ ۖ وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿٤﴾ ۝ يَنْصُرُ اللَّهُ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٥﴾ ۝ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ، وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦﴾ ۝ يَعْلَمُونَ ظَهْرًا مِنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ هُمْ غَافِلُونَ ﴿٧﴾ ﴿سورة الروم: ١-٧﴾

30:1. Alif. Lām. Meem.<sup>38</sup>

30:2. The Romans [Byzantines] have been defeated,

30:3. in a nearby land. But they, after their defeat, will be victorious

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<sup>38</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

- 30:4. within a few years. The power of decree belongs to Allah both before and after [that victory]. On that day, the believers will rejoice
- 30:5. at the victory granted by Allah. He grants victory to whomever He wills, and He is the Almighty, Most Merciful.
- 30:6. [This is] the promise of Allah. Allah does not break His promise, but most people do not realise.
- 30:7. They only know the superficial realities of the life of this world, but they are oblivious to the hereafter.

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At that time, the Persians and the Romans (Byzantines) were among the strongest nations on earth, and there were wars and conflicts between them, such as occur between states with equal powers. The Persians were polytheists who worshipped fire, whereas the Romans were People of the Book who claimed to follow the Torah and Gospel, and they were closer to the Muslims than the Persians. So the believers liked for the Romans to prevail and defeat the Persians, whilst the polytheists – who had in common with the Persians polytheistic beliefs – liked for the Persians to defeat the Romans.

The Persians prevailed over the Romans and defeated them, but did not take over their lands except the areas closest to their borders. And the polytheists of Makkah rejoiced at that, whilst the Muslims were saddened by it. But Allah told them and promised them that the Romans would defeat the Persians,

﴿within a few years﴾ that is, eight or nine years, or thereabouts, but no more than ten and no less than three. The Persian defeat of the Romans, then the Roman defeat of the Persians, all happened in accordance with the will and decree of Allah. Hence He said: ﴿The power of decree belongs to Allah both before and after [that victory]﴾. Victory does not occur just because of worldly means; rather it must also be according to the divine will and decree.

«(On that day)» that is, on the day when the Romans prevail over the Persians and defeat them,

«(On that day, the believers will rejoice at the victory granted by Allah. He grants victory to whomever He wills)» that is, they will rejoice at the Romans' victory over the Persians, for even though they are all disbelievers, some evils are less than others, and on that day the polytheists will grieve.

«(and He is the Almighty)» Who is possessed of might that subdues all creation; He grants power to whomever He wills and takes away power from whomever He wills; He honours whomever He wills and He humiliates whomever He wills

«(Most Merciful)» towards His believing slaves, for He has made available to them means by which they may attain bliss and victories such as never cross their minds.

«[This is] the promise of Allah. Allah does not break His promise» – so be certain of that and be sure of it, and know that it will inevitably come to pass.

When these verses which contained this promise were revealed, the Muslims believed in them and the polytheists disbelieved in them, to such an extent that some Muslims and some polytheists placed bets on the exact number of years involved. When the time decreed by Allah came, the Romans defeated the Persians and drove them out of their lands that they had taken over, and the promise of Allah was fulfilled.

This is one of the matters of the unseen which Allah foretold before it happened, and it came to pass at the time stated by Allah, and was witnessed by both Muslims and polytheists.

«(but most people do not realise)» that what Allah promises is true. Hence there are some who disbelieve in the promise of Allah and reject His signs, and these are the ones who do not realise – that is, they do not see things in depth or understand the consequences thereof. Rather «(They only know the superficial realities of the life of this

world». So they look at the causes and are certain that some evils happen because the causes thereof are present, and they are certain that some things are not going to happen if they do not see the causes thereof happening. They focus only on the causes, without thinking of the One Who makes these causes available and is in control of them.

«but they are oblivious to the hereafter», for their hearts and their whims and desires are focused on this world and its worthless splendours, so they strive for that and focus all their efforts on it. And they neglect the hereafter, so they do not long for paradise or fear hell, and they do not fear standing before Allah, and the meeting with Him does not cause them any concern. This is a sign of doom and of being oblivious to the hereafter.

It is strange indeed that many of this type of people have a stunningly high level of smartness and intelligence with regard to superficial worldly matters. They have achieved amazing things in the fields of energy, electricity and means of transportation on land and sea and in the air. In that regard they have surpassed others, to the extent that they are filled with self-admiration for their own intelligence, and they regard others as incapable of achieving that which Allah has enabled them to achieve; therefore they look upon them with scorn and contempt. Yet despite that, they are the most unintelligent of people with regard to spiritual well-being, and they are more negligent than others with regard to the hereafter, and have the least knowledge of the ultimate consequences of matters. People with deep insight see them and realise how they are wandering blindly in their ignorance, misguidance and falsehood, for they have forgotten Allah, so He caused them to forget themselves. These are the evildoers.

Moreover, people of insight look at what Allah has granted to these disbelievers and has given them the ability to develop subtle ideas that have to do with this world and its superficialities, but they are deprived of sublime reasoning. Thus they (the people of insight) realise that all matters are in the Hand of Allah and it is He Who decrees concerning

His slaves; it is He Who grants help and guidance, or causes some to fail. So they fear their Lord and ask Him to perfect for them what He has granted them of the light of reason and faith, so that they may reach Him and draw close to Him. As for these achievements (of the disbelievers), if their achievements had been coupled with faith and based on faith, that would have led to sublime refinement and a good life, but because much of it was based on atheism, it only resulted in a decline in ethics and morality, and development of the means of total destruction and annihilation of the planet.



﴿أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكَافِرُونَ ﴿٨﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنِيبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَشَدَّ قُوَّةً وَأَنَارُوا الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُظِلِّمَهُمْ وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَنِيبَةُ الَّذِينَ آسَؤُوا السُّوءَ أَن كَذَّبُوا بِآيَاتِ اللَّهِ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾﴾ (سورة الروم: ٨-١٠)

- 30:8. Have they not reflected within themselves: Allah has not created the heavens and the earth, and all that is between them, except for a true purpose and for an appointed term? But indeed many people deny the meeting with their Lord.
- 30:9. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them; they dug the earth<sup>39</sup> and built upon it more than these [people of Makkah] have built. Their Messengers came to them with clear signs. It was not Allah Who wronged them, but it was they who wronged themselves.

<sup>39</sup> This may refer to agriculture or to digging wells and mining, and so on.

30:10. And utterly evil will be the fate of those who did evil, for they rejected the signs of Allah and used to ridicule them.

That is, have these people who reject the Messengers of Allah and denied the meeting with Him ﴿not reflected within themselves﴾, for in their own selves there are signs by which they may know that the One Who created them from nothing will recreate them after that, and that it is not appropriate that the One Who caused them to develop in stages – from a sperm drop, to a clinging clot, to a chewed lump of flesh, to a human being into whom the soul was breathed, to a child, to a young man, to an old man, to a senile man – should leave them aimless and neglected, not given any commands or prohibitions, and not rewarded or punished.

﴿Allah has not created the heavens and the earth, and all that is between them, except for a true purpose﴾ which is to test you and show who among you is best in deed

﴿and for an appointed term﴾ that is, a period that will last until a certain point at which this world will come to an end, then will come the resurrection, when the earth will be changed to another earth and so will the heavens (*cf. 14: 48*).

﴿But indeed many people deny the meeting with their Lord﴾, therefore they have not prepared to meet Him and they did not believe His Messengers who told them of that. There is no evidence for this disbelief; rather the definitive evidence indicates that the resurrection and requital of deeds will take place. Hence Allah tells them to travel through the land and see the fate of those who rejected their Messengers and disobeyed their commands, among nations who were more powerful than them and who left more traces on the earth, such as huge fortresses and great works, and who planted trees, grew crops and dug channels for irrigation. Their strength and works did not avail them at all when they rejected their Messengers who came to them with clear signs that pointed to the truth and the soundness of



the message they brought. When they look at what those nations left behind, they will not find anything but nations that vanished, people who were destroyed, dwellings that were left desolate and bad things that were said about them throughout the generations. This is the first stage of punishment, a foretaste of the punishment in the hereafter, and the beginning thereof.

Allah did not wrong any of these doomed nations by destroying them; rather they wronged themselves and brought about their own destruction.

«And utterly evil will be the fate» that is, the terrible situation «of those who did evil, for they rejected the signs of Allah and used to ridicule them». This is the punishment for their bad deeds and sins.

Moreover, their ridicule and rejection are the cause of the greatest punishment and ultimate vengeance.



﴿اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾ (١١) وَيَوْمَ تَقُومُ السَّاعَةُ يُبْلِسُ  
الْمُجْرِمُونَ ﴿١٢﴾ وَلَمْ يَكُنْ لَهُمْ مِّنْ شُرَكَائِهِمْ شُفَعَاءُ وَكَانُوا بِشُرَكَائِهِمْ  
كَافِرِينَ ﴿١٣﴾ وَيَوْمَ تَقُومُ السَّاعَةُ يُنْفِرُونَ ﴿١٤﴾ فَأَمَّا الَّذِينَ ءَامَنُوا  
وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي رَوْحَةٍ يُحْبَرُونَ ﴿١٥﴾ وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا  
بِآيَاتِنَا وَلِقَائِ الْآخِرَةِ فَأُولَٰئِكَ فِي الْعَذَابِ مُحْضَرُونَ ﴿١٦﴾ (سورة الروم: ١١-١٦)

30:11. Allah originates creation then repeats it, then to Him you will be brought back.

30:12. On the day when the Hour begins, the evildoers will be speechless with despair.

30:13. They will have no intercessors among their [so-called] partners [whom they associated with Allah], and they will deny those partners.

- 30:14. On the day when the Hour begins, on that day they will be divided.
- 30:15. As for those who believed and did righteous deeds, they will be honoured and made happy in a garden.
- 30:16. And as for those who disbelieved, and rejected Our signs and denied the meeting in the hereafter, they will be delivered up for punishment.
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Here Allah (ﷻ) tells us that He alone originates the creation of all creatures, then He will repeat it, then to Him they will be returned after their recreation, so that He may requite them for their deeds. Hence He mentions the requital of the evildoers, then the requital of those who did good:

﴿On the day when the Hour begins﴾ that is, when the people are resurrected to stand before the Lord of the worlds, and they see the Day of Resurrection with their own eyes. On that day, ﴿the evildoers will be speechless with despair﴾ that is, they will despair of all good, because they did not send ahead for that day anything but evil deeds, namely their sins of disbelief, ascription of partners to Allah and acts of disobedience.

Because they sent ahead that which incurs punishment, and they did not mix with it anything of that which brings reward, they will be filled with despair, speechless and helpless, and the (false gods) of their own invention – namely the so-called partners which they claimed would intercede for them – will be lost from them.

Hence Allah says: ﴿They will have no intercessors among their [so-called] partners﴾ whom they worshipped alongside Allah, ﴿and they will deny those partners﴾ that is, these polytheists will disavow those whom they associated with Allah, and those whom they worship will disavow them and will say:

﴿... We disavow them before You; it was not us they worshipped.﴾  
(*al-Qaṣaṣ* 28: 63)

They will trade curses and shun one another, and on that day the people of good and the people of evil will be divided and be separate, just as their deeds were separate in this world.

«As for those who believed and did righteous deeds» that is, they believed in their hearts and confirmed that belief by doing righteous deeds

«they will be honoured and made happy in a garden» in which there are all kinds of plants and desirable things. They will be happy, enjoying delicious food and drink, beautiful companions, servants, melodious voices, delightful sounds, wonderful views, gentle breezes, joy, delight and pleasure, such as cannot be described.

«And as for those who disbelieved» and denied Allah's blessings, responding to them with ingratitude

«and rejected Our signs» which were brought to them by Our Messengers

«and denied the meeting in the hereafter, they will be delivered up for punishment» and hell will encompass them on all sides; their faces will be scalded with hot water which will pierce their bowels. What a great difference there will be between the two groups, so how can those who will enjoy bliss and those who will be punished be equal?



﴿فَسَبِّحْنَا اللَّهَ حِينَ نُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٧﴾ وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ  
وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ ﴿١٨﴾ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ  
وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ تُخْرَجُونَ ﴿١٩﴾﴾ (سورة الروم: ١٧-١٩)

30:17. So glorify Allah in the evening and the morning –

30:18. To Him be all praise in the heavens and on earth – [and glorify Him] in the afternoon and when the sun begins to decline.

30:19. He brings forth the living from the dead, and brings forth the dead from the living. He gives life to the earth after its death, and in like manner you will be brought forth [from your graves].

Here Allah tells us that He is above all bad qualities and shortcomings, and He is above any of His creation being like unto Him. He commands His slaves to glorify Him in the evening and in the morning, in the afternoon and in the middle of the day.

These five times are the times of the five daily prayers. Allah commands His slaves to glorify and praise Him at these times, which includes that which is obligatory, such as the five daily prayers that are required at these times, and that which is recommended or encouraged, such as the *adhkâr* that are to be recited morning and afternoon, and following the obligatory prayers, as well as supererogatory prayers that accompany the obligatory prayers. That is because these times that Allah has chosen for the obligatory prayers are better than other times.

Therefore glorifying and praising Allah, and worshipping Him, at those times is better than at other times. In fact worship, even if it does not include the phrase “*Subhân Allâh* (glory be to Allah)”, is in fact – if it is done with sincerity – a kind of glorifying Allah in one’s actions, and declaring Him to be above having any partner and denying that any creature is deserving of what He deserves of sincere devotion.

﴿He brings forth the living from the dead﴾ as He brings forth the plant from the dead earth, the corn from the seed, the tree from the seed, the chick from the egg, the believer from the disbeliever, and so on.

﴿and brings forth the dead from the living﴾ as in the opposite of the cases mentioned above.

﴿He gives life to the earth after its death﴾. So He sends down rain at the time when the earth is dead and lifeless, then when He sends down rain upon it, it stirs and swells, and brings forth beautiful plants of every kind (cf. 22: 5).

﴿and in like manner you will be brought forth [from your graves]﴾. This offers definitive evidence and clear proof that the One Who gives life to the earth after its death will give life to the dead.

There is no difference, from a rational point of view, between the two matters, and there is no reason to regard one as unlikely when we can see the other.



﴿وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢٠﴾ وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾﴾ (سورة الروم: ٢٠-٢١)

30:20. Among His signs is this: He created you from dust, then – behold! – you became human beings ranging far and wide.

30:21. Among His signs is this: He created for you from among yourselves spouses, so that you might find comfort in them, and He has instilled love and compassion between you. Verily in that there are signs for people who reflect.

This is the beginning of a list of Allah's signs that point to His oneness, His perfect greatness, His will that is always done, His mighty power, the beauty of His creation, and the vastness of His mercy and kindness.

﴿Among His signs is this: He created you from dust﴾ this refers to the creation of the origin of humankind, namely Adam (ﷺ).

﴿then – behold! – you became human beings ranging far and wide﴾ that is, the One Who created you from a single origin and one substance scattered you far and wide throughout the earth. In that there are signs that the One Who created you from this origin and scattered you throughout the earth is the Lord Who is deserving of worship, the

Sovereign Who is deserving of praise, the Most Merciful and Most Loving, Who will bring you back by resurrecting you after death.

﴿Among His signs﴾ that point to His mercy and care for His slaves, and His great wisdom and all-encompassing knowledge  
 ﴿is this: He created for you from among yourselves spouses﴾ who feel in harmony with you and you feel in harmony with them, and you are compatible with one another.  
 ﴿so that you might find comfort in them, and He has instilled love and compassion between you﴾ because of what results from marriage of love and compassion.

Thus a man will find physical pleasure in his wife, and the benefit of having and raising children, and he will find comfort in his spouse. Usually you will not find between any two people what you find between spouses of love and mercy.

﴿Verily in that there are signs for people who reflect﴾ and use their minds to reflect upon the signs of Allah, and in one thing they find an indication of another.



﴿وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافَ أَلْسِنَتِكُمْ وَالْوَنَظَرَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ﴾ (سورة الروم: ٢٢)

30:22. Among His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. Verily in that there are signs for those who have knowledge.

Those who have knowledge are people who understand and learn lessons, and who reflect upon the signs. There are many such signs, one of which is the creation of the heavens and the earth and all that is in them. That is indicative of the greatness of Allah's authority and the perfect nature of His might, for He brought into being these mighty

creations. It is also indicative of His perfect wisdom, because of what they contain of precision; and of the vastness of His knowledge, because the Creator must inevitably know what He has created.

﴿How could He Who created not know His own creation?...﴾ (al-Mulk 67: 14)

It also points to the vastness of His mercy and grace, because of what His creation contains of great benefits, and it indicates that He is the One Who chooses whatever He wills, because of what it contains of variations and distinguishing features. And it highlights the fact that He alone deserves to be worshipped and His oneness affirmed, for He alone creates, so He alone must be worshipped.

Allah draws our attention to all of this rational evidence and instructs us to reflect upon it and learn lessons from it.

﴿and﴾ likewise there is a sign in ﴿the diversity of your languages and colours﴾, of which there is such a great variety, despite having a single origin, and despite the fact that the sounds made by human voices come from the same place. Even though that is the case, you will not find two voices that are similar in all ways, or two colours that are similar in all ways. Rather you will find differences between them so that you can tell them apart. This is indicative of the perfect nature of His might and shows us that His will is always done.

One aspect of His care and mercy towards His slaves is that He has decreed these differences lest things resemble one another too closely, which would lead to confusion and would be detrimental to people's interests.



﴿وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَسْمَعُونَ﴾ (سورة الروم: ٢٣)

30:23. Among His signs is your sleep at night and in the daytime, and your seeking of His bounty. Verily in that there are signs for people who listen [attentively].

That is, they listen attentively by way of reflecting upon the meanings and reflecting upon the signs.

This is indicative of Allah's mercy, as He says elsewhere:

﴿By His mercy He has made for you night and day, so that you may rest therein and seek His bounty, and so that you may give thanks.﴾  
(*al-Qaṣaṣ* 28: 73)

It is also indicative of His perfect wisdom, for His wisdom dictates that people should rest sometimes and go about their business sometimes, taking care of their religious and worldly interests. That can only be achieved with the alternation of night and day for them, and the only One Who does that is the only One Who is deserving of worship.



﴿وَمِنْ آيَاتِهِ يُرِيكُمْ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُخْجِي بِهِ  
الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ (سورة الروم: ٢٤)

30:24. Among His signs, He shows you the lightning, giving rise to both fear and hope, and He sends down water from the sky whereby He gives life to the earth after its death. Verily in that there are signs for people of understanding.

That is, one of His signs is that He sends down to you the rain by means of which the land and the people are revived. Before the rain comes, He shows them its precursors, namely the thunder and lightning which give rise to both fear and hope.



﴿Verily in that there are signs﴾ of the all-encompassing nature of His kindness, the vastness of His knowledge, the perfect nature of His precision, and the greatness of His wisdom. It indicates that He will give life to the dead, just as He gives life to the earth after its death. ﴿for people of understanding﴾ that is, those who have minds with which to understand what they hear, see and remember, and are able to understand what the signs point to.



﴿وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِّنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ ٢٥﴾ وَلَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَنِينٌ ﴿٢٦﴾ وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أَهْوَىٰ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾﴾ (سورة الروم: ٢٥-٢٧)

- 30:25. Among His signs is this: the heaven and the earth are maintained by His command, then when with one call He summons you to come forth from the earth, you will immediately come forth.
- 30:26. To Him belong all those who are in the heavens and on earth; all are subservient unto Him.
- 30:27. It is He Who originates creation then repeats it, and that is [even] easier for Him. To Him belong the most sublime attributes [as confirmed by all those who are] in the heavens and on earth, and He is the Almighty, the Most Wise.

That is, one of the greatest of His signs is the fact that the heavens and earth are maintained and remain stable and steady by His command. Therefore they do not shake, and the sky does not fall upon the earth. His great might, by means of which He sustains the heavens and the earth lest they decline, is also the means by which, when He summons them to come forth from the earth, they will immediately emerge.

«Indeed, the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind...» (Ghâfir 40: 57)

«To Him belong all those who are in the heavens and on earth» all are His creation and slaves, and He controls them without anyone else to dispute with Him, help Him or oppose Him. They are all subservient to His majesty, submitting to His perfection.

«It is He Who originates creation then repeats it» that is, repeating creation after they die will be «[even] easier for Him» than their original creation. This is as far as human minds are concerned. So just as you affirm that He is able to originate creation, it is more appropriate that you should affirm that He is able to repeat it, which is easier.

Having mentioned these great signs from which those who are willing may learn lessons, the believers may be exhorted and those who are guided may increase in insight, Allah now mentions an important issue:

«To Him belong the most sublime attributes [as confirmed by all those who are] in the heavens and on earth». This refers to all attributes of perfection, for His is the most perfect degree of every attribute, and with regard to His slaves, the most perfect love and the most perfect subservience to Him is in the hearts of His sincere slaves, and the highest level of veneration is when they remember and worship Him.

Hence when the scholars speak of the divine attributes, they use the analogy of what is most appropriate. So they say: whatever perfect attribute may be found in created beings, the Creator of that attribute is more deserving of possessing it in a manner that no one shares with Him; whatever shortcomings may be found in created beings, it is more appropriate to declare the Creator to be far above them.

«and He is the Almighty, the Most Wise» that is, to Him belong the perfect might and great wisdom. By His might He created all things and issued His commands, and by His wisdom He perfected all that He created and He issued the best laws and decrees.



﴿ ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ﴿٢٨﴾ بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُمْ بِغَيْرِ عِلْمٍ فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَمَا لَهُمْ مِّنْ نَّاصِرِينَ ﴿٢٩﴾ ﴾ (سورة الروم: ٢٨-٢٩)

- 30:28. He makes this comparison, drawn from your own lives: do you have partners among those slaves whom you own, who share as equals in the wealth We have bestowed on you, so that you fear them<sup>40</sup> as you fear one another? Thus We explain the revelations in detail for people of understanding.
- 30:29. Nay, the wrongdoers follow their own desires, without any knowledge. But who can guide those whom Allah has caused to go astray? And they will have no helpers.

This is a likeness that Allah gives of the abhorrent nature of polytheism. It is a likeness that is drawn from their own lives, which does not require much effort to understand.

﴿do you have partners among those slaves whom you own, who share as equals in the wealth We have bestowed on you﴾ that is, do any of your slaves share your provision with you in such a way that you think that you and they have equal rights concerning it?

﴿so that you fear them as you fear one another﴾ that is, like free men who are partners in reality, who dread dividing the wealth, and each one takes his own share? That is not the case; none of your slaves is a partner in the wealth that Allah (ﷻ) has bestowed upon you.

<sup>40</sup> What is meant by fearing one another is when two free men have equal shares of some wealth, and one fears that the other may take more than his due share, thus depriving him of his portion of that wealth.

Moreover, you are not the ones who created those slaves or granted them provision, and they are slaves to Allah like you, so how can you accept to ascribe a partner to Allah from among His creation whom you regard as equal to Him and equally worthy of worship, when you do not accept for your slaves to become equal to you?

This is something that is most strange and is most indicative of the foolishness of those who ascribe partners to Allah, and it indicates that what he takes as a god is false and will diminish; it is not equal to Allah and it has no right to be worshipped.

﴿Thus We explain the revelations in detail﴾ by means of comparisons ﴿for people of understanding﴾ who understand and recognise the realities of things. As for those who do not understand, even if the revelations are explained to them and proof is presented to them, they have no rational minds with which to understand what is presented to them. It is people of reason and understanding who should be addressed.

Once it is established, from this comparison, that the one who regards others as partners with Allah whom he worships and puts his trust in is utterly wrong, then it becomes clear that the foundation on which he based this notion is wrong. Rather what led him to adopt this false notion is following his whims and desires. Hence Allah says:

﴿Nay, the wrongdoers follow their own desires, without any knowledge﴾. Those who are lacking in rational thinking went along with their whims and desires, and they adopted an idea that is clearly flawed and contrary to rational thinking and will be rejected by sound human nature, without any knowledge or any proof that led to that idea.

﴿But who can guide those whom Allah has caused to go astray?﴾ That is, do not be surprised by the fact that they are not guided, for Allah (ﷻ) has caused them to go astray because of their wrongdoing, and there is no way to guide those whom Allah has caused to go astray,

because no one can oppose Allah or dispute with Him concerning His dominion.

﴿And they will have no helpers﴾ to help them when the decree of punishment comes to pass and their connections with others are severed.



﴿فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَٰلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾  
مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾  
الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾﴾ (سورة

الروم: ٣٠-٣٢)

- 30:30. Adhere exclusively and sincerely to the true faith of monotheism, the natural disposition that Allah instilled in humankind. There can be no change in what Allah has created. This is the right religion, but most people do not realise.
- 30:31. Turn to Him and fear Him; establish prayer, and do not be among those who ascribe partners to Allah,
- 30:32. those who differed concerning their religion and divided into sects, each group rejoicing in what it has.

Here Allah (ﷻ) enjoins sincere devotion to Him alone in all situations and exclusive adherence to His religion.

﴿Adhere exclusively and sincerely to the true faith of monotheism﴾ that is, turn to and focus on the true religion, which is Islam, *eemân* (faith) and *ihsân*,<sup>41</sup> by focusing with all your heart and devoting all

<sup>41</sup> *Ihsân* is referred to in the well-known hadith in which it was narrated that 'Umar said:

your efforts to establishing the outward commands of the faith, such as prayer, zakâh, fasting, Hajj and so on, and its inward commands such as loving Allah, fearing Him, putting one's hopes in Him, and turning to Him, and striving to perfect everything you do, both outwardly and inwardly, with regard to religion, and worshipping Allah as if you can see Him, for if you do not see Him, verily He sees you.

This that We have enjoined upon you is «the natural disposition that Allah instilled in humankind» and has instilled in their minds the inclination to find it beautiful and to find anything else ugly. Allah has instilled in the hearts of all people an inclination towards all the rulings of Islam, both outward and inward, so they are naturally inclined to love truth and give precedence to it. This is the true nature of man.

If anyone does not conform to this principle, it is because of something that happened to his natural disposition and caused it to be changed, as the Prophet (ﷺ) said:

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- = «We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakâh; to fast in Ramadan; and to perform pilgrimage to the House (the Kaaba). He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is faith? He said: To believe in Allah, His angels, His Messengers, His Books, the Last Day, and the divine decree (al-qadr), both good and bad. He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is ihsân (right action, goodness, sincerity)? He said: To worship Allah as if you see Him, for even though you cannot see Him, He sees you.» This version was narrated by Ibn Mâjah; the hadith was also narrated by Bukhari, Muslim and others.

«Every child is born in a state of *fitrah* (the natural state of man, that is, Islam), then his parents make him into a Jew or a Christian or a Magian.» (Bukhari)

«There can be no change in what Allah has created» that is, no one can change the creation of Allah and alter the nature of any created being and make it something other than what Allah created.

«This» that We have enjoined upon man

«is the right religion» that is, the straight path that leads to Allah and to His paradise. Whoever adheres exclusively and sincerely to the true faith of monotheism is following the straight path in all its prescriptions and details

«but most people do not realise» so they do not recognise the right religion, and if they do recognise it, they do not follow it.

«Turn to Him and fear Him» this is an explanation of what is meant by adhering exclusively and sincerely to the true faith of monotheism. What is meant is turning in the heart and developing emotions that prompt one to do that which pleases Allah (ﷻ), for that will lead to carrying out physically what is in the heart. This includes acts of worship both outward and inward. That cannot be perfected except by refraining from acts of disobedience, both outward and inward. Hence Allah says «and fear Him», which includes doing that which is enjoined and refraining from that which is prohibited.

Among the deeds that are enjoined, Allah singles out prayer, because it calls one to turn to Him and fear Him, as Allah (ﷻ) says elsewhere:

«...and establish prayer, for verily prayer keeps [one] away from obscenity and wickedness...» (al- 'Ankaboot 29: 45)

This helps one to attain piety or fear of Allah. Then Allah says:

«...And indeed your remembering Allah [in prayer] is of greater merit [than other acts of worship]...» (al- 'Ankaboot 29: 45)

This is encouraging us to turn to Him.

And Allah mentions specifically the essential element of that which is prohibited, with which no good deed is acceptable, namely the ascription of partners to Him: ﴿and do not be among those who ascribe partners to Allah﴾, because ascription of partners to Allah is contrary to the idea of turning to Allah, the essence of which is sincerity to Him alone in all aspects.

Then He describes the nature of those who ascribe partners to Him, criticising and condemning them, as He says: ﴿those who differed concerning their religion﴾ even though the religion is one, and its foundation is devotion of worship to Allah alone. But these polytheists differed concerning it; some of them worship idols and images, some of them worship the sun and moon, some of them worship saints and righteous people; some of them are Jews and some of them are Christians.

Hence Allah says: ﴿and divided into sects﴾ that is, each group came together, bonded and united on the basis of their efforts to support what they have of falsehood, and opposing and fighting others.

﴿each group rejoicing in what it has﴾ of beliefs and ideas that are contrary to what the Messengers taught. They rejoice in it and deem what they have to be the truth and what others have to be false. This is a warning to the Muslims against becoming divided and splitting into groups, each group blindly supporting what it has of truth and falsehood, lest they become like the polytheists in their division. Rather the religion is one, the Messenger (ﷺ) is one and the God is one.

With regard to most matters of religion there is consensus among the scholars and imams, and Allah has created the ties of brotherhood and made them strong among the believers. So why is all of that overlooked or cancelled out, and why is there division and dissent among the Muslims caused by subtle and very minor differences because of which they regard one another as misguided and they become distinct from one another?



Is this anything but the result of the Shayṭān's efforts to achieve one of his greatest aims, by means of which he is scheming against the Muslims? Is the effort to unite the Muslims and overcome the divisions among them that are based on those false principles anything but the best jihad in Allah's cause and the best of deeds that bring one closer to Allah?

As Allah (ﷻ) commanded the believers to turn to Him – and the manner of turning to Him that is enjoined is that which is done voluntarily and should be done in times of both hardship and ease, times of plenty and of constraint – He now goes on to refer to the kind of turning to Him that occurs when one has no choice but to do so, which only happens when people are faced with calamity and distress, then once the calamity is over, they forget all about turning to Him. And that is not good:



﴿وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾ لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنْزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ يُشْرِكُونَ ﴿٣٥﴾﴾ (سورة الروم: ٣٣-٣٥)

- 30:33. When misfortune befalls people, they call upon their Lord [alone], turning to Him in repentance. Then when He grants them relief by His mercy, some of them ascribe partners to their Lord,
- 30:34. showing their ingratitude for what We have given them. Take your pleasure now, but you will soon know the consequences.
- 30:35. Or have We sent down to them any authority which speaks in support of their ascription of partners to Allah?

«When misfortune befalls people» such as sickness, fear of death, and the like

«they call upon their Lord [alone], turning to Him in repentance» and at that moment they forget all that they ascribed as partners to Him, because they know that none can grant relief from misfortune except Allah.

«Then when He grants them relief by His mercy» and heals them from their sickness and delivers them from that which they feared «some of them ascribe partners to their Lord» that is, they cancel out that repentance, and they ascribe as partners to Him those who did not protect them or avail them anything, and cannot make them poor or rich. All of that is ingratitude for what Allah gave them and the blessings that He bestowed upon them, when He saved them and delivered them from hardship, and relieved them of difficulty. Should they not have responded to this immense blessing by giving thanks and remaining devoted to Him alone in all situations?

«Or have We sent down to them any authority» that is, clear proof «which speaks in support of their ascription of partners to Allah» and tells them: be steadfast in your ascription of partners to Him and persist in your doubts, for what you are following is the truth and what the Messengers call you to is falsehood?

Do they have that authority, so that they should adhere strongly to their ascription of partners to Allah? Or is it not the case that the rational and textual evidence, the divinely revealed Books, the noble Messengers and the most prominent of people have emphatically forbidden that and warned against following the path that leads to that, and they ruled that the one who does that is corrupt in his thinking and in his beliefs?

The ascription of partners to Allah by these people, without any proof or evidence, is based only on their own whims and desires and the promptings of the Shayṭān.



﴿وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِنْ تُصِيبْهُمْ سَيْئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾﴾ (سورة الروم: ٣٦-٣٧)

- 30:36. If We bestow upon the people mercy [prosperity], they rejoice in it; but when misfortune befalls them because of the deeds which their own hands have wrought, they fall into despair.
- 30:37. Do they not see that Allah grants abundant provision to whomever He wills, or gives it in scant measure? Verily in that there are signs for people who believe.

Here Allah (ﷻ) tells us about the nature of most people at times of both ease and hardship: if Allah gives them a taste of mercy in the form of good health, wealth, victory and the like, they rejoice inordinately in that, but it is not the rejoicing of gratitude and appreciation for the blessings of Allah.

﴿but when misfortune befalls them﴾ that is, anything that saddens them, which is

﴿because of the deeds which their own hands have wrought﴾ namely acts of disobedience and sin

﴿they fall into despair﴾ and think that poverty, sickness and so on will never end. This is reflective of ignorance on their part and a lack of knowledge.

﴿Do they not see that Allah grants abundant provision to whomever He wills, or gives it in scant measure?﴾ Despairing after knowing that both good and bad come from Allah and provision, whether abundant or otherwise, comes by His decree, is inappropriate. So the wise person does not look only at the causes; rather he looks at the One Who created the causes. Hence Allah says: ﴿Verily in that there are signs for people who believe﴾, for they see Allah's

purpose in giving abundantly or withholding for whomever He will, and in that they see the wisdom, mercy and generosity of Allah and how He wants people to turn to Him and ask Him for all kinds of provision.



﴿ فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ذَلِكَ خَيْرٌ لِلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾ وَمَا آتَيْتُم مِّن رَّبِّالْيَرَبُّوْا فِي أَمْوَالِ النَّاسِ فَلَا يَرَبُّوْا عِنْدَ اللَّهِ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَٰئِكَ هُمُ الْمُضْعِفُونَ ﴿٣٩﴾ ﴾ (سورة

الروم: ٣٨-٣٩)

- 30:38. Give kinsfolk their due, and those in need, and wayfarers. That is best for those who seek the pleasure of their Lord. It is they who will be successful.
- 30:39. And that which you give of your surplus wealth [as gifts to others], in order that it may increase [your wealth, by expecting to get better gifts in return] from other people's wealth, will bring no increase [in reward] with Allah. But that which you give as charity, seeking the pleasure of Allah [will increase in reward]. It is those [who seek Allah's pleasure in this manner] who will have multiple reward.

That is, give relatives their due – according to how closely they are related, and according to their need – as enjoined or encouraged by the Lawgiver, such as spending on obligatory maintenance, giving charity, giving gifts, showing kindness, greeting with *salâm*, honouring, overlooking mistakes and overlooking offensive words and deeds. It also includes giving to the one who is in need, who is subdued by his poverty and want, that which will meet his needs for food, water and clothing.

﴿and wayfarers﴾ – the wayfarer is the stranger who is cut off in a foreign land and is most likely to be in a desperate situation because he has no wealth with him and cannot earn anything, unlike the one who is in his own land who, even if he has no wealth, will usually be able to practice his profession, trade or craft and earn enough to meet his needs. Hence Allah has allocated a share of zakâh to those who are in need and to wayfarers.

﴿That﴾ namely giving kinsfolk, the needy and wayfarers their due ﴿is best for those who seek﴾ thereby ﴿the pleasure of their Lord﴾ that is, it will bring about a great deal of good and much reward, because it is one of the best of righteous deeds and an act of charity that benefits others when it is done in the right time and place, and accompanied by sincerity.

If it is not done to seek the pleasure of Allah, then it is not good for the giver, even though it is good and beneficial for the recipient. As Allah (ﷻ) says elsewhere:

﴿There is no good in much of their private conversations, except for one who enjoins charity and good deeds, or seeks to bring about reconciliation between people...﴾ (*an-Nisâ' 4: 114*)

What this means is that the particular deeds mentioned here are good because they bring some benefit to others, but whoever does that seeking the pleasure of Allah, We will bestow upon them a great reward.

﴿It is they﴾ namely those who do these deeds and others for the sake of Allah ﴿who will be successful﴾, for they will attain the reward of Allah and be saved from His punishment.

Having mentioned the deeds – namely types of spending – that are done in pursuit of His pleasure, Allah now mentions those deeds that are done for the sake of worldly gain:

﴿And that which you give of your surplus wealth [as gifts to others], in order that it may increase [your wealth, by expecting to get

better gifts in return] from other people's wealth﴾ that is, whatever you give of your wealth that is surplus to your needs, with the aim of increasing your wealth thereby, in the sense that you give it to those who you hope will recompense you by giving you more, such actions do not lead to reward with Allah, because they do not fulfil the necessary condition, which is sincerity. Such deeds, that are done with the intention of increasing status and showing off to people, bring no reward with Allah.

﴿But that which you give as charity [zakâh]﴾ that is, charity that purifies you from bad manners and attitudes, and purifies your wealth of stinginess, and helps to meet the needs of the recipient ﴿seeking﴾ thereby ﴿the pleasure of Allah [will increase in reward]. It is those [who seek Allah's pleasure in this manner] who will have multiple reward﴾ that is, the reward will be multiplied for them, for what they spend brings reward with Allah and He will multiply the reward for them until it becomes great indeed.

﴿But that which you give as charity [zakâh]﴾ – if charity is given when the giver has dependents who are in desperate need, or he has a debt that he has not yet paid off, but he gives precedence instead to giving charity, that charity is not zakâh (in the sense of charity that purifies the individual and his wealth, as the word zakâh comes from a root meaning purification) for which he may be rewarded, and charity in such cases is invalid according to Islamic teachings and does not fulfil the purpose of self-purification as mentioned elsewhere in the verse in which Allah says, praising such charitable giving:

﴿Who gives his wealth seeking generous reward [with his Lord].﴾  
(*al-Layl* 92: 18)

Merely giving money is not something good in and of itself, unless it is given in that manner, which is giving it for the purpose of self-purification.



﴿اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَذَا مِنْ شُرَكَائِكُمْ مَنْ يَفْعَلُ مِنْ ذَلِكَ شَيْئًا سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (سورة الروم: ٤٠)

30:40. It is Allah Who created you, then He gave you provision, then He will cause you to die, then He will bring you back to life. Is there any among your [so-called] partners who can do any one of these things? Glorified and exalted be Allah far above the partners they ascribe to Him!

Here Allah (ﷻ) tells us that He alone created you and provides for you; He causes you to die and gives you life, and none of the so-called partners upon whom the polytheists call have any share with Allah in any of these matters. So how can they associate with the One Who alone does all of these things, others who have no control over them at all? May He be glorified and sanctified, and exalted far above their so-called partners. That does not harm Him; rather the bad consequences thereof will come to them.



﴿ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ﴾ (سورة الروم: ٤١)

30:41. Corruption and disorder have appeared on land and sea<sup>42</sup> because of what people's hands have earned. Thus Allah causes them to

<sup>42</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

taste the consequences of some of what they have done, so that they may turn in repentance.

That is, corruption has appeared on land and sea, meaning that their livelihood has declined, with blight damaging the crops, sicknesses and epidemics sweeping over the people, and so on. That is because of what their hands have wrought of corrupt deeds that spread corruption far and wide.

The things mentioned have occurred so that Allah might cause them ﴿to taste the consequences of some of what they have done﴾ that is, so that they might realise that He is the One Who requites people for their deeds, so He gives a foretaste of the requital for their deeds in this world,

﴿so that they may turn in repentance﴾ from their evil deeds, which have resulted in so much corruption and harm, and they may set their affairs straight.

Glory be to the One Who brings about blessings through His trials and tests, and Who bestows grace through His punishment. Otherwise, if He caused them to taste the consequences of all that they have earned, He would not leave any living creature on the face of the earth.



﴿قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ﴾ (سورة الروم: ٤٢)

30:42. Say: Travel through the land and see what was the fate of those who came before you; most of them ascribed partners to Him.

The command to travel through the land includes both physical travel and mental or intellectual travel in the sense of pondering the fate of earlier nations.



﴿most of them ascribed partners to Him﴾, and you will find that their fate was the worst of all, namely a punishment that eradicated them all, and criticism and curses from the people who followed them, as well as ongoing disgrace. So beware of doing what they did, lest you meet the same fate, for the justice and wisdom of Allah are applicable in all times and places.



﴿فَأَقْمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ يَوْمَئِذٍ يَصَّدَّعُونَ  
 (٤٣) مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ، وَمَنْ عَمِلَ صَالِحًا فَلَا نَفْسَ لَهُمْ بِمَعْدُونٍ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ  
 ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾﴾ (سورة الروم: ٤٣-٤٥)

- 30:43. Adhere exclusively and sincerely to the right religion, before there comes from Allah a day which no one can avert. On that day, they [humankind] will be separated.<sup>43</sup>
- 30:44. Whoever disbelieves will suffer the consequences of his disbelief, and whoever does righteous deeds, then it is for themselves that they are preparing [a place in paradise],
- 30:45. so that He may reward those who believe and do righteous deeds, by His grace. Verily He does not love the disbelievers.

That is, focus with your heart, turn with your face and strive with your efforts in order to establish the true religion; comply with its commands and prohibitions with utmost seriousness, carry out its duties both inwardly and outwardly, and hasten to make the most of your time, your life and your youth, ﴿before there comes from Allah a day which no one can avert﴾ namely the Day of Resurrection, for when it comes it cannot be averted and

<sup>43</sup> They will be separated into two groups: one will be admitted to paradise and the other to hell.

people will not be given any extra time to start doing good deeds. Rather the time for deeds will be over, and there will be nothing left but requital of deeds.

﴿On that day, they [humankind] will be separated﴾ that is, they will go in different directions on that day and will be separated into different groups, to be shown their deeds.

﴿Whoever﴾ among them ﴿disbelieves will suffer the consequences of his disbelief﴾ and will be punished himself, for no bearer of burdens will bear the burden of another.

﴿and whoever does righteous deeds﴾, which includes duties towards Allah and towards other people, both obligatory and recommended deeds

﴿then it is for themselves﴾ and no one else ﴿that they are preparing [a place in paradise]﴾. They are preparing their dwelling place in the hereafter and are preparing to attain high status and lofty abodes. Nevertheless, the reward will not be limited to the size of their deeds; rather Allah will bestow upon them reward by His unlimited grace and generosity, such that could not be attained by their deeds alone. That is because He loves them, and when Allah loves a person, He bestows upon him precious gifts in abundance and grants him many blessings, both visible and hidden.

This is in contrast to the disbelievers; because Allah despises them and is angry with them, He will punish them, but He will not give them any more than they deserve, in contrast with the reward of the believers. Hence He says: ﴿Verily He does not love the disbelievers﴾.



﴿وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفَلَاحُ بِأَمْرِهِ  
وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾﴾ (سورة الروم: ٤٦)

30:46. Among His signs is this: He sends forth the winds as harbingers, so that He may let you taste of His mercy, the ships may sail by His command, and you may seek His bounty, in order that you may give thanks.

That is, one of the signs that point to His mercy and the fact that He will resurrect the dead and that He is the only God Who is deserving of worship, the Sovereign Who is worthy of all praise, is that ﴿He sends forth the winds﴾ ahead of the rain, ﴿as harbingers﴾ as the wind stirs up the clouds then gathers them together, so people are cheered before the coming of the rain.

﴿so that He may let you taste of His mercy﴾ for by His mercy He sends the rain to you, so as to revive the land and people, and give them a foretaste of His mercy so that they may know that it is His mercy that may save people and grant them provision, thus you may be motivated to do a lot of righteous deeds, by means of which the treasure of His mercy may be opened up for you.

﴿the ships may sail﴾ on the sea ﴿by His command﴾ and decree, ﴿and you may seek His bounty﴾ by going about seeking your livelihood and taking care of your interests ﴿in order that you may give thanks﴾ to the One Who has caused the means to be available to you and has made things easy for you. This is the purpose of blessings, so that you may respond by giving thanks to Allah, so that Allah (ﷻ) may give you more and continue to bestow His blessings upon you.

As for responding to blessings with ingratitude and disobedience, this is the attitude of those who repay Allah's blessings with ingratitude (*cf.* 14: 28). His blessing is a test, and ingratitude increases the likelihood of the blessing being taken away and bestowed elsewhere.



﴿وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءَهُمْ بِالْبَيِّنَاتِ فَأَنقَمْنَا مِنَ الَّذِينَ أَجْرُمُوا  
وَكَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ﴾ (سورة الروم: ٤٧)

30:47. Indeed We sent Messengers before you [O Muhammad] to their own peoples and they came to them with clear signs. Then We exacted retribution upon the evildoers, for it was incumbent upon Us to help the believers.

«Indeed We sent Messengers before you [O Muhammad]» to the previous nations, Messengers who were sent «to their own peoples» when they denied the oneness of Allah and rejected the truth. So their Messengers came to them, calling them to affirm the oneness of Allah and devote their worship to Him alone, and to accept the truth and reject that which they were following of disbelief and misguidance. They brought clear proof and evidence to that effect, but the people did not believe and they did not give up their misguidance and arrogance.

«Then We exacted retribution upon the evildoers» and We granted victory to the believers, the followers of the Messengers «for it was incumbent upon Us to help the believers» that is, that was necessary, and We made it one of their due rights which We promised to them, so it inevitably came to pass.

If you, O disbelievers in Muhammad (ﷺ), continue to disbelieve, the punishment will befall you and We will grant victory (to the believers) over you.



﴿اللَّهُ الَّذِي يُرْسِلُ الرِّيحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ وَيَجْعَلُهُ كِسْفًا  
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ ۖ مِنْ يَسَاءٍ مِنْ عِبَادِهِ ۖ إِذَا هُمْ يَسْتَبْشِرُونَ

﴿١٨﴾ وَإِنْ كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنْ قَبْلِهِ لَمُبْلِسِينَ ﴿١٩﴾ فَأَنْظِرْ إِلَى آثَرِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ ذَلِكَ لَمُنْجِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾ (سورة الروم: ٤٨-٥٠)

- 30:48. It is Allah Who sends forth the winds to stir up clouds, then He spreads them in the sky as He wills, or He causes them to break up. Then you see the rain coming forth from their midst, and when He makes it fall upon whomever He wills of His slaves, they rejoice,
- 30:49. even though before it was sent down to them, before that [sending of the wind and stirring up of the cloud], they had lost all hope.
- 30:50. Look then at the effects of Allah's mercy, how He gives life to the earth after its death; verily it is He [the Giver of life to the dead earth] Who will give life to the dead, for He has power over all things.

Here Allah (ﷻ) tells us of His perfect might and complete blessings, for He «sends forth the winds to stir up clouds» from the earth «then He spreads them in the sky as He wills» that is, in whatever manner He wants, «or He causes them to break up» that is, He causes the vast cloud to break up into thick clouds, piled on top of one another.

«Then you see the rain coming forth from their midst» in small scattered drops, not all coming in one go, because that would lead to destruction of crops.

«and when He makes it» namely that rain «fall upon whomever He wills of His slaves, they rejoice» giving one another the glad tidings of its arrival, because of their great need for it. Hence Allah says:

«Even though before it was sent down to them, before that [sending of the wind and stirring up of the cloud], they had lost all hope» that

is, they had despaired utterly, because of the delay in the arrival of the rain. In other words, when rain comes in such circumstances, it has a great impact upon them and they rejoice more.

﴿Look then at the effects of Allah's mercy, how He gives life to the earth after its death﴾ and it stirs and swells, and brings forth beautiful plants of every kind (cf. 22: 5).

﴿verily it is He [the Giver of life to the dead earth] Who will give life to the dead, for He has power over all things﴾ for nothing is beyond His power, even though it is beyond the power of people and is beyond their comprehension and understanding.



﴿وَلَيْنَ أَرْسَلْنَا رِيحًا فَرَأَوْهُ مُصْفَرًّا لَّظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ ٥١﴾ فَإِنَّكَ لَا تَسْمِعُ  
الْمَوْتَى وَلَا تَسْمِعُ الضُّمَّةَ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ٥٢ وَمَا أَنْتَ بِهَادٍ الْعُمَى عَنْ ضَلَالَتِهِمْ  
إِنْ تَسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا فَهُمْ مُسْلِمُونَ ٥٣﴾ (سورة الروم: ٥١-٥٣)

- 30:51. But if We send a [damaging] wind and they see [their crops] turn yellow, they become ungrateful thereafter.
- 30:52. Verily you cannot make the dead hear you, nor can you make the deaf hear your call, [especially] if they turn their backs and walk away.
- 30:53. Nor can you guide the blind out of their error. You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth].

Here Allah (ﷻ) tells us how people are: despite these blessings that are bestowed upon them, with the revival of the earth after its death, and Allah's bestowing mercy upon them, if We sent upon these plants that grew after the rain, and upon their crops, a damaging wind that destroyed all of them or some of them,

﴿and they see [their crops] turn yellow﴾, having been spoiled and ruined,

﴿they become ungrateful thereafter﴾, and they forget the past blessings and quickly become ungrateful.

No exhortation or rebuke could benefit them, for ﴿Verily you cannot make the dead hear you, nor can you make the deaf hear your call, [especially] if they turn their backs and walk away﴾. All impediments are present in their case that prevent them from listening in a way that could benefit them, just as all these impediments mentioned here prevent them from hearing the physical sound.

﴿Nor can you guide the blind out of their error﴾ because it is not possible for them to see, so they have no aptitude for seeing things. ﴿You cannot make anyone hear you except those who believe in Our revelations, for they are ready to submit [to the truth]﴾. These are the ones who will benefit from hearing right guidance and are the ones who will truly believe in Our revelations, comply with Our commands and submit to Us, because they have a strong motive to accept advice and exhortation and are ready to believe in every revelation from Allah and to do whatever they are able to do of complying with the commands and prohibitions of Allah.



﴿اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ﴾ (سورة الروم: ٥٤)

30:54. It is Allah Who created you in a state of weakness, then after weakness He gave you strength, then after strength, weakness and grey hair. He creates as He wills, and He is the All-Knowing, Omnipotent.

Here Allah (ﷻ) tells us of the vastness of His knowledge, the greatness of His might and the perfect nature of His wisdom, and the beginning of the creation of human beings in a state of weakness. This refers to the first stage of their creation, from a sperm drop to a clinging clot, to a chewed lump of flesh, until they become living beings in the wombs, then the human being is born as an infant, very weak, with no strength or ability. Then Allah increases his strength little by little, until he reaches the pinnacle of his physical strength and all his faculties, hidden and apparent, reached their peak. Then he moves on from this stage, and returns to weakness, grey hair and old age.

﴿He creates as He wills﴾ according to His wisdom. By His wisdom, he shows man his weakness and that his strength is preceded by weakness and followed by weakness, and weakness is inherent in him. Were it not for the help of Allah, he could not have reached any level of power or ability, and if his strength continued to increase, he would transgress, overstep the limits and become arrogant.

People should understand the perfect might of Allah which is constant and ongoing, by means of which He creates things and controls them, and He never grows weary or weak, and never falls short in any way.



﴿وَيَوْمَ تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾ وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَى يَوْمِ الْبَعْثِ فَهَذَا يَوْمُ الْبَعْثِ وَلَكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ﴿٥٦﴾ فَيَوْمَئِذٍ لَا يَنْفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٥٧﴾﴾ (سورة الروم: ٥٥-٥٧)

30:55. On the day when the Hour begins, the evildoers will swear that they had not remained [in this world] for longer than an hour. Thus they were ever diverted [from the truth]!



- 30:56. Those who were given knowledge and faith will say: You remained, according to the decree of Allah, until the Day of Resurrection, and this is the Day of Resurrection, but you did not know.
- 30:57. On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.

Here Allah (ﷻ) tells us about the Day of Resurrection and how quickly it will come. When the Hour begins, ﴿the evildoers will swear﴾ by Allah ﴿that they had not remained [in this world] for longer than an hour﴾. This is the excuse they will give in the hope that it will benefit them, because they feel that the duration of this world was very short.

Because their words are false and have no real meaning to them, Allah (ﷻ) says: ﴿Thus they were ever diverted [from the truth]﴾ that is, in this world they were constantly diverted from the truth and always told lies. In this world they rejected the truth that was brought by the Messengers and in the hereafter they will deny something tangible, which is their lengthy stay in this world. This reflects their bad attitude, for each person will be resurrected as he died.

﴿Those who were given knowledge and faith﴾ that is, those whom Allah blessed with these favours, which became part of their nature, namely knowledge of the truth and faith that leads to giving precedence to the truth. As they had knowledge of the truth and gave precedence to it, what must result from that is that their words must match reality.

Hence they will say what is correct: ﴿You remained, according to the decree of Allah﴾ that is, according to the decree that Allah ordained for you, subject to His rulings:

﴿until the Day of Resurrection﴾ that is, you lived long enough for anyone to pay heed to the reminder, reflect upon it and learn lessons

from it, until the Resurrection came and you found yourself in this situation.

﴿and this is the Day of Resurrection, but you did not know﴾, therefore you deviated in the previous world and denied the true length of your stay, and you denied that you lived long enough to have been able to repent. So you remained in a state of ignorance, disbelief and loss.

﴿On that day, no excuse will benefit those who did wrong﴾ for if they tell lies and claim that no proof was established against them, or that they did not have the chance to believe, their lies will be exposed by the testimony of the people of knowledge and faith, and by the testimony of their own skin, hands and feet. If they seek to be excused and be given another chance, saying that they will never go back to what they were told not to do, they will not be given that opportunity, because the time for excuses has ended and their excuses will not be accepted,

﴿nor will they be allowed to make amends﴾.



﴿وَلَقَدْ صَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَئِنْ جِئْتَهُمْ بِآيَةٍ لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنْتُمْ إِلَّا مُبْطِلُونَ ﴿٥٨﴾ كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾ فَأَصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفَّنكَ الَّذِينَ لَا يُوقِنُونَ

(سورة الروم: ٥٨-٦٠) ﴿٦٠﴾

30:58. Verily We have presented to humankind, in this Qur'an, every kind of example. But if you [O Muhammad] were to come to them with a sign, those who disbelieve would surely say [to the believers]: You follow nothing but falsehood.

30:59. Thus does Allah seal the hearts of those who have no knowledge.

30:60. So be patient, for verily the promise of Allah is true; do not let those who lack certainty of faith discourage you.

﴿Verily We have presented﴾ because We care, We are merciful and kind, and We educate in the best way ﴿to humankind, in this Qur'an, every kind of example﴾ in order to clarify realities and so that things will be known and proof will be established. This is general in meaning and applies to all the examples that Allah gives, so that ideas may be clarified by means of tangible examples, and by telling that which will come to pass and explaining its true nature as if it has already happened. An example of that is seen here, where Allah (ﷻ) tells us what will happen on the Day of Resurrection, what the situation of the sinners will be on that day, how regretful they will be, and how no excuse will be accepted from them, nor will they be able to make amends.

But the wrongdoers and disbelievers insist on opposing the clear truth, hence Allah says:

﴿But if you [O Muhammad] were to come to them with a sign﴾ that is, with any sign that points to the truth of the message you have brought, ﴿those who disbelieve would surely say [to the believers]: You follow nothing but falsehood﴾ that is, they will say that the truth is false.

This stems from their disbelief and audacity, and is because Allah has placed a seal on their hearts, and because of their extreme ignorance. Hence Allah says:

﴿Thus does Allah seal the hearts of those who have no knowledge﴾, so nothing good enters their hearts and they do not understand things as they really are; rather they see truth as falsehood and falsehood as truth.

﴿So be patient﴾ in adhering to what is enjoined upon you and in calling them to Allah, and even if you see them turning away, that should not make you give up.

﴿for verily the promise of Allah is true﴾ that is, there is no doubt concerning it. This is something that should help one to be patient, for if he knows that his effort will not be wasted and he will in fact

find it rewarded in full, what he encounters of hardship will become insignificant, and it will become easier for him to bear every difficulty. ﴿do not let those who lack certainty of faith discourage you﴾ that is, their faith is weak and their certainty is lacking, therefore they are lacking in reason and patience. So beware lest they discourage you, for if you are not cautious and do not take precautions, they will discourage you and cause you to not be steadfast in adhering to the commands and prohibitions, and your own inclinations may help them in that, because one may be inclined to be like them and be in agreement with them. This indicates that if a believer has certain faith and a mature outlook, it will be easy for him to remain steadfast, but whoever is lacking in certainty will have an immature outlook.

This is the end of the commentary on Soorat ar-Room.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 31. Soorat Luqmân

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿١﴾ تِلْكَ آيَاتُ الْكِتَابِ الْحَكِيمِ ﴿٢﴾ هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ ﴿٣﴾ الَّذِينَ  
يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾ أُولَٰئِكَ عَلَىٰ هُدًى مِّن  
رَّبِّهِمْ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾ (سورة لقمان: ١-٥)

31:1. Alif. Lām. Meem.<sup>44</sup>

31:2. These are the verses of the Book of wisdom,

31:3. guidance and mercy for those who do good,

31:4. those who establish prayer and give zakâh, and who believe  
with certainty in the hereafter.

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<sup>44</sup> Groups of letters (al-ḥuroof al-muqatta'ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

31:5. It is they who are following guidance from their Lord and it is they who will prosper.

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Here Allah (ﷻ) refers to respect and veneration for *the verses of the Book of wisdom*, for its verses are precise and come from One Who is Most Wise, All-Aware. One aspect of its being wise and precise is that the wording of its verses is most sublime, eloquent, clear, precise in meaning and beautiful. Another aspect of its being wise and precise is that it is protected from changes, alterations, additions, omission and distortion. Moreover, everything in it of stories of the past and future, and matters of the unseen, are all in accordance with reality, and reality is in accordance with it. None of the divinely revealed Books differs with it and no Prophet differed concerning it. There has never been and never will be any knowledge based on the science of sound reasoning that will contradict any of these verses.

Another aspect of it being wise and precise is that it never enjoins anything but that thing serves a clear interest, and it never forbids anything but it is bad and harmful. It often connects a command to the wisdom behind it and the benefits it brings, and it connects a prohibition to the reason behind it, mentioning the harm it causes.

It combines encouragement, warning and clear exhortation, by means of which people with good inclinations will be guided and will follow that exhortation and apply it, which will strengthen their resolve to implement it.

You will find that the meanings of its verses are repeated, such as the stories and rulings that it contains. All of it is in harmony and in agreement, and there are no contradictions or discrepancies in it. The more the one with understanding reflects upon it and ponders it, the more amazed he will be at the level of harmony and agreement, and he will become certain, beyond any doubt, that it is a revelation from One Who is Most Wise, Most Praiseworthy.

But, although it is wise and precise, and it calls to every noble characteristic and forbids every ignoble characteristic, most people are deprived of being guided by it, and they turn away from believing in it and acting upon it, except those whom Allah (ﷻ) guides and protects from misguidance. They are the ones who do good by worshipping their Lord and showing kindness to others.

Indeed it is ﴿guidance﴾ for them; it guides them to the straight path and warns them against the paths that lead to hell. ﴿and mercy﴾ for them, by means of which they may attain happiness in this world and the hereafter, much good, great reward and joy; and misguidance and misery may be warded off from them.

Then Allah describes those who do good as being people of sound knowledge, which is certain faith that requires one to strive and fear the punishment of Allah, so they refrain from disobeying Him. And He describes them as people who take action, singling out two good deeds for mention: prayer which involves devotion, conversing with Allah (ﷻ) and other actions of the heart, words and physical movements, and which helps them to do all kinds of good deeds; and zakâh which purifies the giver of bad characteristics, benefits his Muslim brethren and meets his needs, and by means of it a person demonstrates clearly that he gives precedence to love of Allah over love of wealth, and that he gives away what he loves of wealth for the sake of that which is dearer to him, which is attaining the pleasure of Allah.

﴿It is they﴾ namely those who do good, combining proper knowledge with action ﴿who are following guidance﴾ the word translated here as ﴿guidance﴾ appears in the indefinite form, which indicates that it is great. This guidance comes to them ﴿from their Lord﴾ Who always cares for them, bestows different kinds of blessings on them and wards off harm from them.

This guidance that was sent to them is part of Allah's special care for His close friends, and it is the highest level of care.

«and it is they who will prosper» – for it is they who will attain the pleasure of their Lord and His reward in this world and the hereafter, and they will be safe from His wrath and punishment, because they follow the path of success, to which there is no other path.

Having mentioned those who are guided by the Qur'an and are focused on it, Allah (ﷻ) now mentions those who turn away from it and pay no attention to it, stating that they will be punished for that, because by focusing on all kinds of frivolous talk, they have shunned the most sublime of words and the best of speech, replacing it with the lowest and ugliest of speech. Therefore Allah says:



﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ وَيَتَّخِذَهَا هُزُوًا أُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٦﴾ وَإِذَا نُتِلَىٰ عَلَيْهِ ءَايَاتُنَا وَلَّى مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا كَأَن فِي أُذُنِهِ وَقْرٌ فَنَسَخْنَاهُ بِعَذَابٍ آٰلِيمٍ ﴿٧﴾ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ النَّعِيمِ ﴿٨﴾ خَالِدِينَ فِيهَا وَعَدَ اللَّهُ حَقًّا وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٩﴾﴾ (سورة لقمان: ٦-٩)

31:6. But among people are some who resort to frivolous talk<sup>45</sup> in order to mislead others from the path of Allah without knowledge and to make a mockery of it. For such there will be a humiliating punishment.

<sup>45</sup> This verse was revealed concerning an-Nadr ibn al-Hârith, who acquired books of tales from the Persians. He would narrate these stories to Quraysh and say: If Muhammad is telling you the stories of 'Âd and Thamood, I am telling you the stories of Rostam, Esfandiyar and Chosroes. Frivolous talk refers to spending one's time listening to baseless tales and stories, jokes and idle talk; it may also include singing and music, according to many commentators.



- 31:7. When Our verses are recited to such a person, he turns away arrogantly, as if he did not hear them, as if there were deafness in his ears. So give him the tidings of a painful punishment.
- 31:8. But for those who believe and do righteous deeds, there will be gardens of delight,
- 31:9. to abide therein forever. [This is] a true promise from Allah, and He is the Almighty, Most Wise.

«But among people are some» who are deprived and left to their own devices. They «resort to» that is, they choose and prefer «frivolous talk» that is, talk that distracts people's minds and prevents them from attaining sublime goals. This includes all kinds of prohibited speech and all kinds of idle talk, falsehood and nonsense that encourages disbelief, evildoing and sin; as well as the talk of those who oppose the truth and argue on the basis of falsehood in order to undermine the truth; backbiting, malicious gossip, lying, reviling, insulting, singing and musical instruments of the Shayṭān, and foolish talk in which there is no benefit in either religious or worldly terms.

This type of people choose idle talk over guidance «in order to mislead others from the path of Allah without knowledge» that is, after going astray by their actions, they lead others astray, because misguidance of others stems from being misguided themselves.

This frivolous talk misguides others by distracting them from beneficial talk, beneficial deeds, clear truth and the straight path.

Such a person cannot achieve that unless he criticises guidance and truth, makes a mockery of the verses of Allah, and ridicules them and the one who brought them. If he combines praise and promotion of falsehood with casting aspersions upon the truth and ridiculing it and its followers, he will lead astray those who have no knowledge and are deceived by what he tells them of arguments and statements in which that misguided person can see no flaws and does not know what he is really talking about.

﴿For such there will be a humiliating punishment﴾ for going astray, leading others astray, ridiculing the revelations of Allah and rejecting the clear truth.

﴿When Our verses are recited to such a person﴾ so that he may believe in them and submit to them

﴿he turns away arrogantly﴾ that is, he turns away, rejecting them, because he is too arrogant to believe in them; they do not enter his heart or have any impact on it. Rather he turns away ﴿as if he did not hear them﴾ and indeed ﴿as if there were deafness in his ears﴾, such that no sound could reach his ears. There is no way that such a person can be guided.

﴿So give him the tidings﴾ that is, tidings that will fill his heart with grief and distress, and will reflect on his appearance, making him look gloomy and dusty

﴿of a painful punishment﴾, which will cause both psychological and physical pain, and no one can estimate how painful or how great it will be. These are the tidings to be given to the evildoers, and what bad tidings they are.

As for the tidings that will be given to those who do good, Allah says:

﴿But for those who believe and do righteous deeds﴾ thus combining inward worship in the sense of faith and outward worship in the sense of complying with Islamic teachings in their conduct, and doing righteous deeds,

﴿there will be gardens of delight﴾. This is glad tidings to them for their righteous deeds.

﴿to abide therein forever﴾ in gardens that will be filled with delights psychological, spiritual and physical.

﴿[This is] a true promise from Allah﴾ that cannot be broken, changed or altered

﴿and He is the Almighty, Most Wise﴾ – He is perfect in might and perfect in wisdom. By His might and wisdom He guides some and

forsakes others, according to what His knowledge and wisdom dictate.



﴿ خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ۚ وَالْأَرْضَ رَوَىٰ أَنْ تُعِيدَ بِكُمْ ۚ وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ كَرِيمٍ ﴿١٠﴾ هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ ۚ بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾ ﴾ (سورة لقمان)

لقمان: ١٠-١١)

- 31:10. He created the heavens without any pillars that you can see; He set on the earth mountains standing firm, lest it shake with you; and He scattered throughout [the earth] creatures of all kinds. We send down rain from the sky and cause to grow therein all kinds of beneficial plants.
- 31:11. This is Allah's creation; so show Me what others [whom you worship] besides Him have created. Nay, the wrongdoers are clearly misguided.

Here Allah (ﷻ) highlights to His slaves some of the signs of His might and some of the wonders of His precise creation and blessings, which are signs of His mercy.

﴿He created the heavens﴾ that is, the seven heavens, in all their greatness, vastness, profundity and great height  
 ﴿without any pillars that you can see﴾ that is, they have no pillars, for if they did have pillars they would be visible. Rather they only remain firm and stable by the might of Allah (ﷻ).

﴿He set on the earth mountains standing firm﴾ that is, great mountains which He has set in various regions and parts of the earth,

﴿lest it shake with you﴾. Were it not for the mountains standing firm, the earth would shake and it would not be stable for its inhabitants to settle on it.

﴿and He scattered throughout [the earth] creatures of all kinds﴾ that is, He scattered throughout the vast earth all kinds of creatures that are made to be of service to the sons of Adam, to serve their interests and benefit them. As He scattered them throughout the earth, He knew that there should be provision to sustain these creatures so He sends down from the sky blessed water,

﴿and cause[s] to grow therein all kinds of beneficial plants﴾ that are beautiful to behold and are beneficial and blessed. So the creatures that are scattered throughout the earth graze on them and animals turn to them for food and shelter.

﴿This﴾ namely the creation of the upper and lower realms, inanimate objects and animate beings, and the provision of sustenance to them

﴿is Allah's creation﴾ that is, created by Him alone, with no partner; everyone acknowledges that, even you, O polytheists.

﴿so show Me what others [whom you worship] besides Him have created﴾ that is, those whom you describe as partners of Allah, and you call upon them and worship them, which would imply that they should have a creation like His and grant provision like His. If they have any of that, then show it to me in order to prove your claim that they deserve to be worshipped.

But it is well known that they are not able to show him anything that these so-called “partners” have created, because they acknowledge that all the things mentioned here were created by Allah alone, and there is nothing else known other than what is mentioned here. Thus it is established that they are unable to prove anything that their gods created, for which they would deserve to be worshipped.

In fact they worship them without knowledge or understanding; rather it is based on ignorance and misguidance. Hence Allah says: ﴿Nay, the wrongdoers are clearly misguided﴾ that is, they are obviously misguided, because they worshipped that which has no power to bring benefit or cause harm, or to cause death, give life or

resurrect, and they failed to show sincere devotion to the Creator, the Provider, the Sovereign of all things.



﴿وَلَقَدْ ءَاتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَمَن يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۖ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ ﴿١٢﴾ وَلَئِذَا قَالَ لُقْمَانُ لِابْنِهِ ۖ وَهُوَ يَعِظُهُ ۖ يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ ۖ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ ۖ وَهَنَا عَلَىٰ وَهْنٍ ۖ وَفَصَّلَهُ ۖ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۖ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ ۖ إِلَىٰ ثُمَّ إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّتُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمُوتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۖ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَبْنَىٰ أَقِمِ الصَّلَاةَ ۖ وَأْمُرْ بِالْمَعْرُوفِ ۖ وَانْهَ عَنِ الْمُنْكَرِ ۖ وَأَصِرْ عَلَىٰ مَا أَصَابَكَ ۖ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ ﴿١٧﴾ وَلَا تَصْغُرْ خَدَكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۖ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ ۖ وَأَغْضُضْ مِن صَوْتِكَ ۖ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾﴾ (سورة

لقمان: ١٢-١٩)

- 31:12. Indeed We granted wisdom to Luqmân, [saying]: Be grateful to Allah. Whoever is grateful, his gratitude is to his own benefit, and whoever is ungrateful, then surely Allah is Self-Sufficient, Worthy of all praise.
- 31:13. And [remember] when Luqmân said to his son as he was advising him: O my son, do not associate anything in worship with Allah, for associating others in worship with Him is indeed grievous wrongdoing.
- 31:14. We have enjoined upon man kindness to his parents. In travail upon travail his mother bears him, and his weaning takes place

within two years. Be grateful to Me and to your parents. Unto Me is the return [of all].

- 31:15. But if they endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them. But keep company with them in this world kindly, and follow the way of those who turn to Me. Then to Me you will all return, and I will inform you about what you used to do.
- 31:16. [Luqmân said:] O my son, even if [a deed] is the weight of a grain of mustard seed, and it is hidden in a rock, or in the heavens, or in the earth, Allah will bring it forth. Verily Allah is the Knower of subtleties, the All-Aware.
- 31:17. O my son, establish prayer, enjoin what is right and forbid what is wrong; be patient and steadfast in the face of whatever befalls you; that is something that must be adhered to, [as it is enjoined by Allah].
- 31:18. Do not turn your face away from people [in contempt], and do not walk on the earth with insolence. Verily Allah does not love anyone who is conceited and boastful.
- 31:19. Be moderate in your gait and lower your voice; verily the most hideous of sounds is the voice [braying] of the donkey.

Here Allah (ﷻ) tells us of the blessing of wisdom that He bestowed upon His virtuous slave Luqmân, which refers to attaining proper knowledge concerning the truth and understanding the wisdom behind different issues of knowledge. That is knowledge of rulings and learning the subtle reasons behind them and how precise and proper they are. A man may be knowledgeable without being wise. Wisdom is based on knowledge and also on actions. Hence wisdom is described as being beneficial knowledge and righteous deeds.

Having bestowed this great blessing upon him, Allah instructed him to give thanks for what He had given him, so that He might bless it for him and increase him in virtue. He told him that the benefit of

gratitude comes back to the grateful, but if a person is ungrateful and does not give thanks to Allah, the negative consequences of that will come back to him. Allah has no need of such a person, and He is praiseworthy in all that He decrees and ordains for the one who goes against His command. Among His essential attributes, He has no need of anyone and He is praiseworthy for all His perfect attributes and praiseworthy for all His beautiful actions. Each of these two attributes is an attribute of perfection, and adding one of them to the other is perfection upon perfection.

The commentators differed as to whether Luqmân was a Prophet or a righteous slave. Allah (ﷻ) only tells us that He gave him wisdom and told us something about his exhortation of his son which is indicative of his wisdom, namely the foundations and main pillars of wisdom.

﴿And [remember] when Luqmân said to his son as he was advising him﴾, or he said some words to him, exhorting him with commands and prohibitions, encouragement and warnings. He instructed him to show sincere devotion to Allah alone, and forbade him to ascribe partners to Him, explaining to him the reason for that by saying: ﴿for associating others in worship with Him is indeed grievous wrongdoing﴾. The reason why it is grievous is that there is nothing more horrendous or abhorrent than one who regards that which was created from dust as equal to the Sovereign of all things, and he regards the one who has no control over anything as equal to the One Who has control over all things, and he regards one who is lacking in all ways as equal to the perfect Lord Who is self-sufficient in all respects, and he regards the one who does not bestow even an atom's weight of blessings as equal to the One Who bestows every single blessing that is bestowed upon humankind in terms of their spiritual and worldly affairs, and Who wards off evil from them. Can there be any wrongdoing more grievous than this?

Is there any wrongdoing greater than that of one whom Allah created to worship Him and affirm His oneness, yet he decides to

degrade his noble soul and bring it down to the lowest of ranks by making it a worshipper of that which has no value, thus wronging himself greatly?

Having enjoined fulfilment of His rights by refraining from ascribing partners to Him, which means adhering to affirmation of His oneness, Allah (ﷻ) then enjoined fulfilment of the rights of parents:

﴿We have enjoined upon man kindness to his parents﴾ that is, We have commanded him and given him instructions to that effect, and We will question him as to how he did that and whether he complied or not. We said to him:

﴿Be grateful to Me﴾ by worshipping Me, fulfilling My rights and not using My blessings to disobey Me

﴿and to your parents﴾ by showing kindness to them, speaking gently to them, behaving nicely with them, being humble towards them, honouring them, respecting them, taking care of them, and avoiding mistreating them in any way, in word or deed.

We gave him this advice and We told him that ﴿Unto Me is the return [of all]﴾ that is, you – O humankind – will all return to the One Who instructed you and enjoined these duties upon you, and He will ask you: did you fulfil them, so that He might reward you immensely? Or did you neglect them, so that He might punish you severely?

Then He tells us the reason why parents are to be honoured, which has to do with the mother:

﴿In travail upon travail his mother bears him﴾ that is, in hardship upon hardship; she continues to go through hardship, from the time when he is a sperm drop, faced with cravings, sickness, weakness, heaviness and changing moods, which is followed by the severe pain of childbirth.

Then ﴿his weaning takes place within two years﴾ and throughout these two years he enjoys the care of his mother. Is it not appropriate that in the case of the one who bears all this hardship because of her



child, yet loves him dearly, the child is emphatically enjoined and instructed to show the highest level of kindness to that person?

«But if they» namely your parents «endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them» and do not think that this comes under the heading of kind treatment of them, because the rights of Allah take precedence over the rights of anyone else, and:

«There is no obedience to any created being if it involves disobedience towards the Creator.» (Recorded by at-Tabrayzi; al-Albâni graded it as sound)

Allah did not say “But if they endeavour to make you ascribe partners to Me of which you have no knowledge, then treat them badly or be defiant towards them.” Rather He said «then do not obey them» that is, by ascribing partners to Allah. As for honouring them and treating them kindly, one should persist in that. Hence Allah says: «But keep company with them in this world kindly» that is, keep them company in a kind way. As for following them, when they are in a state of disbelief and disobedience, do not follow them.

«and follow the way of those who turn to Me» namely those who believe in Allah, His angels, His Books and His Messengers, those who submit to their Lord and turn to Him.

Following their path means behaving like them in turning to Allah, meaning that all one's emotions and will are focused on Allah, which is then followed by physically taking action to do that which pleases Allah and brings one closer to him.

«Then to Me you will all return» both those who obey Allah and those who disobey Him, those who turn to Him and those who do not «and I will inform you about what you used to do» for nothing is hidden from Allah of their deeds.

«[Luqmân said:] O my son, even if [a deed] is the weight of a grain of mustard seed» which is the smallest and most insignificant of things

﴿and it is hidden in a rock﴾ that is, in the middle of it  
 ﴿or in the heavens, or in the earth﴾ in any direction whatsoever,  
 ﴿Allah will bring it forth﴾ because of His vast knowledge, perfect  
 awareness and perfect might. Hence He says:

﴿Verily Allah is the Knower of subtleties, the All-Aware﴾ that is, He  
 is subtle in His knowledge and awareness, to the extent that He is  
 aware of all that is hidden and secret, and all that is hidden on land  
 and in the sea.

The point of mentioning this is to urge people to remember that  
 Allah is always watching and to do acts of obedience as much as  
 possible; and to warn against doing evil deeds, small or great.

﴿O my son, establish prayer﴾ prayer is encouraged and singled  
 out for mention because it is the greatest of physical acts of worship  
 ﴿enjoin what is right and forbid what is wrong﴾ – this requires one to  
 have knowledge of what is right, so that he may enjoin it, and to have  
 knowledge of what is wrong, so that he may forbid it. That without  
 which one cannot enjoin what is right and forbid what is wrong is  
 also enjoined, such as kindness and patience. That is stated clearly in  
 the words: ﴿be patient and steadfast in the face of whatever befalls  
 you﴾ (31: 17). He should do what he enjoins others to do and refrain  
 from what he forbids them to do. Thus he will be striving to perfect  
 himself by doing good and refraining from evil, and will be striving to  
 perfect others by enjoining what is right and forbidding what is wrong.

Because Allah knew that man would inevitably be faced with  
 troubles if he enjoins what is right and forbids what is wrong, and  
 that doing this is difficult for people, He enjoined them to be patient  
 and steadfast in doing it:

﴿be patient and steadfast in the face of whatever befalls you; that﴾  
 which Luqmân advised his son to do ﴿is something that must be  
 adhered to, [as it is enjoined by Allah]﴾ that is, it is one of the things  
 that must be adhered to and paid attention to, and no one is able to  
 attain that except people of strong resolve.

﴿Do not turn your face away from people [in contempt]﴾ that is, do not frown at people out of arrogance towards them, looking down on them.

﴿and do not walk on the earth with insolence﴾ that is, with arrogance, feeling proud because of the blessings that have been bestowed upon you whilst forgetting the Bestower, and being filled with self-admiration.

﴿Verily Allah does not love anyone who is conceited﴾ in the way he thinks of himself and carries himself  
﴿and boastful﴾ in his speech.

﴿Be moderate in your gait﴾ that is, walk humbly and modestly, not in the manner of one who is insolent and arrogant, or in the manner of one who is weak and exhausted.

﴿and lower your voice﴾ out of good manners towards people and towards Allah

﴿verily the most hideous of sounds﴾ that is, the ugliest and most abhorrent

﴿is the voice [braying] of the donkey﴾. If there was any benefit in raising the voice, the donkey – which is known for being ignoble and stupid – would not have been singled out for mention.

This advice which Luqmān gave to his son represents the main points of wisdom and implies those that were not mentioned. Each piece of advice is mentioned with a reason that motivates one to comply with it.

This supports what we have mentioned about the meaning of wisdom, which is that it means knowing the rulings, understanding the reasons behind them, and knowing when and how to implement them.

Luqmān enjoined on his son the foundation of religion, namely the affirmation of the oneness of Allah; he forbade him to ascribe partners to Allah and explained why he should avoid doing that. He instructed him to honour his parents, and explained the reason for

doing so. He instructed him to give thanks to Allah and to his parents, then he highlighted that the injunction to honour them and comply with their instructions is only applicable so long as they do not enjoin sin, yet he should still not mistreat them or turn against them if they do tell him to commit sin. Rather he should treat them kindly even if he does not obey them when they endeavour to make him ascribe partners to Allah. He instructed him to remember that Allah is always watching, and reminded him to fear the time when he will stand before Him, for Allah will not leave any deed, small or great, good or bad, but He will bring it.

He forbade him to be arrogant and instructed him to be humble; He forbade him to be insolent, boastful or conceited; He instructed him to show humility in the way he moves and talks, and forbade him to do the opposite of that.

He instructed him to enjoin what is right and forbid what is wrong, to establish prayer and to be steadfast and patient, for by means of prayer and patience, everything is made easy, as Allah (ﷻ) says. So it is no wonder that the one who gave these instructions must be a man who was blessed with wisdom and was well known for that. Hence one of the blessings that Allah bestows upon him and upon all His slaves is that He told them the story of his wisdom, so that he might be a good example to them.



﴿الَّذِينَ تَرَوْنَ أَنَّ اللَّهَ سَخَّرَ لَكُمْ مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَهَرَ وَبَاطِنًا وَمِنَ النَّاسِ مَن يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَلَا هُدًى وَلَا كِتَابٍ مُّنِيرٍ ﴿٢٠﴾ وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَنبَغُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ الشَّيْطَانُ يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾﴾ (سورة لقمان: ٢٠-٢١)

- 31:20. Do you not see that Allah has made all that is in the heavens and on earth to be of service to you, and He has showered you with His blessings, both apparent and hidden? Yet among people there are some who dispute about Allah without knowledge, without guidance and without any clear revealed text.
- 31:21. When it is said to them: Follow what Allah has revealed, they say: Nay, we will follow the ways of our forefathers. [Would they do that] even if Shayṭān is calling them to the punishment of the raging fire?

Here Allah (ﷻ) reminds His slaves of his blessings and calls upon them to give thanks for it and acknowledge it, and not to be heedless about it.

﴿Do you not see﴾ that is, do you not witness and see with your own eyes, and think of it in your hearts  
 ﴿that Allah has made all that is in the heavens﴾ of the sun, moon, and stars, which He has made to be of service and benefit to people  
 ﴿and on earth﴾ of animals, trees, crops, rivers, metals and the like – as Allah (ﷻ) says elsewhere:

﴿It is He Who has created for you all things that are on earth...﴾  
*(al-Baqarah 2: 29)*

﴿to be of service to you, and He has showered you with His blessings﴾ that is, He has bestowed His blessings upon you in abundance

﴿His blessings﴾ both visible and hidden, those of which we are aware and those which are hidden from us, worldly blessings and spiritual blessings, granting good things and warding off harm. So your job is to give thanks for these blessings by loving the Bestower, submitting to Him and using them to help you obey Him, not using any of them to disobey Him.

﴿Yet﴾ even though these blessings keep coming, one after another,

«among people there are some» who do not give thanks for them; rather they are ungrateful for them and they disbelieve in the One Who bestows them; they deny the truth that He revealed in His Books and with which He sent His Messengers. So they «dispute about Allah» that is, they dispute on the basis of falsehood, trying to undermine the truth, and on that basis they reject what the Messenger (ﷺ) brought of the command to worship Allah alone. The one who argues in this manner has no understanding, so his argument is not based on knowledge, such that he might be left to carry on and his words might be tolerated

«without guidance» that people could follow «and without any clear revealed text» that explains the truth, so that his argument is not based on any rational foundation or religious texts, and it is not based on following those who are guided. Rather his argument about Allah is based on imitating forefathers who were not guided and who in fact misguided others.

Hence Allah says:

«When it is said to them: Follow what Allah has revealed» at the hands of His Messengers, for it is the truth, and clear proof is presented to them,

«they say», objecting to that:

«Nay, we will follow the ways of our forefathers» and we will not give up what we found our forefathers following for the words of anyone, no matter who he is.

Allah (ﷻ) said, refuting them and their forefathers: «[Would they do that] even if Shayṭān is calling them to the punishment of the raging fire?» And their forefathers responded to the Shayṭān, following him and becoming his students, and thus they became confused.

Does that dictate that they should follow them and walk their path? Rather that should make them too scared to follow their path, and highlight their misguidance and the misguidance of those who followed them.

The call of the Shayṭān to their forefathers and to them was not based on love or friendship towards them; rather it was based on enmity towards them and on deceiving them. In fact, his followers are among his enemies over whom he was able to gain control, and he was very satisfied when the punishment of the raging fire became inevitable for them as a result of their accepting his call.



وَمَنْ يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَنْ كَفَرَ فَلَا يَحْزَنكَ كُفْرُهُ ۖ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوا ۚ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نَمْنَعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾ (سورة لقمان: ٢٢-٢٤)

- 31:22. Whoever submits himself [completely] to Allah and is a doer of good has grasped the most trustworthy hand-hold. Allah decides the outcome of all matters.
- 31:23. Whoever disbelieves, do not let his disbelief sadden you. To Us they will return, and We will inform them about what they used to do. Verily Allah knows well what is in [their] hearts.
- 31:24. We will allow them to enjoy life for a little while, then We will drive them to a harsh punishment.

«Whoever submits himself [completely] to Allah» that is, he humbles himself before Him and submits to Him by doing what is prescribed by Islamic teaching, with sincere devotion to Him alone «and is a doer of good» in that submission, in the sense that his good deeds are in accordance with Islam, following the Messenger (ﷺ). Or it may be that what is meant is: whoever submits himself (completely) to Allah by doing all acts of worship, and he does them well so that he worships Allah as if he sees Him, and if he does not see Him, Allah sees him;

or: whoever submits himself (completely) to Allah by fulfilling his duties towards Him, and does good in the sense that he is kind towards the slaves of Allah and fulfils his duties towards them.

These meanings are all interconnected and there is no real difference between them, for they all point towards carrying out all the duties enjoined by Islam and doing all Islamic duties in an acceptable and perfect manner. Whoever does that has surrendered to Allah and ﴿has grasped the most trustworthy hand-hold﴾ that is, the hand-hold by which, whoever grasps it will attain certainty and be saved and delivered from doom, and will attain all good.

Whoever does not submit himself (completely) to Allah and do good has not grasped the most trustworthy hand-hold, and if he has not grasped the most trustworthy hand-hold, there can be nothing but doom and destruction.

﴿Allah decides the outcome of all matters﴾ that is, all matters will return to Him in the end, then He will pass judgement among His slaves and will requite them in accordance with their deeds and where those deeds led them to. So let them prepare for that.

﴿Whoever disbelieves, do not let his disbelief sadden you﴾, because you (O Muhammad ﷺ) have done what you were obliged to do of calling them and conveying the message. If they are not guided, your reward is still due from Allah and there is no point in grieving for anyone's not being guided, for if there had been any good in him, Allah would have guided him.

Do not grieve also for their showing enmity towards you, opposing you and persisting in their misguidance and disbelief.

For verily ﴿To Us they will return, and We will inform them about what they used to do﴾ of disbelief, enmity and striving to extinguish the light of Allah and harm His Messengers.

﴿Verily Allah knows well what is in [their] hearts﴾ which is not spoken of, so how about that which is said openly and seen by people?



﴿We will allow them to enjoy life for a little while﴾ in this world, so that they may increase in sin and their punishment may become greater

﴿then We will drive them to a harsh punishment﴾ that is, a punishment that will reach the highest degree of grievousness and will be terrifying, immense, severe and painful.



﴿وَلَيِّنْ سَأَلَتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٢٥﴾ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٦﴾ وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَنْجَارٍ مَا نَفَذْتُ كَلِمَتُ اللَّهِ ۚ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٧﴾ مَا خَلَقَكُمْ وَلَا يَعْسُكُمْ إِلَّا كَنَفْسٍ وَاحِدَةٍ ۚ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٢٨﴾﴾ (سورة لقمان: ٢٥-٢٨)

- 31:25. If you ask them who created the heavens and the earth, they will surely say: Allah. Say: Praise be to Allah. But most of them do not understand.
- 31:26. To Allah belongs all that is in the heavens and on earth. Verily Allah is Self-Sufficient, Worthy of all praise.
- 31:27. If all the trees on earth were pens, and the sea [was ink], replenished by seven more seas, the words of Allah would still not be exhausted. Verily Allah is Almighty, Most Wise.
- 31:28. The creation and resurrection of all of you are [for Allah, as easy] as [the creation and the resurrection of] a single soul. Verily Allah is All-Hearing, All-Seeing.

That is, if you ask these polytheists who reject the truth ﴿who created the heavens and the earth﴾, they will realise that the idols never created any of that, and they will hasten to say that it is Allah alone Who created them.

So ﴿Say﴾ to them, making them follow through with that idea, and presenting an argument based on what they accepted (that Allah is the Creator of all things) to prove that they were wrong with regard to what they denied (namely the oneness of Allah and His being the only One Who is deserving of worship):

﴿Praise be to Allah﴾ Who has made the light shine clearly and has shown evidence against you from your own selves. For if they understood, they would affirm that the One Who is the only Creator and Controller is the only One Who deserves to be worshipped and to be acknowledged as the only God. But ﴿most of them do not understand﴾; therefore they ascribed others as partners to Him and were content with the contradictions in their beliefs, in a manner that reflects confusion and doubt, not in a manner that reflects understanding.

Then Allah mentions in these two verses examples of how all-encompassing His attributes are, so as to call His slaves to know Him, love Him and devote their worship to Him alone.

Allah tells us that His dominion includes everything, and all that is in the heavens and on earth – which includes both the upper and lower realms – belongs to Him and He controls all of that in accordance with His divine will and decree, and in accordance with His religious commands and prohibitions, and in accordance with His rulings on reward and punishment.

All of them are slaves under His control, and they have no share in dominion. He possesses all things and He does not need what any of His creatures need.

﴿I seek no provision from them, nor do I want them to feed Me.﴾  
(*adh-Dhāriyāt* 51: 57)

The deeds of the Prophets, the strong and true in faith, the martyrs and the righteous do not benefit Allah in the slightest; rather they only benefit the doers, and Allah has no need of them or their deeds. Part

of His possessing everything is that He gives them what they need in this world and the hereafter.

Then Allah (ﷻ) tells us that He is worthy of all praise, and that praiseworthiness is one of His essential attributes; He cannot be but praiseworthy in all ways, thus He is praiseworthy in His essence, and He is praiseworthy in His attributes. For each of His attributes, He deserves the most perfect praise, because they are attributes of greatness and perfection. He is to be praised for everything that He does and creates, and for everything that He enjoins and forbids. He is to be praised for everything that He has decreed for people and for every judgement that He passes between people, in this world and the hereafter.

Then He tells us of the vastness and greatness of His words, in a manner that deeply penetrates the heart, dazzles the mind, and instils wonder, and makes people of reason and understanding contemplate the depths of its meanings:

﴿If all the trees on earth were pens﴾ with which to write ﴿and the sea [was ink], replenished by seven more seas﴾ of ink, as an additional supply, those pens would break and that ink would run out, yet ﴿the words of Allah﴾ (ﷻ) would not be exhausted.

This is not an exaggeration that has no basis in reality; rather because Allah (ﷻ) knows that human minds are unable to fully comprehend some of His attributes, and He knows that for His slaves, knowing Him is the greatest blessing that He may bestow upon them and the best virtue they could attain, but it is not possible for them to fully understand the divine attributes as they really are – although that which cannot be attained in full should not be forsaken altogether – He pointed out to them this example so as to illuminate their hearts, put their minds at ease and enable them to grasp an idea by means of which they may gain some understanding of what they cannot grasp in full. Hence they may say what the best of them, the one who had the greatest knowledge of his Lord, said:

«We cannot praise You enough; You are as You have praised Yourself.»  
(Muslim)

Otherwise the matter is much greater than that.

This likeness is by way of simplifying the concept so that people may have some understanding of it, although it cannot be fully grasped. Otherwise even if the trees and seas were many times more than what is mentioned, it can be imagined that they would run out and be exhausted, because they are created things. But when it comes to the words of Allah (ﷻ), it cannot be imagined that they would run out; rather rational and textual evidence indicates that they will never run out and never cease, for everything has an end except the Creator and His attributes.

If one tries to imagine the facts about Allah (ﷻ) that state that He is the First and the Last, whatever one can imagine of times of the past, no matter how far into the past he may go in his imagination, Allah (ﷻ) existed before that, from eternity. And no matter how far into the future he may go in his imagination, Allah (ﷻ) will exist after that, unto eternity, without end.

At all times – past, present and future – Allah has been, is and always will be speaking, saying and doing whatever He wills. When He wills something, nothing can stand in the way of His words and actions. If the mind can understand the above, we will understand that the likeness that Allah gives of His words here is only to give people an idea about them; otherwise, the matter is far greater than that.

Then Allah mentions the majestic nature of His might and the perfect nature of His wisdom:

﴿Verily Allah is Almighty, Most Wise﴾ that is, all might belongs to Him, and whatever power exists in the upper and lower realms comes from Him, and He gave it to His creation. There is no power and no strength except with Him. By His might He subjugated all of creation, and He controls them. By His wisdom, He created all things

and He initiated creation on the basis of wisdom, making the ultimate aims and goals behind creation based on wisdom. His commands and prohibitions are also based on wisdom, and His ultimate aim and goal is wisdom. Hence He is the Most Wise in all that He creates and commands.

Then He tells us of the greatness and perfect nature of His power, and that no mind can imagine it:

﴿The creation and resurrection of all of you are [for Allah, as easy] as [the creation and the resurrection of] a single soul﴾. This is something that astounds people, that the creation of all of humankind – with their great numbers, and their resurrection after death in a single moment, after they had been scattered – is like the creation of a single soul. So there is no reason to think that the resurrection and requital for deeds is unlikely to happen, except for ignorance of the greatness and immense power of Allah.

Then He tells us how He hears all sounds and sees all things: ﴿Verily Allah is All-Hearing, All-Seeing﴾.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ مُّسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (٣٠) ﴿ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِن دُونِهِ الْبَاطِلُ وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ﴾ (٣١) (سورة لقمان: ٢٩-٣٠)

- 31:29. Do you not see that Allah causes the night to encroach upon the day, and the day to encroach upon the night; that He has made the sun and moon to be of service, each running its course for an appointed time; and that Allah is well aware of all that you do?
- 31:30. That is because Allah is the Truth, and those they call upon besides Him are sheer falsehood. Verily Allah is the Most High, the Most Great.

This also points to the fact that Allah alone is in control and managing the affairs of creation, and by means of the vastness of His control He causes the night to encroach upon the day, and the day to encroach upon the night, meaning that one of them infringes upon the other, so when one of them comes, the other one departs.

He has made the sun and moon to be of service, both of them running the course set for them, according to a system that has not faltered since they were created, so that there may be a great deal of benefit for people, and their interests may be served in their religious and worldly affairs, because of which they may contemplate and pay heed.

﴿each﴾ of them (the sun and moon)  
﴿running its course for an appointed time﴾ – when that time ends, they will stop running and will lose their positions. That will be on the Day of Resurrection, when the sun will be folded up and the moon will become dark, the world will end and the hereafter will begin.

﴿and that Allah is well aware of all that you do﴾ of good and evil, for nothing is hidden from Him, and He will requite you for those deeds, rewarding those who were obedient and punishing those who were disobedient.

﴿That﴾ which has been explained to you of His greatness and attributes

﴿is because Allah is the Truth﴾ in His essence and His attributes. His religion is true, His Messengers are true, His promise is true, His warning is true, and worship of Him alone is true.

﴿and those they call upon besides Him are sheer falsehood﴾ in their essence and attributes. If Allah had not created them, they would not exist, and if He had not sustained them they would not have survived. If it is false, then worship of it is even more false.

﴿Verily Allah is the Most High﴾ in His essence, above all of His creation. His attributes are so sublime that they cannot be compared

with the attributes of any of His creation; He is above His creation, so He subdued them ﴿the Most Great﴾ to Whom belongs all greatness in His essence and attributes, and He is held in the highest esteem by the inhabitants of both heaven and earth.



﴿الَمْ تَرَ أَنَّ الْفُلَاقَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾ وَإِذَا غَشِيَهُمْ مَوَاجٌ كَازِلَةٌ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْنَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾﴾

(سورة لقمان: ٣١-٣٢)

- 31:31. Do you not see that the ships sail on the sea by the grace of Allah, so that He may show you some of His signs? Surely in that there are signs for every steadfastly patient and deeply thankful person.
- 31:32. When waves loom over them like the canopy [of clouds], they call upon Allah, with sincere devotion to Him alone, but when He has delivered them safely to the shore, some of them become lukewarm. But no one rejects Our signs except the perfidious and the ungrateful.

That is, do you not see that one of the signs of His power, mercy and care for His slaves is that He has made the sea to be of service to them, and the ships sail on it by His command and decree, and by His kindness and favour?

﴿so that He may show you some of His signs﴾ because in His signs there is a great deal of benefit and much to contemplate.

﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾ for they are the ones who benefit from the

signs; they are steadfastly patient in bearing hardship and deeply thankful at times of ease. They are steadfastly patient in obeying Allah and refraining from disobedience, and in accepting His decree; and they are deeply thankful to Allah for all blessings, both spiritual and worldly.

Allah (ﷻ) mentions the situation of people when they travel by sea, when waves loom over them like the canopy (of clouds), and how they call upon Allah, with sincere devotion to Him alone.

﴿but when He has delivered them safely to the shore﴾, people are divided into two groups:

One group becomes lukewarm – that is, they do not give proper thanks to Allah; rather they commit sin and wrong themselves.

Another group is ungrateful for the blessing of Allah and denies that blessing. Hence Allah says: ﴿But no one rejects Our signs except the perfidious﴾ that is, betrayers. Part of their betrayal is that they promised their Lord: If You save us from the sea and its hardship, we will be among the grateful. But they betrayed that promise and did not fulfil it

﴿and the ungrateful﴾ who do not give thanks for the blessings of Allah. Is it befitting for those whom Allah saved from this hardship to do anything but give proper thanks for the blessings of Allah?



﴿يَتَأْتِيهَا النَّاسُ أَنْتَقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٍ  
عَنْ وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُمْ  
بِاللَّهِ الْغُرُورُ﴾ (سورة لقمان: ٣٣)

31:33. O humankind, fear your Lord and dread a day when no father will avail his child and no child will avail his father at all. Verily the promise of Allah is true, so do not let the life of this world deceive you, or let any deceiver deceive you concerning Allah.



Here Allah (ﷻ) instructs people to fear Him, which means complying with His commands and refraining from what He forbids. He also reminds them to fear the Day of Resurrection, that difficult day when no one will care for anyone except himself, and ﴿no father will avail his child and no child will avail his father at all﴾. No one will be able to increase his good deeds or decrease his bad deeds; everyone's deeds will have been decided and the requital for those deeds will become due.

Allah draws our attention to this momentous day so as to give the individual strength and make it easier for him to fear Allah and comply with His commands. By His mercy towards His slaves, Allah instructs them to fear Him, which will lead to bliss, and He promises reward for that; and He warns of the punishment, motivating them through exhortation and admonition. To You be all praise, O Lord of the worlds.

﴿Verily the promise of Allah is true﴾ so do not doubt it and do not act like one who does not believe. Hence Allah says: ﴿so do not let the life of this world deceive you﴾ with its adornments and attractions, and what it contains of temptations and trials. ﴿or let any deceiver deceive you concerning Allah﴾ – this refers to the Shayṭān, who keeps trying to deceive man and never slackens in his efforts at any time. Allah has rights over His slaves, and He has set an appointed time for them when He will requite them for their deeds, whether they fulfilled their duty towards Him or fell short.

This is a matter to which one must pay attention, and keep it in mind at all times, basing all his affairs on that.

One of the greatest obstacles and hindrances that he faces is this tempting world, and the Shayṭān who whispers to him and tries to mislead him. Allah has forbidden His slaves to be deceived by this world or to be deceived by the deceivers concerning Allah.

﴿[Shayṭān] makes promises to them and fills them with false hopes; but Shayṭān makes promises to them only in order to deceive them.﴾  
(an-Nisā' 4: 120)



﴿إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ  
مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾  
(سورة لقمان: ٣٤)

31:34. Verily Allah alone has knowledge of the Hour; it is He Who sends down rain and He knows what every womb contains. No soul knows what it will do on the morrow, and no soul knows in what land it will die. Verily Allah is All-Knowing, All-Aware.

It is established that the knowledge of Allah (ﷻ) encompasses both the unseen and the seen, the visible and the hidden. Allah (ﷻ) may inform His slaves about many unseen matters, but these five things are things of which knowledge is withheld from all creatures, and they are not known to any Prophet who was sent or any angel who is close to Allah, let alone other creatures.

﴿Verily Allah alone has knowledge of the Hour﴾ that is, He alone knows when it will begin, as He says elsewhere:

﴿They ask you about the Hour: when will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly...﴾ (al-A'raf 7: 187)

﴿(it is He Who sends down rain)﴾ that is, He is the only One Who sends it down, and knows the time when it will come down.

﴿(and He knows what every womb contains)﴾ for He is the One Who created what is in the womb; He knows what it is, and whether it is

male or female. Hence the angel who is appointed over the womb asks his Lord: Is it male or female? And Allah decrees whatever He wills.

﴿No soul knows what it will do on the morrow﴾ in either spiritual or worldly terms.

﴿and no soul knows in what land it will die﴾; rather it is Allah alone Who has knowledge of all these things.

Having singled out these things for mention, Allah (ﷻ) then highlights the fact that He knows all things, as He says:

﴿Verily Allah is All-Knowing, All-Aware﴾ and His knowledge encompasses all things, visible and hidden, subtle matters and what is in people's hearts. By His perfect wisdom, He has withheld knowledge of these five things from His slaves, because that serves some interests, as is clear to anyone who reflects and ponders the matter.

This is the end of the commentary on Soorat Luqmān.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 32. Soorat as-Sajdah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَىكَ الْكِتَابَ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿١﴾ أَمْ يَقُولُونَ  
أَفْتَرَيْنَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ لِنُنْذِرَ قَوْمًا مَّا أَتَتْهُمْ مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ  
يَهْتَدُونَ ﴿٢﴾ (سورة السجدة: ١-٣)

32:1. Alif. Lãm. Meem.<sup>46</sup>

32:2. The revelation of the Book, concerning which there is no doubt, is from the Lord of the worlds.

32:3. Or do they say: He has fabricated it? Nay, it is the truth from your Lord, so that you may warn people to whom no warner was sent before you, in order that they may be guided.

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<sup>46</sup> Groups of letters (al-ḥuroof al-muqatta‘ah) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

Here Allah (ﷻ) tells us that this noble Book has been sent down from the Lord of the worlds, Who cares for them and showers them with His blessings.

One of the greatest means through which Allah educated, cared for and guided people is this Book, in which is all that could put their affairs straight and perfect their manners. It is the Book concerning which there are no doubts, ambiguity or confusion. Yet despite that, the disbelievers said of the Messenger (ﷺ), wrongfully: Muhammad has fabricated it and made it up by himself. This is the greatest audacity in rejecting the words of Allah and accusing Muhammad (ﷺ) of the greatest of lies, assuming that a human is able to produce words like the words of the Creator. Each one of these things is a major offence.

Allah says – refuting those who claimed that he had fabricated it: ﴿Nay, it is the truth﴾ which falsehood cannot reach from before it or behind it – it is a revelation from One Who is Most Wise, Praiseworthy (*cf.* 41: 42).

﴿from your Lord﴾ Who sent it down as a mercy to His slaves ﴿so that you may warn people to whom no warner was sent before you﴾ that is, they are in a state of need for the sending of the Messenger (ﷺ) and the revelation of the Book, because there has been no warner before; rather they were wandering blindly in their ignorance and misguidance. So We have sent down the Book to you, ﴿in order that they may be guided﴾ away from their misguidance, and they may come to know the truth and give it precedence.

All the things that Allah mentions here are contrary to their lies about the Qur'an, and require them to have strong faith in it and believe that it is indeed ﴿from the Lord of the worlds﴾ and that it is ﴿the truth﴾, for the truth is to be accepted in all cases, and that ﴿there is no doubt﴾ concerning it in any way whatsoever. There is nothing in it to make one doubt, no story that does not speak of exactly what happened, and nothing of which the meaning is unclear and confusing. They are in need of the message, and in the Qur'an there is guidance to all that is good.



﴿اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ  
مَا لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾ يُدِيرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى  
الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٥﴾ ذَلِكَ عَلِيمُ  
الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ  
الْإِنْسَانِ مِنْ طِينٍ ﴿٧﴾ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾ ثُمَّ سَوَّاهُ وَنَفَخَ  
فِيهِ مِنْ رُّوحِهِ ۖ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾﴾

(سورة السجدة: ٤-٩)

- 32:4. It is Allah Who created the heavens and the earth, and all that is between them, in six days, and then rose over the Throne [in a manner that befits His Majesty]. You have no protector or intercessor to deliver you from His [punishment]. Will you not then pay heed?
- 32:5. He governs all things from heaven to earth, then everything will ascend to Him<sup>47</sup> on a day the length of which is one thousand years by your reckoning.
- 32:6. Such is the Knower of the unseen and the seen, the Almighty, the Most Merciful,
- 32:7. Who created all things well and initiated the creation of man from clay,
- 32:8. Then He made his offspring from the extract of an insignificant fluid.
- 32:9. Then He fashioned him and breathed into him the soul which He created for him. He gave you hearing, sight and intellect; little it is that you give thanks.

<sup>47</sup> That is, all things will return to Allah on the Day of Resurrection and He will judge between people. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*).

Here Allah (ﷻ) tells us of the perfect nature of His might by referring to the fact that He created ﴿the heavens and the earth, and all that is between them, in six days﴾, the first of which was Sunday and the last was Friday, even though He was able to create them in an instant, but He is Most Kind, Most Wise.

﴿and then rose over the Throne﴾ which is the roof of creation; He rose over it in a manner that befits His Majesty.

﴿You have no protector﴾ who can protect you and care for you  
﴿or intercessor﴾ who can intercede for you, if He decides to punish you

﴿to deliver you from His [punishment]﴾.

﴿Will you not then pay heed﴾ and realise that the Creator of the earth and the heavens, Who rose over the mighty Throne, the only One Who is controlling you and in charge of you, and to whom all intercession belongs, is the only one who deserves all kinds of worship?

﴿He governs all things﴾ and decrees what is to happen and what is permissible, for He is the only One Who controls all things; all these decrees come down from the omnipotent Sovereign,

﴿from heaven to earth﴾, and by means of them He will bless some and doom others, make some rich and others poor, honour some and humiliate others, raise some in status and lower others, and send down provision.

﴿then everything will ascend to Him on a day the length of which is one thousand years by your reckoning﴾.

﴿Such﴾ – namely the One Who created all these mighty things, Who rose over the mighty Throne and Who alone is in control of His dominion,

﴿is the Knower of the unseen and the seen, the Almighty, the Most Merciful﴾. By virtue of his vast knowledge, the perfect nature of His might and His all-encompassing mercy, He created it and instilled in it all kinds of benefits, and He never wearies of controlling it and running its affairs.

«Who created all things well» that is, everything that Allah has created, He has created it well, giving it a specific shape and form that befits it and is in harmony with the purpose of its creation. This is general in meaning and applies to all creation.

Then He singles out the human being, because of his honour and virtue, and says: «and initiated the creation of man from clay» – this refers to the creation of Adam (ﷺ), the father of humanity.

«Then He made his offspring» namely the progeny of Adam; He caused them to originate from «the extract of an insignificant fluid» namely the sperm drop, which is regarded as dirty and insignificant.

«Then He fashioned him» with his flesh, bones, sinews and veins; He created him well and placed every faculty and body part in the best and most appropriate place, and no other place could be better «and breathed into him the soul which He created for him» by sending to him the angel who breathed the soul into him, and by Allah's leave he became animate after having been inanimate.

«He gave you hearing [and] sight» that is, He kept giving you benefits and all that you need, gradually, until He gave you hearing and sight «and intellect; little it is that you give thanks» to the One Who created you and fashioned you.



﴿وَقَالُوا أَإِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ ۚ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ ﴿١٠﴾ قُلْ يَتُوبُ إِلَيْكُمْ مَلِكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿١١﴾﴾ (سورة السجدة: ١٠-١١)

(١١-١٠)

32:10. They say: What! When we have been [buried and] lost in the earth, will we then be created anew? In fact, they deny the meeting with their Lord.



32:11. Say [O Muhammad]: The Angel of Death, who has been given charge of you, will take your souls [in death], then to your Lord you will be brought back.

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That is, those who disbelieve in the resurrection say, by way of finding it far-fetched:

﴿What! When we have been [buried and] lost in the earth﴾ that is, when we have disintegrated and our remains have scattered and dispersed to places unknown,

﴿will we then be created anew?﴾ That is, will we be resurrected anew? They claimed that this was a most far-fetched notion, and that was because they compared the power of the Creator with their own power.

These words of theirs do not reflect an attitude of seeking the truth; rather it is the result of wrongdoing, stubbornness, disbelief in the meeting with their Lord, and denial. Hence Allah says:

﴿In fact, they deny the meeting with their Lord﴾ so it is quite clear what the basis and aim of the statement are. Otherwise, if their aim had been to find out the truth, the Qur'an could have given them definitive proof of the resurrection that would make the issue as clear as the light of day.

It is sufficient for them that they know that they were created from nothing, so repeating their creation is easier than originating it. Another proof is the dead earth: Allah sends down rain to it and revives it after its death, and brings forth plants from scattered seeds.

﴿Say [O Muhammad]: The Angel of Death, who has been given charge of you﴾ that is, Allah has appointed him to take people's souls, and he has helpers, ﴿will take your souls [in death], then to your Lord you will be brought back﴾, then He will requite you for your deeds. But you denied the resurrection, so wait and see what Allah will do to you.



﴿وَلَوْ تَرَىٰ إِذِ الْمَجْرُومُونَ تَاكُسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًىهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾ فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾﴾ (سورة السجدة: ١٢-١٤)

- 32:12. If only you could see when the evildoers hang their heads before their Lord, [and say]: Our Lord, We have seen and we have heard. Send us back [to the world]; we will do righteous deeds, for now we believe with certainty.
- 32:13. If We had so willed, We could have given every soul its guidance, but My decree will be fulfilled: I will certainly fill hell with jinn and men, all together.
- 32:14. So taste the consequences of your forgetting the meeting of this day of yours. We, too, will forget you, so taste the eternal punishment for what you used to do.

Having mentioned how they will be brought back to Him on the Day of Resurrection, and how they will be when they stand before Him, Allah (ﷻ) says:

﴿If only you could see when the evildoers﴾ who persisted in grave sins; that is, you would see something terrible and alarming: people who are losers, who will ask but receive no response, because the time for respite is over.

﴿hang their heads before their Lord﴾ humbled and humiliated, acknowledging their wrongdoing, and asking to go back, saying:

﴿Our Lord, We have seen and we have heard﴾ that is, the matter has become clear to us, for we have seen with our own eyes and we have become certain.

﴿Send us back [to the world]; we will do righteous deeds, for now we believe with certainty﴾ that is, now we are certain of that in which we used to disbelieve.

All of this happens by the will and decree of Allah, as He did not protect them from disbelief and sin. Hence He says: ﴿If We had so willed, We could have given every soul its guidance﴾ that is, We would have guided all people, and We would have united them in following true guidance, for Our will is able to do that. But wisdom dictated that they should not all be guided. Hence Allah says:

﴿but My decree will be fulfilled﴾ that is, it is inevitable and confirmed, and cannot be changed.

﴿I will certainly fill hell with jinn and men, all together﴾. This is a promise that will inevitably come to pass and cannot be avoided, so the means and causes that lead to that – namely disbelief and sin – must be decreed.

﴿So taste the consequences of your forgetting the meeting of this day of yours﴾ that is, this will be said to the evildoers who are overwhelmed by humiliation and will ask to go back to this world so that they might make up for what they failed to do. But the time for going back will be over, and there will be nothing left but the punishment. So taste the painful punishment for your forgetting the meeting of this day of yours. This forgetting was the result of heedlessness; in other words, because you turned away and failed to strive for that day, it is as if you would never come to it or encounter it.

﴿We, too, will forget you﴾ that is, We will leave you to suffer the punishment, a requital that matches your deeds. Just as you forgot, you will be forgotten.

﴿so taste the eternal punishment﴾ that is, the never-ending punishment, for if the punishment had an end and a set term, that would give some hope of relief. But the punishment of hell – may Allah protect us from it – has no respite and no end.

﴿for what you used to do﴾ of disbelief, evildoing and sin.



﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾ ﴿١٥﴾ نَتَجَافَى جُنُوبَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ (سورة السجدة: ١٥-١٧)

- 32:15. Only those believe in Our revelations who, when they are reminded of them, fall down in prostration, and glorify and praise their Lord, and they are not arrogant;
- 32:16. who forsake their beds,<sup>48</sup> calling upon their Lord with fear and hope, and spend out of what We have provided for them.
- 32:17. No soul knows what is kept hidden in store for them of delight as a reward for what they used to do.

Having mentioned those who rejected His revelations and what He has prepared for them of punishment, Allah (ﷻ) now mentions those who believe in them and describes them and what He has prepared for them of reward:

﴿Only those believe in Our revelations﴾ that is, belief in a true sense, on the part of those who show signs of faith.

They are those who, ﴿when they are reminded of﴾ the revelations of their Lord, and the verses of the Qur'an were recited to them, and advice came to them on the lips of the Messengers of Allah, and they were called to pay heed, they would hear the message, accept it and submit to it, and they would ﴿fall down in prostration﴾ that is, they would submit and have the joy of knowing Allah.

﴿and glorify and praise their Lord, and they are not arrogant﴾; they are not arrogant either in their hearts or in their actions. Therefore they do not refrain from submitting and acting in a humble manner towards

<sup>48</sup> This refers to staying awake to offer voluntary prayers during the night.

the revelations, for they accept them and submit to them, they feel at ease with them and surrender to them, thereby attaining the pleasure of the Most Merciful Lord, and being guided to the straight path.

﴿who forsake their beds﴾ that is, they leave their beds and keep away from the comfort thereof for the sake of something that is more enjoyable and dearer to them, namely prayer at night, conversing with Allah (ﷻ).

Hence Allah says: ﴿calling upon their Lord﴾ that is, in order to attain that which will benefit them in spiritual and worldly terms, and to ward off that which will harm them

﴿with fear and hope﴾ that is, combining these two qualities, namely fear of their good deeds being rejected and hope that those deeds will be accepted; fearing the punishment of Allah and hoping for His reward.

﴿and spend out of what We have provided for them﴾ of sustenance, whether it be small or great. Allah does not mention how much they spend, or who the recipients are, so as to indicate that this is general in application. It includes both obligatory spending, such as zakâh, expiations, and spending on wives and relatives; spending that is encouraged, such as spending on various charitable causes; and spending money in order to be kind to others in general, whether one is showing kindness to rich or poor, relatives or strangers. But the reward varies according to the extent of the benefit. This refers to their deeds.

As for the requital for their deeds, Allah says: ﴿No soul knows﴾ – this includes all souls and indicates that no soul at all knows ﴿what is kept hidden in store for them of delight﴾ namely much good, abundant blessings, joy, happiness and pleasure, as Allah has told us on the lips of His Messenger (ﷺ):

«I have prepared for My righteous slaves that which no eye has seen, no ear has heard, nor has it ever crossed the mind of any man.»  
(Bukhari and Muslim)

Just as they pray at night and call upon Him, and conceal their good deeds, Allah will reward them in a manner that matches their deeds; therefore He has concealed their reward. Hence He says: «as a reward for what they used to do».



﴿ أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ ﴾ ۝ ۱۸ أَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ۝ ۱۹ وَأَمَّا الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنتُمْ بِهِ تُكَذِّبُونَ ﴾ (سورة السجدة: ۱۸-۲۰)

- 32:18. Is one who is a believer like one who is an evildoer? They are not equal.
- 32:19. As for those who believe and do righteous deeds, for them there will be gardens to dwell in, as a recompense for what they used to do.
- 32:20. As for those who rebel and disobey, their abode will be the fire; every time they want to escape from it, they will be driven back into it and it will be said to them: Taste the punishment of the fire which you used to deny!

Here Allah (ﷻ) draws our attention to the established principle that two different things cannot be equal, and that His wisdom dictates that they should not be equal.

«Is one who is a believer» whose heart is filled with faith and he has complied fully with Allah's laws, and his faith has left an impact on his behaviour and attitude, such as refraining from that which incurs the wrath of Allah and deeds that are detrimental to faith, «like one who is an evildoer» whose heart is ruined and devoid of faith, so he has no religious deterrent and therefore he hastens to

commit all kinds of sins as a result of ignorance and wrongdoing, and he turns away from obedience to Allah because of his evildoing. Can these two people be equal?

﴿They are not equal﴾ from either a rational or Islamic point of view, just as night and day, light and darkness, cannot be equal. Thus their recompense in the hereafter will not be the same.

﴿As for those who believe and do righteous deeds﴾, both obligatory and supererogatory,

﴿for them there will be gardens to dwell in﴾ that is, gardens in which they will find all kinds of joy and pleasure; they will find happiness, bliss, delight, pleasure, eternal life and the sublime joy of being close to the Sovereign and gazing upon His Countenance and hearing His words.

﴿as a recompense for what they used to do﴾ – for their good deeds, by virtue of what Allah bestowed upon them of His grace, is what enabled them to reach those lofty places that cannot be attained by means of money or by means of troops, servants and children, or even by means of sacrificing lives. Rather they cannot be approached by means of anything at all except faith and righteous deeds.

﴿As for those who rebel and disobey, their abode will be the fire﴾ that is, their eternal abode will be the fire in which are combined all kinds of punishment and wretchedness that will never cease or give them respite for even a moment.

﴿every time they want to escape from it, they will be driven back into it﴾ that is, every time they want to emerge from it, because the pain has reached such a high degree, they will be driven back into it. Hence they will lose any hope of relief and will become extremely distressed.

﴿and it will be said to them: Taste the punishment of the fire which you used to deny!﴾ This is the punishment of the fire, which will be their abode. As for the punishment that comes before that, it is a precursor to it; this is the punishment of *al-barzakh* (the period

between death and resurrection), which is mentioned in the following verse:



﴿وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ﴾  
(سورة السجدة: ٢١)

32:21. We will surely cause them to taste something of the lesser punishment before the greater punishment, so that they may turn in repentance.

That is, We will cause the evildoers and disbelievers to taste some of the lesser punishment, which is the punishment of al-barzakh. We will cause them to taste a little of it before they die, either by killing and the like, as happened to the polytheists who were slain at Badr, or at the time of death, as mentioned in the verse in which Allah (ﷻ) says:

﴿...If you [O Muhammad] could but see the evildoers when they are in the throes of death and the angels are stretching out their hands [saying]: Give up your souls! Today you will be recompensed with a humiliating punishment...﴾ (al-An'ām 6: 93)

Then the lesser punishment will continue in al-barzakh.

This verse is among the evidence which proves and clearly indicates that there will be punishment in the grave, because Allah says: ﴿We will surely cause them to taste something of the lesser punishment﴾ that is, some of it and part of it. This indicates that there is a lesser punishment before the greater punishment, which is the punishment of hell.

As this taste in this world of the lesser punishment may not be immediately followed by death, Allah tells (ﷻ) them that He will



cause them to taste it in the hope that they might turn back and repent from their sins, as He says elsewhere:

﴿Corruption and disorder have appeared on land and sea<sup>49</sup> because of what people's hands have earned. Thus Allah causes them to taste the consequences of some of what they have done, so that they may turn in repentance.﴾ (ar-Room 30: 41)



﴿وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا إِنَّا مِنَ الْمُجْرِمِينَ مُنْقِمُونَ﴾  
(سورة السجدة: ٢٢)

32:22. And who does greater wrong than one who is reminded of the revelations of his Lord, but turns away from them? Verily We will exact retribution upon the evildoers.

That is, no one does greater wrong or commits a worse transgression than one who is reminded of the revelations of his Lord, which his Lord caused to reach him and wants to teach him and perfect His blessings to him at the hands of His Messengers, so that these revelations may instruct him, remind him of what is in his best interests, both spiritual and worldly, and forbid him to do that which is detrimental to his interests both spiritual and worldly, to which he should respond by believing, submitting and giving thanks, – but this wrongdoer responded with the opposite of what he should have done, so he did not believe in them and follow them; rather he turned away from them and ignored them. This is one of the worst of evildoers

<sup>49</sup> This refers to the widespread occurrence of troubles such as drought, fires and floods, poor yield of crops, decline of fish stocks, market stagnation and difficulty in earning a living. That is because of people's sins, including neglect and abuse of the natural environment.

who deserves the most severe retribution. Hence Allah says: «Verily We will exact retribution upon the evildoers».



﴿وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ مِنْ لِقَائِهِ وَجَعَلْنَاهُ هُدًى لِبَنِي إِسْرَءِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ آيَمَةً يَهْدُونَ يَا مَعْرُوفُ لِمَا صَبَرُوا وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾ إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٢٥﴾﴾ (سورة السجدة: ٢٣-٢٥)

- 32:23. We gave Moosâ the Book, so do not be in doubt concerning the receiving of it; and We made it a guide for the Children of Israel.
- 32:24. We made some of them leaders, guiding people by Our command, because they were patient and steadfast, and they believed with certainty in Our revelations.
- 32:25. Verily it is your Lord Who will judge between them on the Day of Resurrection concerning that wherein they differed.

Having mentioned His revelation by means of which He reminded His slaves – namely the Qur'an which He sent down to Muhammad (ﷺ) – Allah (ﷻ) states that it is nothing new among the divinely-revealed scriptures, and the one who brought it is nothing extraordinary among the Messengers.

For Allah gave to Moosâ the Book – namely the Torah – which confirms the Qur'an. Thus it is proven that they are both true, and the proof of both is established,

«so do not be in doubt concerning the receiving of it» because there is abundant proof and evidence concerning it, and therefore there is no room for doubt.

«and We made it» namely the Book that We gave to Moosâ

«a guide for the Children of Israel» by means of which they were guided with regard to the fundamental and minor issues of their religion, and the laws that were appropriate to the Children of Israel at that time.

With regard to this noble Qur'an, Allah has made it a guide for all people, because it is guidance for humankind with regard to their religious and worldly affairs until the Day of Resurrection, because of its perfect and sublime nature:

«And verily it [this Qur'an] is in the Mother of the Book [al-Lawḥ al-Maḥfūdh], with Us, sublime and full of wisdom.» (az-Zukhruf 43: 4)

«We made some of them» that is, some of the Children of Israel «leaders, guiding people by Our command» that is, scholars of the law, teaching the path of guidance; they were themselves guided and they guided others by means of that guidance. The Book which was revealed to them was guidance, and those among them who believed in it fell into two categories: leaders who guided by Allah's command and followers who were guided by them.

The first category was of the highest status after that of the Prophets and Messengers; theirs was the status of the strong and true in faith (ṣiddeeq). They only attained that status by being patient in learning, teaching and calling people to Allah, and putting up with persecution in the course thereof, and by refraining from indulging in sin and giving free rein to whims and desires.

«and they believed with certainty in Our revelations» that is, their belief in the revelations of Allah reached the level of certainty, which is perfect knowledge that leads to action. They only attained the level of certainty because they acquired knowledge in the proper manner and based their understanding of various issues on strong evidence.

They continued to learn about different issues of religion, basing that knowledge on a great deal of evidence, until they reached that level of certainty. Positions of leadership in religion may be attained by means of patience and certainty.

There are some issues concerning which the Children of Israel differed; some of them reached the right conclusion and some of them got it wrong, deliberately or otherwise. Allah (ﷻ) will judge between them on the Day of Resurrection concerning that wherein they differed. Moreover, this Qur'an tells the Children of Israel about some of the matters concerning which they differed. With regard to the differences of opinion that arose among them, if the Qur'an confirmed one of the two views concerning a matter, that view is the truth and anything contrary to it is false.



﴿أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسْكِنِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ أَفَلَا يَسْمَعُونَ ﴿٢٦﴾ أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعُمُهُمْ وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾﴾ (سورة السجدة:

(٢٧-٢٦)

- 32:26. Has it not become clear to them how many nations We destroyed before them, in whose dwelling places they now walk about? Surely in that there are signs; will they not then listen?
- 32:27. Do they not see that We send water to barren land and We bring forth thereby crops of which their livestock and they themselves eat? Will they not then see?

That is, is it not clear to those who reject the Messenger (ﷺ) who guides them to the truth ﴿how many nations We destroyed before them﴾ who followed the same path as them, ﴿in whose dwelling places they now walk about﴾ and they see them with their own eyes, such as the people of Hood and Ṣāliḥ, and the people of Looṭ?

﴿Surely in that there are signs﴾ from which it may be concluded that the Messengers who came to them were true, and that the path

that they followed of polytheism and evil was false, and that whoever does the same as they did will meet the same fate as others of their ilk, and that Allah (ﷻ) will requite His slaves and will resurrect them on the Day of Judgement?

﴿will they not then listen﴾ to the revelations of Allah, and understand them and benefit from them? If they listened properly and understood properly, they would not persist on the path that will surely lead them to doom.

﴿Do they not see﴾ with their own eyes Our blessings and perfect wisdom? For ﴿We send water to barren land﴾ in which there is no vegetation, then Allah sends water which was not there before, either from the clouds or from rivers,

﴿and We bring forth thereby crops﴾ that is, plants of various kinds ﴿of which their livestock and they themselves eat﴾ so food is provided for both animals and humans.

﴿Will they not then see﴾ that blessing by means of which Allah revives the land and the people, so that they might contemplate and be guided by that insight to the straight path.

But they are mostly blind and heedless, so they do not see and understand as they should, rather they look at it in a heedless manner and regard it as something unremarkable, and thus they are not guided to goodness.



﴿وَيَقُولُونَ مَتَىٰ هَذَا الْفَتْحُ إِن كُنْتُمْ صَادِقِينَ﴾ (٣٨) قَدْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ  
الَّذِينَ كَفَرُوا إِيْمَانُهُمْ وَلَا هُمْ يُنْظَرُونَ (٣٩) فَأَعْرِضْ عَنْهُمْ وَانظُرْ إِلَيْهِمْ  
فَتَنْظُرُونَ (٤٠) (سورة السجدة: ٢٨-٣٠)

32:28. They say: When will this judgement come, if you are telling the truth?

32:29. Say [O Muhammad]: On the Day of Judgement, no good will it do to the disbelievers to believe then, nor will they be given any respite.

32:30. So turn away from them and wait; verily they too are waiting.

That is, the evildoers seek to hasten the punishment which they are promised, by way of disbelief, out of ignorance and stubbornness on their part.

﴿They say: When will this judgement﴾ that will decide between us and you, by punishing us, according to your claim ﴿come, if you﴾ – O Messenger – ﴿are telling the truth﴾ in your claim?

﴿Say [O Muhammad]: On the Day of Judgement﴾, on which your punishment will come, nothing will avail you at all. If it was the case that when that day comes, you could be given respite so that you might rectify your situation once you have certain faith, then there could be a point in asking when that day will happen. But when the Day of Judgement comes, the matter will have been settled and there will be no room for tests.

So ﴿no good will it do to the disbelievers to believe then﴾ because that would be faith by compulsion.

﴿nor will they be given any respite﴾ that is, there will be no postponement or delay so that they might rectify the situation.

﴿So turn away from them﴾, because their words reflect such a level of ignorance, and their seeking to hasten the punishment has reached such a degree

﴿and wait﴾ and see what is going to befall them, for it is inevitable, but it has an appointed time which, when it comes, cannot be brought forward or put back.

﴿verily they too are waiting﴾ for some misfortune to befall you, but the best end is for those who fear Allah.

This is the end of the commentary on Soorat as-Sajdah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



33.

## Soorat al-Aḥzâb

(The Army)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا  
حَكِيمًا ﴿١﴾ وَأَتَّبِعْ مَا يُوْحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا  
﴿٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾ (سورة الأحزاب: ١-٣)

- 33:1. O Prophet, fear Allah and do not yield to the disbelievers and hypocrites. Verily Allah is All-Knowing, Most Wise.
- 33:2. Follow that which is revealed to you from your Lord. Verily Allah is well aware of all that you do.
- 33:3. Put your trust in Allah, for sufficient is Allah as a disposer of affairs.

That is, O you whom Allah has blessed with prophethood, chosen to receive His revelation and favoured above all creation, give thanks for the blessing that your Lord has bestowed upon you by fearing Him, which is more appropriate for you to do than others, for what is expected of you is that you should attain more than anyone else. So



comply with His commands and prohibitions, convey His message, deliver His revelation to His slaves and be sincere towards all people.

Nothing should prevent you from doing that and nothing should deter you from it. So do not yield to any disbeliever who shows enmity towards Allah and His Messenger (ﷺ), or to any hypocrite who is concealing his rejection and disbelief, and making a show of the opposite.

These are the real enemies, so do not obey them in some matters that undermine piety and are contrary to it, and do not follow their whims and desires lest they lead you astray from the right path.

Rather ﴿Follow that which is revealed to you from your Lord﴾ for it is guidance and mercy, and hope by doing so for the reward of your Lord, for He is well aware of what they are doing and He will requite them according to what he knows of them, whether good or evil.

If it occurs to you that if you do not yield to their misguided whims and desires, you will suffer some harm from them, or that your efforts to guide people may be undermined, then ward off that notion from your mind and resort to that which will avert such thoughts, namely putting your trust in Allah, by relying on your Lord in the manner of one who has no power to cause harm or benefit himself, or to cause death, give life or resurrect, trusting Him to protect you from their evil and to establish the religion that has been enjoined upon you, and trusting Him to bring that about no matter what the case.

﴿for sufficient is Allah as a disposer of affairs﴾ – therefore matters are to be referred to Him and left to Him, so He will direct them in a way that is in the best interests of the individual, because He knows what is in the best interests of His slave, whereas the individual may not know, and He is able to bring it about in a way that the individual cannot. Allah is more merciful towards His slave than he himself or his parents are, and He is more kind than anyone else, especially in the case of the chosen ones among His slaves, who He has constantly been taking care of and bestowing blessings upon them, both visible

and hidden, especially when He has commanded him to leave his affairs to Him and promised to take care of him.

When a person has put his trust in Allah in that manner, then do not ask about how every endeavour becomes easy, every difficult task becomes smooth, every calamity becomes bearable, every stressful situation is alleviated, all needs are met, blessings come down, trouble is ward off and evils are averted. Then you will see how the weak slave who delegated all his affairs to his master will be able to achieve many things that a group of people could not achieve, for Allah will make easy for him that which is too difficult for the toughest and strongest of men to do. And it is Allah Whose help we seek.



﴿ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ اللَّائِي تُظَاهِرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ ۚ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ۚ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ ۚ وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۚ ﴿٤﴾ أَدْعَوْهُمْ لِأُبَّائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ ۚ فَإِن لَّمْ تَعْلَمُوا ءَابَاءَهُمْ فَلِإَخْوَانِكُمْ فِي الدِّينِ وَمَوْلَايَكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ۚ وَلَٰكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ۚ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝ ﴾ (سورة الأحزاب: ٤-٥)

33:4. Allah has not made for any man two hearts inside him;<sup>50</sup> nor has He made your wives whom you divorce by *dhihār*<sup>51</sup> your

<sup>50</sup> What is meant is that there cannot coexist in a person's heart faith and disbelief, guidance and misguidance, repentance and persistence in sin, nor does anyone possess two hearts, one for faith and one for disbelief. (al-Qurtūbi) The verse then goes on to state that, likewise, the wife divorced by *dhihār* does not become a mother to her husband, for no man can have two mothers, and no man can be the son of two men, his natural father and his adoptive father. (ash-Shawkāni)

<sup>51</sup> *Dhihār* is the unlawful act of saying to one's spouse by way of divorce: "You are as impermissible for me [to enjoy intimately] as my mother" – and similar statements.

mothers; nor has He made your adopted sons your sons [in reality]. These are mere words that you utter. But Allah speaks the truth and He guides to the [right] path.

- 33:5. Call them [adopted sons] after their [real] fathers; that is more appropriate before Allah. If you do not know who their fathers are, then they are your brothers in faith and your allies. There is no sin on you if you make a mistake in that regard, but [you are accountable] for what your hearts deliberately intend. And Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) rebukes His slaves for saying things that have no basis in reality, for He did not decree them to be as they describe them, and such words are lies and fabrications that may lead to evil consequences. This is a general principle that is applicable to all kinds of speech and speaking of things that are not real.

But He singles out the things mentioned because they happen and there is a great need for discussion and explanation of them. Hence He says:

﴿Allah has not made for any man two hearts inside him﴾. This does not happen, so beware of saying of anyone that he has two hearts inside him, for then you would be telling lies about what Allah has created.

﴿nor has He made your wives whom you divorce by dhihâr that is, by saying to one's wife, "You are to me like my mother's back (dhahr ummi)" or "like my mother". Allah has not made them your mothers﴾, for your mother is the one who gave birth to you, and is the woman who has the most sanctity in relation to you and is the most prohibited for you in marriage, whereas your wife is the most permissible of women for you. So how can you liken something to its opposite?

This is not permissible, as Allah (ﷻ) says elsewhere:

﴿As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; none can be their mothers

except those who gave them birth. Verily, they utter words that are abhorrent and false...» (al-Mujādilah 58: 2)

«nor has He made your adopted sons your sons [in reality]». The adopted son is someone whom a man named after himself when he was not his real son, or who was named after a man because he had adopted him, as was the practice during the pre-Islamic period and the beginning of Islam.

But Allah (ﷻ) wanted to put a stop to this practice and abolish it, but before doing so He highlighted its abhorrent nature, because it is invalid and is a lie, and anything that is invalid and a lie is not to be found in the laws of Allah and His slaves should not do such things.

So Allah (ﷻ) tells us: Allah has not made adopted sons whom you claim as your own or who are attributed to you your real sons, for your real sons are those whom you fathered and who come from you. As for these adopted sons, they were fathered by others, and Allah has not made the one like the other.

«These» namely the things that you say about the adopted son, describing him as the son of the one who claimed him as his son, or saying that his father is So-and-so (the man who adopted him), «are mere words that you utter» that is, words that have no basis in reality and are of no significance.

«But Allah speaks the truth» that is, that which is certain and true. Therefore He instructs you to follow Him in His word and His law, for His word is true and His law is true, and false words and deeds cannot be attributed to Him in any way whatsoever, for they are not part of His guidance, as He only guides to the straight path and the ways of truth.

Although that occurred by His will, His will includes everything that happens, both good and bad.

Then He clearly states that they must give up this false practice, which includes false words: and He says

﴿Call them [adopted sons] after their [real] fathers﴾ who fathered them in a real sense.

﴿that is more appropriate﴾ that is, more just, more fair and more proper ﴿before Allah﴾.

﴿If you do not know who their fathers are﴾ that is, who their real fathers are

﴿then they are your brothers in faith and your allies﴾ that is, they are your brothers in the religion of Allah, and your allies in that regard, so call them true brothers and allies in faith; it is essential to stop attributing them to their adoptive fathers, for doing so is wrong.

As for calling them after their real fathers, if their fathers are known then they must be called after them, but if they are not known, then we should limit it to calling them according to what is known about them, which is that they are brothers in faith and allies. So do not think that if you do not know who their fathers are, that it is an excuse to call them after those who adopted them, because that is not appropriate and the problem cannot be resolved in that manner.

﴿There is no sin on you if you make a mistake in that regard﴾ that is, there is to be no blame if, by a slip of the tongue, someone calls a man after the one who adopted him, if it was widely believed that a particular man was his father so they called him after that man, when in reality he was not his father. There is no blame on you for doing that, if it is a mistake.

﴿but [you are accountable] for what your hearts deliberately intend﴾ of saying things that are not permissible.

﴿And Allah is Oft-Forgiving, Most Merciful﴾ – for He forgave you and showed mercy towards you, as He did not punish you for what is in the past, and He overlooks your mistakes in that regard and has mercy on you, as He has explained to you the rulings that are appropriate with regard to your religious and worldly affairs. To Him be praise.



﴿الَّتِي أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا﴾ (سورة الأحزاب: ٦)

- 33:6. The Prophet has a greater claim over the believers [and is closer to them] than their own selves,<sup>52</sup> and his wives are their mothers. And kindred by blood are nearer to one another [regarding inheritance], according to the decree ordained by Allah, than fellow believers and emigrants,<sup>53</sup> except that you may show kindness [by making bequests] to close friends or allies. That is written in the Book [of our decrees].<sup>54</sup>

Here Allah (ﷻ) tells the believers something by which they may recognise the true status of the Messenger (ﷺ) and interact with him accordingly.

﴿The Prophet has a greater claim over the believers [and is closer to them] than their own selves﴾. The closest of things to any person is his own self, but the Messenger (ﷺ) is closer to him than his own self, because he showed them sincerity, compassion and kindness that proved him to be the most merciful and kindest of all people. Thus they owe the Messenger of Allah (ﷺ) more than they owe anyone

<sup>52</sup> That is, the believers should give precedence to what the Prophet (ﷺ) decrees over what anyone else decrees and whatever they themselves desire, and they should love him more than they love themselves.

<sup>53</sup> In the earliest days, Muslims would inherit from one another on the basis of Hijrah (migration) and faith, not on the basis of blood ties, then revelation came to abrogate that ruling and restrict inheritance to those related by blood.

<sup>54</sup> That is, al-Lawḥ al-Maḥfūdh.

else, for not the slightest good reached them and not the slightest harm was ward off from them but it was because of him.

Therefore it became a must on them, in the event of a conflict between what they or any of the people want and what the Messenger (ﷺ) wants, that precedence must be given to what the Messenger (ﷺ) wants, and the word of the Messenger (ﷺ) should not be contradicted by the view of anyone, no matter who he is. They should be ready to sacrifice themselves, their wealth and their children to protect him, and give precedence to loving him over loving others; they should not speak until he speaks or put themselves forward before him.

The Prophet (ﷺ) is a father to the believers, as is understood from the recitation of some of his Companions; he takes care of them as a father takes care of his children.

One of the consequences of his being a father to them is that his wives are their mothers; that is, in terms of sanctity, respect and honour, not in terms of it being permissible to be alone with them or regarding them as *maḥrams*. It is as if this was an introduction to what follows of the story of Zayd ibn Ḥārithah (*raḍīya Allāhu 'anhu* – may Allah be pleased with him), who was previously known as Zayd ibn Muhammad, until Allah revealed the words:

﴿Muhammad is not the father of any man among you...﴾ (*al-Aḥzāb* 33: 40)

Thus He severed the father-son connection between them.

In this verse, Allah tells us that all the believers are the children of the Messenger (ﷺ), so there is no superiority of any of them over another. Even if the claim of adoption is ended, the bond of faith is not severed, so there is no need to grieve or be sad.

The fact that the wives of the Messengers are mothers of the believers means that it is not permissible for anyone to marry them after he dies, as Allah clearly states:

«...It is not proper for you to cause annoyance to the Messenger of Allah or to ever marry his wives after he is gone...» (al-Ahzâb 33: 53)

«And kindred by blood» that is, relatives, whether close or distant «are nearer to one another [regarding inheritance], according to the decree ordained by Allah» that is, according to His ruling. So they inherit from one another and should honour one another, for they are more entitled to alliance and support. Adopted sons used to inherit on the basis of adoption instead of blood relatives, but Allah put an end to that, and ordained that inheritance should be for blood relatives, out of kindness and on the basis of wisdom. If the matter had continued as it was, it would have led to a great deal of corruption, evil and trickery to deprive blood relatives of inheritance.

«than fellow believers and emigrants» – whether the relatives are believers who migrated or did not migrate, blood relatives take precedence with regard to inheritance.

This verse offers proof that relatives may be in charge of and have authority over the affairs of their relatives, as in the case of marriage, property and other matters.

«except that you may show kindness [by making bequests] to close friends or allies» that is, they have no allocated share of inheritance; rather this is the matter of choice: if you wish you may give them something and show them kindness on your part.

«That» namely the rulings mentioned above «is written in the Book [of our decrees]» that is, it has been written, ordained and decreed by Allah, so it must be implemented.



﴿وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۚ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۖ﴾ لَيْسَ لِلصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ

عَذَابًا أَلِيمًا ﴿٨﴾ (سورة الأحزاب: ٧-٨)



33:7. And [remember] when We took their covenant from the Prophets, and from you [O Muhammad], from Nooh, Ibrâheem, Moosâ and 'Eesâ ibn Maryam; We took from them a solemn covenant.

33:8. For Allah will question the truthful about their sincerity; and He has prepared for the disbelievers a painful punishment.

Here Allah (ﷻ) tells us that He took a covenant from the Prophets in general, and from the Messengers of strong will – who are the five mentioned here – in particular. That was a solemn covenant and a binding pledge to support the religion of Allah and strive in His cause. This is the path that was followed by the earlier Prophets, until the series of Prophets ended with the leader and the best of them, namely Muhammad (ﷺ). And Allah commands people to follow their example.

Allah will question the Prophets and their followers about this solemn covenant: did they fulfil it and were they true to it, so that He might reward them with paradise, or did they disbelieve, in which case He will inflict upon them the painful punishment? Allah (ﷻ) says:

﴿Among the believers are men who have been true to their covenant with Allah...﴾ (al-Ahzâb 33: 23)

﴿يَتَّيِبُهُمُ اللَّهُ وَيَجْعَلُ لَهُمْ مَخْرَجًا وَيَرْزُقُهُمْ مِنْ تَحْتِ الْأَرْضِ وَالْأَرْضِ وَمِنْ فَوْقِهَا وَمِنْ أَسْفَلِ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا ۚ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝﴾ (سورة الأحزاب: ١١)

- 33:9. O you who believe, remember the favour that Allah bestowed upon you, when [enemy] troops came against you, but We sent against them a strong wind and forces that you could not see. And Allah sees well all that you do.
- 33:10. That was when they came upon you from above you and from below you, your eyes stared fixedly with horror, and your hearts came up into your throats [out of fear], and you began to entertain various thoughts about Allah.
- 33:11. In that situation the believers were tested and severely shaken.

Here Allah reminds His believing slaves of His blessings to them, and urges them to give thanks for it, for the troops of the people of Makkah and the Hejaz came to them from above them, and the people of Najd came to them from beneath them, and they resolved to eradicate the Messenger (ﷺ) and his Companions. That was during the Battle of al-Khandaq (the Trench), when the disbelievers were supported by the groups of Jews who lived around Madinah; they came with huge numbers of troops.

The Messenger of Allah (ﷺ) dug a trench around Madinah, and the pressure on the Muslims grew intense, to the point that until their hearts were in their mouths and some of them began to entertain all sorts of negative thoughts, because of what they saw of the measures being taken against them and the calamities intensifying. The siege of Madinah went on for a long time, and the situation was as Allah describes:

﴿your eyes stared fixedly with horror, and your hearts came up into your throats [out of fear], and you began to entertain various thoughts about Allah﴾ that is, you thought negative thoughts, that Allah would not grant victory to His religion or perfect His word.

﴿In that situation the believers were tested﴾ by this great turmoil ﴿and severely shaken﴾ by fear, anxiety and hunger, so as to highlight the level of faith and increase their certainty. Thus – praise be to Allah

– the high level of their faith and certainty became apparent, by means of which they surpassed the earlier and later nations.

When the turmoil intensified and hardship grew worse, their faith became certain. ﴿When the believers saw the confederates, they said: This is what Allah and his Messenger had promised us, and the promise of Allah and His Messenger is true. And it only increased them in faith and submission﴾ (33: 22).

The hypocrisy of the hypocrites, which they had been concealing, also became apparent:



﴿وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَّا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا﴾

(سورة الأحزاب: ١٢)

33:12. And [remember] when the hypocrites and those in whose hearts is a disease said: Allah and His Messenger made promises to us only in order to deceive us!

This is the usual way of the hypocrite at times of hardship and trials. His faith is not steadfast, and he looks at passing events and reaches the wrong conclusion in an immature manner.



﴿وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِّنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِن يُرِيدُونَ إِلَّا فِرَارًا﴾

(سورة الأحزاب: ١٣)

33:13. And [remember] when a group among them said: O people of Yathrib, you cannot withstand [the enemy onslaught], so go back. Another group asked the Prophet's permission to leave,

saying: Our houses are exposed, although they were not exposed; they only wanted to flee.

﴿And [remember] when a group among them﴾ namely the hypocrites, after they panicked and grew impatient, and tried to discourage others too. They were not steadfast themselves, and they did not spare other people from their evil. This group said:

﴿O people of Yathrib﴾, meaning, O people of Madinah. They only used the old name of the city, which may indicate that religious commitment and bonds of faith had no value in their hearts, and what made them do that was the fear they felt in their hearts.

﴿O people of Yathrib, you cannot withstand [the enemy onslaught]﴾ that is, you had better leave the positions to which you came outside Madinah. They had camped near the trench, outside the city.

﴿so go back﴾ to Madinah. This group tried to discourage people from engaging in jihad and told them that they had no strength to fight the enemy, and that they should refrain from fighting. This was the worst of the groups and was the group that caused the most harm.

There was another group which was less evil than them; they acted in a cowardly manner and panicked, and they withdrew from the ranks, giving false excuses. They are the ones of whom Allah said:

﴿Another group asked the Prophet's permission to leave, saying: Our houses are exposed﴾ that is, they are in danger and we fear that the enemy may attack them whilst we are away, so give us permission to go back to them and guard them. But they were lying when they said that.

﴿although they were not exposed﴾ that is, their only aim was ﴿to flee﴾ but they used these words as a means and as an excuse. These people were lacking in faith and were unable to be steadfast at times of turmoil and calamity.



﴿وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَقْطَارِهَا ثُمَّ سَأَلُوا الْفِتْنَةَ لَآتَوَّاهَا وَمَا تَلَبَّثُوا فِيهَا إِلَّا بَسِيرًا﴾  
(سورة الأحزاب: ١٤)

33:14. If the city had been stormed from all directions and they had been incited [by the enemy] to apostatise and rebel, they would have done so with very little hesitation.

That is, if the disbelievers had entered the city from all directions and taken control of it – Allah forbid – then these people were asked «to apostatise and rebel», that is, to turn away from their religion and go back to the religion of the invaders, «they would have done so with very little hesitation» that is, they would have hastened to do so.

In other words, they did not have any strong or solid commitment to religion; rather as soon as the enemy gained the upper hand and gave them what they wanted, they would go along with them in their disbelief. This is how they were.



﴿وَلَقَدْ كَانُوا عَاهِدُوا اللَّهَ مِن قَبْلُ لَا يُؤَلُّونَ الْأَدْبَرَ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا﴾  
(سورة الأحزاب: ١٥)

33:15. Yet before that they had made a covenant with Allah that they would not turn and flee, and a covenant with Allah will [surely] be asked about.

Yet that was at a time when «they had made a covenant with Allah that they would not turn and flee, and a covenant with Allah will [surely] be asked about». He will ask them about that covenant,

and He will find that they broke it, so how do they think their Lord will deal with them?



﴿قُلْ لَنْ يَنْفَعَكُمْ الْفِرَارُ إِنْ فَرَرْتُمْ مِنَ الْمَوْتِ أَوِ الْقَتْلِ وَإِذَا لَا تُمْنَعُونَ إِلَّا قَلِيلًا

﴾ (سورة الأحزاب: ١٦) ﴿١٦﴾

33:16. Say [O Muhammad]: Fleeing will not benefit you. If you manage to escape death or slaughter, you will only be left to enjoy life for a little while.

﴿Say [O Muhammad]﴾ to them, criticising their flight and telling them that it will not avail them in any way:

﴿Fleeing will not benefit you. If you manage to escape death or slaughter﴾, even if you remain in your homes, those for whom death is decreed will go forth to the place of their death.

Taking proper measures of protection may benefit a person, if that is not contrary to the divine will and decree, but when the divine will and decree come to pass, then any measures will be to no avail, and every means one thinks could save him will not do so.

﴿If﴾ when you flee, you manage to save yourself from death and slaughter, and enjoy life, ﴿you will only be left to enjoy life for a little while﴾ – this is a temporary type of pleasure that is not worth fleeing for and abandoning the command of Allah, thus missing out on eternal bliss in an abode of eternal delight.



﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَجِدُونَ لَهُمْ

مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا﴾ (سورة الأحزاب: ١٧) ﴿١٧﴾

33:17. Say: Who is there that can protect you from Allah if it be His will to harm you or if it be His will to show you mercy? And they will not find for themselves, besides Allah, any protector or helper.

Then Allah confirms that means and measures will not avail a person at all, if Allah intends ill for him:

﴿Say: Who is there that can protect you from Allah if it be His will to harm you or if it be His will to show you mercy?﴾ For He is the One Who gives and withholds, causes harm or grants benefit; no one brings good except He and no one wards off evil except He.

﴿And they will not find for themselves, besides Allah, any protector﴾ to protect them and bring them benefit

﴿or helper﴾ to help them and ward off harm from them.

So they should comply with the commands of the One in Whose Hand alone is control of all their affairs, Whose will is always done and Whose decree is always carried out, for no ally or helper can benefit a person if he abandons his alliance with Allah and is deprived of His support.



﴿ قَدْ يَعْلَمُ اللَّهُ الْمَعْرُوفِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمْ إِلَيْنَا وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴾ (١٨) أَشْحَةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالسِّنَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَلَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴾ (١٩) (سورة الأحزاب):

(١٩-١٨)

- 33:18. Verily Allah knows those among you who discourage others and those who say to their brothers: Come and join us,<sup>55</sup> and they do not take part in the fighting except a little,
- 33:19. begrudging you any help. Then when danger threatens, you see them looking to you, their eyes rolling like one who is overshadowed by death. Yet when the danger has passed, they lash out at you with sharp tongues, begrudging you all that is good. Such people have not truly believed, so Allah will cause their deeds to come to nothing. That is easy for Allah.

Then Allah (ﷻ) warns those who discourage others and try to weaken their resolve, as He says:

﴿Verily Allah knows those among you who discourage others﴾ from going out, among those who have not yet gone out ﴿and those who say to their brothers﴾ who have gone out: ﴿Come and join us﴾ that is, come back; this is like what they said previously: ﴿O people of Yathrib, you cannot withstand [the enemy onslaught], so go back﴾ (33: 13).

In addition to their discouragement and attempts to weaken the people's resolve, ﴿they do not take part in the fighting﴾ that is, they do not take part in the jihad themselves, ﴿except a little﴾. They are the keenest of people to stay behind, because they have no motive to fight, such as faith and patience, and because they have reasons to be cowardly, namely hypocrisy and lack of faith.

﴿begrudging you any help﴾ whether that is physical help, by joining the fight, or financial help, by spending on the cause. So they do not engage in jihad with their wealth or with their own selves.

<sup>55</sup> This refers to when the hypocrites sought to discourage others from joining the Prophet (ﷺ) in the defence of Madinah when Quraysh wanted to attack the city. They were leaving the defensive positions and calling on others to join them in doing so.



«Then when danger threatens, you see them looking to you» like one who is overshadowed by death, because of their extreme cowardice which has shaken them to the core and the anxiety which has stunned them and their fear that they may be forced to do that which they dislike, namely fighting.

«Yet when the danger has passed» and they have become safe and secure,

«they lash out at you with sharp tongues» that is, they address you, speaking harshly to you, and start making claims that are not true, and when you hear them you think that they are courageous and daring «begrudging you all that is good» and reluctant to do anything good that is expected of them. This is the worst thing a person can do, to be reluctant to do as he is instructed and to be stingy with his wealth and not spend it in the proper manner, stingy in terms of physical effort and refusing to engage with the enemies of Allah or call people to the path of Allah, and stingy by refusing to benefit others by means of their position, knowledge, advice or opinion.

«Such people have not truly believed» – and because of their lack of faith, Allah causes their deeds to come to nothing. «That is easy for Allah».

As for the true believers, Allah protects them from this stingy attitude and enables them to do as they are commanded, by offering their physical effort in fighting in His cause, to make His word supreme, and by offering their wealth in good causes, and by using their status and knowledge to benefit others.



﴿يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُوا فِي الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنْبَائِكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قُتِلُوا إِلَّا قَلِيلًا﴾

(سورة الأحزاب: ٢٠)

33:20. They think that the confederates have not yet withdrawn; if the confederates did come again, they would wish that they were in the desert with the Bedouin, asking for news of you [from a safe distance], and if they remained among you, they would fight but little.

«They think that the confederates have not yet withdrawn» that is, the hypocrites think that these confederates who came together to fight the Messenger of Allah (ﷺ) and his Companions will not leave until they eradicate the Muslims. But they were disappointed and their calculations proved to be wrong.

«if the confederates did come again, they would wish that they were in the desert with the Bedouin, asking for news of you [from a safe distance]» that is, if the confederates came back a second time, like the first time, these hypocrites would wish that they were not in Madinah or anywhere near it, and that they were with the Bedouin in the desert, seeking news of you and asking about you, trying to find out what happened to you.

Away with them, let them perish! For they are not people who one should care whether they are present or not.

«and if they remained among you, they would fight but little». So do not pay any attention to them and do not feel sorry to lose them.



﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ  
كَثِيرًا﴾ (سورة الأحزاب: ٢١)

33:21. Verily in the Messenger of Allah you have a good example for those who look with hope to Allah and the Last Day, and remember Allah much.

«Verily in the Messenger of Allah you have a good example» for he himself was present in the battlefield, and he himself took up a position, ready to fight, for he was the perfect leader and courageous hero. So how can you be so reluctant to join the fight when the Messenger of Allah (ﷺ) himself was involved in it? Therefore you must follow his example in this matter and others.

The scholars of *uṣool* quote this verse to prove that the Messenger's deeds constitute evidence for shar'i rulings and that in principle his Ummah is subject to the same rulings as him, unless there is clear evidence to prove that some rulings are applicable to him alone.

Examples are of two types: good examples and bad examples.

The good example is to be found in the Messenger (ﷺ), because the one who follows his example will be on the path that leads to the blessings of Allah, which is the straight path.

As for following the example of others in matters that are contrary to his teachings, that is following bad examples, such as the words of the disbelievers when the Messengers called them to follow their example and they said:

«...We found our forefathers following a certain path, and we are following in their footsteps.» (az-Zukhruf 43: 22)

This good example is only followed by those who are guided and enabled to follow it, those who look with hope to Allah and the Last Day, because what they have of faith, fear of Allah, hope for His reward and fear of His punishment motivates them to follow the example of the Messenger (ﷺ).



﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾ (سورة الأحزاب: ٢٢)

33:22. When the believers saw the confederates, they said: This is what Allah and his Messenger had promised us, and the promise of Allah and His Messenger is true. And it only increased them in faith and submission.

Having mentioned the attitude of the hypocrites at times of fear, Allah (ﷻ) now mentions the attitude of the believers, as He says:

«When the believers saw the confederates» who had come together and taken up their positions (outside Madinah), and fear was at its peak,

«they said: This is what Allah and his Messenger had promised us» when He said:

«Or do you think that you will enter paradise without such [trials] as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and the believers who were with him said: When will the help of Allah come? Verily, the help of Allah is [always] near.»

(al-Baqarah 2: 214)

«and the promise of Allah and His Messenger is true» for we have seen what He foretold.

«And it» namely this matter «only increased them in faith» in their hearts «and submission» in terms of their physical actions and surrender to the command of Allah.



«مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَّنْ قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَّنْ يَنْتَظِرُ وَمَا بَدَّلُوا تَبْدِيلًا» (سورة الأحزاب: ٢٣)

33:23. Among the believers are men who have been true to their covenant with Allah. Some of them have fulfilled their pledge

and others are still waiting, and they have never wavered in the least.

Having mentioned that the hypocrites gave their promise to Allah not to turn and flee, but they broke that promise, Allah now tells us how the believers fulfilled it:

﴿Among the believers are men who have been true to their covenant with Allah﴾ that is, they fulfilled their covenant perfectly and completely, offering their souls in pursuit of His pleasure and in obedience to Him.

﴿Some of them have fulfilled their pledge﴾ that is, their wish and goal, by carrying out their duty, and they were killed in Allah's cause, or they died having fulfilled their duties without falling short in any way, ﴿and others are still waiting﴾ to carry out their duties in full, for they are already engaged in carrying out their duties and fulfilling their covenant, but they have not yet completed it. These people are hoping to complete it and striving hard to attain that.

﴿and they have never wavered in the least﴾ as others did; rather they are still adhering to the pledge and have never faltered or changed. These are real men, and others only appear outwardly to be men, as they have fallen short in terms of manly characteristics.



﴿لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ (سورة الأحزاب: ٢٤)

33:24. [Such trials are ordained] so that Allah may reward those who are sincere for their sincerity and punish the hypocrites, if He so wills, or turn to them in mercy [and guide them to repentance]. Verily Allah is Oft-Forgiving, Most Merciful.

«[Such trials are ordained] so that Allah may reward those who are sincere for their sincerity» that is, because of their sincerity in word and deed, and their doing things for the sake of Allah, and being the same both outwardly and inwardly. Allah (ﷻ) tells us elsewhere that He will say:

«...This is the day when the truthful will benefit from their truthfulness; theirs will be gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. And that is the supreme triumph.» (al-Mâ'idah 5: 119)

In other words: We ordained these turmoils, trials and calamities in order to differentiate the sincere from the insincere. Then Allah will reward the sincere for their sincerity, and He will «punish the hypocrites» who changed their attitude and their actions at times of turmoil, and did not fulfil the pledge that they had made to Allah.

«if He so will» that is, if it is His will to punish them, because it was not His will to guide them. Rather he knew that there was nothing good in them, therefore He did not guide them

«or turn to them in mercy» by guiding them to repent and turn back to Him. This is more likely to be the case, because Allah is the Most Generous. Hence the verse ends with two divine names that are indicative of forgiveness, grace and kindness, as He says: «Verily Allah is Oft-Forgiving, Most Merciful» – He forgives the sins of those who transgressed against themselves, even if they commit many sins, if they turn to Him in repentance, and He is «Most Merciful» to them, as He enables them to repent, then He accepts that repentance from them and conceals the sins they committed.



﴿وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمَنَّا لَوَ أَخِيرًا وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ فَوِيَّاعًا رَازِمًا﴾ (سورة الأحزاب: ٢٥)

33:25. Allah turned back the disbelievers in their fury, without any gain; thus Allah spared the believers from fighting. Allah is Strong, Almighty.

«Allah turned back the disbelievers in their fury, without any gain» that is, He turned them back empty-handed, and they were not able to achieve their goal (of defeating the Muslims) despite all their rage and fury, even though they had the capability to do that and were certain that they would have the upper hand. They were deceived by their large numbers and were very proud of the confederacy that they had put together; they exulted in their numbers and equipment.

But Allah sent against them a mighty wind, which was the east wind, and it shook their camp, brought down their tents, overturned their cooking pots, caused a great deal of disturbance and struck fear into their hearts. So they left disappointed. This was the help that Allah granted to His believing slaves.

«thus Allah spared the believers from fighting» by means of what He made available to them of ordinary measures and extraordinary divine help.

«Allah is Strong, Almighty», and no one opposes Him but he is defeated; no one seeks His help but he becomes victorious. Nothing is beyond Him if He wills it, and power and might are of no avail to those who possess them if Allah does not help them by His power and might.



﴿وَأَنْزَلَ الَّذِينَ ظَاهَرُوهُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ  
الرَّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا﴾ (سورة الأحزاب: ٢٦)

33:26. He brought down from their fortresses those among the People of the Book<sup>56</sup> who had supported them, and cast terror into their hearts, so that some of them you killed and others you took captive.

﴿He brought down from their fortresses those among the People of the Book﴾ namely the Jews  
 ﴿who had supported them﴾ that is, helped them. They were defeated and were subject to the rule of Islam.  
 ﴿and cast terror into their hearts﴾ so that they had no strength to fight; rather they surrendered and submitted, and were humiliated  
 ﴿so that some of them you killed﴾ namely the men of fighting age  
 ﴿and others you took captive﴾ this refers to the rest of them, women and children.



﴿وَأَوْثَقَكُمْ أَرْضَهُمْ وَيَدَيْرَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْشُوهَا وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا﴾ (سورة الأحزاب: ٢٧)

33:27. He caused you to inherit their land, their houses and their possessions, and a land on which you had not yet set foot. And Allah has power over all things.

﴿He caused you to inherit﴾ that is, He granted to you as booty  
 ﴿their land, their houses and their possessions, and a land on which you had not yet set foot﴾ that is, land which, because it was so dear to its owners, you had not yet set foot, then Allah made you victorious and caused them to be defeated, and He granted you their wealth as booty, and you killed some of them and took others captive.

<sup>56</sup> This refers to the tribe of Banu Quraydhah who switched sides when the confederates besieged Madinah, breaking their covenant with the Muslims and supporting their enemies against them.



﴿And Allah has power over all things﴾ – nothing is beyond Him and by His might He decrees for you what He decrees.

This group of the People of the Book was the Jewish tribe of Banu Quraydhah, who lived in a town not far from Madinah. When the Prophet (ﷺ) migrated to Madinah, he made a treaty with them, that he would not fight them and they would not fight him, and they would continue to follow their religion, and nothing would change for them.

But when, on the Day of al-Khandaq, they saw the confederates who had united against the Messenger of Allah (ﷺ), and how numerous they were in comparison to the small numbers of the Muslims, they thought that they would eradicate the Messenger (ﷺ) and the believers. This idea was reinforced by the lies of some of their leaders, so they broke the treaty that they had with the Messenger of Allah (ﷺ), and took the side of the polytheists in the fight against him.

When Allah defeated the polytheists, the Messenger of Allah (ﷺ) focused on fighting these Jews. So he besieged them in their fortresses until they agreed to accept the verdict of Sa'd ibn Mu'adh (رضي الله عنه). His verdict was that their fighting men were to be killed, their women and children were to be taken captive, and their wealth was to be seized as booty.

Thus Allah completed His favour upon His Messenger (ﷺ) and the believers, and showered them with abundant blessings, and gave them the joy of seeing their enemies humiliated, with some of them killed and others taken captive. For Allah is constantly kind to His believing slaves.



﴿يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ إِن كُنْتُنَّ تُحِدْنَ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيلًا ﴿٢٨﴾ وَإِن كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالْأَرْضَ فَإِنَّ اللَّهَ أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ﴿٢٩﴾﴾ (سورة الأحزاب: ٢٨-٢٩)

33:28. O Prophet, say to your wives: If you seek the life of this world and its splendour, then come, I will give you a gift [as compensation] and let you go in an amicable manner.

33:29. But if you seek Allah and His Messenger, and the final abode, then verily Allah has prepared for those among you who do good an immense reward.

When the wives of the Messenger of Allah (ﷺ) began to make demands on him with regard to maintenance and clothing, they asked for something that he was not able to do all the time, but they all persisted in their demands, which caused him some distress, to the extent that he kept away from them for a month.

Allah wanted to make things easier for His Messenger (ﷺ) and to raise his wives in status, and remove from them anything that could detract from their reward. Therefore He instructed His Messenger (ﷺ) to give them the choice, as He said:

«O Prophet, say to your wives: If you seek the life of this world and its splendour» that is, if you have no desire other than that and your happiness is connected to having its splendour, and your anger is connected to that not being available, then I have no need of you if you are like that.

«then come, I will give you a gift [as compensation]» that is, I will give you something of what I possess of worldly goods

«and let you go in an amicable manner» that is, I will separate from you without argument or trading insults; rather I will do so in an easy manner and willingly, before the problem escalates to an inappropriate level.

«But if you seek Allah and His Messenger, and the final abode» that is, if these are your goal and ultimate aim, and if you prefer Allah and His Messenger (ﷺ) and paradise, and you do not worry about whether you have plenty or little in this world, or if you have ease or hardship, and you are content with whatever the Messenger of Allah

(ﷺ) can give you, and you do not make demands on him and put pressure on him,

«then verily Allah has prepared for those among you who do good an immense reward» – the reward is connected to their being among those who do good, because the promise of reward is connected to doing good, not to being the wives of the Messenger (ﷺ). Simply being his wives is not enough; rather nothing is to any avail without doing good. So the Messenger of Allah (ﷺ) gave them the choice, and they all chose Allah and His Messenger (ﷺ), and the final abode, and not one of them differed. May Allah be pleased with them all.

From the giving of this choice to his wives, we learn the following:

- Allah cared for His Messenger (ﷺ) and came to his aid, because Allah did not want him to be in this difficult situation with a lot of worldly demands from his wives.
- Allah wanted to keep him away from any wife who preferred this world to Allah, His Messenger (ﷺ) and the final abode, and to prevent him from staying with such a wife.
- Allah wanted to save his wives from sin and from being exposed to the wrath of Allah and His Messenger (ﷺ). Therefore He protected them, by giving them this choice, from expressing discontent towards the Messenger (ﷺ), which would lead to him becoming displeased, for that would incur the wrath of Allah, and that would in turn lead to His punishment.
- This was a demonstration of their high status and high ambition, because Allah, His Messenger (ﷺ) and the final abode were their goal, not this world and its transient gains.
- Offering this choice prepared them to attain the most sublime levels in paradise, and to be his wives both in this world and the hereafter.
- It demonstrated that there was compatibility between him and them, because he was the most perfect of people, and Allah wanted his wives to be perfect, good and obedient.

﴿...good women are for good men and good men are for good women...﴾ (an-Noor 24: 26)

- This choice would bring about contentment, by means of which one would feel at ease and comfortable, and it would take away stinginess and discontent that would lead to anxiety, grief and worry.
- This choice of theirs was a means of increasing and multiplying their reward, and enabling them to reach a status that no other women could attain. Hence Allah said:



﴿يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفُ لَهَا الْعَذَابُ ضِعْفَيْنِ  
وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾ (سورة الأحزاب: ٣٠)

33:30. O wives of the Prophet, if any of you were to be guilty of manifestly immoral conduct, the punishment would be doubled for her, and that is easy for Allah.

When they chose Allah, His Messenger (ﷺ) and the final abode, Allah mentioned that they would have a multiple reward, and that their burden of sin would be multiplied if they were to commit sin, so as to make them more cautious and more grateful to Allah (ﷻ). Therefore He ordained that if any of them were to be guilty of manifestly immoral conduct, she would receive a double punishment.



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33.

## Soorat al-Aḥzâb

(continued)

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﴿وَمَنْ يَقْنُتْ مِنْكُنْ لِلَّهِ وَرَسُولِهِ، وَتَعْمَلْ صَالِحًا نُفْثَ بِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا﴾ (سورة الأحزاب: ٣١)

33:31. But whoever among you is devoutly obedient to Allah and His Messenger, and does righteous deeds, We will give her a double reward, and We have prepared for her a generous provision.<sup>1</sup>

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﴿But whoever among you﴾ this is addressed to the wives of the Prophet (*ṣalla Allāhu ‘alayhi wa sallam* – blessings and peace be upon him)

﴿is devoutly obedient to Allah and His Messenger, and does righteous deeds﴾ whether they are few or many,

﴿We will give her a double reward﴾ that is, twice as much as is given to anyone else,

﴿and We have prepared for her a generous provision﴾ namely paradise. They were devoutly obedient to Allah (*Subḥānahu wa Ta‘ālā* – Glorified and Exalted is He) and His Messenger (ﷺ), and they did righteous deeds, thus the extent of their reward is known.

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<sup>1</sup> The meanings of the verses of the Qur’an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)



﴿يٰۤاَيُّهَا النِّبِيُّ لَسْتَنَ كَاَحَدٍ مِّنَ النِّسَاءِ ۚ اِنْ اَتَقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ ۚ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۚ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾ وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾﴾ (سورة الأحزاب: ٣٢-٣٤)

- 33:32. O wives of the Prophet, you are not like other women, provided that you fear Allah. So do not speak too softly, lest one in whose heart is a disease should be moved with desire; but speak in an appropriate manner.
- 33:33. Stay in your homes and do not flaunt your charms as was done during the former [times of] ignorance;<sup>2</sup> establish prayer and give *zakāh*;<sup>3</sup> and obey Allah and His Messenger. Allah only wants to keep all that is loathsome away from you, O members of the [Prophet's] household, and to purify you thoroughly.
- 33:34. And remember what is recited in your homes of the revelations of Allah and wisdom. Verily Allah is Knower of subtleties, All-Aware.

﴿O wives of the Prophet﴾ – this is addressed to all of them

<sup>2</sup> *Jāhiliyah* (the times of ignorance): this refers to the period before Islam.

<sup>3</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in *italics* the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

﴿you are not like other women, provided that you fear Allah﴾; by doing so, you will surpass all other women and no other woman will be able to catch up with you. So strive to perfect your fear of Allah by all possible means and achieve all the goals thereof.

Hence Allah instructed them to avoid all means that could lead to what is prohibited, as He said:

﴿So do not speak too softly﴾ that is, when addressing men, or, knowing that they can hear you, by making your voice soft or speaking in a gentle manner which may cause ﴿one in whose heart is a disease﴾ – namely the disease of desire for fornication – to be moved with desire, for such a person is always ready and watching out for the slightest move that could stir desire, because his heart is not sound. The sound heart has no desire for that which Allah has prohibited and can hardly be moved or stirred to desire even when there is a reason for that, because it is free of sickness.

This is in contrast to the one who is sick at heart, who cannot cope with that which the sound-hearted person can cope with, and he cannot be patient like him. If there is the slightest reason that calls him to that which is prohibited, he will respond to it and will not refrain from it.

This indicates that the means come under the same rulings as the ends. Speaking softly and gently is basically permissible, but if it is a means that leads to something prohibited, then it is not allowed. Therefore when addressing men, women should not make their voices soft.

Because Allah forbade women to speak softly, it may be thought that they are instructed to make their voices harsh. In order to ward off this notion, Allah says: ﴿but speak in an appropriate manner﴾ that is, one that is not harsh or rough, just as it is not soft and alluring.

Think about how Allah says ﴿do not speak too softly﴾, and He did not say “do not speak softly”, because what is prohibited is soft speech that is alluring to men, in such a manner that anyone who

hears it may be moved with desire. This is different from speaking in a gentle manner in which there is no alluring softness; rather it has the quality of being confident and firm when dealing with an opponent. No one would be moved with desire when hearing this. Hence Allah praised His Messenger (ﷺ) for his gentleness, as He said:

﴿It is by the mercy of Allah that you deal gently with them...﴾ (Āl 'Imrân 3: 159)

And He said to Moosâ ('alayhi as-salâm – peace be upon him) and Hâroon:

﴿Go, both of you, to Pharaoh, for he has indeed transgressed all bounds. But speak to him gently, so that perhaps he may pay heed or fear Allah.﴾ (Tâ Hâ 20: 43-44)

The fact that Allah says ﴿lest one in whose heart is a disease should be moved with desire﴾ in conjunction with the command to restrain carnal desires, and praise for men and women who do so, as well as the prohibition on approaching or coming near unlawful sex, indicates that if a person sees such an inclination in himself, and realises that he is tempted to commit prohibited deeds when he sees or hears the words of someone to whom he is attracted, and finds himself motivated to do that which is forbidden, he should remember that this is a disease. Therefore he should strive to combat this disease, put an end to evil thoughts that may lead to trouble, strive to overcome this serious malady, and ask Allah to protect him and guide him. This is all included in the command to restrain carnal desires.

﴿Stay in your homes﴾ that is, remain there because that is safer and more protecting for you

﴿and do not flaunt your charms as was done during the former [times of] ignorance﴾ that is, do not go out often, wearing adornment or perfume, as was the custom among the people of the former times of ignorance, who had no knowledge or religious commitment. All of this is aimed at warding off evil and that which leads to it.



Having enjoined them to fear Him in general terms and to fear Him with regard to issues that pertain to women in particular, Allah also enjoins them to obey Him, especially in terms of prayer and zakāh, which are deeds that everyone needs to do, for they are the greatest acts of worship and the noblest acts of obedience. Prayer involves sincerity and devotion to Allah, and zakāh involves kindness to His slaves.

Then Allah enjoins obedience in general terms, as He says: ﴿and obey Allah and His Messenger﴾. Obedience to Allah and His Messenger (ﷺ) involves everything that is enjoined, whether it is obligatory or recommended.

﴿Allah only wants﴾ by ordaining these commands and prohibitions for you

﴿to keep all that is loathsome﴾ that is, evil and bad

﴿away from you, O members of the [Prophet's] household, and to purify you thoroughly﴾ so that you will be pure and purified.

In other words: praise your Lord and give thanks to Him for these commands and prohibitions of which He has told you, for they are in your best interests and are purely for your benefit. Allah would never want to cause you any hardship or difficulty; rather the aim is to purify your souls and your conduct and attitude, to make your deeds good and to increase your reward thereby.

Having commanded them to strive in His way, by means of the commands and prohibitions, Allah now tells them to seek knowledge and explains to them the way to attain that:

﴿And remember what is recited in your homes of the revelations of Allah and wisdom﴾ what is meant by the revelations of Allah is the Qur'an, and what is meant by wisdom is the subtle meanings thereof, or the Sunnah of His Messenger (ﷺ). Allah commanded them to remember these things, which includes remembering the words, reciting them, remembering the meanings, reflecting upon

them and pondering them, deriving rulings and wisdom from them, acting in accordance with them, and interpreting them correctly.

﴿Verily Allah is Knower of subtleties, All-Aware﴾ – He is aware of the subtleties and hidden meanings of things, what is hidden in people's hearts, what is hidden in the heavens and on earth, and deeds that are done both openly and in secret.

His knowledge and awareness mean that He urges them to be sincere and to keep doing deeds in secret that Allah will reward.

One of the meanings of the divine name *al-Lateef* (translated here as ﴿Knower of subtleties﴾) is that He guides His slave to do good and protects him from evil in very subtle ways of which he is not aware, and He sends to him provision that he does not expect, and guides him to take measures that are difficult but will be the path by which he will attain the highest levels.



﴿إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ  
وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ  
وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ  
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً  
وَأَجْرًا عَظِيمًا﴾ (سورة الأحزاب: ٣٥)

- 33:35. For Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, humble men and humble women, charitable men and charitable women, men who fast and women who fast, men who restrain their carnal desires and women who do likewise, men who remember Allah much and women who do likewise – for them Allah has prepared forgiveness and an immense reward.

Having mentioned the reward of the wives of the Messenger (ﷺ), and their punishment if they do not comply, and stating that they are not like other women, Allah (ﷻ) now speaks of other women.

Because the rulings on men and women are the same, Allah says:  
 ﴿For Muslim men and Muslim women﴾ that is, with regard to visible actions and rulings, if they comply with them  
 ﴿believing men and believing women﴾ this refers to inward actions, namely beliefs and deeds of the heart  
 ﴿obedient men and obedient women﴾ who are obedient to Allah and His Messenger (ﷺ)  
 ﴿truthful men and truthful women﴾ who are true in their words and deeds  
 ﴿patient men and patient women﴾ who are patient in bearing hardship and calamity  
 ﴿humble men and humble women﴾ who are humble in all circumstances, especially in worship, and especially in prayer  
 ﴿charitable men and charitable women﴾ who give in charity, both obligatory and voluntary  
 ﴿men who fast and women who fast﴾ which includes both obligatory and supererogatory fasts  
 ﴿men who restrain their carnal desires and women who do likewise﴾, refraining from *zinā* (unlawful sex) and that which leads to it  
 ﴿men who remember Allah much and women who do likewise﴾ that is, they remember Him at most times, especially at times when specific *dhikr* is to be recited, such as in the morning and afternoon, and following the obligatory prayers.

﴿– for them﴾ that is, for these people who are described in these glowing terms as possessing these noble characteristics, which include beliefs, deeds of the heart, physical deeds, spoken words, and doing acts that may benefit oneself or others, as well as doing good deeds and refraining from evil deeds, for the one who does these things

has established the religion in the fullest sense, both outwardly and inwardly, and has attained Islam, *eemân* (faith) and *ihsân*.<sup>4</sup>

﴿Allah has prepared forgiveness﴾ – Allah will reward them for their deeds with forgiveness of their sins, because good deeds erase bad deeds

﴿and an immense reward﴾ that cannot be estimated except by the One Who gives it, of that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. We ask Allah to make us among them.



﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ  
وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلَالًا مُبِينًا﴾ (سورة الأحزاب: ٣٦)

<sup>4</sup> *Ihsân* is referred to in the well-known hadith in which it was narrated that 'Umar (*radhiya Allāhu 'anhu* – may Allah be pleased with him) said: «We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakâh; to fast in Ramadan; and to perform pilgrimage to the House (the Kaaba). He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is faith? He said: To believe in Allah, His angels, His Messengers, His Books, the Last Day, and the divine decree (*al-qadr*), both good and bad. He said: You have spoken the truth. We were amazed by him; he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is *ihsân* (right action, goodness, sincerity)? He said: To worship Allah as if you see Him, for even though you cannot see Him, He sees you.» This version was narrated by Ibn Mâjah; the hadith was also narrated by Bukhari, Muslim and others.

33:36. It is not fitting for any believing man or believing woman, when Allah and His Messenger have decided concerning a matter, to have any choice in that matter. Whoever disobeys Allah and His Messenger has clearly gone astray.

That is, it is not appropriate or right for one who is a believer to do anything but hasten to do that which pleases Allah and His Messenger (ﷺ), to shun that which angers Allah and His Messenger (ﷺ), and to comply with their commands and heed their prohibitions.

It is not befitting for the believing man or the believing woman, «when Allah and His Messenger have decided concerning a matter» and have made it obligatory and binding, «to have any choice in that matter» that is, the choice of whether to comply or not. Rather the believing man and the believing woman know that the Messenger (ﷺ) is closer to them than their own selves, and they do not let some of their own whims and desires prevent them from obeying the command of Allah and His Messenger (ﷺ).

«Whoever disobeys Allah and His Messenger has clearly gone astray» because he has forsaken the straight path that leads to Allah and His paradise, and has chosen instead some other path that leads to the painful punishment. Allah mentions, first of all, the reason why the believer should not object to the command of Allah and His Messenger (ﷺ), namely faith, then He mentions that which should prevent him from doing that, namely fear of being misguided which is connected to punishment and vengeance.



﴿وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَهُ فَلَمَّا قَضَىٰ

زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْتَهَا لَكِنِّي لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ  
إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾ (سورة الأحزاب: ٣٧)

33:37. And [remember] when you [O Muhammad] said to him on whom Allah had conferred favour [of faith] and you [too] had conferred favour [of manumission]:<sup>5</sup> Keep your wife and fear Allah. You concealed in your heart that which Allah was going to disclose. You feared [the criticism of] the people but it was more fitting that you should fear Allah. When Zayd had completed the necessary formalities of divorce from her [and her 'iddah had ended], We gave her to you in marriage, so that there would not be any restrictions on the believers with regard to marrying the ex-wives of their adopted sons after they have completed the necessary formalities of divorce from them [and their 'iddah has ended]. And the decree of Allah is bound to be fulfilled.

The reason for revelation of these verses was that Allah wanted to prescribe a law that was applicable to all believers, which was that adopted sons do not come under the same rulings as real sons in all ways, and that there was no blame on those who had adopted them if they married their ex-wives.

This was something that was commonly practised and could not be abolished except through a major event. So Allah wanted this law to be demonstrated by His Messenger (ﷺ) in word and deed. When Allah wills something, He ordains a cause for it.

<sup>5</sup> This refers to Zayd ibn Hârithah (رضي الله عنه). He was the adopted son of the Prophet (ﷺ) and had been known as Zayd ibn Muhammad, until revelation came down abolishing the notion of adoption and emphasising the importance of calling people after their real fathers. Allah's decree that the Prophet (ﷺ) should marry the ex-wife of his adopted son put an end to the notion of adoption and what resulted from it of the taboo on marrying the ex-wife of an adopted son.

Zayd ibn Ḥārithah was formerly called Zayd ibn Muhammad, because the Prophet (ﷺ) had adopted him, so he was called after him, until the words:

﴿Call them [adopted sons] after their [real] fathers...﴾ (al-Aḥzāb 33: 5) – were revealed, after which he was called Zayd ibn Ḥārithah.

He was married to Zaynab bint Jaḥsh (*raḍiya Allāhu ‘anhā* – may Allah be pleased with her), the daughter of the paternal aunt of the Messenger of Allah (ﷺ). It had occurred to the Messenger (ﷺ) that if Zayd divorced her, he would marry her, then Allah decreed that there should be some problem between her and Zayd that caused Zayd ibn Ḥārithah to come to the Prophet (ﷺ) and ask his permission to divorce her.

﴿And [remember] when you [O Muhammad] said to him on whom Allah had conferred favour [of faith]﴾ by guiding him to Islam  
 ﴿and you [too] had conferred favour [of manumission]﴾ by setting him free. When he came to consult you about divorcing her, you said to him – advising him and telling him of that which was in his best interests, even though you wished that you could marry her –  
 ﴿Keep your wife﴾ that is, do not divorce her, and be patient with her attitude towards you,  
 ﴿and fear Allah﴾ with regard to your affairs in general and with regard to your wife in particular, for fearing Allah encourages and enjoins one to be patient.

﴿You concealed in your heart that which Allah was going to disclose﴾ – what he concealed was the fact that if Zayd divorced her, he would marry her.

﴿You feared [the criticism of] the people﴾ and that is why you did not disclose what was in your heart

﴿but it was more fitting that you should fear Allah﴾ and not pay attention to people.

«When Zayd had completed the necessary formalities of divorce from her [and her 'iddah had ended], We gave her to you in marriage» – We only did that to serve a great purpose, which was: «so that there would not be any restrictions on the believers with regard to marrying the ex-wives of their adopted sons» because they would have seen you marry the ex-wife of Zayd ibn Hâarithah, who had previously been called your son.

Because the words «so that there would not be any restrictions on the believers with regard to marrying the ex-wives of their adopted sons» are general in meaning and are applicable to all situations, but there may be some cases in which that is not permissible – which is before the necessary formalities of divorce have been completed – these general terms are restricted by the following phrase: «after they have completed the necessary formalities of divorce from them [and their 'iddah has ended]. And the decree of Allah is bound to be fulfilled» that is, it must inevitably come to pass and no one can stand in its way.

We learn a number of things from these verses which mention this story, including the following:

- Allah praised Zayd ibn Hâarithah on two counts. Firstly, Allah mentioned him by name in the Qur'an, and He did not mention any other *Ṣaḥābi* by name. Secondly, Allah told him that He had conferred favour upon him, namely the blessing of Islam and faith. This is testimony from Allah that he was a Muslim and a believer, both outwardly and inwardly. Otherwise there is no point in singling him out for favour, were it not that what is meant is a particular favour or blessing.
- The one who is manumitted owes it to the one who manumitted him.
- It is permissible to marry the ex-wife of one's adopted son, as is clearly stated here.



- Practical teaching is more effective than verbal teaching, especially if it is also accompanied by words, for that is light upon light.
- Having love in one's heart for someone other than one's wife or concubine, so long as it is not accompanied by any prohibited action, is not a sin, even if it is accompanied by wishes for the husband to divorce her so that one may marry her, without making any effort to cause separation between them, or being the cause of trouble, because Allah stated that the Messenger (ﷺ) was concealing that in his heart.
- The Messenger (ﷺ) conveyed the message clearly and did not omit anything of that which was revealed to him but he conveyed it, even this matter in which there was a rebuke to him. This indicates that he is indeed the Messenger of Allah (ﷺ), who did not say anything but that which was revealed to him, and that his aim was not self-aggrandizement.
- The one whose advice is sought is in a position of trust, and he is obliged – if he is consulted about any matter – to give advice on the basis of what he knows is in the best interests of the person who is asking him for advice, even if it is contrary to his own desires. He should give precedence to the interests of the person seeking advice over his own whims and desires, and even if it is contrary to those whims and desires.
- Good advice to the one who seeks advice with regard to divorcing his wife includes advising him to keep her as much as possible, because that is better than separation.
- It is essential to give precedence to fear of Allah over fear of people, for that is more appropriate and is better.
- We also learn of the virtue of Zaynab (رضي الله عنها), the Mother of the Believers, because Allah ordained her marriage to His Messenger (ﷺ) without any proposal or witnesses. Therefore she used to boast of that to the other wives of the Messenger

of Allah (ﷻ), saying: Your families gave you in marriage, but Allah gave me in marriage from above seven heavens.

- If a woman has a husband, it is not permissible to marry her or to plan or take measures to do so, until her husband has completed divorce proceedings with her. Divorce proceedings are not complete until the 'iddah is over, because before the 'iddah ends, she is still married.



﴿ مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴾ (٣٨) الَّذِيكَ يَلْفُونَ رِسَالَتِ اللَّهِ وَيَحْشَوْنَهُ، وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَى بِاللَّهِ حَسِيبًا ﴿٣٩﴾ (سورة الأحزاب: ٣٨-٣٩)

- 33:38. There is no blame on the Prophet with regard to what Allah has made lawful for him. Such was the way of Allah with those [Prophets] who came before. And the command of Allah is a decree determined.
- 33:39. [This is Allah's way] with those who convey the messages of Allah and who fear Him, and they do not fear anyone except Allah. And Allah is sufficient in taking account.

This is warding off criticism of the Messenger (ﷺ) for having numerous wives, and explains that this is criticism that is baseless.

﴿There is no blame﴾ that is, sin

﴿on the Prophet with regard to what Allah has made lawful for him﴾ that is, what Allah has allowed him of wives. This is something that Allah had permitted to the Prophets before him, hence He says:

﴿Such was the way of Allah with those [Prophets] who came before. And the command of Allah is a decree determined﴾ that is, it will inevitably come to pass.

Then Allah states who those were who came before him, and that this was their way and practice. They were «those who convey the messages of Allah», so they recite to people the revelations of Allah and His proofs and evidence, and they call them to Allah «and who fear Him» alone, with no partner or associate «and they do not fear anyone except Allah».

If this was the way of the infallible Prophets who fulfilled their role in the most perfect manner, which was to call people to Allah, fearing Him alone, which requires doing everything that is enjoined and refraining from everything that is prohibited, this indicates that there is nothing to criticise the Prophet (ﷺ) about.

«And Allah is sufficient in taking account» of His slaves, for He is watching their deeds. From this it is known that marriage is part of the way of the Messengers.



﴿ مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ۝٤٠ ﴾ (سورة الأحزاب: ٤٠)

33:40. Muhammad is not the father of any man among you, but he is the Messenger of Allah and the last of the Prophets. Allah has knowledge of all things.

That is, the Messenger «Muhammad» (ﷺ) «is not the father of any man among you», O Ummah. Annulling the connection of Zayd ibn Hâarithah with him is included in that.

Because this is general in meaning and applies to all situations, if we take the verse as it appears to be, it would mean that the Prophet (ﷺ) is not the father of any man, whether by blood or by adoption. However, it was previously established that the Messenger (ﷺ) is a

father to all the believers, and his wives (*radiya Allāhu 'anhunna* – may Allah be pleased with all of them) are their mothers. Therefore, in order to avoid anyone thinking that there could be some contradiction because of the general meaning of this statement, Allah says: ﴿but he is the Messenger of Allah and the last of the Prophets﴾ that is, this is his position, which is the position of one who must be obeyed and followed, one through whose teachings people are guided, one who is believed in, and precedence must be given to love of him over love of anyone else; he is the one who is sincere towards the believers, and because of his sincerity and love towards them, it is as if he were a father to them.

﴿Allah has knowledge of all things﴾ that is, His knowledge encompasses all things and He knows with whom to place His message and who is fit to receive His favour and who is not.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝۴۱ وَسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ۝۴۲ هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهٗ لِيُخْرِجَكُم مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ۝۴۳ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ وَّاَعَدَ لَهُمْ اَجْرًا كَرِيْمًا ۝۴۴﴾ (سورة

الأحزاب: ٤١-٤٤)

- 33:41. O you who believe, remember Allah with much remembrance,  
 33:42. And glorify Him morning and afternoon.  
 33:43. For it is He Who sends blessings upon you, and His angels [ask Him to bless you and forgive you], so that He may bring you forth from the depths of darkness into the light. And He is Most Merciful to the believers.  
 33:44. Their greeting on the day they meet Him will be: Peace, and He has prepared for them a generous reward.

Here Allah (ﷻ) instructs the believers to remember Him with much remembrance, such as *tahleel*, *tahmeed*, *tasbeeh*, *takbeer*,<sup>6</sup> and other words that bring one closer to Allah. The minimum of that is regularly reciting the dhikr for morning and afternoon, following the five obligatory prayers, and on various occasions when there are reasons to recite dhikr.

One should persist in doing that at all times and in all situations, by virtue of which the doer may advance without much effort, for that will motivate him to love and know Allah, and it will help him to do good and will restrain his tongue from evil speech.

﴿And glorify Him morning and afternoon﴾ that is, at the beginning and end of the day, because these are virtuous times and it is easy to do this at those times.

﴿For it is He Who sends blessings upon you, and His angels [ask Him to bless you and forgive you], so that He may bring you forth from the depths of darkness into the light. And He is Most Merciful to the believers﴾ that is, by His mercy and kindness towards the believers, by means of His blessings and praise for them, and the prayer and supplication of His angels, He brings them forth from the dark depths of sin and ignorance to the light of faith, guidance, knowledge and good deeds. This is the greatest blessing that He bestows upon His obedient slaves, which should make them be grateful and remember Allah a great deal, for He has shown kindness and mercy to them, and He causes the bearers of His Throne, the best of the angels, and those who are around the Throne, to glorify and praise their Lord and pray for forgiveness for those who believe, so they say:

﴿...Our Lord, You encompass all things in Your mercy and knowledge, so forgive those who repent and follow Your path, and protect them

<sup>6</sup> Tahleel: saying “*lâ ilâha illâ Allâh* (There is no god but Allah).”

Tahmeed: saying “*alḥamdulillâh* (praise be to Allah).”

Tasbeeh: saying “*subḥân Allâh* (glory be to Allah).”

Takbeer: saying “*Allâhu akbar* (Allah is Most Great).”

from the punishment of the blazing fire. Our Lord, and admit them to gardens of perpetual abode which You have promised them, and [admit] the righteous among their forebears, their spouses and their offspring. Verily, You are the Almighty, the Most Wise. And protect them from the evil consequences [of their sins], for whomever You protect from evil consequences on that day, You will indeed have bestowed mercy upon him, and that is the supreme triumph. ﴿(Ghāfir 40: 7-9)

This is the mercy and blessing that He bestows upon them in this world.

As for His mercy towards them in the hereafter, it is the greatest of mercy and the best reward, namely attaining the pleasure and greeting of their Lord, listening to His noble words, gazing upon His beautiful Countenance, and attaining immense rewards of which no one knows the extent except those to whom He gives them. Hence He says: ﴿Their greeting on the day they meet Him will be: Peace, and He has prepared for them a generous reward﴾.



﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ  
وَسِرَاجًا مُنِيرًا ﴿٤٦﴾ وَيَشِيرَ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ﴿٤٧﴾ وَلَا تُطِيعِ  
الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾﴾  
(سورة الأحزاب: ٤٥-٤٨)

- 33:45. O Prophet, verily We have sent you as a witness, a bearer of glad tidings and a warner,  
33:46. as one who calls people to Allah by His leave, and as a lamp spreading light.  
33:47. And give glad tidings to the believers that they will have great bounty from Allah.

33:48. Do not yield to the disbelievers and hypocrites, and pay no heed to their hurtful talk. Put your trust in Allah, for sufficient is Allah as a disposer of affairs.

These descriptions that Allah gives of His Messenger Muhammad (ﷺ) reflect the purpose of his mission and its fundamental essence which was unique to that message. There are five points to note:

Firstly, he was sent as «a witness» to testify concerning his Ummah and what they did of good and evil, as Allah (ﷻ) says elsewhere:

«...that you might be witnesses over humankind, and the Messenger might be a witness over you...» (*al-Baqarah* 2: 143)

– and:

«How will it be when We bring a witness from every nation and bring you [O Muhammad] as a witness against them?» (*an-Nisâ* 4: 41)

Therefore he is a just and acceptable witness.

Secondly and thirdly, he is «a bearer of glad tidings and a warner», which requires a definition of the recipients of those glad tidings and warnings, what those tidings and warnings are about, and the deeds expected of people in that context.

The recipients of the glad tidings are the pious believers who combine faith and righteous deeds with refraining from sin. Glad tidings are for them in the life of this world, of all kinds of reward, both worldly and spiritual. As a result of their faith and piety or fear of Allah, in the hereafter they will enjoy eternal bliss.

All of that requires an explanation of the deeds and piety that are needed in order to attain that reward, and different types of reward.

The recipients of the warning are the evildoers and wrongdoers, people of wickedness and ignorance. They are given the warning in this world of worldly and religious punishments that result from

ignorance and wrongdoing. In the hereafter they will have a severe and lengthy punishment.

The details of all the above are to be found in what the Prophet (ﷺ) brought of the Qur'an and Sunnah.

Fourthly, he is «one who calls people to Allah» that is, Allah sent him to call people to their Lord, show them the way to paradise, and enjoin them to worship Him, which is the purpose for which they were created. This requires him to adhere to that to which he is calling them and to describe in detail the message to which he is calling them, by teaching them about their Lord and His divine attributes; declaring Him to be far above that which is not befitting to His majesty; describing all types of servitude to Him; calling people to Allah by the most effective means; giving each one who has a right his due; and being sincere in calling them to Allah alone, not to himself or seeking any kind of self-aggrandizement, as might be the inclination of many people. All of that was by Allah's leave, and by His will and decree.

Fifthly, he is «a lamp spreading light» which implies that all people are in the depths of darkness, without any light and without any knowledge to help them in their ignorance, until Allah sent this noble Prophet (ﷺ), by means of whom He illuminated that darkness, granted knowledge to ignorant people, and guided those who were lost to the straight path.

Thus the way became clear to righteous people, and they marched behind that leader from whom they learned about good and evil, who is blessed and who is doomed, and through the light that they received from him they came to know Who is worthy of worship, learning about Him through His praiseworthy attributes, perfect deeds and wise rulings.

«And give glad tidings to the believers that they will have great bounty from Allah» – here Allah mentions the recipients of the glad



tidings, namely the believers. When faith is mentioned on its own, it also includes righteous deeds.

The subject of the glad tidings is the great bounty, namely immense abundance which is so great that no one would be able to estimate it. That includes victory in this world, guidance, forgiveness of sins, relief of distress, abundant and increasing provision, granting of blessings, and attaining the pleasure and reward of their Lord and being safe from His wrath and punishment.

This motivates people to strive, by telling them of the reward that Allah will bestow upon them for their good deeds, and it helps them to follow the straight path. This is part of the wisdom of Islam; another aspect of its wisdom is that in the context of warning, mention is made of the punishments implied by that warning; this helps one to refrain from that which Allah has forbidden.

Because there are some people who are prepared to oppose the Prophets and their followers who call people to Allah – namely the hypocrites, who make an outward pretence of being believers when inwardly they are disbelievers and evildoers, and the disbelievers who disbelieve both inwardly and outwardly – Allah forbade His Messenger (ﷺ) to obey them and warned him against doing that, as He said:

﴿Do not yield to the disbelievers and hypocrites﴾ that is, in any matter that is opposed to the way of Allah.

That does not mean actively harming them; rather what is meant is that he should not obey them or yield to them

﴿and pay no heed to their hurtful talk﴾, for this may soften their hearts and encourage them to accept Islam, and it may put a stop to much of the harm that they do to Islam and to its followers.

﴿Put your trust in Allah﴾ to grant you the upper hand and cause your enemy to fail

﴿for sufficient is Allah as a disposer of affairs﴾. Important matters are to be delegated to Him, so that He will take care of them and make it easy for His slave to achieve what he wants.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ  
فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا فَمَعَهُنَّ وَسِرَّوَهُنَّ سَرَاحًا جَمِيلًا﴾ (سورة

الأحزاب: ٤٩)

33:49. O you who believe, if you marry believing women and then divorce them before the marriage is consummated, you have no reason to ask them to observe any waiting period ['iddah] for you. So give them a gift [as compensation], and let them go in an amicable manner.

Here Allah (ﷻ) tells the believers that if they marry believing women, then divorce them before consummating the marriage, those women do not have to observe the 'iddah, and the men have no reason to ask them to do so. Allah commands their husbands to give them a gift in this case, so as to console them for leaving them, and so that the separation may be amicable, without any dispute, trading of insults or making demands on one another, and the like.

This verse is quoted as evidence to support the view that divorce can only occur after marriage. If a man divorces a woman before marrying her, or makes divorce conditional upon marrying her, it does not count, because Allah says: ﴿if you marry believing women and then divorce them﴾. So it is ordained that divorce can only come after marriage, which indicates that if it is done before marriage, it does not count.

As divorce is a complete separation, which means that the spouses become completely prohibited to one another, it cannot occur before marriage. Therefore it is more appropriate to say that divorce by means of *dhihâr*,<sup>7</sup> *eelâ*<sup>8</sup> and the like also cannot be done before marriage. This is the correct scholarly view.

This verse also indicates that divorce is permissible, because Allah speaks of when the believers do that, without blaming them or rebuking them for it, even though the verse begins by addressing the believers. It also indicates that it is permissible to issue a divorce before consummating the marriage, as Allah says elsewhere:

﴿There is no blame on you if you divorce women before the marriage is consummated...﴾ (*al-Baqarah* 2: 236)

And it indicates that if a woman is divorced before consummation of the marriage, she is not required to observe ‘iddah; rather as soon as she is divorced, it is permissible for her to marry someone else, because there is no impediment to doing so. But after consummation of the marriage, she is required to observe ‘iddah in the event of divorce.

But does the word translated here as “consummation” refer specifically to intercourse, as is agreed upon? Or is being alone together to be regarded in the same way, even if no intercourse takes place? The latter was stated in fatwas issued by the Rightly-Guided Caliphs, and this is the correct view. If the husband has been alone

<sup>7</sup> *Dhihâr* is the unlawful act of saying to one’s spouse: “You are as impermissible for me [to enjoy intimately] as my mother” – and similar statements.

<sup>8</sup> *Eelâ* is an oath of abstinence, as referred to in the verse:

﴿For those who take an oath of abstinence from their wives, there should be a [maximum] waiting period of four months; if they then go back [to their normal relationship], Allah is Oft-Forgiving, Most Merciful.﴾ (*al-Baqarah* 2: 226)

with the wife, even if no intercourse took place, she must observe 'iddah in the event of divorce.

Moreover, the woman who is divorced before consummation of the marriage is to be given a gift, from one who is well off according to his means, and from one who is poor according to his means, but this applies if he did not specify a *mahr* (dowry) for her. If he did specify her dowry, then if he divorces her before consummation of the marriage, she is to be given half of the *mahr*, in which case there is no need for a gift.

However, the one who divorces his wife before or after consummation of the marriage must do so amicably, and each partner should speak well of the other and not do otherwise, because that would lead to a great deal of evil, such as each of them reviling the other to a great extent.

Furthermore, the 'iddah is the right of the husband, because Allah says: ﴿you have no reason to ask them to observe any waiting period ['iddah] for you﴾, which indicates that if he divorces her after consummation of the marriage, he has the right to ask her to observe 'iddah. But the woman whose marriage ends with the death of her husband must observe 'iddah in all cases, because Allah says, ﴿and then divorce them...﴾. However, apart from the woman whose marriage was not consummated, those whose marriages end by death or divorce must observe 'iddah.



﴿يَتَأْتِيهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَ الَّذِينَ آمَنَتْ أَجُورُهُنَّ وَمَا مَلَكَتْ يَمِينُكَ  
مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَتِكَ  
الَّتِي هَاجَرَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا  
خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا

مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا  
 ﴿٥٠﴾ (سورة الأحزاب: ٥٠)

33:50. O Prophet, We have made lawful for you your wives whose dowries you have paid; any slave women you may own from among the captives of war whom Allah has bestowed upon you; daughters of your paternal uncles, daughters of your paternal aunts, daughters of your maternal uncles, and daughters of your maternal aunts who migrated [to Madinah] with you; and a believing woman if she offers herself to the Prophet [for marriage, without a dowry], and the Prophet wishes to marry her – that is exclusively for you [O Muhammad], not for the rest of the believers. We know what We have stipulated for them with regard to their marriages [to free women] and with regard to any slave women they may own, so that there may be no constraint upon you. And Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) reminds His Messenger (ﷺ) of His favour with regard to what He has permitted to him, both of things that he has in common with the believers and things that are for him alone:

﴿O Prophet, We have made lawful for you your wives whose dowries you have paid﴾. This is something that he has in common with the believers, because in like manner Allah has made lawful for them their wives to whom they have given their dowries.

Likewise, We have made lawful for you ﴿any slave women you may own from among the captives of war whom Allah has bestowed upon you﴾ among the booty seized from the disbelievers, such as their slaves and free individuals who were captured, whether they had husbands or did not. This is something else that was common to both him and to the believers.

Another category that was common to both him and to the believers was: ﴿daughters of your paternal uncles, daughters of your

paternal aunts, daughters of your maternal uncles, and daughters of your maternal aunts» the words translated here as «paternal uncles», «paternal aunts», «maternal uncles» and «maternal aunts» also include those that are described in English as great-uncles and great-aunts (so what is meant is that the daughters of great-uncles and great-aunts are also permissible for marriage). These are the only women who are permissible.

From this meaning it is understood that all relatives other than these are not permissible, as was explained in Soorat an-Nisâ'. Therefore no female relatives are permissible in marriage except these four. All others, descendants and ascendants, and descendants of one's mother and father, no matter how far the line of descent reaches, and descendants of one's grandparents, are not permissible.

«who migrated [to Madinah] with you» this limits permissibility to those women who migrated with the Messenger (ﷺ), which is the correct interpretation of this verse.

«and» We have made permissible for you «a believing woman if she offers herself to the Prophet [for marriage, without a dowry]» simply by virtue of her offering herself, if «the Prophet wishes to marry her» that is, it is subject to his choice.

«that is exclusively for you [O Muhammad], not for the rest of the believers» that is, it is permissible for you to marry a woman who offers herself in marriage. As for the believers, it is not permissible for them to marry a woman just because she offers herself to them in marriage.

«We know what We have stipulated for them with regard to their marriages [to free women] and with regard to any slave women they may own» that is, We know what is required of the believers, what is permissible for them and what is not permissible for them of wives and slave women, and We have taught them that and explained the rulings concerning that.

Whatever is mentioned in this verse that appears to be contrary to that is only for you (O Prophet ﷺ), because Allah has made it addressed to the Messenger (ﷺ) only, as He said: ﴿O Prophet, We have made lawful for you...﴾

The phrase ﴿that is exclusively for you [O Muhammad], not for the rest of the believers﴾ means: We have permitted to you, O Prophet (ﷺ), what we have not permitted to them, and We have given you more leeway than We have given to others, ﴿so that there may be no constraint upon you﴾. This is part of the great care that Allah showed to His Messenger (ﷺ).

﴿And Allah is Oft-Forgiving, Most Merciful﴾ that is, He has always been forgiving and merciful, bestowing upon His slaves His forgiveness, mercy, generosity and kindness as dictated by His wisdom, when they take the appropriate measures that lead to forgiveness.



﴿ تَرْجِي مَنْ تَشَاءُ مِنْهُمْ وَتُقَوِّ إِلَيْكَ مَنْ تَشَاءُ وَمِنْ أَنْفَعْتِ يَمَّنْ عَرَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدْنَىٰ أَنْ تَقْرَءَ عَلَيْهِمْ وَلَا يَحْزَنَ وَبِرِضَاكَ بِمَا آتَيْنَهُنَّ كُلُّهُنَّ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ﴾ (سورة الأحزاب: ٥١)

33:51. You [O Muhammad] may defer [the turn of] any of them that you wish, and you may share your time with any of them that you wish, and there is no blame on you if you share your time with one of those whose [turn] you had set aside. That will make it more likely that they will be content and not distressed, and that they will all be satisfied with what you give them.<sup>9</sup> Allah

<sup>9</sup> In this verse Allah tells His Prophet (ﷺ) that he is not obliged to share his time equally among his wives; the fact that he continued to share his time equally among them, even though he was not obliged to do so, =

knows best what is in your hearts, and Allah is All-Knowing, Most Forbearing.

This is one way in which Allah made things easy for His Messenger (ﷺ) and bestowed His mercy upon him, as He permitted him not to divide his time equally among his wives, in the sense that doing so was no longer obligatory for him, and if he did do that, it would be a voluntary act of kindness on his part. Despite that, the Prophet (ﷺ) still tried to treat them equally in all ways, and he said:

«O Allah, this is how I am sharing out that which is under my control (time and spending on their maintenance), so do not blame me for that which is not under my control (love and inclination towards some more than others).» (An acceptable hadith recorded by Abu Dâwood)<sup>10</sup>

Here Allah says: «You [O Muhammad] may defer [the turn of] any of them that you wish» that is, you may postpone the turn of any of your wives that you wish, and not spend time with her or stay overnight with her,

«and you may share your time with any of them that you wish» that is, you may spend the night with her.

«and there is no blame on you if you share your time with one of those whose [turn] you had set aside» – what is meant is: the choice is up to you in all cases.

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= would be appreciated by his wives and they would therefore feel content. (ar-Râzi)

<sup>10</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)



Many of the commentators said that this applies only to those who offered themselves to him in marriage: he had the option to defer the turn of any of them that he wished, and to share his time with any of them that he wished. In other words, he could accept any woman who offered herself in marriage to him, or he could reject any of them if he wished. And Allah knows best

Then Allah explains the wisdom behind that, as He said:  
 ﴿That﴾ namely giving you leeway in this matter, leaving it for you to decide, and counting whatever you do with regard to sharing your time among them as voluntary kindness,  
 ﴿will make it more likely that they will be content and not distressed, and that they will all be satisfied with what you give them﴾, because they will know that you have not omitted something obligatory and you have not neglected the binding dues of others.

﴿Allah knows best what is in your hearts﴾ that is, He knows what feelings go through people's minds when giving other people their dues, both obligatory and recommended, and when there is a conflict between dues; therefore He has prescribed this leeway for you, O Messenger of Allah (ﷺ), so that you may reassure your wives.

﴿and Allah is All-Knowing, Most Forbearing﴾ that is, His knowledge is abundant and His forbearing is immense. By His knowledge He has prescribed for you what is in your best interests and brings the greatest reward, and by His forbearance He does not punish you for what you do and what your hearts persist in of evil.



﴿لَا يَحِلُّ لَكَ الْنِسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ۝٥٢﴾ (سورة الأحزاب: ٥٢)

33:52. It is not lawful for you to take any [more] wives henceforth, or to replace [your current wives] with others,<sup>11</sup> even though their beauty pleases you, except any slave women you may own. And Allah is always watching over all things.

Here Allah shows His appreciation to the wives of His Messenger (ﷺ), as they had chosen Allah and His Messenger (ﷺ) and the final abode. Therefore He had mercy on them and restricted His Messenger (ﷺ) to them (in the sense that he was not permitted to take any more wives). Hence He said:

﴿It is not lawful for you to take any [more] wives henceforth﴾ in addition to your current wives

﴿or to replace [your current wives] with others﴾ that is, by divorcing some of them and taking other wives in their stead.

By means of this verse, they became safe from having more co-wives and from divorce, because Allah decreed that they would be his wives in this world and the hereafter, and there would be no separation between him and them.

﴿even though their beauty pleases you﴾ that is, the beauty of other women, for they are not permissible for you

﴿except any slave women you may own﴾ that is, captives seized in war. That is permissible for you, for the resentment that wives may feel towards concubines is less than that which they may feel towards co-wives.

﴿And Allah is always watching over all things﴾ that is, He is watching all things and knows how things will develop, and He is controlling matters in the best and most precise way.

<sup>11</sup> This is by way of honouring the wives of the Prophet (ﷺ), who had been given the choice between the life of this world, and Allah and His Messenger (ﷺ), and the final abode (in 33: 28-29), and had chosen Allah and His Messenger (ﷺ).



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَن يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ  
نَظَرٍ إِنَّهُ وَلَكِنَّ إِذَا دُعِيتُمْ فَادْخُلُوا إِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَقْسِنِينَ لِحَدِيثٍ  
إِنَّ ذَٰلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيَ مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيَ مِنْ الْحَقِّ وَإِذَا  
سَأَلْتُمُوهُنَّ مَتَاعًا فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ  
وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا  
إِنَّ ذَٰلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا ﴿٥٣﴾ إِنْ تَبَدُّوا شَيْئًا أَوْ خَفَوْهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ  
شَيْءٍ عَلِيمًا ﴿٥٤﴾﴾ (سورة الأحزاب: ٥٣-٥٤)

33:53. O you who believe, do not enter the houses of the Prophet, unless you are given permission [and are invited] to come for a meal; and do not enter in hopes of getting a meal and waiting for it to be prepared.<sup>12</sup> But if you are invited, then enter, and when you have eaten, then disperse, without lingering for conversation. Such [behaviour] causes annoyance to the Prophet; he is too shy to ask you to leave, but Allah is not too shy [to tell you] the truth. And when you ask them [his wives] for anything, ask them from behind a screen; that is more pure for your hearts and for theirs. It is not proper for you to cause annoyance to the Messenger of Allah or to ever marry his wives after he is gone, for that would be a grievous offence before Allah.

33:54. Whether you disclose something or conceal it, verily Allah has knowledge of all things.

Here Allah (ﷻ) instructs His believing slaves to observe proper etiquette with the Messenger of Allah (ﷺ) when entering his houses:

<sup>12</sup> There were some people who would enter the Prophet's houses at mealtimes, hoping for a meal without being invited.

﴿O you who believe, do not enter the houses of the Prophet, unless you are given permission [and are invited] to come for a meal﴾ that is, do not enter his houses without permission, or enter for the purpose of finding food. Moreover do not enter his houses ﴿in hopes of getting a meal﴾ that is, expecting a meal and waiting until it is cooked.

What is meant is: you should not enter the houses of the Prophet (ﷺ) except under two conditions: that permission is given to you to enter, and that you should stay only as long as is necessary. Hence Allah says:

﴿But if you are invited, then enter, and when you have eaten, then disperse, without lingering for conversation﴾ that is, before and after the meal.

Then Allah explains the wisdom and benefit behind this prohibition: ﴿Such [behaviour]﴾ that is, your lingering for longer than is necessary ﴿causes annoyance to the Prophet﴾ that is, it is imposing on him and making things hard for him when you detain him from going to check on his family and look after them, and it distracts him from doing so. ﴿he is too shy to ask you to leave﴾ as is the usual practice, because people – especially people of dignity – feel too shy to tell people to leave their homes.

﴿but Allah is not too shy [to tell you] the truth﴾.

When there is a clear instruction in Islamic teaching, even though one may think it better to refrain from complying with it out of shyness or to follow prevailing social etiquette, the right thing to do is to have the resolve to comply with the teachings and be certain that whatever is contrary to it is not in fact part of proper etiquette at all. Allah (ﷻ) is not too shy to enjoin what is good for you and what is kindest to His Messenger (ﷺ), no matter what it is.

Thus He taught them the proper manner of entering the Prophet's houses. With regard to the proper etiquette when addressing his wives, then either there is a need to talk to them or there is not. If there is no

need to talk to them, they should not do that and the proper etiquette is to refrain from doing it. If there is a need to do that, such as if they need to ask them for something like household vessels and so on, then they should ask them «from behind a screen», that is, there should be something to screen them from view, because there is no need to see them.

So looking at them was prohibited in all situations, and the ruling on speaking to them depended on whether there was a need to do so or not, as explained above.

Then Allah mentions the wisdom behind that: «that is more pure for your hearts and for theirs» because it is more appropriate, so as to avoid anything that could give rise to suspicion. The more one keeps away from things that could lead to evil, the safer it is and the purer it is for one's heart.

Therefore, among the Islamic guidelines that Allah often explains in detail is the principle that all means that may cause evil or lead to it are prohibited, and it is prescribed to keep away from them by all possible means.

Then comes a comprehensive phrase which reflects a general principle:

«It is not proper for you» O believers; it is not befitting and is not appropriate for you, and in fact it is most abhorrent «for you to cause annoyance to the Messenger of Allah» that is, in word or deed, with regard to anything that is connected to him «or to ever marry his wives after he is gone». This is one of the things that would cause annoyance to him, because he is in a great and honourable position, and marrying his wives after he is gone would undermine that position.

Moreover, they are his wives in this world and the hereafter, and the bond of marriage between them continues after his death. Therefore it is not permissible for anyone of his Ummah to marry his wives after he is gone.

﴿for that would be a grievous offence before Allah﴾. This Ummah complied with this command and avoided that which Allah (ﷻ) had forbidden. Praise and thanks be to Allah.

Then Allah (ﷻ) says: ﴿Whether you disclose something﴾ and show it openly  
 ﴿or conceal it, verily Allah has knowledge of all things﴾. He knows what is in your hearts and what you disclose, and He will requite you accordingly.



﴿لَا جُنَاحَ عَلَيْهِنَّ فِيءِ آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَأَتَّقِينَ اللَّهَ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا﴾ (سورة الأحزاب: ٥٥)

33:55. There is no blame [on the Prophet's wives, if they are seen unveiled] by their fathers, their sons, their brothers, their brothers' sons, their sisters' sons, their [fellow Muslim] women, or slaves whom they own. And [O wives of the Prophet] fear Allah, for verily Allah is witness to all things.

Because his wives are not to be asked for anything except from behind a screen, and because the wording is general in meaning and includes everyone, there was a need to state who is exempted from the ruling, namely the *mahrams* who are mentioned here, and that ﴿There is no blame [on the Prophet's wives]﴾ if they do not observe hijab in front of these relatives.

No mention is made here of paternal uncles and maternal uncles, because there is no need for them to observe hijab in front of those of whom they are aunts, namely the sons of their brothers and sisters, even though they are senior to them. Therefore it is more appropriate

that they should not have to observe hijab in front of their paternal uncles and maternal uncles. The wording of the other verse clearly mentions the paternal uncle and maternal uncle, and it is in the light of that that we may understand this verse.

﴿their [fellow Muslim] women﴾ that is, there is no blame on them if they do not observe hijab in front of their fellow Muslim women. This excludes non-Muslim women. It may be that what is meant is women in general, so a woman does not have to observe hijab in front of another woman.

﴿or slaves whom they own﴾ so long as the slave is entirely her property (and ownership is not shared with anyone else).

Having stated that there is no blame on them for not observing hijab in these cases, Allah stipulates that in this situation and others it is necessary to fear Allah, and that there should be no reservations on the basis of Islamic teaching with regard to that matter. Hence Allah says:

﴿And [O wives of the Prophet], fear Allah﴾ in all circumstances  
 ﴿for verily Allah is witness to all things﴾ that is, He witnesses all deeds that people do, both visible and hidden; He hears what they say and sees what they do, then He will requite them for that in full.



﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (سورة الأحزاب: ٥٦)

33:56. Verily Allah and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and salute him with the salutation of peace.

Here Allah (ﷻ) highlights the perfection and high status of the Messenger of Allah (ﷺ), and his lofty renown, before Allah and

before His creation, and tells us that «Verily Allah and His angels send blessings upon the Prophet» that is, Allah praises him before the angels and those on high, because He loves him, and the angels who are close to Allah praise him and pray for him, beseeching Allah.

«O you who believe, send blessings upon him and salute him with the salutation of peace», following the example of Allah and His angels, as a reward to him for some of the rights that he has over them, so as to perfect their faith and show respect, love and honour for him, and as a means of increasing their good deeds and expiating their bad deeds.

The best wording for sending blessings upon the Prophet (ﷺ) is that which he taught to his Companions:

«O Allah, send prayers upon Muhammad and upon the family of Muhammad, as You sent prayers upon the family of Ibrâheem; You are indeed Worthy of Praise, Full of Glory. And send blessings upon Muhammad and upon the family of Muhammad as You sent blessings upon the family of Ibrâheem; You are indeed Worthy of Praise, Full of Glory.» (Bukhari)

This command to send blessings and salutations upon the Prophet (ﷺ) is prescribed at all times, and many of the scholars regarded it as obligatory in the prayer.



﴿إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا  
وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيٍ مَا كَتَبْنَا فَقَدْ أَحْتَمَلُوا  
بِهْتِنًا وَإِنَّمَا تُحْيِيهَا﴾ (سورة الأحزاب: ٥٧-٥٨)

- 33:57. Those who offend Allah and His Messenger, Allah has cursed them in this world and in the hereafter, and He has prepared for them a humiliating punishment.



33:58. Those who malign believing men and believing women without them having done anything wrong will bear the guilt of slander and manifest sin.

Having commanded people to venerate His Messenger (ﷺ), and send blessings and salutations upon him, Allah (ﷻ) now forbids them to offend him, and warns against doing that:

«Those who offend Allah and His Messenger» – this includes all kinds of offence, in word or in deed, such as reviling, insulting, criticising him or his religion, or doing anything that will cause offence to him. «Allah has cursed them in this world» that is, He has cast them far away from His mercy, and part of the curse on them in this world is capital punishment for the one who reviles the Messenger (ﷺ) or says something offensive about him.

«and in the hereafter, and He has prepared for them a humiliating punishment» namely requital for their offence, by being subjected to the painful punishment. Offending the Messenger (ﷺ) is not like offending anyone else, because no one can truly believe in Allah unless he believes in His Messenger (ﷺ), who is entitled to veneration, which is one of the requirements of faith, and the level of veneration to which he is entitled is unlike any other, although offending the believers is also a grave sin. Hence Allah says concerning that:

«Those who malign believing men and believing women without them having done anything wrong» that is, without any offence on their part that would dictate that they be maligned,

«will bear the guilt of slander» because they have maligned them with no cause

«and manifest sin» because they have transgressed against them and violated the sanctity that Allah commanded should be respected. Hence reviling individual believers is deserving of a disciplinary punishment, according to the situation and the virtue of the believer in question. The disciplinary punishment for one who reviles the

*Ṣaḥābah* is more severe, and the disciplinary punishment for one who reviles the scholars and people of religious commitment is more severe than that of one who reviles others.



يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلْبَابِهِنَّ  
ذَلِكَ أَتَى أَنْ يَعْرِفْنَ فَلَا يُؤْذِينَ ۖ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٩﴾ لَّيْنٌ لِّمَنْ يَنْتَه  
الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِيَنَّكَ بِهِمْ  
ثُمَّ لَا يَجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا ﴿٦٠﴾ مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخِذُوا وَقُتِلُوا  
تَفْتِيلًا ﴿٦١﴾ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا  
(سورة الأحزاب: ٥٩-٦٢)

- 33:59. O Prophet, tell your wives and daughters, and the believing women, to put on their *jalābeeb*<sup>13</sup> [when they go out]; this will make it more likely that they will be recognised [as chaste women] and will not be harassed. And Allah is Oft-Forgiving, Most Merciful.
- 33:60. If the hypocrites, those in whose hearts is a disease and the rumour-mongers in Madinah do not desist, We will surely instruct you to take action against them. Then they will not remain with you in the city for much longer.
- 33:61. They are cursed; wherever they are found, they should be captured and killed outright.<sup>14</sup>

<sup>13</sup> *Jalābeeb* (sing. *jilbāb*): the *jilbāb* is an outer garment that covers the entire body from the top of the head. According to the commentators, that includes covering the face, leaving the eyes – or one eye – uncovered so the woman can see where she is going.

<sup>14</sup> This refers to the hypocrites mentioned in the previous verse, and applies so long as they persist in their hypocrisy and in spreading rumours in order to cause turmoil and harm to the Muslims.

33:62. Such was the way of Allah with those who came before. And you will find no change in the way of Allah.

﴿O Prophet, tell your wives and daughters, and the believing women...﴾ This verse is the one that is known as the verse of hijab, in which Allah instructs His Prophet (ﷺ) to instruct women in general to observe hijab, starting with his wives and daughters, because the instruction is more emphatic in their case than that of other women, and because the one who instructs others to do something should start with his family before anyone else, as in the verse in which Allah (ﷻ) says:

﴿O you who believe, guard yourselves and your families against a fire whose fuel is men and stones...﴾ (at-Tahreem 66: 6)

﴿to put on their jalâbeeb [when they go out]﴾ the jilbâb (singular of jalâbeeb) is an outer garment that is worn over the head cover, upper garment and so on; women should cover their faces and chests.

Then Allah mentions the wisdom behind that: ﴿this will make it more likely that they will be recognised [as chaste women] and will not be harassed﴾ – this indicates that they could be harassed if they did not observe hijab, because if they did not observe hijab, it may be thought that they were not chaste, so men in whose hearts is a disease could harass them. Moreover, people might look down on them and assume that they were slave women, and anyone with evil intent might think little of them. Hijab deters those who have evil intentions towards them.

﴿And Allah is Oft-Forgiving, Most Merciful﴾ as He has forgiven you for what you did in the past, and He has bestowed mercy upon you by explaining the rulings to you, clarifying what is lawful and what is prohibited. So these rulings block the means of evil on the part of women.

As for the evildoers (who spread false rumours), Allah threatens them by saying:

﴿If the hypocrites, those in whose hearts is a disease﴾ namely the disease of doubt and desire

﴿and the rumour-mongers in Madinah﴾ that is, those who spread rumours in order to make the Muslims afraid of the enemy, and who speak of the large numbers and strength of the enemy and the weakness of the Muslims

﴿do not desist﴾ – no mention is made of the evil deed from which they should desist; therefore this includes whatever thoughts they had in their minds that were calling to evil, whether that was slandering Islam and its followers, scaring the Muslims, undermining their resolve, speaking ill of the believing women and accusing them of immorality, or other sins that are committed by such people.

﴿We will surely instruct you to take action against them﴾ that is, We will instruct you to punish them and fight them, and We will give you power over them. Then if We do that, they will not have the power to stand up to you, and they will have no strength and no protection. Hence Allah says:

﴿Then they will not remain with you in the city for much longer﴾ that is, they will not remain with you in Madinah for much longer, for you will kill them or banish them.

This indicates that banishing evildoers, who may cause harm by staying among the Muslims, is more effective in putting an end to their evil and protecting the Muslims from it. Moreover, ﴿They are cursed; wherever they are found, they should be captured and killed outright﴾ that is, they should be banished wherever they are found, and they should not feel secure or settled; they should fear that they may be killed, detained or punished.

﴿Such was the way of Allah with those who came before﴾ – those who persist in sin and have the audacity to cause offence, and do not desist, are to be punished severely

﴿And you will find no change in the way of Allah﴾; rather this is the usual way of Allah (ﷻ), which is connected to cause and effect.



﴿يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ ۖ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيبًا ۝٦٣﴾ إِنَّ اللَّهَ لَعَنَ الْكَافِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ۝٦٤ خَالِدِينَ فِيهَا أَبَدًا ۖ لَا يَجِدُونَ وِلَايًا وَلَا نَصِيرًا ۝٦٥ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَّا اطَّعْنَا اللَّهَ وَاطَّعْنَا الرَّسُولَ ۝٦٦ وَقَالُوا رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكِبَرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ۝٦٧ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنَهُمُ لَعْنًا كَبِيرًا ۝٦٨﴾ (سورة الأحزاب: ٦٣-٦٨)

- 33:63. The people ask you about the Hour. Say: The knowledge thereof is with Allah [alone]. How could you know? The Hour may well be near at hand.
- 33:64. Verily Allah has cursed the disbelievers and has prepared for them a raging fire.
- 33:65. They will abide therein forever, and they will not find any protector or helper.
- 33:66. On the day when their faces are turned over in the fire, they will say: Would that we had obeyed Allah and obeyed the Messenger!
- 33:67. They will say: Our Lord, we obeyed our leaders and elders, and they led us astray from the [right] path.
- 33:68. Our Lord, give them a double punishment and curse them with a mighty curse.

That is, people ask you about the Hour because they want to hasten it, and some of them do that because they do not believe that it will occur and they are trying to frustrate the one who is telling them about it.

﴿Say﴾ to them: ﴿The knowledge thereof is with Allah [alone]﴾; no one knows it except Allah, and neither I nor anyone else has any

knowledge of it, yet despite that you should not think that it is slow in coming.

﴿How could you know? The Hour may well be near at hand﴾. There is no benefit in knowing whether its coming will be sooner or later; what matters is loss and gain, doom or bliss, and whether a person deserves punishment or reward. This is what I can tell you about the Hour, and what I can say about who deserves what.

Then Allah describes the one who deserves punishment and the punishment itself, because the description given is applicable to these people who disbelieve in the Hour:

﴿Verily Allah has cursed the disbelievers﴾ that is, those for whom disbelief has become second nature and they persist in disbelieving in Allah and His Messengers, and what they brought from Allah. So He has cast them far away from His mercy in this world and the hereafter, and that is sufficient punishment.

﴿and has prepared for them a raging fire﴾ that is, a fire that will burn their bodies, and the torment will reach their insides. They will abide in that severe punishment forever; they will never emerge from it and it will never be reduced for them even for a short while.

﴿and they will not find any protector﴾ to ward off the punishment from them

﴿or helper﴾ to give them what they seek.

Rather the protector and helper will have abandoned them, and they will be encompassed by the punishment of the fire which will be most severe indeed. Hence Allah says:

﴿On the day when their faces are turned over in the fire﴾ so that they may taste its heat, which will be extremely difficult for them, and they will express regret for what they did in the past,

﴿they will say: Would that we had obeyed Allah and obeyed the Messenger!﴾ Then we would have been safe from this punishment and – like those who obeyed Allah – we would have deserved a generous

reward. But it will be too late for such wishes and that will not avail them anything except loss, regret, grief, distress and pain.

﴿They will say: Our Lord, we obeyed our leaders and elders﴾ and we imitated them in their misguidance, ﴿and they led us astray from the [right] path﴾. This is like the verse in which Allah says:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend! He led me astray from the Reminder [the Qur'an] after it had come to me...﴾ (al-Furqân 25: 27-29)

When they realise that they and their leaders all deserve the punishment, they will want to wreak vengeance on those who misled them, so they will say: ﴿Our Lord, give them a double punishment and curse them with a mighty curse﴾. But Allah will say: Each will have a double punishment, for you all shared in disbelief and sin, so you will share in the punishment. However, the punishment will vary from one to another, according to their degree of sin.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ آذَوْا مُوسَىٰ فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا ﴿٦٩﴾﴾ (سورة الأحزاب: ٦٩)

33:69. O you who believe, do not be like those who maligned Moosâ, but Allah showed him to be free of what they said. Indeed he was highly honoured before Allah.

Here Allah (ﷻ) warns His believing slaves against maligning their Messenger Muhammad (ﷺ), the noble, kind and compassionate Prophet (ﷺ), thus responding with the opposite of what they should do, which is to honour and respect him. That is so that they will not resemble those who maligned Moosâ ibn 'Imrân, the one to whom

the Most Gracious spoke directly, and Allah declared him innocent of the offensive things they said about him and showed them that he was free of that.

Moosâ (ﷺ) was of such high status that there was no reason to accuse him or malign him, for he was honourable before Allah and close to Him, one of the elite among the Messengers and one of His chosen slaves. But they (the evildoers) were not deterred by what he possessed of virtue from maligning him and saying hurtful things about him. So beware, O believers, lest you resemble them in that.

The maligning referred to here is what the Children of Israel said about Moosâ when they saw that he was very modest and was always careful to keep himself covered. They said that nothing was preventing him from uncovering himself except that he had a scrotal hernia; this was something that was commonly said among them, and Allah wanted to demonstrate that he was free of that. One day Moosâ went to bathe; he took off his garment and put it on a rock, and the rock fled with his garment. Moosâ (ﷺ) chased after it, and it took him past a gathering of the Israelites, so they saw that he was the best and healthiest of Allah's creation, and that he was free of what they had accused him of.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ۖ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا﴾ (سورة الأحزاب: ٧٠-٧١)

(٧١)

33:70. O you who believe, fear Allah and say what is appropriate,

33:71. for then He will guide you to do righteous deeds and forgive you your sins. Whoever obeys Allah and His Messenger will surely achieve a great triumph.



Here Allah (ﷻ) instructs the believers to fear Him in all situations, in private and in public, and He specifically mentions and encourages saying what is appropriate. That means saying the right thing and that which is as close as possible to that which is right and proper when one is not certain, such as reciting Qur'an or dhikr, or enjoining what is right and forbidding what is wrong, learning and teaching knowledge, and being very keen to find the correct understanding of various issues, following every path and taking all measures that will help one to achieve that.

Part of saying what is appropriate is speaking in a kind and gentle manner when addressing people, being sincere and advising people to do that which is more appropriate and correct.

Then Allah tells us what will result from fearing Him and saying what is appropriate:

﴿for then He will guide you to do righteous deeds﴾ that is, that will be the reason for your deeds becoming righteous and the way for them to be accepted, because by means of fearing Allah, deeds become acceptable. This is like the verse in which Allah (ﷻ) says:

﴿...Verily, Allah only accepts from those who fear Him.﴾ (*al-Mā'idah* 5: 27)

Therefore a person will be guided thereby to do righteous deeds, and Allah will also make his deeds good, by protecting them from that which could spoil them, and by granting and multiplying the reward for them. By the same token, not fearing Him properly and not saying what is appropriate is a cause of deeds becoming corrupted and not accepted, and it will not lead to the same results.

﴿and﴾ moreover, He will ﴿forgive you your sins﴾ that are the cause of doom. So fearing Allah will cause all of one's affairs to be rectified and become sound, and will ward off all kinds of harm. Hence Allah says: ﴿Whoever obeys Allah and His Messenger will surely achieve a great triumph﴾.



﴿ إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا ﴾ (٧٢) لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾ (سورة الأحزاب: ٧٢-٧٣)

- 33:72. Verily We offered the Trust<sup>15</sup> to the heavens, the earth, and the mountains, yet they refused to undertake it and were afraid of it. But man undertook it; verily he has proven to be a wrongdoer and ignorant.
- 33:73. [As a result of that] Allah will punish the hypocrite men and the hypocrite women, and the polytheist men and the polytheist women, and He will turn in mercy to the believing men and the believing women, for Allah is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) emphasises the great importance of the Trust which He has entrusted to those who are accountable. What that means is complying with the commands and heeding the prohibitions, in private and in public. Allah (ﷻ) offered it to mighty creations, namely the heavens and the earth and the mountains, by way of choice, not imposition, saying: If you undertake it and do it properly, you will have the reward, but if you do not do it properly, you will be punished.

«yet they refused to undertake it and were afraid of it» that is, they feared that they would not be able to bear it; that was not out of disobedience towards their Lord or out of a lack of desire for His reward.

Allah offered it to man, according to these conditions, and he accepted it; he took it on despite his wrongdoing and ignorance; he

<sup>15</sup> The Trust (*amānah*): the commitment to obey Allah, carry out obligatory religious duties, and obey all His other commands.

took on this heavy burden. According to the extent to which they fulfil this trust, people are divided into three categories: hypocrites, who pretend to fulfil it and adhere to it outwardly, but do not do so inwardly; polytheists who ignore it both outwardly and inwardly; and believers who fulfil it and adhere to it both outwardly and inwardly.

Allah (ﷻ) tells us about the deeds of these three types of people, and what they will have of reward or punishment, as He says:

﴿[As a result of that] Allah will punish the hypocrite men and the hypocrite women, and the polytheist men and the polytheist women, and He will turn in mercy to the believing men and the believing women, for Allah is Oft-Forgiving, Most Merciful﴾. To Him be all praise, for He ended this verse with these two divine names which are indicative of the perfect nature of Allah's forgiveness and the abundance of His mercy and grace, even though the verdict for many of them is that they do not deserve forgiveness and mercy, because of their hypocrisy and ascription of partners to Him.

This is the end of the commentary on Soorat al-Ahzâb.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 34. Soorat Saba'

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ الْحَمْدُ فِي الْآخِرَةِ وَهُوَ الْحَكِيمُ  
الْخَبِيرُ﴾ (١) يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ  
فِيهَا وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾ (سورة سبأ: ١-٢)

- 34:1. Praise be to Allah to Whom belongs all that is in the heavens and all that is on earth; to Him be praise in the hereafter, and He is the Most Wise, the All-Aware.
- 34:2. He knows all that goes into the earth and all that comes out of it, and all that descends from heaven and all that ascends to it, and He is the Most Merciful, the Oft-Forgiving.
- 

﴿Praise be to Allah﴾ – *hamd*, translated here as «praise», refers to extolling Allah for His praiseworthy attributes and sublime deeds. To Allah be all praise, for all His attributes are praiseworthy, because they are attributes of perfection; His deeds are praiseworthy because they are either based on grace, for which He is to be praised and thanked,

or they are based on justice, for which He is to be praised, and the wisdom of which is to be acknowledged and recognised.

Allah praises Himself here, because to Him ﴿belongs all that is in the heavens and all that is on earth﴾; He owns them all and they are subservient to Him; He controls them and disposes of their affairs as He wills.

﴿to Him be praise in the hereafter﴾ because in the hereafter He will be praised and extolled in a manner that He was not praised and extolled in this world.

When Allah judges between all creatures, and people and all creatures see His verdict and recognise the perfect nature of his justice, fairness and wisdom, they will all praise Him for that, even those who are faced with punishment and are doomed to enter hell; their hearts will be filled with praise for Him, and they will acknowledge that the punishment is the outcome of their deeds and that He is just in ruling that they should be punished.

As for His praise in the realm of bliss and reward, this is something that is abundantly reported, and all the evidence – both textual and rational – attests to that. In paradise, they will see the blessings of Allah coming one after another, abundant favours and immense generosity; there will be no wish or desire in the hearts of the people of paradise but they will be given more than they wish for or desire. Indeed they will be given good things that they never thought of or wished for, and that never crossed their minds.

So how much do you think they will praise their Lord when they are in that situation, knowing that in paradise all distractions and obstacles will have vanished that kept people from knowing, loving and praising Allah, and that praising Him will be dearer to its people than all these blessings and will bring greater pleasure than all these delights?

Therefore when they see Allah (ﷻ) and hear His words when He addresses them, that will cause them to forget all blessings; in

paradise, dhikr (remembering Allah) will be like breathing for them, and it will be ongoing, at all times.

In addition to that, for the people of paradise in paradise, that which points to the greatness, majesty, beauty and utter perfection of their Lord will be made manifest to them at all times, which will dictate that they should praise Him and extol Him in the most perfect manner.

﴿and He is the Most Wise﴾ in His dominion and control, Most Wise in His commands and prohibitions

﴿the All-Aware﴾ Who sees the secret aspects of all things.

Hence He refers to His knowledge in elaborate detail, as He says: ﴿He knows all that goes into the earth﴾ of rain, seeds and animals ﴿and all that comes out of it﴾ such as all kinds of plants and animals ﴿and all that descends from heaven﴾ such as the angels, provision and decrees

﴿and all that ascends to it﴾ such as the angels, souls and so on.

Having mentioned His creation, His wisdom in controlling them, and His knowledge of their affairs, Allah now mentions His forgiveness and mercy towards them, as He says:

﴿and He is the Most Merciful, the Oft-Forgiving﴾ that is, the One of Whom mercy and forgiveness are typical, the effects of which continue to come down to His slaves at all times, according to the actions they do that are precursors to both.



﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَىٰ وَرَبِّي لَتَأْتِيَنَّكُمْ عِلْمُ الْغَيْبِ لَا يُعْزِبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرُ مِنْ ذَلِكَ وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٢﴾ لِيَجْزِيَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٣﴾ وَالَّذِينَ سَعَوْا فِي ءَابِنَا مُعْجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رَّجْزِ الْإِيمِ ﴿٥﴾﴾ (سورة سبأ: ٣-٥)

- 34:3. Those who disbelieve say: The Hour will never come upon us. Say [O Muhammad]: Yes indeed, by my Lord, it will surely come upon you. [He is] the Knower of the unseen; not even the weight of a speck of dust, in heaven or on earth, escapes Him, nor is there anything smaller or greater than that, but it is [inscribed] in a clear record,
- 34:4. so that He may reward those who believe and do righteous deeds. They will have forgiveness and a generous provision.
- 34:5. But those who strive against Our revelations, seeking to discredit them, for such there will be a punishment of painful suffering.

Having highlighted His greatness in the way He describes Himself, which makes it imperative to venerate Him and sanctify Him, and to believe in Him, Allah now tells us that among people are some who did not give Him due recognition, and did not venerate Him as He should be venerated; rather they disbelieved in Him and denied His ability to revive the dead and bring about the Hour, and they contradicted the Messengers in that regard.

«Those who disbelieve» in Allah and His Messengers, and what the Messengers brought

«say», because of their disbelief

«The Hour will never come upon us» that is, there is nothing but the life of this world; we live and we die. So Allah instructed His Messenger (ﷺ) to refute what they said and show it to be false. He swore an oath, attesting that the resurrection will surely come to them, and He presented proof for that; whoever accepts it must inevitably believe in the resurrection. That proof is the vast and all-encompassing knowledge of Allah (ﷻ).

«[He is] the Knower of the unseen» that is, things that are hidden from our sight and from our knowledge, so how about that which is seen?

Then Allah emphasises the extent of His knowledge:

﴿not even the weight of a speck of dust, in heaven or on earth, escapes Him﴾ that is, nothing is beyond His knowledge; all things, whether as separate entities or component parts, even the smallest particles, namely atoms, are known to Him.

﴿nor is there anything smaller or greater than that, but it is [inscribed] in a clear record﴾ that is, His knowledge encompasses it and His pen has written it and it is included in the clear record, namely *al-Lawh al-Mahfoodh*.

The One from Whose knowledge not even an atom or anything smaller than that is hidden, at all times, and He knows what the earth consumes of the dead and what remains of their bodies, is surely able to resurrect them. Resurrecting them is no stranger and is not more amazing than this all-encompassing knowledge.

Then Allah tells us of the purpose of the resurrection, as He says:

﴿so that He may reward those who believe﴾, deep down in their hearts, in Allah and His Messengers, with certain faith  
﴿and do righteous deeds﴾ in confirmation of their faith.

﴿They will have forgiveness﴾ of their sins, because of their faith and good deeds, by means of which all evil and punishments will be warded off from them.

﴿and a generous provision﴾ for their having done good, by means of which they will attain all that they seek and wish for.

﴿But those who strive against Our revelations, seeking to discredit them﴾ that is, they strive against them because they disbelieve in them and seek to undermine the one who brought them and the One Who sent them down, just as they tried to challenge Him with regard to the resurrection after death.

﴿for such there will be a punishment of painful suffering﴾ that is, it will be painful to them both physically and spiritually.





﴿وَبَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ هُوَ الْحَقُّ وَيَهْدِي إِلَى صِرَاطٍ الْعَزِيزِ الْحَمِيدِ﴾ (سورة سبأ: ٦)

34:6. Those who have been given knowledge can see that what has been revealed to you from your Lord [O Muhammad] is the truth and that it guides to the path of the Almighty, the Praiseworthy.

Having mentioned the denial of those who denied the resurrection, and stated that they thought that what was revealed to His Messenger (ﷺ) was not true, Allah (ﷻ) now describes the situation of those among His slaves who are guided, who are the people of knowledge; they see that what Allah revealed to His Messenger (ﷺ) of the Book, and what it contains of stories of the past and news of the future is true, and whatever is contrary to it or contradicts it is false, because they have attained the level of knowledge that gives them certainty.

﴿and﴾ they also see that in what it enjoins and forbids ﴿it guides to the path of the Almighty, the Praiseworthy﴾. That is because they are certain of the truth of what the Qur'an says, for the following reasons:

- Because they know of the sincerity of the one who brought it.
- Because it is in accordance with what really happened and with the previous Books.
- Because of what they see with their own eyes of things that happened exactly as the Qur'an foretold.
- Because of what they see of great signs on the horizons and in their own selves that confirm the truthfulness of the message.
- Because it is in accordance with what is indicated by the names and attributes of Allah (ﷻ).

In its commands and prohibitions they see that it guides to the straight path, enjoining every practice that purifies the soul, brings reward and benefits the doer and others, such as honesty, sincerity,

honouring parents, upholding ties of kinship, treating all people kindly, and so on; and it forbids all abhorrent characteristics that are spiritually damaging, nullify reward and bring a burden of sin, such as ascription of partners to Allah, fornication and adultery, usury, and wronging people with regard to their physical well-being, wealth and honour.

This is indicative of the virtue of people of knowledge. The more knowledge a person has and the more he believes in what the Messenger (ﷺ) brought, and the greater his knowledge of the rulings, commands and prohibitions, the more he will be one of the people of knowledge whom Allah has made proof, testifying to the soundness of what the Messenger (ﷺ) brought, and through them Allah will establish proof against the stubborn disbelievers, as we see in this verse and elsewhere.



﴿وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ عَلَى رَجُلٍ يُنْبِئُكُمْ إِذَا مُزِقْتُمْ كُلٌّ مِّنْكُمْ إِنَّا لَنُفِئُكُمْ لَهَا جَذِيدٌ ﴿٧﴾ أَفَتَرَىٰ عَلَى اللَّهِ كَذِبًا أَمْ بِهِ جِنَّةٌ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ﴿٨﴾ أَفَلَتُرَوُّوْنَ إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ مِّنَ السَّمَاءِ وَالْأَرْضِ ۖ إِن نَّشَاءُ نُخَسِّفْ بِهِمُ الْأَرْضَ أَوْ نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾﴾ (سورة سبأ: ٧-٩)

34:7. Those who disbelieve say: Shall we point out to you a man<sup>16</sup> who will tell you that, when you have disintegrated completely and become scattered [like dust], you will be created anew?

34:8. Does he fabricate lies against Allah, or is there madness in him? Nay, it is those who do not believe in the hereafter who

<sup>16</sup> When visitors to Makkah asked about the Prophet (ﷺ), Quraysh would make comments such as this by way of ridicule and trying to put people off approaching him and listening to his message.

will be subjected to punishment and they are straying far into error.

- 34:9. Do they not see what lies before them and what lies behind them of heaven and earth?<sup>17</sup> If We so willed, We could cause the earth to swallow them up, or cause pieces of the sky to fall upon them.<sup>18</sup> Surely in that there is a sign for every slave who turns to Allah in repentance.

«Those who disbelieve say» by way of disbelief, ridicule and finding it unlikely, stating why they find it unlikely. They say to one another:

«Shall we point out to you a man who will tell you that, when you have disintegrated completely and become scattered [like dust], you will be created anew?» They were referring to the Messenger of Allah (ﷺ), saying that he was a man who had come up with a very strange idea, such that he had become – according to them – a spectacle to be pointed out to people and something very strange to be mocked, for how could he say “you will be resurrected” after you have disintegrated, and your remains have scattered and disappeared?

In other words, they were saying: does this man who brought this message «fabricate lies against Allah»? Does he have the audacity to do and say a thing, or «is there madness in him»? In which case it

<sup>17</sup> In other words: do these disbelievers not realise that wherever they go, if they look around them they will see Allah's earth and heaven encompassing them in all directions? So that should deter them from rejecting His signs lest He order the earth to swallow them or the sky to fall on them in pieces. (at-Ṭabari)

<sup>18</sup> This refers to a punishment coming from above, such as that which was sent upon the dwellers of the Wood (mentioned in Soorat ash-Shu'arā'), to whom Shu'ayb was sent, when they rejected his message and demanded that he cause pieces of the sky to fall upon them (26: 187), and they were overtaken by the punishment of the day of the overshadowing cloud (26: 189).

is nothing strange, because insanity is of various kinds and anything could be expected of a madman.

All of this attitude and behaviour on their part is indicative of their stubbornness and wrongdoing. They knew for sure that he was the most sincere and truthful of Allah's creation, and the most mature in thinking, and because they knew that, they did their utmost to oppose him, making a great deal of effort and spending a great deal of wealth in order to turn people away from him. If he had been a liar and insane, it would not be appropriate for you – O rational yet evil people – to listen to what he says or to pay attention to his call, because it is not appropriate for a rational person to pay attention to anyone who is insane or to take what he says seriously.

Were it not for your stubbornness and wrongdoing, you would have hastened to respond to him and accept his call,

﴿...But neither signs nor warnings are of any avail to people who will not believe.﴾ (Yoonus 10: 101)

Hence Allah (ﷻ) said:

﴿Nay, it is those who do not believe in the hereafter﴾, including those who say these words, ﴿who will be subjected to punishment and they are straying far into error﴾ that is, into great doom and extreme misguidance, that is not even close to what is right and correct.

What doom and misguidance could be worse than their denial that Allah is able to bring about resurrection, their rejection and ridicule of His Messenger (ﷺ) who brought this message, and their certainty that what they are following is the truth, on the basis of which they see truth as falsehood, and falsehood and misguidance as truth and guidance.

Then Allah draws their attention to the rational evidence which indicates that the resurrection is not unlikely, even if they deem it so, and that if they were to look at what is in front of them and

behind them of the heavens and the earth, they would recognise the might and power of Allah in the creation thereof, which would dazzle their minds, and prominent people of knowledge are astounded by its greatness. The creation of the heavens and the earth, with their greatness and all that they contain of created things, is greater than the resurrection of people from their graves after they die. So what made them reject the idea of the resurrection whilst believing in something greater than it? Indeed that is something that is unseen until now; they have not seen it, and that is why they did not believe in it.

«If We so willed, We could cause the earth to swallow them up, or cause pieces of the sky to fall upon them» that is, as a punishment, because the earth and the sky are under Our control, and if We were to command them to do something, they would not disobey. So beware of persisting in your disbelief, lest We punish you severely.

«Surely in that» that is, in the creation of the heavens and the earth and all that they contain of created things

«there is a sign for every slave who turns to Allah in repentance».

The more a person turns to Allah in repentance, the more he will benefit from the great signs, because the one who repents and turns to his Lord focuses with all his heart and aspirations on his Lord, and turns to Him in all his affairs. Thus he becomes close to his Lord and has no concern or interest except to strive to please Him. So when he looks at created beings, it is in order to reflect and learn, not with heedlessness in a manner that is of no benefit.



﴿ وَلَقَدْ ءَاتَيْنَا دَاوُدَ مِنَّا فَضْلًا يَجْعَالُ آوِي مَعَهُ وَالطَّيْرَ وَأَلَنَّا لَهُ الْحَدِيدَ ۚ أَنِ اعْمَلْ سَفِيفًا وَقَدِّرْ فِي السَّرْدِ ۚ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴾  
 ﴿سورة سبأ: ١٠-١١﴾

34:10. Indeed We bestowed favours upon Dâwood, [saying]: O mountains, echo his [glorification of Allah], and you too, O birds! And We made iron malleable for him,

34:11. [saying]: Make full-length coats of mail, forging links of proper measure.<sup>19</sup> And [O family of Dâwood], do righteous deeds, for verily I see well all that you do.

That is, and We blessed Our slave and Messenger Dâwood (ﷺ), giving Him abundant beneficial knowledge, enabling him to do righteous deeds, and bestowing spiritual and worldly blessings upon him. Among the blessings that Allah bestowed upon him is what He granted him exclusively, such as His issuing commands to inanimate things, such as mountains, as well as animate beings such as birds, to echo his glorification of Allah (and repeat after him his words of glorification and praise). As this was a great blessing that was unique to him, and no one shared it with him, before or since, this motivated him and others to glorify Allah, when they saw those inanimate objects and animate beings reiterating words of glorification of their Lord, praising and magnifying Him.

Another example of the blessings bestowed upon Dâwood (ﷺ), as many of the scholars have stated, was the voice of Dâwood, for Allah (ﷻ) had given him a beautiful voice that surpassed all others. When he recited words of glorification and praise in that melodious and moving voice, everyone who heard it rejoiced in it, both human and *jinn*, and even birds and mountains, and they glorified and praised their Lord.

Perhaps it was so that he could attain the reward of their glorification of Allah, because he was the cause of it and they were following him in glorifying Allah.

<sup>19</sup> That is, striking a balance, when making the links or rings of mail, between offering adequate protection and being sufficiently light so as not to hamper movement in the battlefield.

Another aspect of Allah's bounty towards him was that He made iron malleable for him, so that he could make full-length coats of mail, and He taught him how to make them, by forging links of proper measure; in other words, he made the links of a certain size, according to a particular design, then he put them together so that they were interlinked. Allah (ﷻ) says elsewhere:

﴿And We taught him the art of making coats of mail for your benefit, to protect you in battle. Will you then be grateful?﴾ (al-Anbiyā' 21: 80)

Having mentioned the favours that He bestowed upon him and his family, Allah instructed them to give thanks to Him, and to do righteous deeds and remember that Allah is always watching, by ensuring that those deeds were done in the proper manner and by protecting them from anything that could spoil them, for He sees all that they do and is constantly watching them, and nothing is hidden from Him.



﴿وَلِسْلَيْمَانَ الرِّيحَ غُدُوها شَهْرٌ وَرَوْاحُها شَهْرٌ وَأَسْلَنَّا لَهُ عَيْنَ الْقَطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾ يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحْرِبٍ وَتَمَثِيلٍ وَحِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَتٍ أَعْمَلُوا أَلْ دَاوُدَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَاتَهُمْ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّو كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾﴾ (سورة سبأ: ١٢-١٤)

- 34:12. And for Sulaymān [We subjugated] the wind; it would cover the distance of a month's journey in the morning and a month's journey in the evening. We caused a spring of molten brass to flow for him, and there were some of the jinn who worked for him, by his Lord's leave; whoever among them disobeyed Our

command, We will cause him to taste the punishment of the raging fire.

- 34:13. They made for him whatever he wanted of lofty structures, images, basins as large as reservoirs, and [cooking] cauldrons fixed [in their places].<sup>20</sup> Strive [in doing righteous deeds], O family of Dâwood, in gratitude. But few of My slaves are grateful.
- 34:14. Then, when We decreed Sulaymân's death, nothing made them aware of his death except a creature of the earth that ate away at his staff. When he fell down, the jinn realised that, if they had truly had knowledge of the unseen, they would not have had to continue their demeaning labour.

Having mentioned His bounty to Dâwood (ﷺ), Allah now tells us of His bounty to his son Sulaymân (ﷺ); Allah subjugated the wind and made it of service to him, so that it would blow by his command and carry him and everything he had with him, and would cover huge distances in a short time, so that it was possible to travel a distance of two months' journey in a single day.

﴿it would cover the distance of a month's journey in the morning﴾ that is, from the beginning of the day until midday  
 ﴿and a month's journey in the evening﴾ that is, from midday until the end of the day.

﴿We caused a spring of molten brass to flow for him﴾ that is, We made a spring of molten brass to be of service to him, and We made available to him means of producing vessels and other things from it.

Allah also subjugated the devils and the jinn to him, so that they were not able to disobey his commands; ﴿whoever among them disobeyed Our command, We will cause him to taste the punishment of the raging fire﴾.

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<sup>20</sup> The basins and cauldrons were for the preparation and serving of a large amount of food.



They made everything that Sulaymân wanted them to make, ﴿of lofty structures, images﴾ that is, images of animals and inanimate objects, because they were skilled in that and were able to do it. They also made for Sulaymân ﴿basins as large as reservoirs﴾ that is, large pools, in which they made food for Sulaymân, because he needed what others did not

﴿and﴾ they made for him ﴿[cooking] cauldrons fixed [in their places]﴾; they could not be moved from their places because they were so big.

Having mentioned the blessings that He bestowed upon them, Allah commanded them to give thanks to Him:

﴿Strive [in doing righteous deeds], O family of Dâwood﴾ this includes Dâwood, his children and his family, because the blessings were bestowed upon all of them, and many of those blessings benefitted all of them.

﴿in gratitude﴾ to Allah for what He had given them.

﴿But few of My slaves are grateful﴾ that is, most of them do not give thanks to Allah for what He bestows upon them of His blessings and what He wards off from them of harm.

Gratitude means acknowledging in one's heart the blessings of Allah (ﷻ), expressing one's need for them when receiving them, using them in obedience to Allah (ﷻ), and refraining from using them in wrongful ways by disobeying Him.

The devils continued working for Sulaymân (ﷺ), building all kinds of structures. They had deceived people by telling them that they had knowledge of the unseen and could see what was hidden. Hence Allah (ﷻ) wanted to show people that the devils were lying, so they continued working and Allah caused Sulaymân (ﷺ) to die when he was leaning on his stick or staff; so when they passed by him as he was leaning on it, they thought he was alive, and they feared him. They continued working like that for an entire year, according to what was said, until a creature of the earth came to his stick and

kept eating away at it until it broke and fell, then Sulaymân (ﷺ) fell down; the devils scattered and it became clear to the people that if the jinn «had truly had knowledge of the unseen, they would not have had to continue their demeaning labour», which was this work that was difficult for them. If they had had knowledge of the unseen, they would have known of the death of Sulaymân, which was something they were very keen for, so that they could escape their situation.



﴿لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّتَانِ عَنْ يَمِينٍ وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ، بَلَدَةٌ طَيِّبَةٌ وَرَبُّ غَفُورٌ ﴿٥﴾ فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ وَشَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ﴿٦﴾ ذَلِكَ جَزَيْنَهُمْ بِمَا كَفَرُوا وَهَلْ يُجْزَى إِلَّا الْكَفُورُ ﴿٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ الْقَرَى الَّتِي بَارَكْنَا فِيهَا قُرَى ظَهْرَهُ وَقَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَأَيَّامًا ءَامِينَ ﴿٨﴾ فَقَالُوا رَبَّنَا بَعْدَ بَيْنِ أَسْفَارِنَا وَظَلَمُوا أَنْفُسَهُمْ فَجَعَلْنَاهُمْ أَحَادِيثَ وَمَزَقْنَاهُمْ كُلَّ مَزْقٍ إِنْ فِي ذَلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٩﴾ وَلَقَدْ صَدَقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِنَ الْمُؤْمِنِينَ ﴿١٠﴾ وَمَا كَانَ لَهُ عَلَيْهِمْ مِنْ سُلْطَانٍ إِلَّا لِنَعْلَمَ مَنْ يُوَفِّي بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ وَرَبُّكَ عَلَى كُلِّ شَيْءٍ حَفِیْظٌ ﴿١١﴾﴾ (سورة سبأ: ١٥-٢١)

34:15. There was a sign for [the people of] Saba' in their dwelling place: two gardens, one on the right and one on the left. [It was said to them:] Eat of what your Lord has provided for you, and give thanks to Him; bountiful is your land and oft-forgiving is your Lord.

34:16. But they turned away, so We sent against them a severe flood, and replaced their two gardens with two others yielding bitter fruit, and tamarisks, and a few wild lote-trees.

- 34:17. Thus We punished them for their ingratitude; would We punish any but those who are ungrateful?
- 34:18. Between them and the cities which We had blessed, We placed [a chain of] towns, within sight of one another, and We made the distances between them convenient for the travellers: Travel through them by night and day in safety.
- 34:19. But they said: Our Lord, make the stages of our journeys longer,<sup>21</sup> and they wronged themselves thereby. So We made them into cautionary tales and dispersed them in all directions. Surely in that there are signs for every steadfastly patient and deeply thankful person.
- 34:20. Iblees found his expectations<sup>22</sup> concerning them to be correct, for they all followed him, except for a group of believers.
- 34:21. But he had no authority<sup>23</sup> over them, except [what was given to him] for the purpose that We might distinguish those who believe in the hereafter from those who are in doubt about it. For your Lord watches over all things.

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Saba' was a well-known tribe near Yemen; their homeland was a region called Ma'rib.

One of the favours and kindnesses that Allah bestowed upon people in general, and the Arabs in particular, was that in the Qur'an, He

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<sup>21</sup> That was because they grew bored with their life of ease and wanted adventure; this is similar to the attitude of the Israelites, when Allah blessed them with the manna and quails, but they tired of that food and demanded garlic, onions, cucumbers and so on.

<sup>22</sup> That is, he had expected that he would be able to mislead them, as he said:  
 ﴿...By Your might, I will certainly mislead them all, except Your chosen [and sincere] slaves among them.﴾ (Sād 38: 82-83)

<sup>23</sup> Iblees has no power to compel people to follow him, or any sound argument to convince them to do so; all he can do is whisper to them and make falsehood attractive and fair-seeming to them.

told the stories of nations who were doomed and punished who had lived in the vicinity of the Arabs, and whose ruins could be seen, and people were familiar with their stories which they told to one another. That made it easier for people to believe these stories and made them more effective as a reminder. Hence Allah said:

«There was a sign for [the people of] Saba' in their dwelling place» that is, the place where they lived. The sign in this case was what Allah had bestowed upon them of blessings and what He had warded off from them of calamities. That required them to worship Allah alone and give thanks to Him.

Then He explained what the sign was: «two gardens, one on the right and one on the left». They had a great valley that received a lot of rainfall, which resulted in abundant streams, springs and so on, and they had built a strong dam in order to collect the water. So when the rains came, they would gather a huge amount of water, which they would distribute to their gardens, which were on the right and the left of that valley. Those two huge gardens yielded fruits and crops that sufficed them and brought them a great deal of joy. Hence Allah commanded them to give thanks for the many blessings that He had bestowed upon them, including the following:

- Those two gardens that provided most of their food.
- Allah made their land bountiful because of its good climate, which was not unhealthy; and because of the bountiful provision that the land produced, Allah promised them, if they showed gratitude to Him, that He would forgive them and have mercy on them. Hence He said: «bountiful is your land and oft-forgiving is your Lord».
- Because Allah knew that for their trade and livelihood they needed to reach a blessed land – what appears to be the case is that it was the outskirts of Sanaa, which was the view of more than one of the early generation, although it was also suggested that it was ash-Shâm (Greater Syria) – He prepared

for them the means that helped them to reach that land with ease and safely, with no fear. There was a chain of towns between them and that land, so that they did not need to go to the trouble of carrying provisions and supplies with them as they travelled.

Hence Allah says: ﴿Between them and the cities which We had blessed, We placed [a chain of] towns, within sight of one another, and We made the distances between them convenient for the travellers﴾ that is, distances that they knew well and could plan their journeys accordingly, so that they would not lose their way  
﴿Travel through them by night and day in safety﴾ that is, safe and secure during those nights and days, not fearing anything. This was part of the perfect blessing that Allah bestowed upon them, which is that He made them safe from fear.

But they turned away from the Bestower of those blessings and from worshipping Him alone, and they took the blessing for granted and got bored of it, to the extent that they wished that the distances between those towns, between which travelling was so easy, would be longer.

﴿and they wronged themselves thereby﴾ by disbelieving in Allah and being ungrateful for His blessings. Hence Allah (ﷻ) punished them by taking away and destroying the blessing that had made them arrogant. He sent against them a severe flood that destroyed their dam and ruined their gardens.

Hence those gardens that had been filled with beautiful plants and fruit-bearing trees were destroyed and replaced with trees in which there was no benefit. Allah says: ﴿and replaced their two gardens with two others yielding bitter fruit﴾ that is, something that produced little food, that was not sufficient to meet their needs

﴿and tamarisks, and a few wild lote-trees﴾ all of these are well-known trees, which matched their misdeeds.

Just as they replaced gratitude with ingratitude, those blessings were replaced with the things mentioned. Hence Allah says:

﴿Thus We punished them for their ingratitude; would We punish any but those who are ungrateful?﴾ That is, would We requite in the sense of punishing any but those who are ungrateful to Allah and take His blessings for granted?

When that punishment befell them, they scattered in all directions after having been all together, and Allah made them a story that was told and a tale to be told at night. They became an example and a proverb, whereby people would say “They scattered like Saba’”, and everyone would talk about what happened to them.

But no one learned a lesson from them except those whom Allah referred to when He said: ﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾, who bears with patience the hardships and difficulties that he endures for the sake of Allah, and does not show discontent; rather he bears it with patience and gratefully acknowledges the blessings of Allah (ﷻ), praising the One Who bestowed them and uses them in obedience to Him.

If such a person hears their story, how they acted and what happened to them, he realises that this punishment was requital for their ingratitude for Allah’s blessings, and that whoever acts like them will meet the same fate. And he will realise that gratitude to Allah (ﷻ) protects the blessing and wards off the punishment; and that the Messengers of Allah told the truth and that the requital is true, as he has seen examples of it in this world.

Then Allah tells us that the people of Saba’ were among those concerning whom Iblees found his expectations to be correct, when he said to his Lord:

﴿...By Your might, I will certainly mislead them all, except Your chosen [and sincere] slaves among them.﴾ (Sād 38: 82-83)

This expectation on the part of Iblees was not certain knowledge, because he did not know the unseen and no news had come to him from Allah that he would mislead them all, with some exceptions.

These people, and others like them, were among those concerning whom he found his expectations to be correct, whom he called and tempted, ﴿for they all followed him, except for a group of believers﴾ who were among those who were not ungrateful for the blessings of Allah; they were not included in those expectations of Iblees.

It may be that the story of Saba' ends with the words ﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾, then a new idea begins with the words ﴿Iblees found his expectations concerning them to be correct﴾, referring to humanity as a whole, in which case the verse is general in meaning and refers to everyone who followed Iblees.

Then Allah (ﷻ) says: ﴿But he﴾ namely Iblees ﴿had no authority over them﴾ that is, he had no control or power over them to force them to do whatever he wanted. But the divine wisdom decreed that he should have some power and influence over the children of Adam.

﴿except [what was given to him] for the purpose that We might distinguish those who believe in the hereafter from those who are in doubt about it﴾ that is, so that there would be a test and it might be known who is sincere and who is lying, whose faith is real and steadfast in the face of trials and tests, and when devilish specious arguments are put forth, and whose faith is not steadfast and will be shaken by the slightest specious argument and will falter at the merest call to the opposite. Allah (ﷻ) has made this a test by means of which He tries his slaves and distinguishes the bad from the good.

﴿For your Lord watches over all things﴾ – He is watching over His slaves and their deeds, and He takes care of the requital thereof, for He will requite them in full for all that they do.



﴿قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِنْ ثِقَالِ ذَرْوٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَهِيرٍ﴾ (٢٢) وَلَا نَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ. حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾ (سورة سبأ: ٢٢-٢٣)

- 34:22. Say: Call on those whom you claim [to be gods] besides Allah. They do not have even an atom's weight of power in the heavens or on earth, nor have they any share in either of them, nor is any of them a helper to Allah.
- 34:23. No intercession will be of any avail before Him, except for those for whom He permits intercession. [They will wait in fear and trepidation for that permission to be granted] until, when the fear has been lifted from their hearts, they will say: What did your Lord say? They will say: The truth, and He is the Most High, the Most Great.

﴿Say﴾ O Messenger, to those who associate with Allah created beings that cannot bring any benefit or do any harm, giving them compelling proof that those beings are helpless and explaining to them the invalidity of worshipping them:

﴿Call on those whom you claim [to be gods] besides Allah﴾ that is, those whom you claim are partners to Allah, if your calling upon them will be of any benefit, because they are helpless in all aspects and cannot answer your supplication at all.

They do not have the least power, for they ﴿do not have even an atom's weight of power in the heavens or on earth﴾, either independently of Allah or in partnership with Him. Hence He says: ﴿nor have they﴾ namely those so-called gods of yours



﴿any share in either of them﴾ that is, either in the heavens or the earth; they have no share, small or great, and they have no power or share of power.

But there is another argument which says that despite that, they could still be helpers and advisers to the Sovereign, so calling upon them may be of benefit, because – as the Sovereign needs their help – they could meet the needs of those who are connected to them. But Allah (ﷻ) rules out this idea of them being helpers or advisers, as He says:

﴿nor is any of them﴾ that is, these objects of worship

﴿a helper to Allah﴾ (ﷻ), the One, the Subduer; that is, none of them is a supporter or adviser who helps Him in ruling and controlling the affairs of the universe.

So there is nothing left but the idea of intercession, which Allah rules out by saying:

﴿No intercession will be of any avail before Him, except for those for whom He permits intercession﴾. These are the reasons why the polytheists are attached to their rivals and idols, be they humans, trees or anything else. So Allah explained that these reasons are baseless, so as to leave no excuse or argument for believing in the ascription of partners to Him, and so as to rule out this idea completely.

As the polytheist only calls upon and worships something other than Allah because of benefits that he hopes to gain from it, and this hope is what led him to ascribe partners to Allah, if what he calls upon besides Allah has no power to bring benefits or cause harm, and he has no share with the Sovereign, and is not a helper or supporter to the Sovereign, and cannot intercede without the permission of the Sovereign, then this call and this worship constitutes misguidance, according to rational thinking, and it is false and invalid according to religious teaching.

In fact the one who ascribes partners to Allah will get the opposite of what he is seeking, for what he is seeking by this means is benefit.

But Allah highlights the invalidity of his belief and explains that it will be of no benefit. In other verses, He highlights the harm that the object of worship will do to its worshippers, for on the Day of Resurrection they will disavow one another and curse one another, and the destination of all of them will be the fire:

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.﴾  
(*al-Ahqâf* 46: 6)

What is truly strange is that the polytheist is too arrogant to submit to the Messengers on the grounds that they are mere humans, yet he accepts to worship and call upon trees and rocks. He is too arrogant to be sincere to the Sovereign, the Most Gracious, the Judge, yet he agrees to worship that which is more likely to do him harm, in obedience to his bitterest enemy, namely the Shayṭān.

﴿[They will wait in fear and trepidation for that permission to be granted] until, when the fear has been lifted from their hearts, they will say: What did your Lord say? [The intercessors] will say: The truth, and He is the Most High, the Most Great.﴾

It may be the case that the pronoun here refers to the polytheists, because the context is speaking of them, and the usual guideline is that the pronoun refers to that which was mentioned most recently.

In that case what is meant is: on the Day of Resurrection, when the fear is removed from the hearts of the polytheists and they are asked, when they regain their senses, about how they were in this world and about their rejection of the truth that was brought by the Messengers, they will affirm that what they followed of disbelief and polytheism was false, and that what Allah said, and what His Messengers said about Him, was the truth. Thus what they used to hide before will become apparent, and they will know that truth (divinity) belongs to Allah alone (*cf.* 28: 75), and they will acknowledge their sins.

﴿and He is the Most High﴾ in His essence, above all of His creation, and He subdues them; and He is Most High in His status, for to Him belong the most sublime attributes.

﴿the Most Great﴾ in His essence and attributes. Part of His being the Most High is that His ruling supersedes all, and all souls are subjugated to Him, even the souls of the arrogant and of those who ascribe partners to Him.

This meaning is more likely to be correct, and it is what is indicated by the text.

Or it may be the case that the pronoun refers to the angels, meaning that when Allah (ﷻ) spoke the words of revelation, the angels heard it and swooned, and fell down in prostration to Allah. Then the first one to raise his head was Jibreel, to whom Allah speaks and reveals to him whatever He wants to reveal. Then when the angels recover and the fear in their hearts subsides, they ask one another about the word at which they swooned: What did your Lord say? Then they tell one another: He said the truth – either in general terms, because they know that He does not say anything but the truth, or they say: He said such and such – mentioning the words that they heard from Him, which are true.

In this case, the meaning would be: the polytheists worshipped those gods alongside Allah, whose incapability and imperfection We have described to you, for they cannot offer any benefit whatsoever; how could they turn away from devoting their worship sincerely to the Almighty Lord, the Most High, the Most Great, because of Whose greatness and majesty the humility of the noble angels and those of His creation who are near to Him, reaches such a level that they swoon when they hear His words, and they all affirm that Allah speaks nothing but the truth?

So what is wrong with these polytheists that they are too arrogant to worship the One Who is of such high status, Whose dominion and

power are so great? Exalted be the Most High, the Most Great, above the ascription of partners, fabrications and lies of the polytheists.



﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَوَاتِ وَالْأَرْضِ ۚ قُلِ اللَّهُ وَإِنَّا أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِي الَّذِينَ أَهَقَمْتُمْ بِهِ شُرَكَاءَ ۚ كَلَّا بَلْ هُوَ اللَّهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾﴾

(سورة سبأ: ٢٤-٢٧)

- 34:24. Say: Who provides for you from the heaven and the earth? Say: It is Allah; and verily either we or you are rightly guided or clearly misguided.
- 34:25. Say: You will not be questioned about our misdeeds and we will not be questioned about what you do.
- 34:26. Say: Our Lord will gather us all together, then He will judge between us in truth, for He is the All-Knowing Judge.
- 34:27. Say: Show me those whom you have joined with Him as partners. No indeed [there are no such partners at all]! He is Allah [the only God], the Almighty, the Most Wise.

Here Allah (ﷻ) instructs His Prophet Muhammad (ﷺ) to say to those who ascribe partners to Allah, asking them about the argument for their ascription of partners to Him:

﴿Who provides for you from the heaven and the earth?﴾ They will inevitably say that it is Allah.

But if they do not affirm it, then ﴿Say: It is Allah﴾, for you will not find anyone who will reject this idea. Once it is clear that it is Allah alone Who provides for you from the heavens and the earth, sending

down to you the rain and bringing forth plants for you, causing rivers to flow and causing trees to bear fruits for you, and He has given you all kinds of animals for your benefit and provision, then why do you worship besides Him those who do not provide anything for you and do not bring you any benefit?

﴿and verily either we or you are rightly guided or clearly misguided﴾ that is, one of the two groups, either us or you, is guided, following true guidance, or is clearly misguided, sinking in misguidance. These words could be said by one to whom the truth is clear and he is certain of the truth that he is following, and of the falsehood of what his opponent is following.

In other words, we have established, on the basis of clear proof, what we have and what you have, by means of which it is known for certain, beyond any doubt, who is in the right and who is at fault, who is guided and who is misguided, to the extent that there is no need to point out who is in the right or otherwise after that.

If you compare the one who calls to the worship of the Creator of all created beings – Who is controlling them and directing them in all ways, the Bestower of all blessings, Who grants them provision, causes all blessings to reach them and wards off all kinds of trouble from them, to Whom belong all praise and dominion, and all the angels and those below them submit to His majesty, humbling themselves before His greatness, and all intercessors fear Him, for none can intercede with Him except by His leave, the Most High, the Most Great in His essence, attributes and deeds, to Whom belong all perfection, majesty and beauty, all praise and glory – and calls people to strive to draw near to One Who is like that, and to strive sincerely for His sake, and tells people not to worship anything other than Him, with the one who seeks to draw near to idols, statues and graves that do not create anything or grant any provision, that have no control over themselves or over those who worship them, and have no power to bring benefit or cause harm, or to cause death, give life or resurrect,

rather they are inanimate, unable to think or hear the supplication of the worshippers, and if they did hear it they would not respond to them, and on the Day of Resurrection they will reject their ascription of them as partners to Allah and will disavow them, and they (the worshippers and their objects of worship) will curse one another, and they have no share in dominion and cannot help them or intercede for them with Allah, so he is calling upon one who is like that, trying to draw as close to him as he can, taking as his enemy and fighting those who devote their worship to Allah alone, rejecting the Messengers of Allah who taught sincerity to Allah alone...

... It will become clear to you which of the two groups is guided and which is misguided, which is blessed and which is doomed, and there will be no need to explain that to you, because describing the situation is clearer than making a statement.

﴿Say﴾ to them: ﴿You will not be questioned about our misdeeds and we will not be questioned about what you do﴾ that is, both we and you have our own deeds. You ﴿will not be questioned﴾ about our misdeeds or sins, if we commit sin, and we ﴿will not be questioned﴾ about your deeds. So let the aim of both us and you be to seek the facts and follow the path of fair-mindedness. Forget about what we used to do, for that should not hinder you from following the truth, for rulings in this world are based on what one sees, and with regard to these rulings, truth should be followed and falsehood should be avoided. As for the deeds, there will be another realm in which the most just of those who judge will judge them and will settle all disputes. Hence Allah says:

﴿Say: Our Lord will gather us all together, then He will judge between us﴾ that is, He will pass judgement between us, by which it will become clear who is sincere and who is lying, who is deserving of reward and who is deserving of punishment, for He is the best of judges.

﴿Say﴾ to them, O Messenger – and whoever follows in his footsteps (in calling people to Allah):

﴿Show me those whom you have joined with Him as partners﴾ that is, where are they? Where is the way to know them? Are they on earth or in heaven? The Knower of the unseen and the seen has told us that no such partner exists:

﴿They worship, besides Allah, that which has no power either to harm or benefit them, and they say: These are our intercessors with Allah. Say: Do you presume to tell Allah of something that He does not know in the heavens or on earth? Glorified and exalted be He far above the partners they ascribe to Him!﴾ (Yoonus 10: 18)

– and:

﴿Verily, to Allah belong all those who are in the heavens and on earth. Those who call upon their [so-called] partners besides Allah follow nothing but conjecture and they do nothing but lie.﴾ (Yoonus 10: 66)

Similarly, the elite of His creation, namely the Prophets and Messengers, do not know of any partner for Him. So, O polytheists, show me those whom you have falsely associated with Allah ﴿as partners﴾.

They cannot answer this question, hence Allah says: ﴿No indeed﴾ that is, Allah has no partner, no rival, no counterpart; rather ﴿He is Allah [the only God]﴾ and none is deserving of devotion and worship except Him.

﴿the Almighty﴾ Who subjugates all things, so everything other than Him is subjugated, subdued and under control.

﴿the Most Wise﴾ Who perfected all that He created, and perfected what He prescribed of rules and regulations. If there was nothing that He prescribed in His wisdom except that He enjoined affirming His oneness and showing devotion to Him alone, and He loves that and has made it the way of salvation, and has forbidden the ascription of partners to Him and taking other gods besides Him, and has made that the path that leads to loss and doom, that would be sufficient proof of His perfect wisdom. So what do you think, when we know that everything that He has enjoined and forbidden is based on wisdom?



﴿وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (٢٨) وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٩﴾ قُلْ لَّكُمْ مِيعَادُ يَوْمٍ لَا تَسْتَعِجِرُونَ عَنْهُ سَاعَةً وَلَا تَسْتَقْدِمُونَ ﴿٣٠﴾ (سورة سبأ: ٢٨-٣٠)

34:28. We have not sent you [O Muhammad] but as a bearer of glad tidings and a warner to all humankind, but most people do not realise,

34:29. And they say: When will this promise come to pass, if you speak the truth?

34:30. Say: There has been appointed for you a day which you will not be able to delay for a single moment or bring forward.

Here Allah (ﷻ) tells us that He only sent His Messenger (ﷺ) to bring glad tidings to all people of the reward of Allah, and to tell them of the deeds that earn this reward and to warn them of the punishment of Allah and to tell them of the deeds that incur His punishment. You (O Prophet ﷺ) have no control over the matter, and whatever the stubborn disbelievers demand from you of signs, it is not your role to produce it; rather the matter is in the Hand of Allah (ﷻ).

﴿but most people do not realise﴾ that is, they have no sound knowledge; rather they are either ignorant or stubborn, so they do not act upon their knowledge and hence it is as if they have no knowledge. As a result of not having knowledge, they decided that they should reject his call, because the Messenger (ﷺ) did not respond to what they demanded of signs.

Among the demands they made was their demand that he should hasten for them the punishment of which he warned them. Hence Allah says:

﴿And they say: When will this promise come to pass, if you speak the truth?﴾ This is unfair on their part, for what connection is there



between him being truthful and his saying when it will happen? Can this be anything but rejection of the truth, foolishness and lack of reason? If one who warns about some imminent worldly danger goes to people who know that he is sincere and honest, and they have an enemy that is waiting for an opportunity to attack them and is preparing to do so, and he tells them: I have seen your enemy marching towards you, aiming to attack you and eradicate you, – if some of them were to say: If you are telling the truth, tell us what time they will reach us and where they are now – would the one who says that be regarded as rational, or would he be deemed foolish and crazy?

That is the case when the one who tells that news may be telling the truth or may be lying; perhaps he saw someone else who was not the enemy, or the enemy may lose their resolve and not attack them, or they may have the power to defend themselves. So how about those who disbelieved the most truthful of people, the one who was infallible in what he said, who did not speak on the basis of his own whims and desires, who spoke of the punishment which was certain and cannot be warded off, and no one can help against it? Is not their rejection of what he told them, on the grounds that the warner could not tell them clearly when it would happen, one of the most foolish things to do?

«Say» to them, telling them of the time when it will happen, concerning which there is no doubt: «There has been appointed for you a day which you will not be able to delay for a single moment or bring forward». So beware of that day, and prepare for it.



﴿وَقَالَ الَّذِينَ كَفَرُوا لَنْ تُؤْمِنُوا بِهِذَا الْقُرْآنِ وَلَا بِالَّذِي بَيْنَ يَدَيْهِ وَلَوْ نَرَىٰ إِذِ الظَّالِمُونَ مَوْقُوفُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَىٰ بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا لَوْلَا أَنْتُمْ لَكُنَّا مُؤْمِنِينَ ﴿٢٨﴾ قَالَ الَّذِينَ

أَسْتَكْبَرُوا لِلَّذِينَ اسْتَضَعِفُوا أَن تَنْفُصِدَنَّا عَنْ أَلْهُدَىٰ بَعْدَ إِذْ جَاءَكَ بِمَا كُنْتُمْ  
تُحْزِمِينَ ﴿٣٣﴾ وَقَالَ الَّذِينَ اسْتَضَعِفُوا لِلَّذِينَ اسْتَكْبَرُوا بَلْ مَكْرُ اللَّيْلِ وَالنَّهَارِ إِذْ  
تَأْمُرُونَنَا أَنْ نَكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُمْ أَدْنًا ۖ وَأَسْرُوا النَّدَامَةَ لَمَّا رَأَوُا الْعَذَابَ وَجَعَلْنَا  
الْأَغْلَلَ فِي آعْنَاقِ الَّذِينَ كَفَرُوا ۖ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾ (سورة سبأ:

(٣٣-٣١)

- 34:31. Those who disbelieve say: We will never believe in this Qur'an or in any scripture that came before it. If you could but see the wrongdoers when they will be made to stand before their Lord, hurling reproaches at one another. Those who were regarded as weak will say to those who were arrogant: Had it not been for you, we would have been believers.
- 34:32. Those who were arrogant will say to those who were regarded as weak: Was it we who prevented you from following right guidance after it had come to you? Nay, rather you yourselves were given to evil.
- 34:33. Those who were regarded as weak will say to those who were arrogant: Rather it was your efforts to deceive us, by night and by day, for you commanded us to disbelieve in Allah and set up rivals to Him. They will conceal their remorse, when they see the punishment, and We will place iron collars on the necks of those who disbelieved. Should they be requited for anything other than what they used to do?

Having mentioned the time for the punishment of those who seek to hasten the punishment, which will inevitably come on the day appointed for it, here Allah mentions how they will be on that day: If you could see how they will be when they stand before their Lord, when the leaders and those who followed them in disbelief and misguidance are gathered together, you would see something momentous and terrifying, and you would see how they will argue with one another and hurl reproaches at one another.

﴿Those who were regarded as weak﴾ namely the followers  
 ﴿will say to those who were arrogant﴾ namely the leaders:  
 ﴿Had it not been for you, we would have been believers﴾, but you  
 prevented us from believing and made disbelief fair-seeming to us,  
 so we followed you therein. What they will mean by saying that is  
 that the punishment should be only for the leaders, and not for them.

﴿Those who were arrogant will say to those who were regarded  
 as weak﴾, expressing amazement and stating that they are all equally  
 guilty:

﴿Was it we who prevented you from following right guidance after  
 it had come to you?﴾ That is, by virtue of our power and strength,  
 by means of which we compelled you.

﴿Nay, rather you yourselves were given to evil﴾ that is, you chose to  
 commit evil; you were not compelled to do so. Even though we made  
 it fair-seeming to you, we had no power over you.

﴿Those who were regarded as weak will say to those who were  
 arrogant: Rather it was your efforts to deceive us, by night and by  
 day, for you commanded us to disbelieve in Allah and set up rivals  
 to Him﴾ that is, the reason why you impacted us and misguided us  
 was your efforts to deceive us by night and by day, for you made  
 disbelief attractive to us and called us to it, telling us that it was the  
 truth, and you criticised the truth, made it look bad and claimed that  
 it was falsehood; you kept up your efforts and your scheming against  
 us until you misled us and deceived us.

But this argument between them will not lead to any good outcome;  
 rather they will disavow one another and feel deep regret. Hence  
 Allah says:

﴿They will conceal their remorse, when they see the punishment﴾  
 that is, they will realise that the argument that they tried to use against  
 one another in order to be saved from the punishment is invalid and  
 that they are all wrongdoers who deserve punishment. Hence each  
 one of them will be filled with deep remorse and will wish that he

had followed the truth and rejected the falsehood that brought him to this punishment. But each one will keep this regret to himself, for fear of scandal and shame if he admits that he deserves it.

However, at some stage on the Day of Resurrection, and when they are admitted to hell, they will express that regret and remorse openly:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend! He led me astray from the Reminder [the Qur'an] after it had come to me...﴾ (al-Furqan 25: 27-29)

﴿And they will say: If only we had listened or understood, we would not be among the inhabitants of the raging fire. Thus they will acknowledge their sin. So away with the inhabitants of the raging fire!﴾ (al-Mulk 67: 10-11)

﴿and We will place iron collars on the necks of those who disbelieved﴾ that is, they will be chained up like a prisoner who is to be humiliated in the place of his detention. This is like the verse in which Allah (ﷻ) says:

﴿...But they will come to know [the consequences of their deeds] when, with iron collars and chains around their necks, they are dragged into the scalding water, then they will be burned in the fire.﴾ (Ghafir 40: 70-72)

﴿Should they be required﴾ with that punishment and those heavy chains ﴿for anything other than what they used to do﴾ of disbelief, evil and sin?



﴿وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٧١﴾  
وَقَالُوا نَحْنُ أَكْثَرُ أَمْوَالًا وَأَوْلَدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٧٢﴾ قُلْ إِن رَّبِّي يَسْطُرُ الرَّزْقَ  
لِمَنْ يَشَاءُ وَيَقْدِرُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٧٣﴾ وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِالَّتِي

تَقَرَّبُكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَن ءَامَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الضَّعِيفِ بِمَا عَمِلُوا  
وَهُمْ فِي الْغُرُفِ ءَامِنُونَ ﴿٣٧﴾ وَالَّذِينَ يَسْعَوْنَ فِي ءَابِنَاتِنَا مُعْجِزِينَ أُولَٰئِكَ فِي الْعَذَابِ  
مُحْضَرُونَ ﴿٣٨﴾ قُلْ إِن رَّبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا  
أُنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ ﴿٣٩﴾ ﴿سورة سبأ: ٣٤-٣٩﴾

- 34:34. We never sent any warner to a city but its affluent ones said: Verily we disbelieve in that with which you have been sent.
- 34:35. They said: We are more abundant in wealth and children, and we are not going to be punished.
- 34:36. Say: Verily my Lord grants abundant provision to whomever He wills, or gives it in scant measure, but most people do not know.
- 34:37. It is not your wealth or your children that bring you nearer to Us; but those who believe and do righteous deeds – it is they who will have a multiple reward for their deeds, and they will dwell secure in the high places in paradise.
- 34:38. But those who strive against Our revelations, seeking to discredit them, it is they who will be delivered up for punishment.
- 34:39. Say: Verily my Lord grants abundant provision to whomever He wills among His slaves, or gives it in scant measure. Whatever you spend, He will compensate for it, for He is the best of providers.

Here Allah (ﷻ) describes the fate of previous nations who disbelieved in the Messengers; it is like the fate that awaits the current audience (namely Quraysh) who disbelieve in their Messenger Muhammad (ﷺ). When Allah sent a Messenger to a city, its affluent inhabitants disbelieved in him and became insolent and arrogant because of their life of ease.

﴿They said: We are more abundant in wealth and children﴾ than those who follow the truth,

﴿and we are not going to be punished﴾ that is: firstly, we will not be resurrected, and even if we are resurrected, then the One Who gave us wealth and children in this world will give us more than that in the hereafter, and we will not be punished.

Allah (ﷻ) responded to them by telling them that abundance of provision or scant measure thereof is not indicative of what they claim, for provision is subject to the will of Allah: if He wills, He gives in abundance to His slave, and if He wills, He gives in scant measure.

It is not wealth and children that bring a person closer to Allah; rather what brings one closer to Him is belief in that which the Messengers brought and righteous deeds which are the outcome of faith. It is they who will have a multiple reward with Allah (ﷻ), for each righteous deed brings a tenfold reward, up to seven hundred fold, up to many times more than that, which no one knows except Allah.

﴿and they will dwell secure in the high places in paradise﴾ that is, in lofty places, where they will dwell, feeling secure and safe from any stresses or troubles that could spoil the pleasures and delights that they are enjoying. They will be safe from having to leave it or feeling any grief whilst they are there.

As for those who strive against Our revelations, seeking to outwit Us and frustrate Our Messengers, and to show Our revelations to be false, ﴿it is they who will be delivered up for punishment﴾.

Then Allah (ﷻ) repeats that He ﴿grants abundant provision to whomever He wills among His slaves, or gives it in scant measure﴾ so that He may follow that by saying: ﴿Whatever you spend﴾ of obligatory or recommended spending, on relatives, neighbours, the poor, orphans and others, ﴿He will compensate for it﴾, so do not think that spending reduces one's provision; rather Allah – Who grants abundant provision to whomever He wills, or gives it in scant measure – has promised to recompense the one who spends,

«for He is the best of providers». So seek provision from Him, and strive and take measures to earn a living as He has enjoined upon you.



﴿وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَؤُلَاءِ إِبْنَاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَنَكَ أَنْتَ وَلِئِنَّا مِنْ دُونِهِمْ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾﴾ (سورة سبأ: ٤٠-٤٢)

- 34:40. On the day when He gathers them all together He will say to the angels: Was it you that these people used to worship?
- 34:41. They will say: Glory be to You! You are our Close Friend, not they. Rather they used to worship the jinn; most of them believed in them.
- 34:42. [And Allah will say:] So today none of you has the power to benefit or harm another. And We will say to the wrongdoers: Taste the punishment of the fire which you used to deny!

«On the day when He gathers them all together» that is, those who worshipped anything other than Allah and their objects of worship among the angels. Then Allah «will say to the angels», by way of rebuking those who worshipped them:

«Was it you that these people used to worship?» The angels will disavow their worship, and will say:

«Glory be to You!» that is, we declare You to be holy and far above having any partner or rival

«You are our Close Friend, not they» and we are in desperate need of Your protection, so how could we call others to worship us? How could we be fit to be taken as allies and partners besides You?

Rather these polytheists «used to worship the jinn» that is, the devils who instructed them to worship us or to worship others, and they obeyed them in that.

Their obedience to them was their worship of them, because worship is obedience, as Allah (ﷻ) says, addressing all those who take others as gods besides Him:

«Did I not instruct you, O children of Adam, that you should not worship the Shayṭān, for he is to you an avowed enemy, and that you should worship Me, for that is a straight path?» (Yâ Seen 36: 60-61)

«most of them believed in them» that is, they believed in the jinn and submitted to them, because faith is that belief which leads to submitting and following.

When the angels disavow the polytheists, Allah will say to the latter: «So today none of you has the power to benefit or harm another», for the relationship between you is severed and you have nothing to do with one another.

«And We will say to the wrongdoers» who did wrong by disbelieving and committing sin, after We admit them to hell:

«Taste the punishment of the fire which you used to deny!» Today you are seeing it with your own eyes and entering it as a result of your disbelief, and as a punishment for the consequences of that disbelief, as you did not keep away from that which could lead to it.



﴿وَإِذَا نُنَادِي عَلَيْهِمْ أَيْنَ مَا كُنْتُمْ يَقُولُونَ مَا هَذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَنْ مَا كَانُوا يَعْبُدُونَ آبَاءَكُمْ وَقَالُوا مَا هَذَا إِلَّا إِنْكَارٌ مِمَّا كُنْتُمْ تَكْفُرُونَ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤٣﴾ وَمَا آتَيْنَاهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ ﴿٤٤﴾ وَكَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَلَّغُوا مَعْشَارَ مَا آتَيْنَاهُمْ فَكَذَّبُوا رُسُلِي فَكَيْفَ كَانَ نَكِيرِ ﴿٤٥﴾﴾ (سورة سبأ: ٤٣-٤٥)



- 34:43. When Our clear revelations are recited to them, they say: This is nothing but a man who wants to turn you away from that which your forefathers used to worship. And they say: This is nothing but a fabricated lie. And those who disbelieve say of the truth when it comes to them: This is obviously nothing but magic!
- 34:44. although We did not give them any scripture that they could study, nor did We send to them any warner before you.
- 34:45. Those who came before them also rejected [the truth]. These people [Quraysh] have not been given even one tenth of what We gave to those [earlier nations], yet when they rejected My Messengers, how great was the change I wrought!<sup>24</sup>

Here Allah (ﷻ) tells us about the reaction of the polytheists when the clear verses of Allah are recited to them and clear explanations and definitive proofs are presented to them that point to everything that is good and forbid everything that is evil. This is the greatest blessing that has come to them, and it requires them to respond by believing in it, accepting it and submitting to it, but they responded with the opposite of what was required of them, and they rejected the one who brought it to them, saying: ﴿This is nothing but a man who wants to turn you away from that which your forefathers used to worship﴾ that is, this is his aim, when he tells you to be devoted to Allah alone and to give up the customs of your forefathers whom you venerate and in whose footsteps you walk. So they rejected the truth on the basis of the view of misguided people, but they did not bring any proof or even any specious argument to support what they said.

What kind of argument is that, when the Messengers instruct some misguided people to follow the truth, but they claim that their co-religionists who follow the same path are still persisting in that?

<sup>24</sup> As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)

This is foolishness and rejection of the truth on the basis of the opinions of misguided people. If you think about every case in which truth is rejected, you will see that it is rejected in a similar manner, for it is not rejected except on the basis of the views of misguided people, whether they be polytheists, those who do not believe in the Day of Resurrection, philosophers, Sabians, and heretics who have passed out of the religion of Allah. This is the pattern of everyone who rejects the truth until the Day of Resurrection.

Having cited the deeds of their forefathers as evidence and regarded that as justification for rejecting what the Messengers brought, they then cast aspersions upon the truth by saying: «This is nothing but a fabricated lie» that is, it was fabricated by this man who has brought this message.

«And those who disbelieve say of the truth when it comes to them: This is obviously nothing but magic» and it is obvious to everyone that it is magic. They said that by way of rejecting the truth and so as to deceive the foolish.

Having described the argument by means of which they rejected the truth, and stated that these arguments are flawed and cannot provide any proof, Allah now states that even if anyone wanted to bring proof for their arguments, they do not have any source for such proof: «although We did not give them any scripture that they could study» so that it could serve as a reference book for them «nor did We send to them any warner before you» so that they would have a record of his words and teachings on the basis of which they could reject what you have brought to them. Therefore they have no knowledge and no trace of knowledge.

Then Allah warns them by telling them of what happened to the disbelieving nations who came before them: «Those who came before them also rejected [the truth]. These people [Quraysh]» to whom the message is now addressed

﴿have not been given even one tenth of what We gave to those [earlier nations], yet when they﴾ that is, the earlier nations  
 ﴿rejected My Messengers, how great was the change I wrought!﴾  
 That is, by way of punishing them.

We know what happened to them of punishment, and that some of them He drowned, and some He destroyed with the devastating wind, the blast, the earthquake, by causing the earth to swallow them up, and by sending against them a violent squall of pebbles from the sky. So beware, O disbelievers, if you persist in disbelief, lest you be overtaken by that which overtook those who came before you, and there befall you what befell them.



﴿قُلْ إِنَّمَا أَعْظُمُكُمْ بِوَحْدَةٍ أَنْ تَقُومُوا لِلَّهِ مَشْنَىٰ وَفَرْدَىٰ ثُمَّ تَنَفَّكُرُوا  
 مَا بِصَاحِبِكُمْ مِنْ جِنَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ ﴿٤٦﴾ قُلْ مَا  
 سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٤٧﴾ قُلْ إِنْ رَبِّي  
 يَقْذِفُ بِالْحَقِّ عَلَٰمُ الْغُيُوبِ ﴿٤٨﴾ قُلْ جَاءَ الْحَقُّ وَمَا يُبَدِّلُ الْبَاطِلَ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ  
 إِنْ ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي وَإِنِ اهْتَدَيْتُ فِيمَا يُوحَىٰ إِلَيَّ رَحْمَةً مِنْ رَبِّي إِنَّهُ سَمِيعٌ قَرِيبٌ  
 (سورة سبأ: ٤٦-٥٠)﴾

- 34:46. Say [O Muhammad]: I advise you to do one thing only: take this matter seriously and reflect upon it, in pairs or singly, sincerely seeking the pleasure of Allah. There is no madness in your companion; he is but a warner to you ahead of a severe punishment.
- 34:47. Say: Whatever recompense I might have asked of you is yours; my reward is with Allah alone, and He is Witness over all things.
- 34:48. Say: Verily my Lord hurls the truth [against falsehood], and He is the Knower of the unseen.

- 34:49. Say: The truth has come and falsehood can neither initiate anything, nor restore anything.
- 34:50. Say: If I go astray, it is only to my own detriment, but if I am guided, it is because of what my Lord reveals to me. Verily, He is All-Hearing, Ever Near.

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That is, «Say», O Messenger (ﷺ), to these stubborn disbelievers who have taken it upon themselves to oppose the truth and reject it, and to criticise the one who brought it:

«I advise you to do one thing only» that is, one thing which I am pointing out to you and advising you to follow, for it is a fair path. I am not calling you to follow my opinion or to reject your own without any justification for doing so. That thing to which I am calling you is: «take this matter seriously and reflect upon it, in pairs or singly, sincerely seeking the pleasure of Allah» that is, take this matter seriously and put some energy into it, with the aim of following what is right and being sincere towards Allah, as a group, discussing and debating the matter, or individually, each person thinking to himself.

If you were to reflect upon the matter, in pairs or singly, seeking the pleasure of Allah, then you would think rationally and things would become clear to you, and you would reflect on the character of your Messenger (ﷺ): is he really insane, with the characteristics of one who is insane in the way he speaks, in the way he looks and in the way he behaves? Or is he a true Prophet (ﷺ), who is warning you against that which will cause you harm and what lies ahead of you of severe punishment?

If they accept this exhortation and put it into practice, then it will become clear to them, more than others, that the Messenger of Allah (ﷺ) is not insane, because his attitude is not that of insane people with their choking, trembling and staring; rather his attitude is the best of all attitudes, and he is the most dignified in the way he carries

himself, the most perfect in attitude, manners, tranquillity, humility and dignity. He can only be the most mature and wise of men.

Moreover, if they ponder his eloquent words and beautiful speech that fill the heart with reassurance and faith, purify souls, cleanse hearts, make one aspire to sublime attributes, encourage good manners, and deter one from bad manners and attitudes, they will see that when he speaks, people look at him with awe and respect. Could this in any way resemble the mumbo-jumbo of the insane and their errant behaviour?

Anyone who reflects on the Prophet's character and what he was calling people to, for the purpose of finding out whether he was the Messenger of Allah (ﷺ) or not, will – whether he thinks by himself or with others – become certain that he was indeed the Messenger of Allah and was truly His Prophet (ﷺ). This is especially true in the case of those to whom these words were initially addressed, namely his contemporaries who knew everything about him from his childhood onwards.

There is also another matter that discourages people from following the one who calls them to the truth, which is the fear that he may take the wealth of those who respond to him and take it as payment for his call. Hence Allah (ﷻ) explained that His Messenger (ﷺ) was far above doing such a thing, as He said:

«Say: Whatever recompense I might have asked of you» for your following the truth

«is yours» that is, I testify in your favour that that reward is yours

«my reward is with Allah alone, and He is Witness over all things»

that is, His knowledge encompasses what I call people to, so if I were lying, He would seize me with His punishment. And He is also witness over your deeds, and He is recording them against you, then He will requite you for them.

Having highlighted the proof which is indicative of the soundness of the truth and the invalidity of falsehood, Allah (ﷻ) now states that this is His way and that He «hurls the truth [against falsehood]» and it crushes it, whereupon it perishes (*cf. 21: 18*), because in the preceding verses He highlighted the truth and refuted thereby the views of the disbelievers, which is a lesson for those who are willing to learn and a sign for those who reflect.

As you can see, the views of the disbelievers were defeated and their lies and stubbornness were clearly exposed; the truth prevailed and shone brightly, and falsehood was proven invalid and suppressed. That was because of the proof presented by «the Knower of the unseen» Who knows what is in their hearts of whispers and specious arguments, and He knows what may oppose that and counter it of proof and evidence.

Thus He announces it to people and explains it to them, hence He says:

«Say: The truth has come» that is, it has appeared and become as clear as day, and its authority has been made manifest  
«and falsehood can neither initiate anything, nor restore anything» that is, falsehood has diminished and has been proven to be invalid; its power has vanished, so it neither initiates anything nor restores anything.

When the truth became clear by virtue of the call of the Messenger (ﷺ), and the disbelievers accused him of being misguided, Allah told them of the truth and explained it to them, highlighting their inability to resist it, and informing them that their accusations against him of being misguided could not harm the truth in any way and could not ward off what the Prophet (ﷺ) brought; if he did go astray – which is not possible, but is mentioned for the sake of argument – he would only go astray to his own detriment. In other words, the harm resulting from his being misguided would be limited to himself and would not affect others.

«but if I am guided», that is not from me or by my own strength and power; rather my guidance is «because of what my Lord reveals to me» – that is the cause of my guidance, just as it is the cause of the guidance of others, for my Lord is «All-Hearing» and hears all words and voices

«Ever Near» to the one who calls upon Him, asks of Him and worships Him.



﴿لَوْ تَرَىٰ إِذْ فَرَغُوا فَلَا قُوَّةَ وَاتَّخَذُوا مِنْ مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا ءَامَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاقُشُ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَقْذِفُونَ بِالْغَيْبِ مِنْ مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَجِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ ﴿٥٤﴾﴾ (سورة سبأ: ٥١-٥٤)

- 34:51. If only you could see them when they are stricken with terror, but there will be no escape, and they will be seized from near at hand.
- 34:52. They will say: Now we believe in [the message]. But how can they reach out for it [faith] from such a distant place,<sup>25</sup>
- 34:53. seeing that they disbelieved in it before, and they made far-fetched conjectures about the unseen?
- 34:54. They will be prevented from attaining what they desire, as was done before with others of their ilk, for they were indeed in grave doubt.

«If only you» O Messenger (ﷺ), and those who follow you, «could see» the state of these disbelievers

<sup>25</sup> This refers to what the disbelievers will say in the hereafter, but the time and place for believing is in this world, which at that point will be far away from them, so it will be too late for them to say, “We believe”.

﴿when they are stricken with terror﴾ upon seeing the punishment and what the Messengers told them about, but they disbelieved in it. Then you would see something momentous, a terrifying scene and a horrible sight of intense distress. That will be when the punishment becomes due upon them and they have nowhere to flee and no escape. ﴿and they will be seized from near at hand﴾ that is, not far from the place of punishment; rather they will be seized then thrown into the fire.

﴿They will say﴾ at that point: ﴿Now we believe﴾ in Allah and we believe in that in which we disbelieved.

﴿But how can they reach out for it [faith] from such a distant place﴾ now that they have been prevented from it and it has become something impossible in this situation? If they had believed at the time when it was possible to do so, their faith would have been accepted.

But ﴿they disbelieved in it before, and they made far-fetched conjectures about the unseen﴾, so as to refute the truth. But there was no way they could achieve that, just as there is no way for one who throws something from a great distance to hit his target. By the same token, it is impossible for falsehood to overwhelm the truth or defeat it. Rather falsehood may have the upper hand for a short while, when the followers of the truth are in a state of negligence, but when the people of truth pay attention and resist falsehood, it will be suppressed.

﴿They will be prevented from attaining what they desire﴾ namely physical pleasures, children, wealth, servants and troops, and they will come only with their deeds. They will come singly, as they were created, and they will leave behind all that they had been given of worldly luxuries.

﴿as was done before with others of their ilk﴾ of the earlier nations, when their doom came to them and they were prevented from attaining what they desired.



«for they were indeed in grave doubt» that would lead to uncertainty and anxiety; therefore they did not believe, and if they seek to make amends, they will not be allowed to do so (cf. 41: 24).

This is the end of the commentary on Soorat Saba'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 35.

## Soorat Fâṭir

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



الْحَمْدُ لِلَّهِ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ جَاعِلِ الْمَلَائِكَةِ رُسُلًا أُولَى أَجْنَحَةٍ مَّتَنَّى وَتِلْكَ  
وَرُبَّعٌ يُزِيدُ فِي الْخَلْقِ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ  
فَلَا تُعْصِيكُ لَهُمْ وَمَا يُعْصِيكَ فَلَا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢﴾ (سورة فاطر:

(٢-١)

- 35:1. Praise be to Allah, the Originator of the heavens and the earth, Who made the angels messengers with wings, two or three or four. He adds to creation whatever He wills. Verily Allah has power over all things.
- 35:2. Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter. And He is the Almighty, the Most Wise.
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Here Allah (ﷻ) praises Himself for His creation of the heavens and the earth and all that they contain of created things, because that is indicative of the perfect nature of His might, the vastness of His

dominion, the broadness of His mercy, the brilliance of His wisdom and the all-encompassing nature of His knowledge.

Having mentioned creation, Allah now tells us about the angels, that He ﴿made the angels messengers﴾ who execute His decrees and act as go-betweens in conveying His commands to His creation.

The fact that He says that He has made the angels messengers, with no exception, is indicative of the perfect nature of their obedience to their Lord and their compliance with His commands, as Allah (ﷻ) tells us elsewhere that they:

﴿...who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.﴾ (at-Tahreem 66: 6)

Because the angels are the ones who have control – by Allah’s leave – over that with which He has entrusted them, He mentions their power to do that, and the speed with which they travel, as He has made them ﴿with wings﴾ by means of which they fly as they rush to carry out what they are commanded to do.

﴿two or three or four﴾ that is, some of them have two wings, and some have three or four, according to what Allah’s wisdom dictates. ﴿He adds to creation whatever He wills﴾ that is, He causes some to have more than others, with regard to their shape, strength, beauty, additional faculties, and quality of voice.

﴿Verily Allah has power over all things﴾ and by His power, He does whatever He wills, and nothing is beyond His power; that includes His causing some of His creation to surpass others.

Then Allah (ﷻ) tells us that He alone has control and gives and withholds as He wills:

﴿Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds﴾ from them of His mercy ﴿none can grant it thereafter﴾ this leads to putting one’s trust in Allah (ﷻ) and feeling one’s need for Him in all ways, so that one does not call upon anyone but Him and does not fear or put hope in anyone but Him.

﴿And He is the Almighty﴾ Who has subdued all things  
 ﴿the Most Wise﴾ Who does what is appropriate.



﴿يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَرْزُقُكُمْ مِنَ السَّمَاءِ  
 وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَأَنْتُمْ تُؤْفَكُونَ ﴿٣﴾ وَإِنْ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ  
 قَبْلِكَ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾﴾ (سورة فاطر: ٣-٤)

- 35:3. O people, remember the favour that Allah bestowed upon you. Is there any creator other than Allah who provides for you from the heaven and the earth? There is no god but He; then how could you have gone so far astray?
- 35:4. If they reject you [O Muhammad], Messengers before you were also rejected; and it is to Allah that all things will return.

Here Allah (ﷻ) instructs people to remember the blessings that He has bestowed upon them. This includes acknowledging them in the heart, praising Him verbally and taking physical action to comply with His commands. Remembering His blessings prompts one to give thanks to Him. Then He draws their attention to the basic foundation of the blessing, which is creation and provision, as He says:

﴿Is there any creator other than Allah who provides for you from the heaven and the earth?﴾

Because it is well known that no one can create and grant provision except Allah, this offers evidence for His divinity and that He alone is to be worshipped. Hence Allah says:

﴿There is no god but He; then how could you have gone so far astray?﴾ that is, how can you be diverted from worship of the Creator and Provider, and instead worship those who are created and are provided for?

﴿If they reject you﴾, O Messenger (ﷺ), then you have an example in the Messengers who came before you, for ﴿Messengers before you were also rejected﴾, but the disbelievers who rejected them were destroyed, and Allah saved the Messengers and their followers. ﴿and it is to Allah that all things will return﴾.



﴿يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّكُمْ بِاللَّهِ الْغُرُورُ ۚ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ۚ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾ (سورة فاطر: ٥-٧)

- 35:5. O people, verily the promise of Allah is true, so do not let the life of this world deceive you, or let any deceiver deceive you concerning Allah.
- 35:6. Verily the Shayṭān is an enemy to you, so take him as an enemy. He only calls his followers so that they may become inhabitants of the raging fire.
- 35:7. Those who disbelieve will have a severe punishment, but those who believe and do righteous deeds will have forgiveness and a great reward.

﴿O people, verily the promise of Allah﴾ of the resurrection and requital of deeds

﴿is true﴾ that is, there can be no doubt about it. That is supported by textual evidence and rational proof. As His promise is true, you should prepare for it and hasten to fill your precious time with righteous deeds, and do not let anything prevent you from doing so.

﴿so do not let the life of this world deceive you﴾ with its pleasures, desires and other aspirations and goals, for it will distract you from the purpose for which you were created

﴿or let any deceiver deceive you concerning Allah﴾.

The deceiver is ﴿the Shayṭān﴾, who is your true enemy, ﴿so take him as an enemy﴾ and do not neglect to fight him at any moment, for he sees you although you do not see him, and he is always lying in wait for you.

﴿He only calls his followers so that they may become inhabitants of the raging fire﴾ this is his ultimate aim and goal with regard to those who follow him; he seeks to humiliate them utterly by bringing upon them this severe punishment.

Then Allah tells us that people are divided into two categories according to whether they obey the Shayṭān or not, and He mentions the requital of each category:

﴿Those who disbelieve﴾ that is, they reject what the Messengers brought and what the Books indicate

﴿will have a severe punishment﴾ in the fire of hell, where they will abide forever.

﴿but those who believe﴾ with all their hearts in that which Allah calls them to believe in and, on the basis of that faith, ﴿do righteous deeds﴾ by taking physical action

﴿will have forgiveness﴾ of their sins, and as a result troubles and problems will be removed from them,

﴿and a great reward﴾ by means of which they will attain what they seek.



﴿أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَةً إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ﴾ (سورة فاطر: ٨)

- 35:8. Is one whose evil deeds are made fair-seeming to him, so that he regards them as good, [like one who is rightly guided]? Verily Allah leaves astray whomever He wills and guides whomever

He wills. So do not let yourself waste away in sorrow for them.  
Verily Allah knows well all that they do.

«Is one whose evil deeds are made fair-seeming to him» by the Shayṭān

«so that he regards them as good» that is, is he like one who is rightly guided by Allah to the straight path and right religion? Can these two be equal? For the former does bad deeds and regards truth as falsehood and falsehood as truth, whereas the latter does good deeds and regards the truth as true and falsehood as false.

But guidance and misguidance are in the Hand of Allah (ﷻ): «Verily Allah leaves astray whomever He wills and guides whomever He wills. So do not let yourself waste away in sorrow for them» that is, for the misguided whose bad deeds have been made fair-seeming to them, and the Shayṭān barred them from following the truth, for your role is only to convey the message; and their guidance has nothing to do with you at all; it is Allah Who will requite them for their deeds, for «Verily Allah knows well all that they do».



﴿وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَمُغْنِمَهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَاهُ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَٰلِكَ النُّشُورُ﴾ (سورة فاطر: ٩)

35:9. It is Allah Who sends forth the winds to stir up clouds, then We drive them to a land that is dead, and He gives life thereby to the earth after its death. Such will be the resurrection.

Here Allah (ﷻ) speaks of His perfect power and immense generosity and tells us that He «sends forth the winds to stir up clouds, then We drive them to a land that is dead», then Allah sends down rain upon it,

﴿and He gives life thereby to the earth after its death﴾. Thus life is restored to the land and to people, and the animals are able to attain their provision and graze on all of these blessings.

﴿Such will be the resurrection﴾, for the One Who gives life to the earth after its death will resurrect the dead from their graves, after they had turned to dust. He will send rain to them, as He sends it to the dead land. He will send it down upon them, and they will come back to life, body and soul, and will emerge from their graves and come to stand before Allah, so that He may judge between them on the basis of divine justice.



﴿مَنْ كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَٰئِكَ هُوَ يُبْزَوْنَ﴾

(سورة فاطر: ١٠)

35:10. Whoever seeks honour, then all honour belongs to Allah. To Him ascend all good words, and righteous deeds exalt them.<sup>26</sup> And those who plan evil deeds will have a severe punishment, and the plans of such people will come to naught.

That is, O you who seek honour, seek it from the One in Whose Hand it is, for honour is in the Hand of Allah and can only be attained by obeying Him. Allah mentions it in the words: ﴿To Him ascend all good words﴾ such as recitation of Qur'an, and words of glorification and praise, proclaiming Allah's oneness, and all good words. Those good words ascend to Allah and are presented to Him, and Allah praises the one who says them before those on high.

<sup>26</sup> Good words will not be accepted and will not ascend to heaven unless they are accompanied by righteous deeds that confirm them.



﴿and righteous deeds﴾ of both the heart and the physical faculties ﴿exalt them﴾.

The righteous deeds lift up the good words, so the lifting up of the good words is commensurate with the level of the individual's good deeds, for it is those deeds that lift up his good words. If a person has no good deeds to his credit, then no words of his will be lifted up to Allah (ﷻ). These are the deeds that will be lifted up to Allah (ﷻ), and Allah will raise the doer of those deeds in status and will honour him.

With regard to bad deeds, they are the opposite: the one who does them wants to attain high status by doing them, and he schemes and plans, but that will backfire on him and will only increase him in humiliation and degradation. Hence Allah says: ﴿And those who plan evil deeds will have a severe punishment﴾ in which he will be greatly humiliated.

﴿and the plans of such people will come to naught﴾ that is, they will diminish and fail, and will not benefit them in the slightest, because they are plans that are based on falsehood and are made for the sake of falsehood.



﴿وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَمَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ﴾ (سورة فاطر: ١١)

- 35:11. Allah created you from dust, then from a drop of semen, then He made you pairs [male and female]. No female conceives, or delivers, except with His knowledge. No man lives long or has his life cut short but it is [inscribed] in a record; verily that is easy for Allah.

Here Allah (ﷻ) mentions His human creation and how he passes through these stages, from dust to a drop of semen and the stages that come after that.

﴿then He made you pairs [male and female]﴾ that is He carries on causing you to move from one stage to another, until He causes you to reach a state where you form pairs, males marrying females. The purpose of marriage is to produce offspring and children; although getting married is one of the means of having children, it is still subject to the will and decree of Allah, and His knowledge.

﴿No female conceives, or delivers, except with His knowledge﴾ – the same is true of all the stages of human life, which occur by His knowledge and decree.

﴿No man lives long or has his life cut short﴾ that is, no one lives a long life except with Allah's knowledge, and no man's life is cut short from its potential except that is the result of following the path that cut it short, such as committing zinâ (unlawful sex), disobeying parents, severing ties of kinship and doing other deeds that we have been told are causes of life being cut short.

What is meant is that living a long or short life, whether that was because of a cause or there was no cause, all occurs by Allah's knowledge, and that is affirmed ﴿in a record﴾ that contains all that will happen to a person at every moment of his life, throughout his life.

﴿verily that is easy for Allah﴾ that is, His knowledge encompasses all of this information, and His record encompasses all of it.

These three points of evidence which offer proof of the resurrection are all rational, and Allah draws our attention to them in these verses. They are: the revival of the earth after its death, the fact that the One Who gives it life will also give life to the dead, and the fact that the human being goes through these stages.

So the One Who created man and caused him to go through stage after stage, situation after situation, until he reaches the stage that

was decreed for him, is more able to recreate him and bring him back again (after death), and that is easier for Him. The One Whose knowledge encompasses all parts of the upper and lower realms, and all their affairs, both subtle and manifest, what is in people's hearts, the foetuses in the wombs, and who will live a long life and who will not, and has written it all in a record, is the One for Whom all of that is easy, so bringing the dead back to life is even easier for Him. Blessed be the One Who bestows blessings in abundance and draws the attention of His slaves to that which is in their best interests in this world and in the hereafter.



﴿وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ، وَهَذَا مِلْحٌ أُجَاجٌ وَمِنْ كُلِّ تَاكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ فِيهِ مَوَازِرَ لَتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلُ فِي النَّهَارِ وَيُولِجُ النَّهَارُ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى ذَلِكَ مُسَمًّى لَكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ﴿١٣﴾ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَمَةِ يَكْفُرُونَ بَشْرِكُمْ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ ﴿١٤﴾﴾ (سورة فاطر: ١٢-١٤)

- 35:12. The two bodies of flowing water are not alike; one is fresh and palatable, pleasant to drink, and the other is salty and bitter. From both you eat succulent meat [fish] and bring forth from it ornaments which you wear. And you see the ships ploughing through the waves so that you may seek the bounty of Allah and so that you may give thanks.
- 35:13. He causes the night to encroach upon the day, and the day to encroach upon the night, and He has made the sun and moon to be of service, each running its course for an appointed time.

Such is Allah your Lord; His is the dominion, whereas those on whom you call besides Him do not own so much as the thin membrane of a date stone.

- 35:14. If you call upon them, they do not hear your call, and even if they heard, they would not respond to you. On the Day of Resurrection they will disavow your having associated them with Allah. And none can inform you like [the One Who is] all-aware.

Here Allah tells us about His might, wisdom and mercy, for He created two bodies of flowing water to serve the interests of all people on earth, but He did not make them the same, because the interests of people dictated that there should be rivers of fresh and palatable water that is pleasant to drink, for the benefit of those who drink it, and those who plant and grow crops, and there should also be seas of water that is salty and bitter, so that it does not corrupt the atmosphere with the stench of animals that die in the sea; moreover it does not flow like rivers, as its saltiness prevents it from changing, and thus its creatures are better and more delicious. Hence Allah says:

﴿From both﴾ that is, from the salty water and the fresh water, ﴿you eat succulent meat﴾ namely the fish that can be caught from the water

﴿and bring forth from it ornaments which you wear﴾ such as pearls, coral and other things that are found in the sea. These serve great interests for people.

Another benefit of the water is that Allah (ﷻ) has made it to be of service in that it carries vessels such as ships and boats. So you see them ploughing through the water and travelling from one region to another, from one place to another, carrying passengers with their luggage and trade goods. Thus a great deal of the bounty and kindness of Allah is attained. Hence He says: ﴿so that you may seek the bounty of Allah and so that you may give thanks﴾.

Another of these blessings is that Allah causes the night to encroach upon the day, and the day upon the night. The more the one comes, the more the other goes; one of them grows longer and the other grows shorter, then they become equal. That serves people's interests with regard to their health and physical well-being, and it also serves the interests of their animals and crops.

Similarly, Allah has caused the sun and moon to be of service with their light and movements, so that people may go about, seeking of His bounty; the effects of the sun and moon cause crops to ripen, and the sun dries up what needs to be dried up, and they bring about other necessities, the absence of which would cause people harm.

﴿each running its course for an appointed time﴾ that is, the sun and moon are each running in its course for as long as Allah wills, then when the time comes and the end of the world approaches, they will stop running, lose their positions and cease to have any effect. The moon will become dark, the sun will be folded up and the stars will be scattered.

Having spoken of these mighty creations and explained the lessons they contain that point to His perfection and kindness, Allah (ﷻ) now says:

﴿Such is Allah your Lord; His is the dominion﴾ that is, the One Who alone created the things mentioned here and made them to be of service is the Lord Who alone is deserving of devotion and worship, to Whom belongs all dominion.

﴿whereas those on whom you call besides Him﴾ of images and idols

﴿do not own so much as the thin membrane of a date stone﴾ that is, they do not own anything, small or great, not even the thin membrane of a date stone, which is the most insignificant of things. Describing specifically something that they do not own indicates a general meaning, which is that they do not own anything else either, so how

can they be called upon when they do not own anything in heaven or on earth?

Moreover, ﴿If you call upon them﴾ they do not hear you, because they are either inanimate or are dead or are angels who are preoccupied with obeying their Lord

﴿and even if they heard﴾ – assuming that is the case for argument's sake –

﴿they would not respond to you﴾ because they do not own anything and most of them are not pleased with the worship of those who worship them. Hence Allah says:

﴿On the Day of Resurrection they will disavow your having associated them with Allah﴾ that is: they will disavow you, and will say:

﴿...Glory be to You! You are our Close Friend, not they...﴾ (Saba' 34: 41)

﴿And none can inform you like [the One Who is] all-aware﴾ that is, no one will inform you more truthfully than Allah, the All-Knowing, All-Aware. So you may be certain that with regard to this matter of which He has told you, it is as if you could see it with your own eyes, so do not have any doubt about it.

These verses contain definitive proof and evidence that Allah (ﷻ) is the only One Who is deserving of devotion and worship, and none but He is deserving of any kind of worship. The worship of anything besides Him is false and is based on falsehood, and will not benefit the worshipper in any way.



﴿يَتَأْتِيهَا النَّاسُ أَنْتُمْ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٥﴾ إِنْ يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿٦﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمِلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰ إِنَّمَا تُنذِرُ

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ وَمَنْ تَزَكَّى فَإِنَّمَا يَتَزَكَّى لِنَفْسِهِ  
وَالِلَّهِ الْمَصِيرُ ﴿١٨﴾ (سورة فاطر: ١٥-١٨)

- 35:15. O people, it is you who are in need of Allah, whereas Allah is Self-Sufficient, Worthy of all praise.
- 35:16. If He so willed, He could destroy you and bring a new creation [in your stead].
- 35:17. And that is not difficult for Allah.
- 35:18. No bearer of burdens can bear the burden of another. If a heavily-laden soul calls another for help to bear its load, nothing of it will be carried, even if he is a close relative. You [O Muhammad] can only warn those who fear their Lord unseen and establish prayer, for whoever purifies himself only does so for his own benefit. And unto Allah is the return [of all].

Here Allah (ﷻ) addresses all people and tells them about their real situation and that they are in need of Allah in all ways.

They are in need of His bringing them into existence; were it not for His bringing them into existence, they would not exist.

They are in need of His giving them physical strength, faculties and senses; were it not for His giving them these things, they would not be able to do any deeds.

They are in need of His providing them with nourishment, provision and blessings, both visible and hidden; were it not for His bestowing His bounty and kindness, and making things easy for them, they would not have attained any provisions or blessings.

They are in need of His warding off harm from them, averting troubles and relieving them of stress and hardship; were it not for His warding off these things from them, relieving them of distress and removing hardship from them, their hardships and calamities would have been ongoing.

They are in need of His taking care of them in all ways.

They need to turn to Him, love Him, worship Him and devote their worship to Him alone. If He does not help them and guide them to do that, they will be doomed and they will become corrupt spiritually, psychologically and in all their affairs.

They are in need of His teaching them what they do not know and guiding them to that which is in their best interests. Were it not for His teaching them, they would not have learned; were it not for His guiding them, their situation would not have been rectified.

They are inherently in need of Him in all ways, whether they realise some of those ways or not.

But the one among them who is guided is the one who constantly realises and is aware of his need for Allah in all his religious and worldly affairs, and he beseeches Him and asks Him not to leave him to his own devices for even the blink of an eye, and asks Him to help him in all his affairs, bearing this in mind at all times. Such a one is more deserving of complete help from his Lord and God, Who is more compassionate towards him than a mother towards her child.

«whereas Allah is Self-Sufficient, Worthy of all praise» that is, He is the One Who is completely self-sufficient in all ways, so He has no need of what His creation needs. That is because of the perfect nature of His attributes, all of which are attributes of perfection and majesty.

One aspect of His being self-sufficient is that He meets all the needs of creation in this world and the hereafter.

«Worthy of all praise» in His essence, in His names because they are most beautiful, in His attributes because they are most sublime, and in His deeds because they are based on generosity, kindness, justice, wisdom and mercy, and He is praiseworthy in His commands and prohibitions. So He is praiseworthy for what He is and what He does, and He is praiseworthy for being self-sufficient.



﴿If He so willed, He could destroy you and bring a new creation [in your stead]﴾. It may be that what is meant is that if He so willed, He could destroy you, O people, and bring other people in your stead who would be more obedient to Allah (ﷻ) than you. This is a threat to them of destruction and annihilation, and is telling them that His will is not incapable of that. Or it may be that what is meant is an affirmation of the resurrection, and that the will of Allah is always done in all cases, including bringing you back after your death, as a new creation, but there is an appointed time for that that has been decreed by Allah, and it cannot be brought forward or put back.

﴿And that is not difficult for Allah﴾ that is, it is not impossible for Him and is not beyond Him.

The latter meaning is supported by what is mentioned in the following verse:

﴿No bearer of burdens can bear the burden of another﴾ that is, on the Day of Resurrection, each person will be requited for his own deeds, and no one will bear the sin of another

﴿If a heavily-laden soul calls another for help to bear its load﴾ that is, if a soul that is burdened with sin seeks the help of another to carry some of its burden,

﴿nothing of it will be carried, even if he is a close relative﴾. No one will carry the burden of a relative, for the hereafter is not like this world in which a person may help his close friend. Rather on the Day of Resurrection, a person will wish that he had some outstanding dues owed by others, even his parents and relatives, (so that he could take some of their good deeds and add them to his own).

﴿You [O Muhammad] can only warn those who fear their Lord unseen and establish prayer﴾ that is, these are the ones who will accept the warning and benefit from it, people who fear Allah unseen, who are the ones who fear Him in private and in public, when with people and when alone. And those who establish prayer are the ones who fulfil all its preconditions, essential parts and obligatory acts

in the prescribed manner, with proper focus, because fearing Allah requires a person to comply with the commands for which he fears punishment if he does not do so, and to flee from that for which he fears punishment if he does it. Prayer calls to good and keeps (one) away from obscenity and wickedness (cf. 29: 45).

﴿for whoever purifies himself only does so for his own benefit﴾ that is, whoever purifies himself by ridding himself of faults such as showing off, arrogance, deceit, cheating, trickery, hypocrisy and other bad characteristics, and strives to attain good characteristics such as truthfulness, honesty, humility, gentleness, sincerity towards people, being free of ill feelings such as resentment, envy and other bad characteristics, his purification of himself will benefit him, and none of his efforts will go to waste.

﴿And unto Allah is the return [of all]﴾ and He will requite all people for what they sent on ahead and will bring them to account for all that they did; nothing, small or great, is omitted, but it is kept in a record.



﴿وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ﴿١٩﴾ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ﴿٢٠﴾ وَلَا الظِّلُّ وَلَا  
الْحَرُورُ ﴿٢١﴾ وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ مَن يَشَاءُ وَمَا أَنتَ بِمُسْمِعٍ مَّن  
فِي الْقُبُورِ ﴿٢٢﴾ إِنَّ أَنتَ إِلَّا نَذِيرٌ ﴿٢٣﴾ إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَإِن مِّن أُمَّةٍ إِلَّا  
خَلَا فِيهَا نَذِيرٌ ﴿٢٤﴾﴾ (سورة فاطر: ١٩-٢٤)

35:19. The blind and the seeing are not alike,

35:20. nor are the depths of darkness and the light,

35:21. nor the shade and the sun's heat.

35:22. The living and the dead are not alike. Verily Allah causes to hear whomever He wills, but you cannot cause to hear those who are in the graves.

35:23. You [O Muhammad] are but a warner.

35:24. Verily We have sent you with the truth as a bearer of glad tidings and a warner. There has never been any nation but a warner came to it.

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Here Allah tells us that opposites are not equal, as Allah's wisdom dictates that this should be so, and people's natural disposition is also inclined to that view.

«The blind» who have lost their vision «and the seeing are not alike, nor are the depths of darkness and the light, nor the shade and the sun's heat. The living and the dead are not alike». As is well established among you, and you have no doubt at all that the things mentioned above are not equal, by the same token you should understand that it is more appropriate that intangible opposites are not equal either.

Therefore the believer and the disbeliever, the one who is guided and the one who has gone astray, the one who has knowledge and the one who is ignorant, the inhabitants of paradise and the inhabitants of hell, those whose hearts are alive and those who are dead at heart, are not equal. The differences between these pairs are great indeed, and only Allah knows how great they are. If you understand the differences, are able to distinguish between things, and it has become clear to you what you should compete to attain and what is the opposite of that, then the man of resolve should choose for himself that which is more appropriate for him and is more deserving of being given precedence.

«Verily Allah causes to hear whomever He wills» – “hearing” here refers to hearing in such a way that one understands and accepts, because Allah (ﷻ) is the One Who guides «but you cannot cause to hear those who are in the graves» namely those who are dead at heart; just as your call cannot benefit those who are in their graves, it cannot benefit those who stubbornly turn away.

Rather your job is to warn and to convey the message with which you were sent, whether it is accepted or not.

Hence Allah says: «You [O Muhammad] are but a warner. Verily We have sent you with the truth» that is, We are only sending you with the truth, because Allah sent you some time after the previous Messengers, after people had lost the path of guidance and knowledge had disappeared, and there was a great need to send you. So Allah sent you as a mercy to the worlds.

Moreover, what we have sent you with of the true religion and the straight path is true and is not false, and what we have sent you with of this great Qur'an, and what it contains of wise exhortation, is sound and true.

«as a bearer of glad tidings» to those who obey you, of reward from Allah in this world and in the hereafter

«and a warner» to those who disobey you, of punishment from Allah in this world and in the hereafter. You are not the first Messenger; you have precedents among the earlier Messengers.

«There has never been any nation» among the past nations «but a warner came to it» establishing against them the proof of Allah, «...so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...» (al-Anfāl 8: 42)



﴿وَأَن يُكَذِّبُوكَ فَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ وَالزُّبُرِ  
وَبِالْكِتَابِ الْمُنِيرِ ﴿٢٥﴾ ثُمَّ أَخَذْتُ الَّذِينَ كَفَرُوا فَكَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾﴾ (سورة فاطر:

(٢٦-٢٥)

- 35:25. If they reject you [O Muhammad], those who came before them did likewise. Their Messengers came to them with clear signs, the scriptures, and the Book of Enlightenment,  
 35:26. then I punished those who disbelieved, and how great was the change I wrought!<sup>27</sup>

That is, if these polytheists reject you, O Messenger (ﷺ), you are not the first Messenger to be rejected, for «those who came before them did likewise. Their Messengers came to them with clear signs» that pointed to the truth and the soundness of the message they brought,

«the scriptures» that is, written books that contained many rulings, «and the Book of Enlightenment» that is, enlightenment with regard to what it told of true stories and information about the future, and just rulings. So their rejection was not the result of doubts that they had or some flaws in what the Messengers brought; rather it was because of their wrongdoing and stubbornness.

«then I punished those who disbelieved» with different kinds of punishment,  
 «and how great was the change I wrought» upon them, for it was the worst kind of change and the worst kind of punishment. So beware of rejecting this noble Messenger (ﷺ), lest there befall you what befall them of painful punishment and utter disgrace.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُتَخَلِّفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيَضٌ وَحُمْرٌ مُتَخَلِّفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٍ ۚ﴾ وَمِمَّا تَرَى فِي النَّاسِ

<sup>27</sup> As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)

وَالذَّوَابِ وَلَا تَعْتَرِجُ مُخْتَلِفٌ أَلْوَنُهُ كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ  
 إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ (سورة فاطر: ٢٧-٢٨)

- 35:27. Do you not see that Allah sends down water from the sky, then We bring forth thereby fruits of various colours? And in the mountains there are tracts of red and white, of various colours, and black intense in hue.
- 35:28. Likewise, people, animals and livestock are of various colours. Among His slaves, only those who have knowledge truly fear Allah. Verily Allah is Almighty, Oft-Forgiving.

Here Allah (ﷻ) mentions His creation of things and their opposites – of which the origin and substance is one, yet there are variations and differences that are visible and well known – so as to demonstrate to people His perfect might and sublime wisdom.

Among these examples are the following:

- Allah (ﷻ) sends down water from the sky, and brings forth thereby various fruits and plants, which is something visible to the onlookers, although the water is one and the land is one.
- With regard to the mountains which Allah has created as pegs for the earth, you will see in a series of mountains, or even in one mountain, various colours; hence you will see tracts of white, tracts of yellow, and tracts of black intense in hue.
- Among the people, animals and livestock there is a variety of colours, types, voices and looks. This is something that is visible to everyone and is witnessed by onlookers. Yet all of them come from one source and one substance.

These variations offer rational evidence for the divine will, which singles out each one to have a particular colour and description; for the might of Allah, as He has created them like that; and for the divine

wisdom and mercy, because these variations serve people's interests and bring them benefits, help people to find their way (through the mountains), and enable people to recognise one another, as is well known.

This is also indicative of the vastness of Allah's knowledge, and proves that He will resurrect those who are in their graves. But the heedless one looks at these things and others in a careless manner that does not make him reflect; rather the one who benefits from them is the one who fears Allah (ﷻ) and realises, on the basis of sound thinking, the wisdom behind them.

Hence Allah says: ﴿Among His slaves, only those who have knowledge truly fear Allah﴾. The more a person knows about Allah, the more he will fear Him, and this fear of Allah will make him refrain from sin and prepare to meet the One Whom he fears. This is indicative of the virtue of knowledge, because it prompts one to fear Allah, and those who fear Him are the ones who will be honoured by Him, as He says elsewhere:

﴿...Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.﴾ (al-Bayyinah 98: 8)

﴿Verily Allah is Almighty﴾, perfect in might, and by His might He created these opposites

﴿Oft-Forgiving﴾ to those who repent from their sins.



﴿إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ۖ لِيُوفِيَهُمُ أَجُورَهُمْ وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ﴾ (سورة فاطر: ٢٩-٣٠)

35:29. Verily those who recite the Book of Allah, establish prayer, and spend from that which We have provided for them, secretly and openly, hope for a deal in which there will never be any loss.

35:30. For He will give them their reward in full, and will give them yet more out of His bounty. Verily He is Oft-Forgiving, Appreciative.

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﴿Verily those who recite the Book of Allah﴾ that is, follow its commands by complying with them and follow its prohibitions by paying heed to them, and believe in what it tells them about the past and the future, and do not give precedence over it to any opinion that contradicts it, and recite its words by studying its meanings. Then after speaking of recitation of the Qur'an in general terms, Allah now mentions prayer in which there is recitation in this specific situation; prayer is the foundation of the religion, the light of the Muslims, the measure of a person's faith and a visible sign of sincerity in adherence to Islam. And Allah mentions spending on relatives, the poor, orphans and others, by giving zakâh, offering expiations, spending in fulfilment of vows, and giving charity in general. ﴿secretly and openly﴾ at all times.

Those who do that ﴿hope﴾ thereby ﴿for a deal in which there will never be any loss﴾ that is, a deal that will never stagnate or be spoiled; rather it is the best, greatest and highest of deals, namely attaining the pleasure of their Lord and His great reward, and salvation from His wrath and punishment. This proves that they are sincere in their deeds and that there are no bad intentions or evil aims behind it.

And Allah tells us that they will attain what they hope for, as He says: ﴿For He will give them their reward in full﴾ that is, the reward for their deeds, according to how much or how little they did, and how good or otherwise their deeds were.

﴿and will give them yet more out of His bounty﴾ in addition to their reward

﴿Verily He is Oft-Forgiving, Appreciative﴾. He will forgive their bad deeds and will accept from them a little of good deeds.





﴿وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ٣١﴾ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ٣٢ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ٣٣ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ٣٤ الَّذِي أَلْهَنَّا دَارَ الْمَقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَلَا يَمَسُّنَا فِيهَا

لُغُوبٌ ﴿٣٥﴾ (سورة فاطر: ٣١-٣٥)

- 35:31. That which We have revealed to you of the Book [the Qur'an] is the truth, confirming that which came before it. Verily Allah is well aware of His slaves and sees all.
- 35:32. Then We have caused to inherit the Book<sup>28</sup> those whom We chose from among Our slaves. But among them are some who wrong themselves, some who follow a middle course, and some who are, by Allah's leave, foremost in good deeds. That is the great bounty.
- 35:33. Gardens of perpetual abode, which they will enter; they will be adorned therein with bracelets of gold and of pearls, and their garments therein will be of silk.
- 35:34. And they will say: Praise be to Allah Who has taken away all sorrow from us. Verily our Lord is indeed Oft-Forgiving, Appreciative;
- 35:35. Who has, by His grace, caused us to settle in the eternal home, in which no toil or weariness will touch us.

<sup>28</sup> This refers to the Qur'an being inherited by the followers of Prophet Muhammad (ﷺ) until the Day of Resurrection.

Here Allah (ﷻ) tells us that the Book that He revealed to His Messenger (ﷺ) «is the truth» because it contains a great deal of truth, as the truth is limited to it, so there should not be any reservations concerning it; you should not find it too much or think little of it, for if it is the truth, then everything that it mentions of the divine, matters of the unseen, and other things reflects what is really the case. So it is not possible that what is intended by its verses could be different from what it appears to mean.

«confirming that which came before it» of previous Books and Messengers, because they foretold it. When it appeared, this confirmed that what the previous Books said about it was true, for they foretold it and it confirmed what they foretold. Therefore no one can believe in the previous scriptures yet disbelieve in the Qur'an, because his disbelief in the Qur'an contradicts and undermines his belief in the previous scriptures, for one of the things they spoke of was foretelling this Qur'an, and what they said about the past and the future is identical to what the Qur'an says.

«Verily Allah is well aware of His slaves and sees all», and He gives to each nation and each individual what is appropriate to the situation. One aspect of that is the fact that previous laws and regulations were only appropriate for their own times. Therefore Allah kept sending Messengers, one after another, until He brought the series of Messengers to an end with Muhammad (ﷺ). He brought this law which is good and appropriate for all people until the Day of Resurrection, and it leads to all that is good at all times.

As this Ummah is the most mature of nations in terms of thinking and reasoning, the gentlest at heart, and the most refined in character, Allah (ﷻ) chose them and He chose for them the religion of Islam, and He caused them to inherit this Book which confirms the scripture that came before it and supersedes it (*cf.* 5: 48). Hence He says here: «Then We have caused to inherit the Book those whom We chose from among Our slaves», namely this Ummah.

﴿But among them are some who wrong themselves﴾ by committing sin that is less serious than disbelief  
 ﴿some who follow a middle course﴾ by limiting themselves to what is obligatory upon them and staying away from what is prohibited  
 ﴿and some who are, by Allah's leave, foremost in good deeds﴾ that is, they hasten to do good and strive hard, and thus they surpass others. This refers to those who do what is obligatory, do a lot of supererogatory good deeds, and stay away from that which is prohibited and disliked.

Allah (ﷻ) has chosen all of them to inherit this Book, although they vary in status and are of different types. Hence each of them has a share of this inheritance, even those who wrong themselves, because what they possess of basic faith, knowledge of faith and deeds based on faith is part of that inheritance of the Book.

What is meant by inheritance of the Book is inheritance of knowledge thereof, actions that are based on it, study of its words and understanding of its meanings.

The phrase ﴿by Allah's leave﴾ refers to those who are foremost in good deeds, lest they become arrogant because of their deeds. It is a reminder that they only became foremost in good deeds by the help of Allah (ﷻ), so they should focus on giving thanks to Allah for the blessings that He has bestowed upon them.

﴿That is the great bounty﴾ that is, inheritance of the holy Book, for those whom Allah (ﷻ) chose from among His slaves, is the great bounty, compared to which all other blessings pale into insignificance. The greatest blessing and bounty of all is inheritance of this Book.

Then Allah mentions the reward of those whom He caused to inherit the Book:

﴿Gardens of perpetual abode, which they will enter﴾ that is, gardens containing trees, shade, beautiful gardens, flowing rivers, lofty palaces, adorned abodes, in which they will live forever and ever.

﴿they will be adorned therein with bracelets of gold﴾ this refers to jewellery that is worn on the wrists, according to whatever they like and think is most beautiful. Both men and women will wear such adornment in paradise.

And they will also be adorned with ﴿pearls﴾ on their clothes and bodies,  
﴿and their garments therein will be of silk﴾, green garments of fine silk and heavy brocade (*cf. 18: 31*).

﴿And﴾, after they see all this perfect delight and complete pleasure, ﴿they will say: Praise be to Allah Who has taken away all sorrow from us﴾ – that includes every type of sorrow; they will not be exposed to any sorrow because of a lack in their beauty, food, drink, pleasures, or physical well-being, or because of not staying there forever.

They will be enjoying bliss and will not be able to see how it could be increased or improved in any way, but it will continue to increase with the passage of time, for ever and ever.

﴿Verily our Lord is indeed Oft-Forgiving﴾ as He has forgiven us for our mistakes

﴿Appreciative﴾ as He has accepted from us our good deeds and has multiplied the reward for them, and He has given us of His bounty what our deeds did not deserve and what we could not even wish for. By His forgiveness they will be saved from everything that one may fear or dread, and by His appreciation and grace they will attain everything that one could want and love.

﴿Who has, by His grace﴾ and generosity towards us, and not by virtue of our deeds; were it not for His grace we would not have attained what we have attained.

﴿caused us to settle﴾ that is, He has caused us to settle and take up residence; it is not in the manner of one who is merely passing through

﴿in the eternal home﴾ that is, in which they will abide forever by His grace, in the place where they will want to remain because

of its abundant goodness and never ending bliss, with nothing to spoil it.

﴿in which no toil or weariness will touch us﴾ that is, there will be no physical or psychological tiredness due to too much pleasure. This indicates that Allah will give their bodies perfect creation and will prepare for them all that is required in order to have comfort and ease at all times, so that they will always be like that and no toil or weariness, worry or distress, will ever affect them.

This also indicates that they will not sleep in paradise, because the benefit of sleep is to rest and recover from tiredness, but the people of paradise will not need that; furthermore, sleep is a minor death, and the people of paradise will not die. May Allah make us among them by His grace.



﴿وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَٰلِكَ نَجْزِي كُلَّ كَافِرٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۖ أُولَٰئِكَ نُعَذِّبُهُمْ مَا يُذَكِّرُ فِيهِ مِنْ تَذَكُّرٍ ۖ وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٣٧﴾﴾ (سورة فاطر: ٣٦-٣٧)

- 35:36. As for those who disbelieve, for them will be the fire of hell. Death will not be decreed for them, so that they might die, nor will its punishment be alleviated for them. Thus do We requite every disbeliever.
- 35:37. There they will cry out loud: Our Lord, bring us out; we will do righteous deeds, different from what we used to do. [Allah will say to them:] Did We not make your lives long enough for anyone who might reflect and pay heed to do so? And, moreover, the warner did come to you. So taste [the punishment]. For the wrongdoers there will be no helpers.

Having mentioned how the people of paradise will be and the bliss that they will enjoy, Allah (ﷻ) now mentions how the people of hell will be, and the torment they will suffer:

﴿As for those who disbelieve﴾ that is, those who rejected the signs that the Messengers brought to them, and denied the meeting with their Lord

﴿for them will be the fire of hell﴾ in which they will be punished most severely and suffer the worst of torments

﴿Death will not be decreed for them, so that they might die﴾ and thus find relief

﴿nor will its punishment be alleviated for them﴾. The severity and intensity of the punishments will be ongoing, at all times.

﴿Thus do We requite every disbeliever. There they will cry out loud﴾ that is, they will scream, shout and call for help, saying:

﴿Our Lord, bring us out; we will do righteous deeds, different from what we used to do﴾ – they will acknowledge their sin and admit that Allah has treated them justly, but they will ask to go back at the wrong time.

Therefore it will be said to them: ﴿Did We not make your lives long enough for anyone who might reflect and pay heed to do so?﴾ That is, during that time, anyone who wanted to pay heed would have been able to do some righteous deeds, for We gave you a life of ease in the former world, We showered you with blessings and provided you with all the means of comfort, and We granted you a long enough life, sent you signs one after another and sent warnings to you, and We tested you with ease and hardship so that you might turn back to Us.

But no warning was to any avail and no exhortation was of any benefit; We delayed your punishment until, when your appointed time came to an end and your lives were over, and you moved to this realm, which is the realm of requital for deeds, you asked to go back!

That will never happen, for now it is too late; the Most Gracious, Most Merciful is angry with you, and the punishment of fire will be

intense for you, and the people of paradise have forgotten you. So stay in hell for ever and ever, subject to humiliating punishment. Hence Allah says: ﴿So taste [the punishment]. For the wrongdoers there will be no helpers﴾ to help them and bring them out of it, or to reduce the torment for them.



﴿إِنَّ اللَّهَ عَلِيمٌ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (سورة فاطر: ٣٨)

(سورة فاطر: ٣٨)

35:38. Verily Allah knows all that is unseen in the heavens and on earth; verily He knows well what is in [people's] hearts.

Having mentioned the requital of the inhabitants of both realms, and the deeds of both groups, He now tells us of the vastness of His knowledge and that He sees what is unseen in the heavens and on earth, that which is hidden from the sight and knowledge of people; He is the Knower of all secrets, Who knows what is in people's hearts of good and evil, purity or otherwise. Hence He will give each person what he deserves and a position commensurate with that.



﴿هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ فَمَنْ كَفَرَ بَعْدَ مَا كَفَرُوا لَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا مَقْتًا وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خُسَارًا﴾ (سورة فاطر: ٣٩)

35:39. And it is He Who has made you the successors of others on the earth. Whoever disbelieves will suffer the consequences of his disbelief. Their disbelief only increases the disbelievers in loathsomeness before their Lord; their disbelief only increases the disbelievers in loss.

Here Allah (ﷻ) tells us about the perfect nature of His wisdom and mercy towards His slaves; He ordained in His prior decree that some of them would be made the successors of others on earth and He would send warnings to each nation, to see what they will do. So whoever disbelieves in Allah and in that which His Messengers bring will suffer the consequences of his disbelief and will bear the burden of sin and the punishment thereof. No one can carry that burden for him, and his disbelief will only increase the wrath and anger of Allah towards the disbeliever. What punishment could be greater than the wrath of the most generous Lord?

«their disbelief only increases the disbelievers in loss» that is, they will lose themselves, their families, their good deeds, and their places in paradise. The disbeliever will continue to increase in doom, loss and disgrace before Allah and before His creation, and in deprivation.



﴿قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ نَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ آتَيْنَهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَةٍ مِنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا﴾ (سورة فاطر: ٤٠)

35:40. Say: Tell me about your [so-called] ‘partners’ on whom you call besides Allah. Show me what part of the earth they have created. Or do they have any share in the heavens? Or have We given them a book in which they have clear proof [for ascribing partners to Allah]? Nay, the wrongdoers promise<sup>29</sup> one another nothing but delusions.

<sup>29</sup> The leaders promised their followers that the so-called ‘partners’ would intercede for them with Allah.



Here Allah highlights the helplessness and shortcomings of the gods of the polytheists, and the flawed argument on which their ascription of partners to Allah is based.

﴿Say﴾ to them O Messenger:

﴿Tell me about your [so-called] ‘partners’ on whom you call besides Allah﴾ – do they deserve to be called upon and worshipped?

﴿Show me what part of the earth they have created﴾ – have they created a sea, or have they created a mountain, or have they created an animal, or have they created any inanimate thing? They will affirm that the Creator of all things is Allah (ﷻ). Or do their so-called partners have any share ﴿in the heavens﴾, in the creation and control thereof? They will say that they have no share in that.

If they did not create anything and they do not have any share with the Creator in His creation, then why do you worship them and call upon them, even though you admit that they are incapable? As there is no rational argument to show the soundness of their worship, this indicates that their worship is invalid and not right.

Then Allah discusses whether there is any textual evidence for that, and states that there is no such thing either. Hence He says:

﴿Or have We given them a book﴾ which speaks of that which they ascribe as partners to Allah and enjoins them to ascribe them as partners to Him and to worship idols,

﴿in which they have clear proof [for ascribing partners to Allah]﴾ in that book that was sent down to them, proving the validity of their ascription of partners to Him?

That is not the case; no book was sent down to them before the Qur’an, and no warner came to them before the Messenger of Allah Muhammad (ﷺ). Even if we assume that a book came down to them and a Messenger was sent to them, and they claimed that he commanded them to ascribe partners to Allah, we can be certain that they are lying, because Allah (ﷻ) says:

﴿And We did not send before you [O Muhammad] any Messenger but We revealed to him: There is no god but I, so worship Me [alone].﴾  
(*al-Anbiyā'* 21: 25)

So the Messengers and the Books unanimously enjoin devoting worship to Allah (ﷻ) alone,

﴿Although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone...﴾ (*al-Bayyinah* 98: 5)

If it is asked: if the rational and textual evidence proves that ascription of partners to Allah is invalid, then what made the polytheists do that, when there were among them people of sound reasoning who were smart and intelligent? Allah (ﷻ) answers this question by saying: ﴿Nay, the wrongdoers promise one another nothing but delusions﴾ that is, they have no proof for the path that they follow; rather they encouraged one another to follow it by making it fair-seeming to one another, and the later ones followed in the misguided footsteps of the earlier generations; moreover the Shayṭān made false promises to them and made their evil deeds fair-seeming to them. Thus ascription of partners to Allah took root in their hearts and became second nature to them, so it is difficult to remove it and get rid of it, with the result that people persisted in disbelief and invalid ascription of partners to Allah (ﷻ).



﴿إِنَّ اللَّهَ يُمَسِّكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا﴾ (سورة فاطر: ٤١)

35:41. Verily Allah sustains the heavens and the earth, lest they decline, and if they were to decline, there is no one who could sustain them other than Him. Verily He is Forbearing, Oft-Forgiving.

Here Allah (ﷻ) tells us about the perfect nature of His power and mercy, and the vastness of His forbearance and forgiveness; He sustains the heavens and the earth lest they decline, for if they were to decline no one could sustain them, because the strength and power of any creature would be unable to sustain them.

But He has decreed that they are to be sustained as they are and remain stable so that people may settle, and so that they may be of benefit and a source of lessons, so that people may learn about the great power and might of the Sovereign, which will fill their hearts with respect, awe, love and veneration for Him, and so that they may know the perfect nature of His forbearance and forgiveness, because He gives respite to the sinners and does not hasten to punish them, even though if He commanded the sky to do so, it would pelt them with stones, and if he gave permission to the earth to do so, it would swallow them up. But His forgiveness, forbearance and kindness encompass them, ﴿Verily He is Forbearing, Oft-Forgiving﴾.



﴿وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ مَّا زَادَهُمْ إِلَّا تَفَوُّرًا ﴿٤٢﴾ اسْتَكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنْظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾﴾ (سورة فاطر: ٤٢-٤٣)

- 35:42. They swore their most solemn oaths by Allah that if a warner came to them, they would be more guided than any other nation. But when a warner did come to them, it only increased them in aversion,
- 35:43. behaving arrogantly in the land and plotting evil, but the plotting of evil affects none but its authors. Are they waiting for anything other than the fate of the earlier peoples? No change will you

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find in the way of Allah, and no alteration will you find in the way of Allah.<sup>30</sup>

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That is, these people who disbelieve in you, O Messenger of Allah (ﷺ), swear their most solemn oaths ﴿that if a warner came to them, they would be more guided than any other nation﴾ that is, they would be more guided than the Jews and the Christians, the People of the Scriptures; but they did not fulfil this oath and pledge.

﴿But when a warner did come to them﴾ they were not guided, and they did not become more guided than any other nation. They did not persist in the misguidance they had been following; rather ﴿it only increased them in aversion﴾ and in misguidance, transgression and stubbornness.

The oath mentioned was not made for a good purpose or seeking the truth, otherwise they would have been helped to attain that. Rather it stemmed from arrogance in the land towards other people, and towards the truth, and they used elaborate words when they spoke of that with the aim of deceiving and cheating. They also wanted to give the impression that they were people of truth who were keen to seek it, so that some people would be deceived by them and others would follow in their footsteps.

﴿but the plotting of evil﴾ the aim of which is evil and the intention behind which is invalid ﴿affects none but its authors﴾, so their plot backfires on them. In these words and this description of their oath, Allah highlights to His slaves that they were lying and fabricating when they said that. Thus their disgrace became clear and they were exposed to shame, and their evil aims became apparent. Thus their plot backfired on them and Allah thwarted their plans.

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<sup>30</sup> The way of Allah in punishing evildoers was already established among the previous nations, and will not change.

Hence nothing was left for them except to wait and see what would befall them of punishment, which was Allah's way with regard to earlier generations, and this way does not change. Anyone who follows the path of wrongdoing, stubbornness and arrogance towards other people will meet a similar fate, for Allah will exact retribution and take away the blessings that He had bestowed. So let them watch and wait for a punishment like that which befell the earlier nations.



﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ وَكُنُوا أَشَدَّ مِنْهُمْ قُوَّةً  
وَمَا كَانَ اللَّهُ لِيُعْجِزَهُمْ مِنْ شَيْءٍ فِي السَّمَوَاتِ وَلَا فِي الْأَرْضِ إِنَّهُ كَانَ عَلِيمًا قَدِيرًا  
﴿٤٤﴾ وَلَوْ يَوَازِئُ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكَ عَلَى ظَهْرِهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ فَإِنَّ اللَّهَ كَانَ  
بِعِبَادِهِ بَصِيرًا ﴿٤٥﴾﴾ (سورة فاطر: ٤٤-٤٥)

- 35:44. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them. Allah is not such that anything can escape Him in the heavens or on earth, for verily He is All-Knowing, Omnipotent.
- 35:45. If Allah were to take humankind to task for what they have earned, He would not leave on the face of [the earth] a single living creature, but He gives them respite for an appointed term. Then when their appointed time comes, then verily Allah is well aware of His slaves [and knows who is deserving of punishment or reward].

Here Allah urges people to travel through the land, either physically or by means of contemplation, in order to learn lessons and not merely to look heedlessly. They should think of the fate that befell those who came before them, those who rejected the Messengers; they were

wealthier than them, had more children and were more powerful, and they built upon it more than these (people of Makkah) had built (cf. 30: 9). When the punishment overtook them, their power did not benefit them and their wealth and children were of no avail to them before Allah, and what Allah decreed for them came to pass.

﴿Allah is not such that anything can escape Him in the heavens or on earth﴾ because of the perfect nature of His knowledge and power, ﴿for verily He is All-Knowing, Omnipotent﴾.

Then Allah (ﷻ) mentions His perfect forbearance and the lengthy respite He gives to leading sinners and great offenders:

﴿If Allah were to take humankind to task for what they have earned﴾ of sins,

﴿He would not leave on the face of [the earth] a single living creature﴾ that is, the punishment would have reached everywhere and even affected animals, who are not accountable.

﴿but﴾ He gives respite, although He does not forget about them,

﴿He gives them respite for an appointed term. Then when their appointed time comes, then verily Allah is well aware of His slaves [and knows who is deserving of punishment or reward]﴾, then He will requite them according to what he knows about them of good or evil.

This is the end of the commentary on Soorat Fāṭir.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



36.

## Soorat Yâ Seen

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



بِسْمِ ۙ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنْكَ لَئِنَ الْمُرْسَلِينَ ۝ عَلَى صِرَاطٍ مُسْتَقِيمٍ ۝  
نَزِيلَ الْعَزِيزِ الرَّحِيمِ ۝ لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ  
حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَنْعَقِهِمْ غَلًّا فَهُمْ إِلَى  
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا  
فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝ وَسَاءَ عَلَيْهِمْ أَلَّذِي تَنْذَرْتَهُمْ أَنْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝  
إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنََ الْغَيْبَ فَبَشْرَةٌ لِّمَغْفِرَةٍ وَأَجْرٍ  
كَرِيمٍ ۝ إِنَّا نَحْنُ الْمُوقِفُ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ  
أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ۝ (سورة يس: ١-١٢)

36:1. Yâ Seen.<sup>31</sup>

<sup>31</sup> Groups of letters (*al-huroof al-muqatta'ah*) appear at the beginning of several soorahs. The most correct scholarly view states that we are required to believe in them as they appear to be, without delving into their meaning, knowledge of which we should leave to Allah. We believe that

- 36:2. By the Qur'an, full of wisdom,  
 36:3. verily you [O Muhammad] are indeed one of the Messengers,  
 36:4. [and you are] on a straight path.  
 36:5. [This Qur'an is] a revelation sent down by the Almighty, the Most Merciful,  
 36:6. So that you may warn a people whose forefathers were not warned, hence they are unaware.  
 36:7. The decree [of punishment] is inevitable for most of them, for they will never believe.<sup>32</sup>  
 36:8. Verily [it is as if] We have placed iron collars around their necks, right up to their chins, so that their heads are forced up.<sup>33</sup>  
 36:9. We have placed a barrier in front of them and a barrier behind them, blocking their vision so that they cannot see.  
 36:10. It is the same to them whether you warn them or do not warn them; they will not believe.  
 36:11. You can only warn those who follow the Reminder [the Qur'an] and fear the Most Gracious unseen. So give them the glad tidings of forgiveness and a generous reward.  
 36:12. Verily it is We Who will give life to the dead. We record what they send forth and what they leave behind,<sup>34</sup> and We keep an account of all things in a clear Book.

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they were not revealed in vain, and that there is wisdom behind them of which we are not aware.

<sup>32</sup> The punishment is inevitable for those people, as Allah knows that they will die in a state of disbelief. (al-Qurtubi; at-Tabari)

<sup>33</sup> The description of their heads being forced up by the collar indicates that their attitude is one that may be described as stiff-necked: they will not yield and submit to guidance.

<sup>34</sup> What they leave behind: this refers to things that people leave behind that may benefit others, such as a book of knowledge, a *waqf* (Islamic endowment) or a good precedent; or what they leave behind that may have a negative impact on others, such as books promoting misguidance =



Here Allah swears an oath by the Qur'an, full of wisdom, meaning that it puts everything in its right place, and gives commands and prohibitions for clear reasons in an appropriate context, and it describes the requital for good or evil as is appropriate, in the right context. So its commands and prohibitions, and its criminal code, which dictates requital and punishment, are based on utmost wisdom.

One way in which the wisdom of this Qur'an is manifested is that it mentions together the ruling and the wisdom behind it, thus drawing the attention of rational people to the context and the circumstances that led to the determination of that ruling concerning the matter.

«Verily you [O Muhammad] are indeed one of the Messengers». This is the fact concerning which the oath is sworn, namely the message of Muhammad (ﷺ). In other words, you (O Muhammad [ﷺ]) are one of the Messengers, so you are not without precedent among the Messengers. Moreover, you have brought the same message as the other Messengers brought, in terms of basic religious principles.

Furthermore, anyone who reflects upon the character and description of the Messengers, and understands the difference between them and others, will realise that you are one of the best of the Messengers, because of the perfect qualities and virtuous characteristics that you possess.

The connection between the object by which the oath is sworn, namely the Qur'an full of wisdom, and the thing that is confirmed by the oath, namely the message of the Messenger Muhammad (ﷺ), is not hidden. If there was nothing to confirm his message and no witness to testify to it except this Qur'an full of wisdom, that would have been sufficient evidence and testimony to the validity of the message of Muhammad (ﷺ). Indeed the holy Qur'an is the strongest evidence that has remained down throughout the ages, of the truth of

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= and innovation, setting a bad precedent, or devising unjust rules and regulations that continue to be carried out on people.

the message of the Messenger (ﷺ). All the evidence of the Qur'an is evidence that supports the message of Muhammad (ﷺ).

Then Allah tells us of the greatest characteristic of the Messenger (ﷺ), which supports his message, namely the fact that he is ﴿on a straight path﴾, a moderate path that leads to Allah and to His paradise. That straight path includes deeds, which are righteous deeds that rectify one's condition both spiritually and physically, and lead to the best outcome in this world and the hereafter, and virtuous characteristics that purify one's soul and bring reward. This is the straight path which is the description of the Messenger (ﷺ) and of the religion that he brought. So reflect upon the majestic nature of this noble Qur'an, and how it combines swearing by the most honourable of things to confirm the most honourable thing to which one may swear (namely the truth of the Prophet's message). Allah's words alone are sufficient, but He established clear proof and definitive evidence in this context in order to prove the soundness of the thing He swore this oath to confirm, namely the truth of the message of His Messenger (ﷺ).

This straight path is ﴿a revelation sent down by the Almighty, the Most Merciful﴾. The Book was revealed to describe and call people to the straight path, and was revealed to show the way by which His slaves may reach Him. So He protected it by His might from change and alteration, and by means of it He granted mercy to His slaves that would stay with them until it brings them to the realm of His mercy (namely paradise).

Hence the verse ends with these two divine names, the Almighty, the Most Merciful.

Having sworn to the truth of His message and established proof for it, Allah (ﷻ) now speaks of the great need for it and the necessity thereof.

﴿So that you may warn a people whose forefathers were not warned, hence they are unaware﴾; they had remained without any scriptures

and had received no Messengers. They had been overwhelmed by ignorance and were submerged in misguidance, and they had become a laughing stock to all other people because of their foolishness. So Allah sent to them a Messenger from among themselves, to purify them, and to teach them the Book and wisdom, although before that they had been clearly misguided (*cf.* 3: 164). He came to warn the unlettered Arabs, and all other unlettered nations, and to remind the People of the Book of what they had of previous scriptures. It is a blessing that Allah bestowed upon the Arabs in particular, and upon others in general.

But after you (O Muhammad [ﷺ]) warned these people among whom you were sent, they divided into two categories, the first of which rejected the message he brought and did not pay heed to the warning. They are the ones of whom Allah says:

﴿The decree [of punishment] is inevitable for most of them, for they will never believe﴾ that is, the divine decree, which is inevitable, dictates that they will persist in their disbelief and ascription of partners to Allah; the decree only became inevitable concerning them after the truth was presented to them but they rejected it. Then they were punished by the sealing of their hearts.

Then Allah mentions the impediments that prevented faith from reaching their hearts:

﴿Verily [it is as if] We have placed iron collars around their necks﴾ and these iron collars that are around their necks are immense, reaching up to their chins and pushing their heads upwards  
 ﴿so that their heads are forced up﴾ and they cannot lower them.

﴿We have placed a barrier in front of them and a barrier behind them﴾ that is, a barrier that prevents them from believing  
 ﴿blocking their vision so that they cannot see﴾ because they have been overwhelmed by ignorance and doom on all sides, so the warning is of no avail for them.

﴿It is the same to them whether you warn them or do not warn them; they will not believe﴾ – how can a person believe when his heart has been sealed up and he sees truth as false and falsehood as true?

The second category of people are those who pay heed to the warning, whom Allah mentions in the following verse:

﴿You can only warn﴾ that is, the only ones who will benefit from your warning and pay heed to your advice are ﴿those who follow the Reminder [the Qur'an]﴾ that is, those whose aim is to follow the truth and what they are reminded of in the Qur'an

﴿and fear the Most Gracious unseen﴾ that is, it is those who have these two characteristics – good intentions in seeking the truth, and fear of Allah (ﷻ) – who will benefit from your message and will be purified by following your teachings. Whoever attains these two things, ﴿give them the glad tidings of forgiveness﴾ of their sins ﴿and a generous reward﴾ for their righteous deeds and good intentions.

﴿Verily it is We Who will give life to the dead﴾ that is, We will resurrect them after their death in order to requite them for their deeds ﴿We record what they send forth﴾ of good or evil. This refers to the deeds that they do during their lifetimes

﴿and what they leave behind﴾ this refers to their legacy of good or evil, of which they were the cause during their lifetimes and after their deaths, the deeds that resulted from their words, actions and conduct. Every good deed that anyone does because of a person's knowledge, teaching and advice, or because of his enjoining what is right or forbidding what is wrong, or because of knowledge that he taught to seekers of knowledge, or knowledge that he left behind in books from which people benefited during his life and after his death; or any good deed that he did, such as prayer, zakâh, charity or acts of kindness, in which others followed his example; or any mosque that he built or any facilities that he set up from which people benefit, and so on, is among the legacy that he leaves behind, that is recorded for him. The same applies in the case of evil deeds. Hence:

«Whoever sets a good precedent will have the reward thereof and a reward (equal to that of) those who act upon it until the Day of Resurrection; and whoever sets a bad precedent will have the burden of sin thereof and a burden of sin (equal to that of) those who act upon it until the Day of Resurrection.» (Muslim)

This highlights the high status of one who calls people to Allah and guides them to His path by all possible means, and the low status of one who calls people to evil and leads others therein; the latter is one of the worst of people, who is guilty of the worst crime and gravest sin.

«and We keep an account of all things», deeds, intentions and so on,

«in a clear Book» that is, a book that is the mother of all books, on which all other books that are in the hands of the angels are based, namely al-Lawḥ al-Maḥfoodh.



﴿وَأَضْرَبَ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُم مُّرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا نَطَّيْرُنَا يَكْفُمُ لَيْنَا نَمْرُتُهُمْ لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَائِفُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَنْفِقُمْ أَنْتُمْ الْمُرْسَلِينَ ﴿٢٠﴾ اتَّبِعُوا مَنْ لَا يَسْتَلْكُمْ أَجْرًا وَهُمْ مُّهْتَدُونَ ﴿٢١﴾ وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَأَتَّخِذُ مِنْ دُونِهِ إِلَهًا إِنَّ يَوْمَ الَّذِينَ يُرَدُّونَ إِلَى الرَّحْمَنِ بِضُرٍّ لَا تُغْنِي عَنْهُمْ شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ

قَالَ يَلَيْتَ قَوْمِي يَعْلَمُونَ ﴿٦٧﴾ يٰمَآ غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٦٨﴾ (سورة

يس: ١٣-٢٧)

- 36:13. Present to them the example of the people of the city when the Messengers came to it.
- 36:14. When We sent two Messengers to them, they rejected them, so We supported them with a third. They said: Verily we have been sent to you as Messengers.
- 36:15. The people said: You are but human beings like ourselves, and the Most Gracious has not sent down any revelation; you are simply lying.
- 36:16. They said: Our Lord knows that we have been sent to you as Messengers,
- 36:17. and our duty is only to convey the message in the clearest way.
- 36:18. The people said: We regard you as an evil omen. If you do not desist, we will surely stone you, and we will inflict a painful punishment on you.
- 36:19. They said: Your evil omen is with you [because of your disbelief]. [Are you saying this] because you have been admonished? You are indeed a people transgressing beyond all bounds.
- 36:20. A man came rushing from the farthest part of the city, and said: O my people, follow the Messengers.
- 36:21. Follow those who ask no recompense of you and who are rightly guided.
- 36:22. Why should I not worship Him Who created me and to Whom you will be brought back?
- 36:23. Should I take other gods besides Him? If the Most Gracious wills that some adversity should befall me, their intercession will not avail me at all, nor can they deliver me.
- 36:24. In that case I would indeed be clearly misguided.
- 36:25. Verily I believe in your Lord, so hear me.

- 36:26. It was said [to him]:<sup>35</sup> Enter paradise. He said: Would that my people knew  
36:27. how my Lord has forgiven me and placed me among the honoured ones.
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﴿Present to them the example of the people of the city when the Messengers came to it﴾ that is, give an example to these people who reject your message and your call, from which they may learn a lesson, and which may be an exhortation from which they may benefit if Allah so wills. That example is the people of the city and what happened to them of punishment when they rejected the Messengers of Allah. If there was any benefit in identifying the city in question, Allah would have identified it. Discussing that and similar issues comes under the heading of wasting time and effort, and speaking without knowledge. Hence if anyone speaks of such matters, you will find him speculating and saying confusing and contradictory things that do not lead to any conclusion. If you see anyone doing that, you should realise that the path to sound knowledge is to be content with the facts and turn away from discussing that which is of no benefit. Thus the seeker of knowledge will maintain purity of heart and his knowledge will increase. This is in contrast to the ignorant person who thinks that his knowledge will increase by referring to views and ideas that have no basis or proof and are of no benefit, and in fact they only lead to confusion and distraction, and leave one open to accepting doubtful matters.

The point is that Allah mentions this city by way of example to those addressed here (namely Quraysh),  
﴿when the Messengers came to it﴾ from Allah, to command them to worship Allah alone and devote their worship solely to Him, and to forbid them to ascribe partners to Him and commit sin,

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<sup>35</sup> His people killed him and he was admitted to paradise. (ash-Shawkâni)

«When We sent two Messengers to them, they rejected them, so We supported them with a third» that is, We strengthened them with a third, so they became three Messengers, as a sign of Allah's care for the people of that city, and so as to establish clear proof by the coming of Messengers one after another.

«They said» to the people: «Verily we have been sent to you as Messengers».

But the people responded in a manner that is still well known among those who reject the call of the Messengers:

«The people said: You are but human beings like ourselves» that is, what makes you better than us, and why were you chosen to be Messengers instead of us?

The Messengers said to their nations:

«...Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...» (*Ibrâheem 14: 11*)

«and the Most Gracious has not sent down any revelation». In other words, they denied the concept of a message from Allah, then they rejected the ones to whom they were speaking and said: «you are simply lying».

These three Messengers said: «Our Lord knows that we have been sent to you as Messengers»; if we were lying, Allah would have caused us disgrace and would have hastened the punishment to us.

«and our duty is only to convey the message in the clearest way» that is, in the way that will explain the matters that need to be explained; everything apart from that, such as the signs that you demand and swift punishment, is not up to us. Rather what is required of us – which is to convey the message clearly – we have done, and we have explained it to you. If you are guided, then that is your good fortune, but if you are misguided, then it is nothing to do with us.

The people of that city said to their Messengers: «We regard you as an evil omen» that is, we do not think that your coming to us and



your contacting us forebodes anything but evil. This is something very strange, to regard those who came to them with the greatest blessing that Allah could bestow upon His slaves, and the greatest honour that He could give them, their need for which surpassed all other needs, as something evil which would exacerbate the bad situation they were already in, and to view it through a lens of superstition. But this is the sign of failure and misguidance that harms a person more than his enemies could.

Then they issued a threat to them by saying: «If you do not desist, we will surely stone you» that is, we will kill you by stoning, which is the worst kind of killing, «and we will inflict a painful punishment on you».

Their Messengers said to them: «Your evil omen is with you» and it was what they had of polytheism and evil that would lead to calamity and punishment befalling them, and blessings and favours being taken away from them

«[Are you saying this] because you have been admonished?» That is, is it because we reminded you of that which is in your best interests and will bring you good fortune that you said to us what you said? «You are indeed a people transgressing beyond all bounds» and overstepping the mark in what you say. But their call to them only increased them in aversion and arrogance.

«A man came rushing from the farthest part of the city», keen to advise his people when he heard what the Messengers called them to, and he believed in it and realised what his people's response to them was. Hence he said to them:

«O my people, follow the Messengers». He instructed them and advised them to follow them, and testified that they were indeed Messengers.

«Follow those who ask no recompense of you» that is, follow those who give you advice that will bring you good, and who do not want

your wealth or any recompense for advising you and guiding you, for this makes it incumbent upon you to follow those who are like that.

There is only one argument left, which is the idea that perhaps a Messenger may call people and not ask any recompense for that, but he is not calling to the truth. So he warded off this notion by saying: ﴿and who are rightly guided﴾, because they were only calling to something of which sound reason testifies to its beauty and goodness, and they were not forbidding anything of which sound reason does not testify to its ugliness and badness.

It is as if his people did not accept his advice; rather they began to criticise him for following the Messengers and worshipping Allah alone. Therefore he said: ﴿Why should I not worship Him Who created me and to Whom you will be brought back?﴾ That is, what is there to prevent me from worshipping the One Who is truly deserving of worship, because He is the One Who originated me, created me, grants me provision, and to Him is the return of all creatures, then He will requite them for their deeds? He is the One in Whose Hand are creation and provision, and judgement between people in this world and the hereafter; therefore He is the only One Who deserves to be worshipped, praised and glorified, to the exclusion of those who possess no power to benefit or harm, give or withhold, give life, cause death or resurrect. Hence he said:

﴿Should I take other gods besides Him? If the Most Gracious wills that some adversity should befall me, their intercession will not avail me at all﴾ because no one can intercede with Allah except by His leave, so their intercession will not avail me at all, and they cannot save me from harm if Allah wills it for me.

﴿In that case﴾, if I worship gods that are like that, ﴿I would indeed be clearly misguided﴾. In these words, this man combined advice, testimony to the truth of the Messengers and the path of guidance, the statement that it is essential to worship Allah alone and that worship of all others is false, mentioning the proof for

both, the statement that those who worship (false gods) are misguided, and open declaration of his faith, even though he was very afraid that they could kill him. Hence he said:

﴿Verily I believe in your Lord, so hear me﴾. But they killed him when they heard what he said to them.

﴿It was said [to him]﴾ straight away  
 ﴿Enter paradise﴾. He said something that was indicative of the level of honour he attained for his affirmation of the oneness of Allah, his devotion, and his sincerity towards his people after his death, as he had been sincere towards them when he was still alive:  
 ﴿Would that my people knew how my Lord has forgiven me﴾ and has saved me from all kinds of punishment  
 ﴿and placed me among the honoured ones﴾, with all kinds of reward and pleasures. In other words, if knowledge of that reached their hearts, they would not persist in their ascription of partners to Allah.



﴿وَمَا أَنزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ﴾ (٢٨) إِنَّ  
 كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ خَمِيدُونَ ﴿٢٩﴾ يَحْضَرُهُ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِّن  
 رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾ (سورة يس: ٢٨-٣٠)

36:28. After his death,<sup>36</sup> We did not send down any troops from heaven against his people, nor did We need to do so;

36:29. It was but a single blast, and immediately they were extinguished.

36:30. Alas for humanity! No Messenger came to them but they ridiculed him.

<sup>36</sup> The person referred to here is the believing man mentioned in Yâ Seen (36: 20) who came rushing from the farthest part of the city to urge his people to respond to the call of the Messengers, but they killed him.

Allah says concerning the punishment of his people:

«After his death, We did not send down any troops from heaven against his people» that is, We did not need to go to the trouble of punishing them by sending down troops from heaven to destroy them «nor did We need to do so». Because of the great might of Allah (ﷻ) and the extreme weakness of human beings, the slightest touch of divine punishment that befalls them is sufficient.

«It» that is, their punishment

«was but a single blast» that is, one sound that was spoken by some of the angels of Allah,

«and immediately they were extinguished». Their hearts were cut off and dropped inside them, and they were disturbed by that blast and became lifeless, with no sound, no movement and no life after all their stubbornness and arrogance, and their responding to the noblest of people with such abhorrent words and mistreatment.

Allah says, lamenting the condition of people: «Alas for humanity! No Messenger came to them but they ridiculed him» that is, how wretched they are, how long their suffering will be, and how ignorant they are, because this is their wretched condition which is the cause of all misery, suffering and punishment!



﴿الَّذِينَ كَفَرُوا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾ وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾﴾ (سورة يس: ٣١-٣٢)

36:31. Do they not see how many nations We destroyed before them who will never return to them?

36:32. But all of them, without exception, will be brought before Us.

Here Allah (ﷻ) says: Have these people not seen and learned a lesson from those who came before them of disbelieving nations,

whom Allah (ﷻ) destroyed and sent His punishment upon them? For all of them have been destroyed and have perished; they never came back to this world and will never come back to it.

Allah will recreate them all and will resurrect them after their death, and they will appear before Him, so that He may judge between them with justice; He does not wrong anyone by as much as the weight of a speck of dust,

﴿...And if there is a good deed Allah will multiply it, and give an immense reward of His own.﴾ (an-Nisā` 4: 40)



﴿وَأَيُّ لَّهُمُ الْأَرْضُ الَّتِي أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَعِنْدَهُ يَأْكُلُونَ ﴿٣٣﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾ سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾﴾ (سورة يس: ٣٣-٣٦)

- 36:33. There is a sign for them in the dead earth: We give it life and bring forth from it grain, from which they eat.
- 36:34. And We place therein gardens of date palms and vines, and We cause springs to gush forth therein,
- 36:35. so that they may eat the fruits thereof, although it was not their hands that made it. Will they not then be grateful?
- 36:36. Glory be to Him Who created all types of things that the earth produces, and of themselves [different types], and of [other] things of which they have no knowledge.

﴿There is a sign for them﴾ of the resurrection and the standing before Allah (ﷻ) for the requital of their deeds. That sign is ﴿the dead earth﴾: Allah sends the rain down to it and revives it after its death,

﴿and bring forth from it grain, from which they eat﴾, all sorts of crops and all sorts of plants that the livestock eat.

﴿And We place therein﴾ that is, in that dead earth ﴿gardens﴾ in which there are many trees, especially date palms and grapevines, which are the noblest of trees ﴿and We cause springs to gush forth therein﴾ that is, in the earth.

We place those plants, date palms and grapevines in the earth, ﴿so that they may eat the fruits thereof﴾, both staple foods and fruits, to give nourishment and pleasure

﴿although﴾ the fact of the matter is that ﴿it was not their hands that made﴾ those fruits, and they put no effort or work into it; rather that is the creation of the best of creators and the best of providers. Moreover, their hands did not cook them or prepare them; rather Allah created those fruits with no need for cooking or any other preparation, as they may be taken from the trees and eaten immediately.

﴿Will they not then be grateful﴾ to the One Who bestowed these blessings upon them in abundance by His generosity and kindness, to ensure the soundness of their religious and worldly affairs?

Is not the One Who gave life to the earth after its death – causing crops and trees to grow therein and bear these delicious fruits, which emerge from their branches, and causing springs to gush forth from the dry earth – able to give life to the dead? Indeed, He has power over all things.

﴿Glory be to Him Who created all types﴾ and kinds ﴿of things that the earth produces﴾, so He created a variety of types that is too great to list them all

﴿and of themselves [different types]﴾ that is, He created them of different types, male and female, and made their physical shapes, psychological make-up, and outward and inward characteristics different

﴿and of [other] things of which they have no knowledge﴾ that is, other created things of which we have no knowledge, and things that He has not yet created.

Glory be to Him and exalted be He above having any partner, helper, supporter, adviser, spouse, child, equal or anyone like unto Him in His perfect and majestic attributes, and exalted be He above anything He wants being beyond Him.



﴿وَأَيُّ لَّهُمْ أَيْلٌ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٧﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾﴾ (سورة يس: ٣٧-٤٠)

- 36:37. There is a sign for them in the night: We strip the daylight from it, and they are left in darkness.
- 36:38. The sun is rapidly moving towards its destination. That is the decree of the Almighty, All-Knowing.
- 36:39. And for the moon We have ordained phases, until it becomes again like an old date-stalk, dried-up and curved.
- 36:40. The sun cannot catch up with the moon, nor can the night outstrip the day.<sup>37</sup> Each floats in its own orbit.

«There is a sign for them» that Allah's will is always done, of the perfect nature of His might, and that He will give life to the dead after their death,

«in the night: We strip the daylight from it» that is, We take away the great light that covered the land and replace it with darkness

«and they are left in darkness».

<sup>37</sup> The sun cannot catch up with the moon so that it does away with it, resulting in perpetual day with no night, and the night cannot outstrip the day so that it takes away its light, resulting in perpetual night with no day. (at-Tabari)

Similarly, We take away this darkness that covered and enfolded them, hence the sun rises and shines everywhere, and people go about earning their livelihood and taking care of their interests. Hence Allah says: «The sun is rapidly moving towards its destination» that is, it is always moving towards the destination that Allah has ordained for it, and it never goes beyond that or falls short of it; it has no control over itself and it does not resist the decree of Allah (۞).

«That is the decree of the Almighty» Who by His might controls these great creations in the most perfect manner, according to the best system

«the All-Knowing» Who by His knowledge made them serve people's interests and benefit them in their worldly and spiritual affairs.

«And for the moon We have ordained phases» through which it passes; each night it moves to the next phase, step-by-step

«until» it becomes very small and goes back to being «like an old date-stalk, dried-up and curved» because it is so old that it shrank, became smaller and bent. Then after that, little by little, it keeps increasing gradually until its light is complete and it shines brightly.

«Each» namely the sun and the moon, and the night and the day – for each of them Allah has decreed a limit beyond which it cannot go; each of them has a time when it prevails and the other disappears. Hence Allah says: «The sun cannot catch up with the moon» that is, at the time when it prevails, which is the night; so there can be no sun at night.

«nor can the night outstrip the day» and encroach upon it before its time is over

«Each» both the sun and the moon,

«floats in its own orbit» that is, it constantly runs in its own course. All of this offers clear evidence and proof for the greatness of the Creator and the sublime nature of His attributes, especially His might, wisdom and knowledge in this context.





﴿وَأَيُّهُ لَهُمْ أَنَا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَاءُ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنْقَذُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾ وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالِ الَّذِينَ كَفَرُوا لِلَّذِينَ ءَامَنُوا أَنْطَعِمُ مَنْ لَوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾﴾ (سورة يس: ٤١-٥٠)

- 36:41. And it is a sign for them that We cause their children and womenfolk [and themselves]<sup>38</sup> to be carried in fully-laden ships,  
 36:42. and We have created for them similar [means of transportation on land] on which they ride.  
 36:43. If We so willed, We could drown them, then there would be no one to help them, nor could they be saved,  
 36:44. unless it be a mercy from Us, leaving them to enjoy life for a while.  
 36:45. When it is said to them: Beware of that which is before you [punishment in this world] and that which lies ahead of you [punishment in the hereafter], so that you may be shown mercy, [they pay no heed].  
 36:46. No sign ever comes to them from their Lord but they turn away from it.

<sup>38</sup> This sign is a blessing for all people, but children and women are highlighted here because it is a particular blessing for them, as travelling in ships is easier for them than riding camels and horses, or walking, which at the time of revelation were the main means of transportation. (al-Qurtubi)

- 36:47. When it is said to them: Spend of that, which Allah has provided for you, those who disbelieve say to those who believe: Should we feed those whom, if Allah had so willed, He would have fed? You are clearly misguided!
- 36:48. They say: When will this promise come to pass, if you speak the truth?
- 36:49. All they are waiting for is a single blast [of the Trumpet]<sup>39</sup> that will overtake them while they are still disputing.
- 36:50. Then they will not be able to leave any final instructions [concerning their affairs], nor will they be able to return to their families.

That is, there is a sign and proof for them that Allah alone is deserving of worship, because it is He Who bestows blessings and wards off calamities. One of His blessings is that ﴿We cause their children and womenfolk [and themselves] to be carried in fully-laden ships﴾, ﴿and We have created for them similar [means of transportation on land] on which they ride﴾.

Thus Allah causes them to be carried and saves them from drowning by means of what He taught them. Hence He draws their attention to the blessing that He bestowed upon them, as He saved them when He was able to drown them, as He says:

﴿If We so willed, We could drown them, then there would be no one to help them﴾ that is, there would be no one who could come and help them in their distress or relieve them of difficulty ﴿nor could they be saved﴾ from their predicament.

﴿unless it be a mercy from Us, leaving them to enjoy life for a while﴾, as We did not drown them, out of kindness towards them,

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<sup>39</sup> This will be the first Trumpet blast of the Day of Resurrection, whereupon all those who are alive at that time will die.

and We left them to enjoy life for a while, perhaps they might turn back to Allah or make up for what they had failed to do.

﴿When it is said to them: Beware of that which is before you [punishment in this world] and that which lies ahead of you [punishment in the hereafter]﴾ that is, punishment in this world or in *al-barzakh*<sup>40</sup> and on the Day of Resurrection, ﴿so that you may be shown mercy﴾, they turned away from that and did not pay any attention to it, and they would not do so even if every sign came to them. Hence Allah says:

﴿No sign ever comes to them from their Lord but they turn away from it﴾. The fact that the signs are attributed to their Lord indicates that they were perfect and clear, because there is no sign clearer than the signs of Allah.

One of the ways in which Allah guides His slaves is causing the signs to reach them by means of which they may learn that which will benefit them in both their religious and worldly affairs.

﴿When it is said to them: Spend of that, which Allah has provided for you﴾ that is, spend of the provision which Allah has bestowed upon you and which, if He so willed, He could take away from you, ﴿those who disbelieve say to those who believe﴾ by way of opposing the truth, basing their argument on the concept of the divine will: ﴿Should we feed those whom, if Allah had so willed, He would have fed? You﴾, O believers, ﴿are clearly misguided﴾ when you enjoin us to do that.

This is indicative of their great ignorance, which is abhorrent and wilful ignorance, because the sinner cannot use the divine will as an argument to justify his sin. Although whatever Allah wills happens and what He does not will does not happen, He has given people the

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<sup>40</sup> An intermediate state between death and the Day of Resurrection; it is also said to be a 'place' where the souls of the deceased will remain until the blowing of the Trumpet.

ability and strength by means of which they are able to do what He commands and avoid what He forbids, so if they failed to do as they are commanded, that is their choice, and no one compels or forces them to do it.

«They say» by way of disbelieving and seeking to hasten the Day of Resurrection:

«When will this promise come to pass, if you speak the truth?»

Allah (ﷻ) says: Do not think that it is far-off, for it is near. «All they are waiting for is a single blast [of the Trumpet] that will overtake them» that is, befall them

«while they are still disputing» that is, whilst they are distracted from it, and it never crosses their minds whilst they are disputing and arguing with one another, which usually happens when they are heedless.

If the punishment befalls them at a moment of heedlessness, they will not be given any respite, «Then they will not be able to leave any final instructions [concerning their affairs]», great or small, «nor will they be able to return to their families».



﴿وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾ قَالُوا يٰوَيْلَنَا مَنْ بَعَثَنَا مِن مَّرْقَدِنَا هٰذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ قَالِیَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٥٤﴾﴾ (سورة یس: ٥١-٥٤)

36:51. The Trumpet will be blown [again], and at once from their graves they will rush forth to their Lord.

36:52. They will say: Woe to us! Who has roused us from our resting-place? [It will be said to them:] This is what the Most Gracious promised, and the Messengers spoke the truth.

36:53. It will be but a single blast [of the Trumpet], then immediately they will all be brought before Us.

36:54. This day, no soul will be wronged in the least, and you will not be requited for anything other than what you used to do.

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The first blast of the Trumpet will be a blast of panic and death, and the blast mentioned here is the blast of Resurrection. When the Trumpet is blown, they will emerge from their tombs and graves and rush forth to their Lord, hastening to stand before Him, and they will not be able to be slow or stay behind.

In that situation, the disbelievers will be filled with sorrow and will express their loss and regret, saying:

﴿Woe to us! Who has roused us from our resting-place?﴾ that is, who has woken us from our graves? It is narrated in some hadiths that the occupants of the graves will have a brief respite from torment just before the Trumpet is blown.

The response will come and it will be said to them: ﴿This is what the Most Gracious promised, and the Messengers spoke the truth﴾ that is, this is what Allah promised you and what the Messengers promised you, and what they said has turned out to be true, as you can see with your own eyes.

Do not think that mention of the divine name the Most Gracious in this context is merely because it is speaking of His promise. Rather that highlights the fact that on that momentous day, they will see of His mercy that which never crossed their minds and no one expected. This is like the verses in which Allah says:

﴿On that day true dominion will belong to the Most Gracious...﴾  
(*al-Furqân* 25: 26)

– and:

﴿...All voices will be stilled before the Most Gracious...﴾ (*Tâ Hâ* 20: 108)

– and other similar verses, in which the divine name «the Most Gracious» is mentioned in this context.

«It» namely the resurrection from the graves «will be but a single blast» that Isrâfeel will blow on the Trumpet, and all bodies will be restored to life.

«then immediately they will all be brought before Us», the first and the last, human and jinn, to be brought to account for their deeds.

«This day, no soul will be wronged in the least»; nothing will be detracted from its good deeds and nothing will be added to its bad deeds.

«and you will not be required for anything other than what you used to do» of good or evil. Whoever finds good, let him praise Allah for that, and whoever finds anything other than that, let him not blame anyone but himself.



﴿إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ۝ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّلٍ عَلَى الْأَرَآئِكِ مُتَكِفُونَ ۝ لَمْ يَمْنَحْ فِيهَا فَكِيهَةً وَهُمْ مَا يُدْعَوْنَ ۝ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ۝﴾

(سورة يس: ٥٥-٥٨)

36:55. Verily the inhabitants of paradise will, on that day, be busy in their rejoicing,

36:56. they and their spouses reclining on couches in the shade.

36:57. There they will have fruit and all that they ask for.

36:58. Peace! – a word [of salutation] from a Lord Most Merciful.

Having stated that each person will be required only for what he did, Allah (ﷻ) now refers to the requital of both groups, starting with the reward of the people of paradise. He tells us that on that day, they will be «be busy in their rejoicing» that is, their souls will be

rejoicing, having all that one may desire, that may delight the eye, and all that anyone could wish for. That will include the joy of being with beautiful spouses, as Allah says: ﴿and their spouses﴾ of the *hoor al-'een*, ﴿on couches in the shade﴾ that is, they will be reclining on beautiful adorned couches, wearing beautiful adorned garments, in complete comfort, relaxed and secure, enjoying perfect pleasure.

﴿There they will have fruit﴾ in abundance, all types of delicious fruits, grapes, figs, pomegranates and others  
﴿and all that they ask for﴾ that is, whatever they request and wish for, they will get.

They will also have ﴿Peace! – a word [of salutation]﴾ coming to them ﴿from a Lord Most Merciful﴾. This refers to the Lord addressing the people of paradise and greeting them. If the Most Merciful Lord gives them a salutation of peace, they will attain perfect peace and well-being in all aspects, and they will receive this salutation, which is such that no salutation is more sublime than it and there is no blessing like it. So what do you think of a salutation from the King of Kings, the Almighty Lord, the Most Kind, the Most Merciful, to the people of His paradise, who have attained His pleasure and He will never be angry with them?

Were it not that Allah (ﷻ) has decreed that they will never die, their hearts might be displaced out of joy, pleasure and happiness. We hope that our Lord will not deprive us of that bliss, and that He will grant us the joy of gazing upon His noble Countenance.



﴿وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمَجْرُمُونَ﴾ ﴿٥٩﴾ ﴿أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰءَ آدَمَ أَن لَّا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ ﴿٦٠﴾ ﴿وَأَن أَعْبُدُونِي هَذَا صِرَاطٌ مُّسْتَقِيمٌ﴾ ﴿٦١﴾ ﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ﴾ ﴿٦٢﴾ ﴿هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ﴾

۱۳۰ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٣٠﴾ الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا  
 أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿١٣١﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ  
 فَاسْتَبَقُوا الصِّرَاطَ فَأَنْتَ يُبْصِرُونَ ﴿١٣٢﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَى مَكَانَتِهِمْ  
 فَمَا اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿١٣٣﴾ (سورة يس: ٥٩-٦٧)

- 36:59. Stand apart [from the believers] this day, O evildoers!
- 36:60. Did I not instruct you, O children of Adam, that you should not worship the Shayṭān, for he is to you an avowed enemy,
- 36:61. and that you should worship Me, for that is a straight path?
- 36:62. He led great numbers of you astray. Could you not then understand?
- 36:63. This is hell, that you were promised.
- 36:64. Burn therein this day for having disbelieved.
- 36:65. Today We will seal up their mouths, and their hands will speak to Us, and their feet will testify to their misdeeds.
- 36:66. If We so willed, we could blind their eyes; then if they were to rush to find their way, how would they be able to see?
- 36:67. If We so willed, We could paralyse them in their places; then they would not be able to go forward or turn back.

Having mentioned the reward of those who feared Him, Allah (ﷻ) now tells us of the requital of the evildoers. It will be said to them on the Day of Resurrection:

«Stand apart [from the believers] this day, O evildoers» that is, be distinct from the believers and be on your own, so that He may rebuke them before the witnesses before they enter hell. He will say to them:

«Did I not instruct you» that is, command you and enjoin you, on the lips of My Messengers, and say to you:

«O children of Adam, that you should not worship the Shayṭān» that is, you should not obey him? This rebuke is a rebuke for all kinds of



disbelief and sin, because all of it is obedience to the Shayṭān and worship of him.

﴿for he is to you an avowed enemy﴾, so I warned you against him in the most emphatic terms, told you not to obey him, and informed you of that to which he calls you

﴿and﴾ I instructed you ﴿that you should worship Me﴾, by obeying My commands and refraining from what I forbade.

﴿for that﴾ namely worshipping and obeying Me and disobeying the Shayṭān ﴿is a straight path﴾. Knowledge of the straight path and acting accordingly is based on these two matters.

In other words: you did not pay attention to My instructions, and you did not follow My commands, and you took your enemy as a friend, so he ﴿led great numbers of you astray. Could you not then understand?﴾ that is, you did not have sound rational thinking that would tell you to take your Lord as an ally, Who is your true ally, and would prevent you from taking your worst enemy as an ally. If you had had sound rational thinking, you would not have done that.

As you obeyed the Shayṭān and took the Most Gracious as an enemy, and you disbelieved in the meeting with Him, and now you have come to the abode of requital, and the decree of punishment has become inevitable for you,

﴿This is hell, that you were promised﴾ but you disbelieved in it. So now look at it with your own eyes. At that point they will be filled with alarm and will stare fixedly in horror, and there will be great panic.

That will be completed by the order to take them to the fire, and it will be said to them: ﴿Burn therein this day for having disbelieved﴾ that is, enter it in such a way that you will be burned and overwhelmed by its heat, which will envelop you completely, because of your disbelief in the revelations of Allah and your rejection of the Messengers of Allah.

Then Allah says: describing the terrible fate that will befall them in the abode of wretchedness:

﴿Today We will seal up their mouths﴾ by rendering them unable to speak, so they will not be able to deny what they did of disbelief and rejection of the message.

﴿and their hands will speak to Us, and their feet will testify to their misdeeds﴾ that is, their limbs will testify against them, with regard to what they did, and they will be caused to speak by the One Who causes everything to speak (that is able to speak) (cf. 41: 21).

﴿If We so willed, we could blind their eyes﴾ and make them unable to see, just as We will make them unable to speak

﴿then if they were to rush to find their way﴾ that is, if they were to hasten to find the way to paradise

﴿how would they be able to see﴾ after their vision has been taken away?

﴿If We so willed, We could paralyse them in their places﴾ and take away their ability to move

﴿then they would not be able to go forward or turn back﴾ in order to get away from the fire. What is meant is that the decree of punishment will become inevitable for these disbelievers, and they will have no means of escape from that punishment.

In that situation, there will be nothing but the fire, which will have been brought forth, and no one will be able to be saved except by crossing the *ṣirāṭ* (a bridge that will be set up over hell), and no one will be able to do that except the believers, who will walk in the light. As for these (disbelievers), they have no promise from Allah of salvation from the fire.

If Allah willed, He could blind their eyes and leave them able to move, so they would not be able to find their way to the *ṣirāṭ*, even if they rush and hasten to do so. So they will not be able to move forward or backwards. What is meant is that they will not cross it, therefore they will not attain salvation.



﴿وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ﴾ (سورة يس: ٦٨)

36:68. Whomever We cause to live long, We also cause his strength to decline [as he grows old]. Will they not then understand?

﴿Whomever We cause to live long﴾ among the sons of Adam, ﴿We also cause his strength to decline﴾ that is, he goes back to the state in which he began, which is a state of weakness in both mental and physical terms.

﴿Will they not then understand﴾ that the human being is lacking in all ways, so that they may make the most of their physical strength and mental ability before it is too late, and use it in obedience to their Lord?



﴿وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ﴾ (سورة يس: ٦٩-٧٠)  
﴿حَيَّا وَيَحْيَى الْقَوْلَ عَلَى الْكَافِرِينَ﴾ (سورة يس: ٧٠-٧١)

36:69. We have not taught him [the Prophet] poetry, nor could he ever have been a poet. Verily it is but a reminder and a clear Qur'an,

36:70. so that he may warn those who are truly alive, and so that the decree [of punishment] may become inevitable for the disbelievers.

Here Allah (ﷻ) declares His Prophet Muhammad (ﷺ) to be above what the polytheists accused him of, that he was a poet and that what he brought was poetry.

﴿We have not taught him [the Prophet] poetry, nor could he ever have been a poet﴾ that is, it is not appropriate for him to be a poet. This is impossible, because he is wise and rightly guided, whereas

poets are misguided, and are followed by the misguided, and because Allah (ﷻ) refuted all the specious arguments that the misguided use against His Messenger (ﷺ).

Thus He refuted the argument that he was able to read and write, and stated that He did not teach him poetry and that that was not appropriate for him.

«Verily it is but a reminder and a clear Qur'an» that is, what he has brought is nothing but a reminder by which people of understanding may be reminded of all religious teachings, which this Book mentions in a comprehensive manner that reminds people of what Allah has instilled in their natural disposition of enjoining everything that is good and forbidding everything that is evil.

«and a clear Qur'an» that is, it explains everything that needs to be explained. Hence what is explained is not specified, so as to indicate that it explains and clarifies all that is true, with evidence both detailed and general, and it clarifies all that is false, with the evidence for it being false.

Allah revealed it thus to His Messenger (ﷺ), «so that he may warn those who are truly alive» that is, spiritually alive and alert. They are the ones who will be purified by this Qur'an and will increase in knowledge and action. For the hearts of such people, the Qur'an is like rain that falls on good, fertile land.

«and so that the decree [of punishment] may become inevitable for the disbelievers» because the proof of Allah is established against them, their arguments are refuted, and no excuse is left for them.



«أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾ وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾»

(سورة يس: ٧١-٧٣)

- 36:71. Do they not see that We have created for them – among the things that Our Hands have wrought – livestock animals, of which they are masters,
- 36:72. and that We have brought them under their control, so that some of them they have for riding and some they eat,
- 36:73. and they have other benefits from them, and [milk] to drink? Will they not then be grateful?

Here Allah (ﷻ) enjoins people to look at that which He has made to be of service to them, namely livestock animals, of which they are masters, and which are obedient to them in everything that they want of them. He has created many benefits for them, as they carry them and their loads, goods and luggage from one place to another; some of the livestock they eat, and from others they keep warm, as from their wool, fur and hair (He has given them) furnishings and other goods (to serve them) for a time (*cf.* 16: 80). In them there is adornment and beauty, and other visible benefits.

﴿Will they not then be grateful﴾ to Allah (ﷻ), Who has bestowed these blessings, and devote their worship to Him alone, and not just enjoy these benefits without reflecting and pondering?



﴿وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ﴾ (٧٦) لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ  
لَمْ يَجِدُوا مُمْسِكِينَ ﴿٧٥﴾ (سورة يس: ٧٤-٧٥)

- 36:74. Yet they have taken other gods besides Allah, in the hope that they may be helped.
- 36:75. They cannot help them; rather their worshippers stand like warriors ready to defend them.

This explains the falseness of those that the polytheists took as gods besides Allah (ﷻ), hoping for their help and intercession.

They are utterly incapable: ﴿They cannot help them﴾ and cannot help themselves. If they are not able to help them, then there is no way the people can receive help from them. There are two essential conditions for help: being able to do it and wanting to do it. If (an idol) is able to help, does it want to help its worshipper or not? If it cannot help, then both matters are ruled out.

﴿rather their worshippers stand like warriors ready to defend them﴾.



﴿فَلَا يَحْزُنكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ﴾ (سورة يس: ٧٦)

36:76. Do not let their words grieve you. Verily We know what they conceal and what they disclose.

That is, do not let the words of these disbelievers grieve you, O Messenger (ﷺ). What is meant by their words is what is indicated by the context, which is everything they said in which they cast aspersions on the Messenger (ﷺ) or the message he brought.

In other words: do not be distracted by grieving for them, for ﴿Verily We know what they conceal and what they disclose﴾ and We will requite them according to what we know of them, and their words will not harm you in the slightest.



﴿أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ﴾ (٧٧) وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا

أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ﴿٧٦﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا  
فَإِذَا أَنشَأْتُم مِّنْهُ تُوفًى ﴿٧٧﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ عَلَىٰ أَن  
يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٧٨﴾ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ  
فَيَكُونُ ﴿٧٩﴾ فَسُبْحَنَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٠﴾ (سورة)

يس: ٧٧-٨٣)

- 36:77. Does man not see that We created him from a drop of semen?  
Yet he becomes argumentative, able to express himself,
- 36:78. producing arguments against Us and forgetting his own creation.  
He says: Who can give life to bones that have crumbled to dust?
- 36:79. Say: He Who created them in the first place will give life to  
them, for He has full knowledge of every act of creation.
- 36:80. It is He Who produces fire for you out of the green trees, with  
which you kindle your fires.
- 36:81. Is not He Who created the heavens and the earth able to create  
the like of them?<sup>41</sup> Yes indeed, for He is the Creator of all, the  
All-Knowing.
- 36:82. His way, when He decrees a matter, is merely to say to it, 'Be!'  
and it is.
- 36:83. So glory be to the One in Whose Hand is the dominion over all  
things, and to Him you will be brought back.

These verses mention the specious argument of those who denied the resurrection, and the most perfect response to it in the best and clearest manner. Allah (ﷻ) says: ﴿Does man not see﴾ that is, does man, who denies the resurrection and doubts it, not see something that will give him complete certainty that the resurrection will indeed happen, namely the beginning of his own creation

<sup>41</sup> That is, He is able to recreate them (on the Day of Resurrection) exactly as they were in the first creation. (as-Sa'di)

﴿from a drop of semen﴾ after which he passes through stages, one after another, until he becomes a young man, and he becomes mature in thinking and reaches his peak.

﴿Yet he becomes argumentative, able to express himself﴾ after his beginning as a drop of semen. So let him see the difference between the two states, what he was and what he became, and let him realise that the One Who created him from nothing is more able to recreate him after he has disintegrated and been scattered.

﴿producing arguments against Us﴾ that no one should produce, because it is based on comparing the might and power of the Creator with the power of the created being, saying that what is impossible for the created being is also impossible for the Creator.

Then Allah explains this argument further:

﴿He﴾ namely that (argumentative) man ﴿says: Who can give life to bones that have crumbled to dust?﴾ that is, will anyone revive them? This is a question by way of denial; in other words, no one will revive them after they have disintegrated and vanished.

This specious argument, which says that this is very unlikely because it is something that is beyond human capabilities, was produced by this person because of his heedlessness and because he forgot how his own creation began. Had he thought about how he was created, after he had been nothing worth mentioning, then he came into existence, he would not have come up with such an argument.

In response to this view that the resurrection is unlikely, Allah (ﷻ) gave a perfect answer that settles the matter once and for all, as He said: ﴿He Who created them in the first place will give life to them﴾ – as soon as a person thinks of it, he will realise with certainty, beyond any shadow of a doubt, that the One Who created them in the first place is able to create them a second time, and that is easier for His power, if one just thinks about it.

﴿for He has full knowledge of every act of creation﴾ this is a second proof, which is connected to one of the attributes of Allah (ﷻ), for



His knowledge encompasses all created beings, in all circumstances, at all times. He knows what the earth consumes of the bodies of the dead, and what remains, and He knows the unseen and the seen. If a person affirms this great divine knowledge, he will realise that it is easy for the One Who possesses this great knowledge to give life to the dead and bring them forth from their graves.

Then Allah mentions a third proof: ﴿It is He Who produces fire for you out of the green trees, with which you kindle your fires﴾. If He produces fire, which is dry, from the green trees, which are very damp and moist, even though their characteristics are diametrically opposed, then His bringing forth of the dead from their graves is akin to that.

Then He mentions a fourth proof: ﴿Is not He Who created the heavens and the earth﴾ despite their immense vastness ﴿able to create the like of them﴾ that is, is He not able to recreate them?

﴿Yes indeed﴾, He is able to do that, for the creation of the heavens and the earth is greater than the creation of people.

﴿for He is the Creator of all, the All-Knowing﴾. This is the fifth proof. He is the Creator of all, and all created things – earlier and later, small and great – are indicative of His creation and might; it is never too difficult for Him to create anything that He wants to create.

His recreation of the dead is one of the aspects of His being the Creator, hence He says:

﴿His way, when He decrees a matter, is merely to say to it, 'Be!' and it is﴾ that is, immediately, with no impediment.

﴿So glory be to the One in Whose Hand is the dominion over all things﴾ – this is a sixth point of evidence: the Sovereign Who controls all things – and everything that dwells in the upper and lower realms belongs to Him, and all are slaves who are subject to His control – is running their affairs according to His divine decree and the decrees of His Sharia.

Hence recreating them after their death, in order to requite them, is part of His perfect control. Hence He says: ﴿and to Him you will be brought back﴾, without a doubt, because of the abundant and definitive proof and evidence to that effect. So blessed be the One in Whose word there is guidance, healing and light.

This is the end of the commentary on Soorat Yâ Seen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



37.

## Soorat aş-Şaffât



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالصَّافَّاتِ صَفًّا ۝١ فَالزَّاجِرَاتِ زَجْرًا ۝٢ فَالتَّالِيَاتِ ذِكْرًا ۝٣ إِنَّ إِلَهَكُمْ لَوَاحِدٌ ۝٤ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۝٥ إِنَّا زَيْنَا السَّمَاءَ الدُّنْيَا بِرِيَّةٍ الْكَوَاكِبِ ۝٦ وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ۝٧ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَدِّفُونَ مِنْ كُلِّ جَانِبٍ ۝٨ دُحُورًا وَهُمْ عَذَابٌ وَأَصِيبٌ ۝٩ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۝١٠ فَاسْتَفِيهِمْ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَائِفَتُهُمْ مِنْ طِينٍ لَا رَيْبَ ۝١١﴾

(سورة الصافات: ١-١١)

- 37:1. By those [angels] lined up in rows,  
37:2. And by those [angels] who drive [the clouds],  
37:3. And by those [angels] who recite Allah's words,  
37:4. Verily your God is indeed One,  
37:5. Lord of the heavens and the earth and all that is between them,  
and Lord of every point of sunrise.<sup>42</sup>

<sup>42</sup> The point of sunrise varies throughout the year.

- 37:6. Verily We have adorned the lowest heaven with the beauty of the stars,  
 37:7. which also serve as a protection against every rebellious devil,  
 37:8. so that they cannot eavesdrop on those on high, for they are pelted from all sides  
 37:9. to repulse them. And theirs will be a perpetual punishment.  
 37:10. But if any of them snatches some words,<sup>43</sup> he will be pursued by a shooting star.  
 37:11. So ask them [O Muhammad]: Is it more difficult to create them [again, on the Day of Resurrection] than all the other things We have created? Verily We created them from sticky clay.

This soorah begins with an oath in which Allah (ﷻ) swears by the noble angels, when they worship Him and dispose of people's affairs by His leave, affirming His divinity and Lordship.

﴿By those [angels] lined up in rows﴾ that is, in rows serving their Lord.

﴿And by those [angels] who drive [the clouds]﴾ this also refers to the angels, who drive the clouds by Allah's leave.

﴿And by those [angels] who recite Allah's words﴾.

As they are devoted to their Lord, worshipping and serving Him, and not disobeying Him even for an instant, Allah swears by them, affirming His divinity, as He says:

﴿Verily your God is indeed One﴾ – He has no partner in divinity, so devote your love, fear, hope, and all kinds of worship solely to Him.

﴿Lord of the heavens and the earth and all that is between them, and Lord of every point of sunrise﴾ that is, He is the Creator of these things, Who provides for them and controls them; just as He has no partner in His Lordship over them, so too He has no partner in

<sup>43</sup> This refers to the words of the angels, as they discuss what is going to happen on earth, based on the divine decree.

His divinity. Allah (ﷻ) often affirms the oneness of His divinity by affirming the oneness of His Lordship, because it is indicative of it, and the polytheists themselves also affirmed it, so He proves to them the soundness of what they denied on the basis of what they affirm.

Allah singles out for mention the points of sunrise, because that also implies the points of sunset. The word translated here as ‘points of sunrise’ may also refer to the points of rising of the stars that are mentioned in the following verses, hence He says: ﴿Verily We have adorned the lowest heaven with the beauty of the stars, which also serve as a protection against every rebellious devil, so that they cannot eavesdrop on those on high﴾. Here Allah mentions two important benefits of the stars:

- 1- They are adornment for the heaven. Were it not for the stars, the heaven would be a dark place with no light. But He has adorned it in order to illuminate it throughout and make it beautiful, and so that people may navigate by the stars in darkness on land and sea, and there are also other benefits from them.
- 2- They serve to protect the heaven from every rebellious devil, preventing them from reaching the heaven in order to eavesdrop on those on high, namely the angels. When they try to listen, they are pelted with shooting stars ﴿from all sides﴾, so as to repulse them and drive them away so that they cannot listen to what is said by those on high.

﴿And theirs will be a perpetual﴾ that is, ongoing ﴿punishment﴾; it has been prepared for them, because they rebelled and failed to obey their Lord.

Were it not that Allah (ﷻ) makes an exception here, this would indicate that they never hear anything at all, but He says ﴿But if any of them snatches some words﴾ that is, except the one among the rebellious devils who snatches a single word by stealth, ﴿he will be pursued by a shooting star﴾. Sometimes it hits him before he is able to convey that word to his familiars, so the news of heaven

is cut off; and sometimes he passes it on before he is hit, but they also tell one hundred lies with that word, that they propagate because of the word that was heard from heaven.

Having described these great creations, Allah says:

﴿So ask them [O Muhammad]﴾ that is, ask those who deny their recreation after death

﴿Is it more difficult to create them [again, on the Day of Resurrection]﴾ that is, is recreating them after their death more difficult,

﴿than all the other things We have created?﴾ They will inevitably affirm that the creation of the heavens and the earth is more difficult than the creation of humankind.

So they have no choice but to affirm and believe in the resurrection. Indeed, if they look at their own selves and reflect upon them, they will realise that their initial creation from sticky clay is more difficult, when they think about it, than their recreation after death. Hence Allah says: ﴿Verily We created them from sticky clay﴾. This is like the verse in which Allah (ﷻ) says:

﴿Indeed, We created man from dry clay, made from black mud moulded into shape.﴾ (al-Hijr 15: 26)



﴿بَلْ عَجِبْتَ وَيَسْخَرُونَ ۚ وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ۚ وَإِذَا رَأَوْا آيَةً يَسْتَسْخَرُونَ ۚ وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ۚ أَإِذَا مِنَّا وَكُنَّا نُرَابًا وَعِظْمًا إِنَّا لَبُعُوثُونَ ۚ أَوَآبَاؤُنَا الْأَوَّلُونَ ۚ قُلْ نَعَمْ وَأَنْتُمْ دَخِرُونَ ۚ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ۚ وَقَالُوا لَوْلَا هَذَا يَوْمَ الدِّينِ ۚ هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ۚ﴾ (سورة الصافات: ١٢-٢١)

37:12. Rather you wonder [at their disbelief in the resurrection] whilst they ridicule it,

- 37:13. and when they are reminded, they do not pay heed,  
 37:14. and when they see a sign, they resort to ridicule,  
 37:15. and they say: This is obviously nothing but magic!  
 37:16. What! When we have died and have turned into dust and bones,  
       will we really be raised up,  
 37:17. and our forefathers, too?  
 37:18. Say: Yes, and you will be humiliated.  
 37:19. It will be but a single blast [of the Trumpet], and immediately  
       they will be [alive and] looking around.  
 37:20. They will say: Woe to us! This is the Day of Judgement!  
 37:21. [It will be said:] This is the Day of Decision that you used to  
       deny.

«Rather you wonder» O Messenger – or, O man – at the disbelief of those who disbelieve in the resurrection, after you showed them great signs and clear evidence. It is indeed something astonishing and strange (that there are people who deny the resurrection), because it is something that cannot be denied

«whilst» even stranger than their denial is the fact that they «ridicule» the one who is telling them about the resurrection. They were not content merely to deny it; rather they went further and ridiculed the word of truth.

«and» also strange is the fact that «when they are reminded» of what they know on the basis of their natural inclination and rational thinking, and what is instilled in them and what they see around them, «they do not pay heed» to that. If they do not pay heed because of ignorance, this indicates that they are extremely unintelligent, because they were reminded of something that is instilled in them and is well known on the basis of rational thinking, and there can be no doubt about it. And if that is because of wilful ignorance and stubbornness, that is even stranger.

Also strange is the fact that when proof is established for them and they are reminded of the signs to which the smartest people and those who are most mature in thinking would submit, they ridicule them and find them odd.

Also strange is the fact that they said of the truth when it came to them: ﴿This is obviously nothing but magic!﴾. They regarded the most sublime of things, namely the truth, as being like the most base and ignoble of things.

Also strange is the fact that they compared the power of the Lord of earth and heaven with the power of human beings who are lacking in all aspects, and they said, thinking it unlikely and denying it: ﴿What! When we have died and have turned into dust and bones, will we really be raised up, and our forefathers, too?﴾

Because this was all they had to offer, Allah commanded His Messenger (ﷺ) to respond in a way to alarm them, so He said: ﴿Say: Yes﴾ you will be resurrected, you and your forefathers ﴿and you will be humiliated﴾ that is, brought low; it is not beyond Allah's power to resurrect you.

﴿It will be but a single blast﴾ that Isrâfeel will blow on the Trumpet ﴿and immediately they﴾ will be resurrected from their graves and ﴿will be [alive and] looking around﴾. As they were initially created, they will be resurrected: whole in body, barefoot, naked and uncircumcised. In that state they will show their regret, disgrace and loss, and they will call out (wishing) for death (*cf.* 25: 13).

﴿They will say: Woe to us! This is the Day of Judgement!﴾ They will affirm that which they used to ridicule in this world.

But it will be said to them: ﴿This is the Day of Decision﴾ among people, and between them and their Lord, regarding that concerning which they differed among themselves of rights and duties, and between them and other people.





﴿أَخْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ﴾ (٢٢) مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ  
الْحَنِيمِ ﴿٢٣﴾ وَقَفُّوهُمْ إِيَّاهُمْ مَسْئُولُونَ ﴿٢٤﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿٢٥﴾ بَلْ هُمْ الْيَوْمَ مُتَسَائِمُونَ  
(سورة الصافات: ٢٢-٢٦)

- 37:22. [Allah will command:] Gather together those who did wrong, and others of their ilk, as well as whatever they used to worship  
37:23. besides Allah, and direct them to the path of hell.  
37:24. But detain them, for they are to be questioned.  
37:25. [Allah will say to them:] What is the matter with you, that you do not help one another?  
37:26. Rather on that day they will submit completely.

That is, when they are brought on the Day of Resurrection, and they see with their own eyes that which they disbelieved in and used to ridicule, the command will be issued to take them to the fire, which they used to disbelieve in, and it will be said:

﴿Gather together those who did wrong﴾ that is, they wronged themselves by disbelieving, ascribing partners to Allah and committing sins

﴿and others of their ilk﴾ who did similar deeds. Each person will be joined to others who were like him in misdeeds.

﴿as well as whatever they used to worship besides Allah﴾ such as the idols and rivals that they claimed; gather them all together, ﴿and direct them to the path of hell﴾ that is, drive them violently to hell.

﴿But﴾ after it has become clear to them that their fate is hell and they know that they are among the people who are destined for the realm of doom, it will be said:

﴿detain them﴾ before you take them to hell

﴿for they are to be questioned﴾ about what they used to fabricate in this world, so that their lies and fabrications will be made clear before the witnesses.

Then it will be said to them: ﴿What is the matter with you, that you do not help one another?﴾ That is, what has happened to you today? What has befallen you, so that you do not help one another or support one another, after you used to claim in the previous world that your gods would ward off the punishment from you and help you, and they would intercede for you with Allah? It is as if they will not answer this question, because they will be overcome with humiliation and shame; they will submit to the punishment of the fire and will surrender, having lost all hope, so they will not speak. Hence Allah says: ﴿Rather on that day they will submit completely﴾.



﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ﴾ (٧) ﴿قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ﴾ (٢٨) ﴿قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ﴾ (٢٩) ﴿وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ﴾ (٣٠) ﴿فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَٰبِقُونَ﴾ (٣١) ﴿فَأَعْوَبْتَكُمْ إِنَّا كُنَّا غَٰوِينَ﴾ (٣٢) ﴿فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ﴾ (٣٣) ﴿إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ﴾ (٣٤) ﴿إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ﴾ (٣٥) ﴿وَيَقُولُونَ إِنَّا لَنَارِكُوا إِلَهَئِنَّا لِلشَّاعِرِ نَجْنُومِ﴾ (٣٦) ﴿بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ﴾ (٣٧) ﴿إِنَّكُمْ لَذَٰبِقُوا الْعَذَابِ الْآلِيمِ﴾ (٣٨) ﴿وَمَا تَجْزُونَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ﴾ (٣٩) ﴿سورة

الصافات: ٢٧-٣٩)

37:27. They will turn upon one another,<sup>44</sup> reproaching one another.

37:28. They [the followers] will say [to the leaders]: You used to prevent us from doing what is right [and good].

37:29. [The leaders] will say [to the followers]: Rather it was you who would not believe,

<sup>44</sup> The misguided disbelievers will turn to their leaders and reproach them

- 37:30. and we had no power over you. Rather it was you who were a people given to transgression.
- 37:31. Now the punishment of our Lord has become inevitable for us; we will surely taste it.
- 37:32. We led you astray, for we ourselves had gone astray.
- 37:33. Verily on that day they will all share in the punishment.
- 37:34. Indeed that is how We will deal with the evildoers,
- 37:35. for when it was said to them: There is no god but Allah they would turn away in arrogance
- 37:36. and say: Are we to abandon our gods for the sake of a mad poet?
- 37:37. Rather he has brought the truth and confirmed the [message of the earlier] Messengers.
- 37:38. You [O disbelievers] will surely taste the painful punishment,
- 37:39. but you will not be requited for anything other than what you used to do.

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When they are gathered together with others of their ilk and their gods, and taken to the path of hell, and they are detained and questioned but do not answer, they will then turn upon one another, blaming one another for having gone astray and led them astray. The followers will say to the leaders:

﴿You used to prevent us from doing what is right [and good]﴾ that is, you used to prevent us by force and power, so you led us astray. Were it not for you, we would have been believers.

﴿[The leaders] will say﴾ to them:

﴿Rather it was you who would not believe﴾ that is, you continued to ascribe partners to Allah as we did, so what makes you better than us? What right do you have to blame us?

﴿and﴾ in fact ﴿we had no power over you﴾ that is, we did not force you to choose disbelief;

﴿Rather it was you who were a people given to transgression﴾ and you overstepped the mark.

﴿Now the punishment of our Lord has become inevitable for us﴾ that is, for us and for you;  
 ﴿we will surely taste it﴾ that is, the punishment, and this is the will and decree of our Lord, that we and you should taste the punishment and share the suffering.

Therefore, ﴿We led you astray, for we ourselves had gone astray﴾ that is, we called you to the path that we were following, which was the path of misguidance, and you responded to our call, so do not blame us; rather blame yourselves.

﴿Verily on that day﴾ namely the Day of Resurrection, ﴿they will all share in the punishment﴾, even though the severity of the punishment will vary according to the extent of their sins. Just as they shared disbelief in this world, they will share the consequences thereof in the hereafter. Hence Allah says: ﴿Indeed that is how We will deal with the evildoers﴾.

Then Allah states that their evil-doing was extreme and went beyond all bounds:

﴿for when it was said to them: There is no god but Allah﴾ and they were called to this message and were instructed to abandon all other gods,  
 ﴿they would turn away in arrogance﴾ from the message and from the one who brought it.

﴿and say﴾ objecting to it: ﴿Are we to abandon our gods﴾ whom we and our forefathers have continued to worship,  
 ﴿for the sake of﴾ and the words of  
 ﴿a mad poet?﴾ They were referring thereby to Muhammad (ﷺ). And they did not stop at turning away from him or simply rejecting him; rather they judged him in the most unfair manner and deemed him to be a mad poet, when they were well aware that he knew nothing of poetry or poets, and his character was not that of a poet; rather he was the most wise of Allah's creation and the most mature in thinking.

Hence Allah (ﷻ) said, refuting their accusation: «Rather he» namely Muhammad (ﷺ) «has brought the truth» that is, his coming is true, and what he has brought of teachings and the Qur'an is true «and confirmed the [message of the earlier] Messengers» that is, his coming confirms what the Messengers foretold concerning him. Were it not for his coming and his message, the Messengers would not have been telling the truth. Therefore he is a sign and a miracle of every Messenger who came before him, because they spoke of him and foretold his coming, and Allah took from them their covenant and pledge that if he came to them, they would surely believe in him and support him, and they took the same promise from their nations. So when he came, the truthfulness of the Messengers who came before him became apparent, and the falsehood of those who disagreed with them became clear. If it had so happened that he did not come, when they had foretold his coming, that would have shed doubts on their truthfulness.

The truthfulness of the Messengers was also confirmed by the fact that he brought that which they brought and called to that to which they called, and he believed in them and confirmed the soundness of their message, their prophethood and their laws.

Because they said earlier (in 37: 31) «we will surely taste it», which may or may not be true, Allah (ﷻ) tells us in decisive terms, that cannot be but true and certain, because it is He Who says it: «You [O disbelievers] will surely taste the painful punishment, but you will not be requited», by being made to taste the painful punishment, «for anything other than what you used to do» – We did not wrong you; rather We have been just towards you.

Because the wording used here is general, and what is meant here is the polytheists, Allah (ﷻ) excluded the believers from that, and said:



﴿إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ﴾ ٤٠ ﴿أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ﴾ ٤١ ﴿فَوَكَّهٖ وَهُمْ مَّكْرُمُونَ﴾ ٤٢ ﴿فِي جَنَّاتِ النَّعِيمِ﴾ ٤٣ ﴿عَلَى سُرُرٍ مُّتَقَابِلِينَ﴾ ٤٤ ﴿يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ﴾ ٤٥ ﴿بَيْضَاءَ لَّدُنَّ لِلشَّرَبِ﴾ ٤٦ ﴿لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ﴾ ٤٧ ﴿وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ﴾ ٤٨ ﴿كَأَنَّهُنَّ بَيْضٌ مَّكْنُونٌ﴾ ٤٩ ﴿﴾ (سورة الصافات: ٤٠-٤٩)

37:40. However, for the chosen [and sincere] slaves of Allah

37:41. there will be provisions that are known [for their beauty and delicious taste],

37:42. fruits of various kinds; and they will be honoured

37:43. in gardens of delight,

37:44. seated on couches facing one another.

37:45. A cup will be passed around among them with wine from a flowing spring,

37:46. white and delicious to those who drink it.

37:47. It will not cause any harm, nor will they be intoxicated by it.

37:48. And with them will be chaste women with big beautiful eyes who restrain their glances,<sup>45</sup>

37:49. as if they are eggs<sup>46</sup> carefully guarded.

﴿However, for the chosen [and sincere] slaves of Allah﴾ they will not taste the painful punishment, because they were sincere to Allah in their deeds. Therefore He chose them and singled them out for His mercy, and showered them with His grace.

﴿there will be provisions that are known﴾ that is, they are not unknown; rather it is an immense provision, the type and quality of which is not unknown, and no one could know its nature.

<sup>45</sup> They are the ḥoor al-‘een, who will be content with their husbands and will not look at other men.

<sup>46</sup> This refers to their colour, as they are fair and unblemished.

Then Allah explains that by saying: ﴿fruits of various kinds﴾ that is, all types of fruits that one would enjoy because of its delicious colour and taste

﴿and they will be honoured﴾ that is, they will not be despised or looked down upon; rather they will be respected, appreciated and dignified.

They will honour one another and the angels will honour them, entering upon them from every gate and congratulating them for having attained this great honour. And they will be honoured by the Most Generous of those who show generosity, Who will bestow upon them all kinds of blessings that will bring joy to their hearts and souls.

﴿in gardens of delight﴾ that is, in gardens that are filled with joy and happiness because of what they contain of all sorts of bliss, such as no eye has seen, no ear has heard, nor has it crossed the mind of man, and they are free of all that could spoil their delights, of any kinds of stresses and troubles.

One of the ways in which they will be honoured by their Lord and will honour one another is that they will be ﴿seated on couches﴾ which are raised seats adorned with all kinds of fine and beautiful cloth. They will be reclining on these couches in a way that reflects comfort, serenity and joy,

﴿facing one another﴾ and their hearts will be free of rancour, their love will not be tainted with any element of hate, and they will be delighted to be together, facing one another in a manner that is indicative of the harmony between their hearts. They will show proper etiquette to one another, not turning their backs on one another; rather the fact that they are described as facing one another is indicative of their perfect joy and perfect etiquette towards one another.

﴿A cup will be passed around among them with wine from a flowing spring﴾ that is, boys who are ready to serve them will go around with delicious drinks, in beautiful cups, filled with nectar scented with musk; these will be cups of wine, but that wine will

be different from the wine of this world in all aspects. In colour it is ﴿white﴾ which is one of the best of colours, and in taste it will be ﴿delicious to those who drink it﴾; the one who drinks it will enjoy it whilst drinking it and afterwards.

It will be free of anything that may harm the mind or cause the drinker to lose his mind; he will not become intoxicated by it and it will not lead to any headache or hangover.

Having told us of the food, drink and gatherings of the people of paradise, and the delights, in general terms and in detail, that are included in the phrase ﴿gardens of delight﴾, so that people may know what is there, and thus they will long for it, Allah now speaks of their spouses, saying:

﴿And with them will be chaste women with big beautiful eyes who restrain their glances﴾ that is, with the people of paradise, with big beautiful eyes, reaching the pinnacle of beauty and restraining their glances.

What is meant is either that this beautiful and chaste woman restrains her glance and looks only at her husband, because of her chastity, and she does not look beyond him to anyone else, and because of the perfection and beauty of her husband, which is such that she does not want anyone else in paradise but him; or it may be the phrase translated as ﴿restrain their glances﴾ means that they are so beautiful that the husband looks only at his spouse, and restrains his glance which indicates that his thoughts and love are only for her. Both meanings are possible and both are sound.

All of this is indicative of the beauty of both men and women in paradise and their love for one another, which is such that no one would look at anyone else and they will all be extremely chaste; there will be no envy or resentment or grudges, because of the absence of the causes thereof.

﴿with big beautiful eyes﴾ this refers to the beauty of the eye and its lovely shape



«as if they» namely the ḥoor al-‘een «are eggs carefully guarded» that is, covered. That is because of their beauty and purity, and indicates that their colours are the most beautiful of colours and the most delightful to behold, with no blemishes or dark patches.



﴿فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾ قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾ يَقُولُ  
 أَإِنَّكَ لَمِنَ الْمُصْذِقِينَ ﴿٥٢﴾ أَوَدَا مِنَّا وَكُنَّا تَرَابًا وَعِظْلًا أَوْنَا لَمْعِدِينُونَ ﴿٥٣﴾ قَالَ هَلْ أَنْتُمْ  
 مُطْلِعُونَ ﴿٥٤﴾ فَأُطْلِعَ قَرَاءَهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾ قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينَ ﴿٥٦﴾ وَلَوْلَا  
 نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾ أَفَمَا نَحْنُ بِمَبْتَلَيْنِ ﴿٥٨﴾ إِلَّا مَوَلَّتْنَا الْأُولَىٰ وَمَا نَحْنُ  
 بِمُعَذِّبِينَ ﴿٥٩﴾ إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾﴾ (سورة

الصفافات: ٥٠-٦١)

- 37:50. They will turn to one another with questions.  
 37:51. One of them will say: I had a friend [on earth],  
 37:52. who used to say: Are you one of those who believe  
 37:53. that when we have died and become dust and bones, we will be  
 brought to account?  
 37:54. He will say: Shall we look for him [in the fire]?  
 37:55. So he will look down and see him in the middle of the blazing  
 fire.  
 37:56. He will say: By Allah, you almost brought about my ruin!  
 37:57. Were it not for the grace of my Lord, I too would have been  
 there [in hell].  
 37:58. Is it then that we are not going to die,  
 37:59. except our first death, and that we will not be punished?  
 37:60. Surely this is the supreme triumph!  
 37:61. For the like of this let all strive, who wish to strive.

Having described their bliss and perfect happiness, with food and drink, beautiful spouses and splendid places to sit, Allah now describes how they will converse with one another and speak of matters of the past, and they will continue talking and asking one another questions, until the conversation leads to one of them saying:

«I had a friend» in the former world who denied the resurrection and criticised me for believing in it, and he «used to say» to me: «Are you one of those who believe that when we have died and become dust and bones, we will be brought to account» that is, required for our deeds?

In other words (this disbelieving friend asked): How can you believe such a far-fetched notion which is very strange, that when we have disintegrated and become dust and bones, we will be resurrected and brought back to life, then we will be brought to account and required for our deeds?

The one who is in paradise will say to his brethren: this is my story and this is what happened between me and my friend; I was and remained a true believer, whilst he did not believe in the resurrection and persisted in denying it until we died, then we were resurrected, and I attained what you see of bliss, which the Messengers told us about, and he has undoubtedly ended up in pain and suffering.

«Shall we look for him [in the fire]» and see what happened to him, for it will increase our joy and happiness with what we are enjoying, when we see that with our own eyes?

What appears to be the case, with regard to what the people of paradise have of joy in being together and in harmony with one another, is that they will respond to what he says and will go with him to look at his friend.

«So he will look down» and will see his friend «in the middle of the blazing fire» that is, in the midst of torment, overwhelmed and surrounded by punishment.

﴿He will say﴾, blaming him for his predicament and expressing gratitude to Allah for His blessing in saving him from his friend's attempt to mislead him:

﴿By Allah, you almost brought about my ruin!﴾ That is, you almost destroyed me because of what you tried to confuse me with of your specious arguments.

﴿Were it not for the grace of my Lord﴾ and His making me steadfast in Islam

﴿I too would have been there [in hell]﴾, suffering the punishment with you.

﴿Is it then that we are not going to die, except our first death, and that we will not be punished?﴾ That is, the believer will say this, overjoyed with the blessing that Allah will bestow upon the people of paradise, of remaining there for ever and being safe from punishment. It is a question in the sense of an affirmation. In other words, he will say to his friend who is now being punished: Do you still claim that we will not die, except our first death, and that there will be no resurrection or punishment after that?

In the phrase ﴿They will turn to one another with questions﴾ (37: 50), the object of the question is not mentioned, but the context is one of joy and happiness, which indicates that they will ask one another about whatever matters will bring them joy, and they will discuss issues concerning which there were disputes and confusion.

It is well known that people of knowledge find joy in raising questions about issues and researching matters, and that joy is greater than the pleasure that other people find in discussing worldly matters. So they will have an abundant share of this kind of joy, and they will attain discovery of some facts in paradise that cannot be expressed.

Having mentioned the bliss of paradise and described it in these beautiful terms, Allah (ﷻ) praises it and makes those who are striving long for it, and He encourages them to strive even harder:

«Surely this is the supreme triumph» by virtue of which they attain all that is good and all that their hearts desire, and everything that concerns them or harms them is warded off thereby. Could there be any greater triumph to be sought, or is this the ultimate, as they have attained the pleasure of the Lord of the earth and the heavens, and have found the joy of being near to Him and knowing Him, seeing Him and listening to His words?

«For the like of this let all strive, who wish to strive» for it is the most deserving of spending that which is most precious, and it is the first thing for which smart and knowledgeable people should strive, and it is the source of the greatest regret if the diligent person lets any time pass without doing righteous deeds that will bring him closer to paradise, so how about if he does deeds that bring him closer to the fire?



﴿أَذْلِكَ خَيْرٌ نَزْلًا أَمْ شَجَرَةُ الزَّقُّومِ﴾ (٦٢) إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَالًا تَوَدُّ مِنْهَا الْبَطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوَابًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾ إِنَّهُمْ أَلفَاءُ آبَاءٍ مُّرضَالَيْنِ ﴿٦٩﴾ فَهُمْ عَلَىٰ ءَاتِرِهِمْ هُمْرُونَ ﴿٧٠﴾ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾ وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّنْذِرِينَ ﴿٧٢﴾ فَأَنْظَرَكِيْفَ كَانَ عَقِبُهُ الْمُّنْذِرِينَ ﴿٧٣﴾ إِلَّا عِبَادَ اللَّهِ الْمُّخْلِصِينَ ﴿٧٤﴾

(سورة الصافات: ٦٢-٧٤)

37:62. Is that the better dwelling place, or the tree of *Zaqqoom*?<sup>47</sup>

<sup>47</sup> The contrast here is between paradise and all that it contains of pleasure, joy, delicious food and drink, and so on, and hell with the bitter fruit borne by the infernal tree of *Zaqqoom*.

- 37:63. Verily We have made it a torment for the wrongdoers.  
 37:64. It is a tree that grows from the depths of hell;  
 37:65. Its fruits are like the heads of devils.  
 37:66. They will surely eat thereof, filling their bellies.  
 37:67. Then on top of that they will be given a mixture of filthy, scalding water to drink,  
 37:68. Then to hell will they return.<sup>48</sup>  
 37:69. For they found their fathers going astray  
 37:70. and they hastened to follow in their footsteps.  
 37:71. Indeed before them many of the earlier peoples went astray  
 37:72. even though We sent Messengers to them to warn them.  
 37:73. So see what was the fate of those who had been forewarned [but did not pay heed],  
 37:74. except the chosen [and sincere] slaves of Allah.

﴿Is that the better dwelling place﴾ that is, is that bliss of the people of paradise, that We have described, better – or the punishment in hell that will involve all kinds of torment? And which of the two foods is better – that which We have described in paradise, or the food of the people of hell? It is ﴿the tree of Zaqqoom. Verily We have made it a torment﴾ that is, a punishment ﴿for the wrongdoers﴾ who wronged themselves by disbelieving and committing sins.

﴿It is a tree that grows from the depths of hell﴾ that is, from the middle of hell. That is where it emerges, and the substance of which it is made is the worst of substances. The vileness of the place where it grows is indicative of how vile and foul this plant is. Hence Allah draws our attention to its vile nature by mentioning where it grows

<sup>48</sup> The place where they will drink this filthy, scalding water will be outside hell; they will be taken there to drink it, then they will be brought back into hell.

and the way in which He describes its fruits, for they are ﴿like the heads of devils﴾. After that, do not ask about its taste, or what it will do to their insides and their bellies; they will have no other food and they will have no choice but to eat it.

Hence Allah says: ﴿They will surely eat thereof, filling their bellies﴾. This is the food of the people of hell, and how awful their food will be.

Then Allah mentions their drink: ﴿Then on top of that﴾ that is, after that food, ﴿they will be given a mixture of filthy, scalding water to drink﴾ that is, water that is extremely hot. This is like the verses in which Allah (ﷻ) says:

﴿...If they cry for help, they will be given water like [boiling] dregs of oil that will scald their faces. What a dreadful drink, and what a miserable resting-place!﴾ (*al-Kahf* 18: 29)

– and:

﴿...and be given scalding water to drink that will tear their intestines﴾ (*Muhammad* 47: 15)

﴿Then to hell will they return﴾ their abode to which they will return will be hell, so that they may taste its severe punishment and extreme heat. There is nothing more wretched than that.

It is as if it was asked: what brought them to this abode? So Allah says: ﴿For they found their fathers going astray and they hastened to follow in their footsteps﴾ that is, they hastened to follow them in misguidance, and they did not pay any attention to that to which the Messengers called them, or of that of which the Books warned them, or the words of those who offered sincere advice; rather they opposed them by saying:

﴿...We found our forefathers following a certain path, and we are following in their footsteps.﴾ (*az-Zukhruf* 43: 23)

«Indeed before them many of the earlier peoples went astray» before those who are addressed here, and few of them believed and were guided.

«even though We sent Messengers to them to warn them» against that misguidance.

«So see what was the fate of those who had been forewarned». Their fate was doom, disgrace and shame. So let these people beware of persisting in their misguidance, lest they meet the same fate.

Because those who were warned did not all go astray – rather some of them believed and were sincerely devoted to Allah – Allah states that they were exempted from doom, as He says: «except the chosen [and sincere] slaves of Allah» that is, those whom Allah chose and singled out for His mercy because of their sincerity; their end was good.

Then Allah mentions examples of the fate of disbelieving nations:



﴿وَلَقَدْ نَادَيْنَا نُوْحًا فَلَنِعْمَ الْمُجِيبُوْنَ ۝٧٥ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيْمِ ۝٧٦ وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِيْنَ ۝٧٧ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِيْنَ ۝٧٨ سَلَامٌ عَلَىٰ نُوْحٍ فِي الْعَالَمِيْنَ ۝٧٩ اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۝٨٠ اِنَّهُمْ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝٨١ ثُمَّ اَعْرَفْنَا الْآخِرِيْنَ ۝٨٢﴾ (سورة الصافات: ٧٥-٨٢)

37:75. Indeed Nooh called upon Us, and how excellent was Our response!

37:76. We saved him and his family from great distress

37:77. and We made his offspring the only survivors.

37:78. We left for him [a favourable mention] among subsequent generations:

37:79. Peace be upon Nooh among all nations.

37:80. Thus do We reward those who do good.

37:81. Verily he was one of Our believing slaves.

37:82. Then We drowned the others.

Here Allah tells us about His slave and Messenger Nooh (ﷺ), the first of the Messengers. When he called his people to Allah for that lengthy period and his call only increased them in aversion, he called upon his Lord and said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers.﴾ (Nooh 71: 26)

– and:

﴿...O my Lord, help me against those who spread mischief.﴾ (al-'Ankaboot 29: 30)

Allah answered his prayer and praised Himself, saying: ﴿and how excellent was Our response﴾.

Allah responded in a way that was exactly what Nooh asked for: He saved him and his family from great distress, drowned all the disbelievers and left his offspring to produce future generations. So all people are descended from Nooh (ﷺ). And Allah granted him a favourable mention that would endure until the time of later generations, because he did well in worshipping the Creator and showed kindness to His creation. This is Allah's way with those who do good: He causes them to be mentioned favourably, commensurate with their good deeds.

The words ﴿Verily he was one of Our believing slaves﴾ indicate that faith is the highest status anyone can attain, and that it includes all teachings of religion, both fundamental and minor issues, because Allah praised the elite of His creation for having faith.





﴿ وَاتَّ مِنْ شَيْعَتِهِ لِإِبْرَاهِيمَ ﴿٨٣﴾ إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾ إِذْ قَالَ لِأَبِيهِ  
وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾ أَفَبِكُلِّ إِلَهَةٍ دُونِ اللَّهِ تُرِيدُونَ ﴿٨٦﴾ فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾  
فَنظَرَنظَرَةً فِي النُّجُومِ ﴿٨٨﴾ فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ  
إِلَىٰ آلِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ صَرْبًا بِالْيَمِينِ ﴿٩٣﴾  
فَأَقْبَلُوا إِلَيْهِ يَرِفُونَ ﴿٩٤﴾ قَالَ اتَّعَبُدُونَ مَا تَنْجِيحُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾  
قَالُوا اتَّبِعْنَا لَهٗ بُيُوتًا فَاَلْقَوْهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾  
وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَاهُ  
بِعِزِّهِ حَلِيمٍ ﴿١٠١﴾ فَمَا بَلَغَ مَعَهُ السَّعَىٰ فَكَالَ يَبْنَىٰ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبُهَاقُ  
فَأَنْظُرْ مَاذَا تَرَىٰ ﴿١٠٢﴾ قَالَ يَتَابَعْتُ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّادِقِينَ ﴿١٠٣﴾  
فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٤﴾ وَنَدَيْنَاهُ أَنْ يَتَّبِعِهِ ﴿١٠٥﴾ قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ  
نَجْزِي الْمُحْسِنِينَ ﴿١٠٦﴾ إِنَّ هَذَا لَمَوْ أَلْبَلَأُوا الْمِثْلَ ﴿١٠٧﴾ وَقَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٨﴾  
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٩﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١١٠﴾ كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١١﴾ إِنَّهُ  
مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١٢﴾ وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِنَ الصَّالِحِينَ ﴿١١٣﴾ ﴿سورة الصافات:﴾

(١١٢-٨٣)

37:83. Verily among those who followed his way was Ibrâheem,

37:84. for he came to his Lord with a pure heart.

37:85. He said to his father and his people: What are these that you worship?

37:86. Is it falsehood – gods other than Allah – that you seek?

37:87. What, then, do you think of the Lord of the worlds?<sup>49</sup>

<sup>49</sup> That is, what shortcomings do you think He has, so that you worship gods other than Him?

- 37:88. Then he cast a glance at the stars<sup>50</sup>  
 37:89. and said: Indeed I am sick.<sup>51</sup>  
 37:90. So his people turned away from him and left.  
 37:91. Then he turned upon their gods and said: Will you not eat?  
 37:92. What is the matter with you that you do not speak?  
 37:93. Then he turned upon them, striking them with his right hand,<sup>52</sup>  
 37:94. and his people came rushing towards him.  
 37:95. He said: Do you worship that which you yourselves carve,  
 37:96. when it is Allah Who has created you and everything you make?  
 37:97. They said: Build a pyre for him and throw him into the blazing fire.  
 37:98. They planned to harm him, but We brought them low.  
 37:99. He said: I am going to [a land where I may freely worship] my Lord; He will guide me.  
 37:100. My Lord, grant me a righteous son.  
 37:101. So We gave the glad tidings of a forbearing son.  
 37:102. Then when [the son] reached the age where he could help him in his endeavours, Ibrâheem said: O my son, I see in my dream that I must sacrifice you. What do you think? [The son] said: O my father, do as you are commanded. You will find me, if Allah so wills, among the steadfast.  
 37:103. So when they had both submitted to the command of Allah, and Ibrâheem had laid his son face down on the ground,

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<sup>50</sup> That is, he looked up, thinking of an excuse so that he could avoid going out with the people for their festival.

<sup>51</sup> This could refer to physical sickness, or being sick of his people's disbelief and worship of idols. This was a double-entendre by means of which he avoided lying, whilst his people might understand something other than what was actually the case.

<sup>52</sup> What is meant is that he struck them with force, because the right hand is usually stronger than the left.

- 37:104. We called out to him: O Ibrâheem,  
 37:105. you have already fulfilled the dream. Thus do We reward those who do good,  
 37:106. for this was clearly the most difficult of tests.  
 37:107. And We ransomed him with a tremendous sacrifice.  
 37:108. We left for him [a favourable mention] among subsequent generations:  
 37:109. Peace be upon Ibrâheem.  
 37:110. Thus do We reward those who do good.  
 37:111. Verily he was one of Our believing slaves.  
 37:112. We gave him the glad tidings of Is-hâq, a Prophet, one of the righteous.

That is, among the party of Nooh (ﷺ) and those who followed his path of prophethood and conveying the message, calling people to Allah and answering that call, was Ibrâheem al-Khaleel (ﷺ).

﴿for he came to his Lord with a pure heart﴾ that was free of doubt and desires that prevent one from understanding the truth and acting upon it. If a person's heart is pure, he will be safe from all evil and will attain all good.

As a result of being pure, Ibrâheem was free of ill feelings and envy towards people, and other bad attitudes. Hence he sincerely advised others about Allah, starting with his father and his own people: ﴿He said to his father and his people: What are these that you worship?﴾ This was a question by way of denunciation and establishing binding proof.

﴿Is it falsehood – gods other than Allah – that you seek?﴾ That is, do you worship – besides Him – false gods that are not gods at all and are not fit to be worshipped? What do you think the Lord of the worlds will do to you, when you worship others besides Him? This was warning them of the requital for persisting in their ascription of partners to Allah.

(It was as if he was saying): what do you think the Lord of the worlds has of shortcomings, so that you ascribed rivals and partners to Him?

Ibrâheem (عليه السلام) wanted to break the idols and find a way to do so. He took the opportunity of their heedlessness when they went to celebrate one of their festivals. He went out with them, «Then he cast a glance at the stars and said: Indeed I am sick». According to the *ṣaḥeeḥ* hadith:

«Ibrâheem only lied on three occasions: when he said «Indeed I am sick», when he said:

«...Nay, it was this one, the biggest of them, who did it...» (*al-Anbiyâ'* 21: 63)

– and when he said of his wife: She is my sister.» (A sound hadith recorded by at-Tirmidhi)

The aim of his staying behind and not going out with them was so that he could carry out his plan concerning their gods.

«So his people turned away from him and left». When he found the opportunity,

«Then he turned upon their gods» that is, he rushed to them, stealthily, «and said» to them, by way of ridiculing them:

«Will you not eat? What is the matter with you that you do not speak?» That is, how can it be appropriate for them to be worshipped when they are more helpless than animals which eat and make sounds? For these are inanimate things that do not eat or speak.

«Then he turned upon them, striking them with his right hand» that is, he began to strike them with force, until he broke them to pieces, except the largest one of them, so that the people would come back to it.

«and his people came rushing» that is, running «towards him», wanting to attack him, after having investigated the matter. They said:

﴿...Who has done this to our gods? He must surely be one of the wrongdoers!﴾ (al-Anbiya' 21: 59)

It was said to them:

﴿...We heard a young man speaking ill of them; he is called Ibrâheem.﴾ (al-Anbiyâ' 21: 60)

He said:

﴿And, by Allah, I have a plan for your idols, after you leave.﴾ (al-Anbiyâ' 21: 57)

So they rebuked him and criticised him, but he said:

﴿...Nay, it was this one, the biggest of them, who did it. So ask them, if they can speak! So they started thinking and said to one another: Surely it is you who are doing wrong. But then they relapsed into their former obstinacy [and said]: You know full well that these [idols] cannot speak. Ibrâheem said: Do you then worship, besides Allah, that which cannot benefit or harm you in any way? Fie on you and on all that you worship besides Allah! Have you then no sense?﴾ (al-Anbiyâ' 21: 63-67)

﴿He said﴾ here: ﴿Do you worship that which you yourselves carve﴾ that is, you make it with your own hands and manufacture it yourselves? How can you worship them, when it is you who make them, and fail to show devotion to Allah alone, when it is He ﴿Who has created you and everything you make? They said: Build a pyre﴾ that is, a tall structure, and light a fire in it, ﴿and throw him into the blazing fire﴾ as a punishment for what he had done of breaking their gods.

﴿They planned to harm him﴾ that is, to kill him in the worst manner

﴿but We brought them low﴾. Allah caused their plan to backfire on them, and He made the fire cool and safe for Ibrâheem.

Because they did this to him, and he established proof against them and left them no excuse, ﴿He said: I am going to [a land where I may

freely worship] my Lord» that is, I am migrating for His sake, heading towards the blessed land, the land of ash-Shâm (Greater Syria).

«He will guide me» that is, He will show me what is best for me in both my spiritual and worldly affairs. Elsewhere Allah tells us that Ibrâheem said:

«I will keep away from [and disavow] you and those on whom you call besides Allah, and I will call upon my Lord; perhaps my supplication to my Lord will not remain unanswered.» (Maryam 19: 48)

«My Lord, grant me a righteous son» that was when he despaired of his people and did not see anything good in them; he asked Allah to grant him a righteous son, by means of whom Allah would benefit him during his lifetime and after his death.

Allah answered his prayer, as He says: «So We gave the glad tidings of a forbearing son». This was undoubtedly Ismâ'eel (عليه السلام), because when Allah mentioned the glad tidings of Is-hâq, He mentioned his son Ya'qoob after him:

«...Then We gave her the glad tidings of Is-hâq and, after Is-hâq, of Ya'qoob.» (Hood 11: 71)

This indicates that Is-hâq was not the one who was to be sacrificed.

Allah described Ismâ'eel (عليه السلام) as forbearing, which implies that he was patient, had a good attitude, was big-hearted and was forgiving towards anyone who caused offence.

«Then when [the son] reached the age where he could help him in his endeavours» that is, he reached an age where he was the dearest he could be to his father, for there was no longer any trouble in looking after him and he could now be of benefit to him, Ibrâheem (عليه السلام) said to him:

«I see in my dream that I must sacrifice you» that is, I have seen in my dream that Allah is commanding me to sacrifice you. The dreams of the Prophets are revelation from Allah.

«What do you think?» For the command of Allah (ﷻ) must be fulfilled.

Ismâ'eel said, showing patience, seeking reward with Allah, and showing obedience to his father: «O my father, do as you are commanded» that is, go ahead and do what Allah has commanded you to do.

«You will find me, if Allah so wills, among the steadfast». Ismâ'eel told his father that he had resolved to be patient, and he mentioned the will of Allah (ﷻ) alongside that, because nothing happens except by Allah's will.

«So when they had both submitted to the command of Allah» that is, Ibrâheem and his son Ismâ'eel, when Ibrâheem resolved to kill his son, the apple of his eye, in obedience to the command of his Lord, and for fear of His punishment, and Ismâ'eel resolved to be patient, and regarded this ordeal as nothing, so as to obey his Lord and please his father.

«and Ibrâheem had laid his son face down on the ground» so that he could slaughter him. He made him lie with his face towards the ground, so that he would not have to look at his face at the moment of slaughter.

«We called out to him» at that tense moment, when he was about to do that astounding deed

«O Ibrâheem, you have already fulfilled the dream» that is, you have done what you were instructed to do, and you resolved to do it and took all the measures that were required, and now there is nothing left but to pass the knife over his throat.

«Thus do We reward those who do good» in worshipping Us, giving precedence to seeking Our pleasure over their own whims and desires.

«for this» with which We tested Ibrâheem (ﷺ) «was clearly the most difficult of tests» that is, through which the purity of Ibrâheem (ﷺ), his love for his Lord and the fact that he was indeed the close friend of Allah, were made manifest and became

clear. When Allah bestowed Ismâ'eel (عليه السلام) upon Ibrâheem (عليه السلام), he loved him dearly, but he was also the close friend of the Most Gracious (*Khaleel* ar-Raḥmân), and close friendship is the highest level of love; it is a level of love in which there is no room to love anything else, a level which dictates that one be attached to one's beloved with all of one's heart.

As part of Ibrâheem's heart became attached to his son Ismâ'eel, Allah (ﷻ) wanted to make his entire heart attached to Him and to test how sincere and strong the bond of close friendship was. So He commanded him to slaughter the one whose love had competed with the love of his Lord.

But when Ibrâheem gave precedence to love of Allah over his own desires, and resolved to slaughter his son, all attachment to competitors was removed from his heart, whereupon there was no longer any benefit in slaughtering him. Hence Allah says:

﴿for this was clearly the most difficult of tests. And We ransomed him with a tremendous sacrifice﴾ that is, he was replaced with a great ram, which Ibrâheem slaughtered. It was great in terms of it being the ransom for Ismâ'eel, and in terms of it being one of the sublime acts of worship, and in terms of it being a means of drawing closer to Allah and a precedent to be followed until the Day of Resurrection.

﴿We left for him [a favourable mention] among subsequent generations: Peace be upon Ibrâheem﴾ that is, We left for him a favourable mention among the later generations, as was the case among earlier generations. In every subsequent era, Ibrâheem (عليه السلام) was and is inevitably loved, venerated and praised.

﴿Peace be upon Ibrâheem﴾ this is a salutation to him, as in the verse in which Allah says:

﴿Say: Praise be to Allah and peace be upon His slaves whom He has chosen...﴾ (*an-Naml* 27: 59)



«Thus do We reward those who do good» in worshipping Allah and in dealing with people; We grant them a way out from hardship and grant them a good end and honourable mention.

«Verily he was one of Our believing slaves» who believed in what Allah enjoined them to believe in, and whose faith reached the level of certainty, as Allah (ﷻ) says elsewhere:

«Thus We gave Ibrâheem an insight into [Allah's] mighty dominion over the heavens and the earth, so that he might be one of those who have certain faith.» (*al-An'âm* 6: 75)

«We gave him the glad tidings of Is-hâq, a Prophet, one of the righteous» – this was the second glad tidings of Is-hâq, after whom came Ya'qoob. Allah gave the glad tidings that he would be born and would survive, and his offspring would survive, and that he would be a Prophet, one of the righteous. This was multiple glad tidings.



﴿وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ مُبِينٌ﴾

(سورة الصافات: ١١٣)

37:113. We blessed him and Is-hâq, but among their descendants are some who do good and some who clearly wrong themselves.

«We blessed him and Is-hâq» that is, We sent down upon them blessings. The implicit meaning of the word *barakah* (blessing) is growth and increase in knowledge, good deeds and offspring. From their offspring, Allah brought forth three great nations: the nation of the Arabs, from the offspring of Ismâ'eel; the nation of the Israelites; and the nation of the Romans (and Byzantines) from the offspring of Is-hâq.

﴿but among their descendants are some who do good and some who clearly wrong themselves﴾, that is, there are some who are righteous and some who are evildoers, some who are just and some wrongdoers whose wrongdoing became evident as a result of their disbelief and ascription of partners to Allah. Perhaps these words are aimed at warding off wrong impressions, because the words ﴿We blessed him and Is-hâq﴾ may give the impression that all their offspring are included in that blessing, and that part of the blessing is that all of their offspring should be doers of good. Therefore Allah (ﷻ) tells us that some of them are doers of good and some of them are wrongdoers. And Allah knows best.



﴿وَلَقَدْ مَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١١٤﴾ وَجَعَلْنَاهُمَا قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ﴿١١٥﴾ وَنَصَرْنَاهُم فَكَانُوا هُمُ الْفَائِزِينَ ﴿١١٦﴾ وَءَاتَيْنَاهُمَا الْكِتَابَ الْمُنِيرَ ﴿١١٧﴾ وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾ وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِ ﴿١١٩﴾ سَلَامًا عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾ إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٢٢﴾﴾ (سورة الصافات: ١١٤-١٢٢)

- 37:114. Indeed We bestowed Our favour upon Moosâ and Hâroon,  
 37:115. and We saved them and their people from great distress,  
 37:116. And We helped them, so that they became the victors.  
 37:117. We gave them [Moosâ and Hâroon] the clear scripture  
 37:118. and guided them to the straight path;  
 37:119. And We left for them [a favourable mention] among subsequent generations:  
 37:120. Peace be upon Moosâ and Hâroon.  
 37:121. Thus do We reward those who do good.  
 37:122. Verily they were among Our believing slaves.

Here Allah mentions His favour to two of His slaves and Messengers, namely Moosâ and Hâroon, the two sons of 'Imrân, upon whom He bestowed prophethood and made them His Messengers who called people to Allah (ﷺ); He saved them and their people from their enemy, Pharaoh, and helped them against him, until Allah drowned him whilst they were looking on; and Allah sent down to them the clear scripture, namely the Torah which contained rulings, exhortations and explanation of all things. Allah guided them to the straight path by prescribing to them a religion with sound rulings and teachings that lead people to Allah, and He blessed them by enabling them to follow it.

﴿And We left for them [a favourable mention] among subsequent generations: Peace be upon Moosâ and Hâroon﴾ that is, Allah caused them to be highly spoken of and praised among subsequent generations, so it is more apt that this should have been the case among earlier generations. ﴿Thus do We reward those who do good. Verily they were among Our believing slaves﴾.



﴿وَإِنَّ إِيَّاسَ لَمِنَ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لِقَوْمِهِ أَأَلَا تَتَّقُونَ ﴿١٢٤﴾ أَتَدْعُونَ بَعْلًا ﴿١٢٥﴾ وَتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ﴿١٢٦﴾ اللَّهَ رَبَّكُمْ وَرَبَّ آبَائِكُمُ الْأَوَّلِينَ ﴿١٢٧﴾ فَآتَاهُمُ الْمِحْضَرُونَ ﴿١٢٨﴾ إِلَّا عِبَادَ اللَّهِ الْمَخْلَصِينَ ﴿١٢٩﴾ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٣٠﴾ سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٣١﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣٢﴾ إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٣﴾﴾

(سورة الصافات: ١٢٣-١٣٢)

37:123. Verily Ilyâs was one of the Messengers.

37:124. He said to his people: Will you not fear Allah?

37:125. Do you call upon [the idol] Ba'l and forsake [the worship of] the Best of creators,

- 37:126. Allah, your Lord and the Lord of your forefathers?  
 37:127. But they rejected him, so they will surely be brought up [for punishment],  
 37:128. except the chosen [and sincere] slaves of Allah.  
 37:129. And We left for him [a favourable mention] among subsequent generations:  
 37:130. Peace be upon Ilyâs.  
 37:131. Thus do We reward those who do good.  
 37:132. Verily he was one of Our believing slaves.

Here Allah (ﷻ) praises His slave and Messenger Ilyâs (عليه السلام) for being a Prophet and Messenger, and for calling people to Allah, and tells us that he instructed his people to fear Allah and worship Allah alone, and he forbade them to worship an idol of theirs that was called Ba'l (Baal), and told them not to forsake the worship of Allah Who created humankind and created them well, cared for them in the best manner and bestowed upon them blessings both visible and invisible.

How could you forsake the worship of Allah, Who did all this, for the sake of worshipping an idol that can neither cause harm nor bring benefit, and can neither create nor grant provision; in fact it does not even eat or speak? Can this be anything but the worst misguidance, foolishness and error?

«But they rejected him» and what he called them to, and they did not follow him. Allah said, warning them: «so they will surely be brought up [for punishment]» that is, on the Day of Resurrection. But He did not mention any worldly punishment in their case.

«except the chosen [and sincere] slaves of Allah» that is, those whom Allah chose and blessed them by enabling them to follow their Prophet, so they will not be brought up for punishment; rather they will have a great reward from Allah.

«And We left for him» namely Ilyâs

«[a favourable mention] among subsequent generations», as he was highly spoken of.

«Peace be upon Ilyâs» that is, salutation from Allah and from His slaves to him.

«Thus do We reward those who do good. Verily he was one of Our believing slaves». Allah praised him as He praised his fellow Prophets. May the blessings and peace of Allah be upon them all.



﴿وَأَنَّ لُوطًا لِّمَنِ الْمُرْسَلِينَ ۝ إِذْ بَخَّسَتْهُ وَأَهْلَهُ أَجْمَعِينَ ۝ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝ ثُمَّ دَمَرْنَا الْآخَرِينَ ۝ وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُّصْبِحِينَ ۝ وَبِالْأَيْتِلِ أَفَلَا تَعْقِلُونَ ۝﴾ (سورة الصافات: ١٣٣-١٣٨)

37:133. Verily Loot was one of the Messengers.

37:134. We saved him and all his family,

37:135. except an old woman who stayed behind.

37:136. Then We destroyed the others.

37:137. Surely you pass by their ruins by day

37:138. and by night. Will you not then understand?

This is praise from Allah for His slave and Messenger Loot, because he was a Prophet and Messenger who called his people to Allah and forbade them to ascribe partners to Allah and commit shameful acts. But when they did not stop, Allah saved him and his entire family, so they left by night and were saved, «except an old woman who stayed behind». That is, she was among those who stayed behind and were punished. She was the wife of Loot who did not follow his religion.

«Then We destroyed the others» by turning their houses upside down,

﴿And We turned [their city] upside down and let loose upon them a shower of stones of baked clay.﴾ (al-Hijr 15: 74)

– until they became lifeless and still.

﴿Surely you pass by their ruins﴾ that is, the ruined dwellings of the people of Loot ﴿by day and by night﴾ that is, at those times; you frequently pass by them, so there is no room for doubt.

﴿Will you not then understand﴾ the signs and lessons, and refrain from that which leads to doom?



﴿وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ۝١٣٩ إِذْ أَبَقَ إِلَى الْفُلِ الْمَشْحُونِ ۝١٤٠ فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ۝١٤١ فَالْتَمَعَهُ الْحُوتُ وَهُوَ مُلِيمٌ ۝١٤٢ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝١٤٣ لَلِئْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ۝١٤٤ فَبَدَّلْنَاهُ بِالْعُرَاءِ وَهُوَ سَقِيمٌ ۝١٤٥ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ۝١٤٦ وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ۝١٤٧ فَتَنَّبَهُمْ إِلَى حِينٍ ۝١٤٨﴾ (سورة الصافات: ١٣٩-١٤٨)

37:139. Verily Yoonus was one of the Messengers.

37:140. He ran away to the fully-laden ship,

37:141. then he drew lots with them<sup>53</sup> and he was one of those who lost.

37:142. Then the fish swallowed him. He had done an act worthy of blame.

37:143. Were it not for the fact that he was one of those who glorified Allah a great deal,

37:144. he would have remained in its belly until the Day of Resurrection.

37:145. But We caused him to be cast up, sick, on the barren shore,

<sup>53</sup> When the sea grew rough and the ship was tossed about by the waves, the crew of the ship feared that they would be drowned, so they decided to lighten the load in order to save themselves. They drew lots to determine who should be thrown overboard, and Yoonus lost the draw.

37:146. and We caused a gourd vine to grow for him.

37:147. We sent him as a Messenger to a hundred thousand people or more,

37:148. and they believed, so We allowed them to enjoy life for a while.

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This is praise from Allah (ﷻ) for His slave and Messenger Yoonus ibn Mattâ, as He praised his fellow Messengers for being Prophets who conveyed the message and called people to Allah.

Allah (ﷻ) tells us that He punished him in this world then saved him from that punishment, because of his faith and righteous deeds.

﴿He ran away﴾ that is, he ran away from his Lord in anger, thinking that We would not punish him (cf. 21: 87) or detain him in the belly of the fish. Allah does not mention the cause of his anger or the sin that he committed, because there is no benefit for us in mentioning that. Rather what benefits us is to tell us that he committed a sin and Allah punished him for it, despite the fact that he was one of the noble Messengers, and that He saved him after that and absolved him of blame, and made available to him the means of well-being.

When he ran away and fled ﴿to the fully-laden ship﴾ that was laden with passengers and goods, and he embarked along with others, the fully-laden ship became too heavy, so they needed to throw some of the passengers overboard. It was as if no one stood out to them, so they cast lots in order to determine who should be thrown into the sea, which was indicative of fairness on the part of the ship's crew. When Allah decrees something, He creates the means to bring it about.

When they drew lots, it was Yoonus who was chosen by this means, ﴿and he was one of those who lost﴾, so he was thrown into the sea. ﴿Then the fish swallowed him﴾. At the time when the fish swallowed him, he ﴿had done an act worthy of blame﴾, which was his inappropriate anger.

﴿Were it not for the fact that he was one of those who glorified Allah a great deal﴾ that is, he had previously done a great deal of worship, glorifying and praising his Lord, which he continued to do in the belly of the fish, as he said:

﴿...There is no god but You. Glory be to You; I have indeed done wrong.﴾ (*al-Anbiyā' 21: 87*)

﴿he would have remained in its belly until the Day of Resurrection﴾ that is, it would have been his grave. But because of his glorification and worship of Allah, Allah (ﷻ) saved him. Thus does Allah save the believers when hardship befalls them.

﴿But We caused him to be cast up, sick, on the barren shore﴾ that is, the fish cast him out of its belly onto the barren shore, which was land that was empty and devoid of people, in addition to being devoid of trees and shade.

﴿sick﴾ that is, he was ill because of his stay in the belly of the fish, to the extent that he was white like a newly hatched chick.

﴿and We caused a gourd vine to grow for him﴾ to give him shade, because it is cool and gives cool shade, and no flies land on it. This was the effect of divine kindness towards him.

Then Allah bestowed further kindness upon him and granted a great blessing to him, by sending him ﴿as a Messenger to a hundred thousand people or more﴾. What is meant is that they were no more and no less than that. So he called them to Allah (ﷻ).

﴿and they believed﴾, and that was included in his good deeds, because he was the one who called them.

﴿so We allowed them to enjoy life for a while﴾ as Allah averted the punishment from them, even though all the reasons for it to befall them had been present.

Allah (ﷻ) says elsewhere:

﴿There was no city that believed [after seeing the punishment] and benefitted from its faith except the people of Yoonus. When they



believed, We removed from them the punishment of disgrace in this world, and allowed them to enjoy life for a while. ﴿Yoonus 10: 98﴾



﴿ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴾ ﴿١٤٩﴾ أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا  
وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُمْ مِنْ إِفْكِهم يَقُولُونَ ﴿١٥١﴾ وَلِلَّهِ وَاللَّهُ وَلِيَهُمْ لَكَذِبُونَ  
﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ  
سُلْطَانٌ مُبِينٌ ﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾ ﴿سورة الصافات: ١٤٩-١٥٧﴾

37:149. So ask them: Does your Lord have daughters while they have sons?<sup>54</sup>

37:150. Or did We create the angels as females, whilst they were present and watching?

37:151. Nay, it is one of their fabrications when they say:

37:152. Allah has begotten [offspring]; verily they are lying.

37:153. Would He [really] choose daughters rather than sons?

37:154. What is the matter with you, that you judge as you do?

37:155. Will you not then pay heed?

37:156. Or do you have clear proof?

37:157. Then bring your scripture, if you are telling the truth.

﴿So ask them﴾ that is, ask those who ascribe others with Allah, who worship angels, and claim that they are the daughters of Allah. Thus they combined ascription of partners to Allah with describing Him in a manner that did not befit His Majesty.

﴿Does your Lord have daughters while they have sons?﴾ That is, this is an unfair division, ascribing offspring to Allah, and attributing to

<sup>54</sup> The pagans of Quraysh regarded the angels as daughters of Allah and worshipped them. (at-Tabari)

Him what they regarded as the inferior of the two, namely daughters which they did not want for themselves. This is like the verse in which Allah says:

﴿And they ascribe daughters to Allah – glory be to Him! – but for themselves they choose what they desire [sons].﴾ (an-Nahl 16: 57)

Moreover, they described the angels as daughters of Allah and were certain of that. But Allah (ﷻ) says, confirming that they were lying: ﴿Or did We create the angels as females, whilst they were present and watching﴾ their creation? In other words, that is not the case; they did not witness their creation.

This indicates that they said these words without knowledge; rather this was a fabrication against Allah. Hence He says:

﴿Nay, it is one of their fabrications﴾ that is, it is one of their blatant lies ﴿when they say: Allah has begotten [offspring]; verily they are lying﴾.

﴿Would He [really] choose daughters rather than sons? What is the matter with you, that you judge as you do﴾ in this unfair manner?

﴿Will you not then pay heed﴾ and realise that this is a false and unfair view? If you paid heed, you would not say such a thing.

﴿Or do you have clear proof﴾ to support what you say, from scripture or a Messenger?

All of that is not true, hence Allah says: ﴿Then bring your scripture, if you are telling the truth﴾. Whoever says something, but does not produce sound evidence for it, is deliberately lying, or is speaking about Allah without knowledge.



﴿وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَاسًا ۚ وَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾﴾ (سورة الصافات: ١٥٨-١٦٠)

- 37:158. They claim that there is kinship between Allah and the jinn, but the jinn know that they [those who make this claim] will be brought up for punishment.
- 37:159. Glory be to Allah and [exalted be He] far above what they ascribe [to Him],
- 37:160. except [what] the chosen [and sincere] slaves of Allah [ascribe to Him of perfect attributes].

That is, these polytheists claimed that there was kinship between Allah and the jinn, just as they claimed that the angels were the daughters of Allah and their mothers were from among the jinn. But the jinn knew that they would be brought before Allah, so that He might requite them as humiliated slaves. If there was any kinship between them and Him, they would not be like that.

«Glory be to Allah» the Almighty Sovereign, the Most Perfect and Forbearing, and exalted be He far above what the polytheists ascribe to him of any attribute that stems from their disbelief and ascription of partners to Him.

«except [what] the chosen [and sincere] slaves of Allah [ascribe to Him of perfect attributes]». He did not declare Himself to be far above what His sincere slaves attribute to Him, because they only attribute to Him that which is befitting to His majesty. That is why they are described as sincere.



﴿فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنْتُمْ عَلَيْهِ بِفَعْلِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾﴾ (سورة

الصفات: ١٦١-١٦٣)

37:161. Verily neither you nor those whom you worship

37:162. can entice anyone away from Allah,

37:163. except those who are destined to burn in hell.

That is, you – O polytheists – and those whom you worship besides Allah cannot entice or mislead anyone except one whom Allah has decreed is one of the people of hell, so the divine decree will inevitably come to pass. What is meant here is a declaration that they and their gods are incapable of misguiding anyone. This highlights the perfect power of Allah (ﷻ). In other words: do not hope to mislead the sincere slaves of Allah.



﴿وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾﴾

(سورة الصافات: ١٦٤-١٦٦)

37:164. [The angels say:] There is not one of us but he has an assigned place;

37:165. verily we are those who stand lined up in rows

37:166. and verily we are those who glorify Allah.

This highlights that the angels (peace be upon them) are innocent of what the polytheists attributed to them, and that they are slaves of Allah who do not disobey Him even for an instant. There is not one of them who does not have his assigned place and task that Allah has instructed him to do, and he does not go beyond it. The angels have no control over the matter at all.

﴿verily we are those who stand lined up in rows﴾ in obedience and in service to Allah.

﴿and verily we are those who glorify Allah﴾ and declare Him to be above anything that is not befitting to Him. So how – when this is the case – could they be fit to be partners of Allah? Exalted be Allah far above that.



﴿وَإِنْ كَانُوا يَقُولُونَ ﴿١٦٧﴾ لَوَ أَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾ فَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٤﴾ وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾ أَفَعِدَّائِنَا يَسْتَغْجِلُونَ ﴿١٧٦﴾ فَإِذَا نَزَلَ بِسَاحِبِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٨﴾ وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾ سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾ وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾﴾ (سورة)

(الصفات: ١٦٧-١٨٢)

- 37:167. Indeed they [the disbelievers] used to say:  
 37:168. If only we had a scripture like the previous nations,  
 37:169. we would surely have been devoted [and sincere] slaves of Allah.  
 37:170. But [now that the Qur'an has come to them] they reject it; so they will come to know [the consequences of their action].  
 37:171. Our word has already been given to Our slaves, the Messengers,  
 37:172. that it is surely they who will helped [against their enemies]  
 37:173. And it is surely Our troops who will be the victors.  
 37:174. So turn away from them [the disbelievers] for a while.  
 37:175. Wait and see [what happens to them]; they too will see.  
 37:176. Do they really seek to hasten Our punishment?  
 37:177. When it strikes in their midst, evil will be the morning for those who were warned [but did not pay heed].  
 37:178. Turn away from them [the disbelievers] for a while.  
 37:179. Wait and see [what happens to them]; they too will see.  
 37:180. Glory be to your Lord, the Lord of Might and Power, and [exalted be He] far above what they ascribe [to Him].  
 37:181. Peace be upon the Messengers,  
 37:182. and praise be to Allah, the Lord of the worlds.

Here Allah tells us that these polytheists expressed their wishes and said: If only scriptures had come to us as they came to the earlier nations, we would have devoted our worship to Allah alone, and we would have been devoted and sincere to the truth.

But they were lying when they said that, for the best of scriptures came to them, but they disbelieved in it. Thus it is known that they defiantly rejected the truth.

﴿so they will come to know [the consequences of their action]﴾, namely the punishment when it befalls them. They should not think that they will have the upper hand in this world either; rather the decree of Allah cannot be put back and cannot be contradicted, for He has already decreed that His Messengers and righteous troops will prevail over others and will be granted a mighty victory from their Lord, and will be able to establish their religion. This is glad tidings to anyone who earns the description of being one of the troops of Allah, by being of sound character and fighting those whom he is instructed to fight, that he will prevail and be victorious.

Then Allah instructs His Messenger (ﷺ) to turn away from those who are stubborn and do not accept the truth, for there is nothing left except to wait for the punishment to strike them. Hence He says: ﴿Wait and see [what happens to them]; they too will see﴾ whom the punishment will strike, for it will befall them.

﴿When it strikes in their midst﴾ that is, when it strikes them and strikes near them, ﴿evil will be the morning for those who were warned [but did not pay heed]﴾, because it will be a morning of evil, punishment and eradication. Then Allah repeats the command to turn away from them, and warns them of the coming of the punishment.

Having mentioned in this chapter many of the vile things that they said and attributed to Him, Allah now declares Himself to be far above all that, as He says:

«Glory be to your Lord» and exalted be He «the Lord of Might and Power» that is, Who possesses might and has subdued all things, and exalted be He far above anything bad that they attribute to Him.

«Peace be upon the Messengers» because they are free of sin and flaws, and are sound in what they attribute to the Originator of the earth and the heavens.

«and praise be to Allah, the Lord of the worlds». The word translated here as «praise» appears with the definite article in the original Arabic, to indicate that it includes all kinds of praise that are due to Him because of His great and perfect attributes, the deeds by which He takes care of the worlds and bestows all kinds of blessings, and by which He averts from them all ills, and controls them in all their movements and in all circumstances. All praise is due to Allah (ﷻ), for He is holy and far above all shortcomings. He is praised, loved and venerated for all the perfect attributes that He possesses, and His Messengers are sound and saluted with peace; those who follow them in that will have peace in this world and the hereafter, whereas their enemies are subject to doom and destruction in this world and the hereafter.

This is the end of the commentary on Soorat aş-Şaffāt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿ص﴾ وَالْفَرَامَانَ ذِي الذِّكْرِ ﴿١﴾ بِلِ الَّذِينَ كَفَرُوا فِي عِرْقٍ وَشِقَاقٍ ﴿٢﴾ كَرَاهِلْكَامِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَ وَأَوَّلَاتٍ حِينَ مَنَاصٍ ﴿٣﴾ وَعِجْبًا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ وَقَالَ الْكَافِرُونَ هَذَا سَاحِرٌ كَذَّابٌ ﴿٤﴾ أَجْعَلِ الْآيَةَ إِلَّاهَا وَجِدًا إِنَّ هَذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَأُطْلِقَ اللَّامُ مِنْهُمْ أَنْ أَمْسُوا وَأَصْبِرُوا عَلَى إِلَهِكُمْ إِنَّ هَذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَذَا فِي الْآيَةِ الْآخِرَةِ إِنَّ هَذَا إِلَّا اخْتِلَاقٌ ﴿٧﴾ أَمْ نَزَّلَ عَلَيْهِ الذِّكْرُ مِنْ بَيْنِنَا بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي بَلْ لَمَّا يَدْعُونَ عَذَابٍ ﴿٨﴾ أَمْعِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾ أَمْ لَهُمْ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾ جُنْدٌ مَا هَئِلَكَ مِنْ الْأَحْزَابِ ﴿١١﴾ ﴿سورة ص: ١-١١﴾

- 38:1. **Şâd.** By the Qur'an full of reminders,  
38:2. yet the disbelievers are steeped in arrogance and stubborn  
defiance.  
38:3. How many nations We destroyed before them; they cried out  
[for mercy] when it was too late for deliverance.



- 38:4. They deem it strange that a warner has come to them from among themselves, and the disbelievers say: This man is a magician and a liar!
- 38:5. What! Has he made all the gods into one God? This is indeed most strange!
- 38:6. The leaders among them left, saying: Carry on as you are, and hold fast to your gods. There is surely some motive behind it.<sup>55</sup>
- 38:7. We have never heard [the like] of this in the religion we learned from our forefathers. It is nothing but a fabrication.
- 38:8. What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us? Nay, they are in doubt about My Reminder, for they have not yet tasted My punishment.
- 38:9. Or do they possess the treasures of the bounty of your Lord, the Almighty, the Bestower?
- 38:10. Or is theirs the dominion of the heavens and the earth and all that is between them? Then let them ascend [to heaven] by any means.<sup>56</sup>
- 38:11. They are nothing but troops [of disbelievers] who have gathered against [the Prophet], but they will soon be defeated.<sup>57</sup>

<sup>55</sup> This verse refers to an incident in which the leaders of Quraysh walked out of a discussion with the Prophet (ﷺ) in the house of his paternal uncle Abu Tâlib. They claimed that the Prophet (ﷺ) had ulterior motives in calling them to Islam and wanted to gain power over them, and they were determined not to yield to him.

<sup>56</sup> Because the disbelievers did not think that Muhammad (ﷺ) deserved to receive revelation, Allah challenged them to ascend to heaven, take control of the universe and stop the revelation coming down, or decide who was most deserving of receiving it – if they could. (al-Qurtubi; *al-Kash-shâf*; ar-Râzi; an-Nasafi)

<sup>57</sup> Here Allah (ﷻ) is reassuring the Prophet (ﷺ) and giving him the glad tidings that the disbelievers will be defeated, which happened to them at the Battle of Badr. (al-Qurtubi; an-Nasafi; ash-Shawkâni; *al-Kash-shâf*; *Tafseer Abus-Su'ood*)

This is an explanation from Allah (ﷻ), describing the Qur'an and the attitude of those who reject it towards Him and towards the one who brought it.

«Şâd. By the Qur'an full of reminders» that is, it reminds people of everything that they need to know about the names, attributes and deeds of Allah, and about religious rulings and what will happen with regard to the resurrection and requital. Thus it reminds them of the basic principles and minor issues of their religion.

There is no need here to mention what is confirmed by this oath, because in fact what is referred to in this oath and what is sworn by in it are one and the same, which is this Qur'an that is described in these sublime terms. If the Qur'an is like this, then people's need for it surpasses all other needs, and what they must do is accept it and believe in it, and try to find in it that which will be a reminder to them.

Allah guides whomever He wills to do that; as for those who disbelieve in it and in the One Who sent it down, their attitude towards it is «arrogance and stubborn defiance» that is, arrogance, refusal to believe in it and pride. What is meant by stubborn defiance is defiance in rejecting it and trying to refute it and criticise the one who brought it.

Hence Allah warned them by reminding them of the destruction of previous nations who disbelieved in the Messengers: when doom came upon them, they cried out and sought help to avert the punishment from themselves, but by then «it was too late for deliverance» that is, that was not the time for them to be saved from what they had fallen into, and there was no escape from that which had befallen them. So let these people beware lest, if they persist in their arrogance and stubborn defiance, the same fate befall them as befell those earlier nations.

«They deem it strange that a warner has come to them from among themselves» that is, these disbelievers find strange something that

is not strange at all, which is that a warner has come to them from among themselves, so that they would be able to learn from him and so that they would know his character very well, because he is one of them, so they would not be deterred from following him by tribal feelings. This is something for which they should be grateful and they should follow him.

But they reacted in the opposite manner to that which was expected of them, and they expressed amazement by way of rejection. Because of their disbelief and wrongdoing, they said: ﴿This man is a magician and a liar!﴾

What he did wrong – according to their view – was that ﴿he made all the gods into one God﴾. In other words, how could he forbid them to take the so-called partners and rivals as gods, and enjoin them to devote their worship to Allah alone?

﴿This﴾, namely the message he brought, ﴿is indeed most strange﴾ that is, it is extremely strange because it is false and corrupt (according to their view).

﴿The leaders among them left﴾ that is, those whose word was followed, left, urging their people to adhere to what they believed in of ascribing partners to Allah

﴿saying: Carry on as you are, and hold fast to your gods﴾ that is, continue in that way, and strive hard to remain steadfast; persist in worshipping your gods, and do not let anyone deter you or prevent you from doing that.

﴿There is surely some motive behind it﴾ that is, what Muhammad (ﷺ) has brought of the prohibition on worshipping them; it is deliberate and he has an ulterior motive and bad intentions. This was a specious argument that could only be accepted by foolish people, for when a person calls others to something, whether it is true or not, his view is not to be rejected by casting aspersions on his intentions, because his intentions and deeds will affect him only. Rather it is to be refuted by

presenting something to counter his arguments and invalidate them by means of proof and evidence. What they meant was: Muhammad (ﷺ) is only calling you to that in order to become a leader among you, and to be respected and followed.

«We have never heard [the like] of this» namely what he is saying «in the religion we learned from our forefathers» that is, we did not see our fathers doing or saying that, and our fathers never saw their fathers doing or saying that; so carry on with the religion that your forefathers followed, for it is true, and this to which Muhammad (ﷺ) is calling you is nothing but fabrications and lies that he has made up.

This is another specious argument, in addition to the first one, as they rejected the truth on the basis of something that does not constitute proof for rejecting any idea at all, namely the argument that what he brought was contrary to that which their misguided forefathers followed. Where do we find (in their argument) any proof to refute the message brought by the Prophet (ﷺ)?

«What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us?» That is, what makes him better than us, so that the Qur'an was sent down to him and not us, and Allah singled him out for that?

This is yet another specious argument. Where is the proof of that to refute what he said? Were not all the Messengers like this? Allah blessed them with the message and instructed them to call people to Allah.

Because none of these arguments that they produced was fit to refute what the Messenger (ﷺ) brought, Allah tells us where they came from, and that the people were «in doubt about My Reminder». They had no knowledge or clear proof, so they fell into doubt and were content with it, and when the clear truth came to them and they had already decided to persist in their doubt, they produced these arguments to ward off the truth, not as a result of any thorough

examination of the issue, but because they had decided to turn away. It is well known that if anyone who has such an attitude and speaks on the basis of doubt and stubbornness, his words are not acceptable and he is not able to undermine the truth in the least, because he has no strong argument. He is the one who is to be blamed and criticised as soon as he starts talking. Therefore Allah warned them of the punishment and said:

﴿for they have not yet tasted My punishment﴾ that is, they have the audacity to say these words because they were enjoying a life of ease in this world, and nothing of the punishment of Allah had struck them. If they had tasted His punishment, they would not have had the audacity to say that.

﴿Or do they possess the treasures of the bounty of your Lord, the Almighty, the Bestower?﴾ So that they can give to whomever they wish and withhold from whomever they wish, because they said, ﴿What! Has the Reminder [the Qur'an] been sent down to him alone, out of all of us?﴾ In other words, the bounty and mercy of Allah (ﷻ) are not under their control, such that they could deny the blessings and gifts of Allah to anyone.

﴿Or is theirs the dominion of the heavens and the earth and all that is between them﴾ so that they are able to do whatever they want? ﴿Then let them ascend [to heaven] by any means﴾ that would enable them to reach the heaven, then cut off and prevent divine mercy from reaching the Messenger of Allah (ﷺ). How can they say such things when they are the most helpless and weakest of Allah's creation? Or is their aim to gang up and amass troops to cooperate in support of falsehood and seek to undermine the truth? For that is the reality of what they really want to do.

But they will not be able to achieve this aim; rather their efforts will be wasted and their troops will be defeated. Hence Allah says: ﴿They are nothing but troops [of disbelievers] who have gathered against [the Prophet], but they will soon be defeated﴾.



﴿كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْنَادِ ﴿١٢﴾ وَثَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ  
أُولَئِكَ الْأَحْزَابُ ﴿١٣﴾ إِنَّ كُلَّ إِلَّا كَذَبَ الرُّسُلَ فَحَقَّ عِقَابُ ﴿١٤﴾ وَمَا يَنْظُرُ  
هَؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهُمْ مِنْ فَوَاقٍ ﴿١٥﴾﴾ (سورة ص: ١٢-١٥)

- 38:12. Before them the people of Nooh rejected [their Prophet], as did 'Âd and the mighty Pharaoh,
- 38:13. and Thamood and the people of Loot, and the dwellers of the Wood – such were the parties [who gathered against their Prophets].
- 38:14. Each of them rejected the Messengers, therefore My punishment became inevitable.
- 38:15. They are only waiting for a single blast [of the Trumpet, on the Day of Resurrection], after which there will be no turning back.

Here Allah (ﷻ) warns them that He will do to them what He did to the nations that came before them, who were stronger than them and gathered more troops to support falsehood.

﴿Before them the people of Nooh rejected [their Prophet], as did 'Âd﴾, the people of Hood  
﴿and the mighty Pharaoh﴾ who commanded great troops and immense power.

﴿and Thamood﴾ the people of Sâlih,  
﴿and the people of Loot, and the dwellers of the Wood﴾ – the word translated here as the ﴿Wood﴾ refers to a place that is crowded with different types of trees and plants. They were the people of Shu'ayb.  
﴿such were the parties [who gathered against their Prophets]﴾ – they gathered together all that they had of power, people and weapons in order to refute the truth, but that did not avail them in the slightest.

«Each of them rejected the Messengers, therefore My punishment became inevitable» for them. So what makes these people (Quraysh) better than others and more pure of heart, so that they will not meet the same fate as others?

So let them await «a single blast [of the Trumpet, on the Day of Resurrection], after which there will be no turning back» that is, there will be no way for them to return or go back; it will destroy them and eradicate them, if they persist in what they are doing.



﴿وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطْعَانَا قَبْلَ يَوْمِ الْحِسَابِ﴾ ١٦ أَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَادْكُرْ عَبْدَنَا دَاوُدَ ذَا الْأَيْدِ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعُشِيِّ وَالْإِنشِرَاقِ ﴿١٨﴾ وَالطَّيْرَ مَحْشُورَةً كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَأَيَّنَّا لَهُ الْحِكْمَةَ وَفَضَّلْنَا الْخَطَّابَ ﴿٢٠﴾ (سورة ص: ١٦-٢٠)

- 38:16. They say: Our Lord, hasten for us our share [of the punishment] before the Day of Reckoning.<sup>58</sup>
- 38:17. Bear with patience whatever they say, and remember Our slave Dâwood, the man of endurance [in worship] who constantly turned [to Us].
- 38:18. Verily We compelled the mountains to glorify Allah with him in the afternoon and in the morning,
- 38:19. and the birds, too, who flocked to him; they all would echo his [glorification].
- 38:20. We strengthened him in his kingdom, and granted him wisdom, and sound judgement [and clarity in speech].

<sup>58</sup> They said this by way of ridiculing the Prophet (ﷺ).

«They say: Our Lord, hasten for us our share [of the punishment] before the Day of Reckoning» that is, these disbelievers say, in their ignorance and stubbornness, seeking to hasten the punishment:

«Our Lord, hasten for us our share [of the punishment]» that is, what has been allocated to us of punishment, in this world,

«before the Day of Reckoning». They persisted in this demand, and they claimed: If you, O Muhammad (ﷺ), were speaking the truth, the sign of your truthfulness would be that you would bring the punishment upon us.

Hence Allah said to His Messenger (ﷺ): «Bear with patience whatever they say», as the Messengers before you were also patient and steadfast, for their words will not harm the truth at all and they will not harm you at all; rather they only harm themselves

Having instructed His Messenger (ﷺ) to bear with patience whatever his people said, Allah now instructs him to seek help in being patient by worshipping Allah alone and remembering how true worshippers worshipped Allah, as He says elsewhere:

«So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before its setting...» (Tā Hâ 20: 130)

One of the greatest worshippers was the Prophet of Allah Dāwood (ﷺ), «the man of endurance [in worship]» that is, he had great stamina in worshipping Allah (ﷻ), in both physical and spiritual terms.

«who constantly turned [to Us]» that is, he turned to Allah in all his affairs, by repenting to Him, loving Him, showing devotion to Him, fearing Him, putting his hope in Him, often beseeching Him and calling upon Him, turning to Him whenever he committed an error, giving it up and repenting sincerely.

Because of his constantly turning to his Lord and worshipping Him, Allah subjugated the mountains to him, so that they would glorify and praise their Lord with him,



﴿in the afternoon and in the morning﴾ that is, at the beginning and end of the day.

﴿and﴾ Allah subjugated ﴿the birds, too, who flocked to him﴾ and gathered with him.

﴿they all﴾ – the mountains and the birds ﴿would echo his [glorification]﴾ in obedience to the words of Allah:

﴿...O mountains, echo his [glorification of Allah], and you too, O birds!...﴾ (Saba' 34: 10)

This is a blessing that Allah bestowed upon him because of his worship.

Then Allah tells us how He blessed him with great dominion:

﴿We strengthened him in his kingdom﴾ that is, We strengthened him with what we gave him of means, and large numbers of troops and equipment, by means of which Allah strengthened him in his kingdom.

Then Allah tells us how He blessed him with knowledge:

﴿and granted him wisdom﴾ that is, prophethood and great knowledge ﴿and sound judgement [and clarity in speech]﴾ that is, when judging disputes among people.



﴿وَهَلْ أَتَاكَ نَبْوُ الْخَصَمِ إِذْ سَوَّرُوا الْمِحْرَابَ ۚ﴾ إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَرَّجَ مِنْهُمْ ۖ قَالُوا لَا تَحْفَظْ خَصَمَانِ بَعْضُ بَعْضًا عَلَى بَعْضٍ فَأَحْكُم بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ ﴿١٦﴾ إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَجْعَةً وَلِي نَجْعَةٌ وَاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿١٧﴾ قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَجْمِكَ إِلَى نَجْمِهِ ۖ وَإِنَّ كَثِيرًا مِنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَى بَعْضٍ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَا هُمْ ۖ وَظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿١٨﴾ فَغَفَرْنَا لَهُ ۖ ذَٰلِكَ ۖ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿١٩﴾ يٰدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا

تَنَجَّى الْهَوَىٰ فَبِضْءِكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَصِلُونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ يَمَّا  
 سُؤِاَ يَوْمَ الْحِسَابِ ﴿٢٦﴾ (سورة ص: ٢١-٢٦)

- 38:21. Has the story of the disputing parties reached you, when they climbed the wall into his chamber?
- 38:22. When they entered his chamber, Dâwood was startled by them. They said: Do not be afraid; we are two disputants, one of whom has wronged the other. Judge between us in truth and do not be unjust; guide us to the right path.
- 38:23. [One of them said:] This is my brother; he has ninety-nine ewes and I have only one. He said: Let me take care of her, and he has been overbearing towards me in his speech.
- 38:24. Dâwood said: He has certainly wronged you by demanding that your ewe be added to his flock. Indeed many associates [or partners] wrong one another, except those who believe and do righteous deeds – and how few they are. Then Dâwood realised that We were only testing him, so he asked his Lord for forgiveness, fell down in prostration and turned to Allah in repentance.
- 38:25. So We forgave him for that. Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end.
- 38:26. ¶We said:] O Dâwood, verily We have made you a ruler in the land, so judge between the people in truth, and do not follow your desires, lest they lead you astray from the path of Allah. Verily those who go astray from the path of Allah will have a severe punishment because they forgot the Day of Reckoning.

Having told us that He gave His Prophet Dâwood sound judgement when judging disputes among people, for which he was well known, and people would seek him out for that reason, Allah (ﷻ) now tells us the story of two disputants who came to him concerning an issue that Allah made a test for Dâwood and a lesson, because of a mistake that he made. But Allah had mercy on him and forgave him, and

He caused this case to be referred to him. Allah says to His Prophet Muhammad (ﷺ):

«Has the story of the disputing parties reached you», for it is a wondrous story.

«when they climbed the wall into his chamber», when Dâwood was there. It was a space in which Dâwood would worship Allah, and the two men entered it without permission and without asking permission, and they did not enter through the door.

Therefore, when they entered upon him in this manner, he was startled and was afraid of them. They said to him: «we are two disputants», so do not be afraid.

«one of us «has wronged the other. Judge between us in truth» that is, justly, and do not side with one of us

«and do not be unjust; guide us to the right path».

The point here is that it became clear to him that the two disputants were seeking a fair and just verdict, and as that was the case, they would tell him their story truthfully. So the Prophet of Allah Dâwood was not offended by their exhortation to be fair, and he did not tell them off for that.

One of them said: «This is my brother» – he stated that he was his brother, either by faith or by blood or by friendship, because in that case there should be no wrongdoing, and wrongdoing on his part would be worse than wrongdoing on the part of anyone else.

«he has ninety-nine ewes», which is a great deal of good, and he should be content with what Allah has given him

«and I have only one», but he covets it

«He said: Let me take care of her» that is, give it to me and let me be in charge of it

«and he has been overbearing towards me in his speech» that is, he has overpowered me with his words, because he kept bothering me until he got the ewe, or almost got it.

When he heard his words – and it is known from the context that this is what really happened, so there is no reason for anyone to object

and say: Why did Dâwood pass judgement before listening to what the other party had to say? – Dâwood said:

﴿He has certainly wronged you by demanding that your ewe be added to his flock﴾ and this is the usual way with many associates and close friends.

Then he said: ﴿Indeed many associates [or partners] wrong one another﴾ because wrongdoing is something that is ingrained in people ﴿except those who believe and do righteous deeds﴾ because what they have of faith and righteous deeds prevents them from wronging others ﴿and how few they are﴾. This is like the verse in which Allah (ﷻ) says:

﴿...But few of My slaves are grateful.﴾ (*Saba' 34: 13*)

﴿Then Dâwood realised﴾, when he had passed judgement between them,

﴿that We were only testing him﴾ that is, We tested him by causing this case to be referred to him, so as to alert him to something.

﴿so he asked his Lord for forgiveness﴾ for what he had done ﴿fell down in prostration and turned to Allah in repentance﴾, repenting sincerely and worshipping Allah.

﴿So We forgave him for that﴾ that is, for what he had done, and Allah bestowed all kinds of honours upon him and said:

﴿Verily nearness to Us﴾ that is, high status and closeness to Us ﴿awaits him [in the hereafter], and a blissful journey's end﴾ that is, destination.

With regard to the mistake that Dâwood (ﷺ) made (and for which he sought forgiveness), Allah does not tell us what it was, because there is no need to do so. Therefore trying to find out what it was is unnecessary. Rather what matters in the story that Allah tells us here is His kindness towards him, and that he repented and turned to Him and was raised in status thereby, so that after repenting he was better than he was before.

«[We said:] O Dâwood, verily We have made you a ruler in the land» when you rule concerning their religious and worldly affairs «so judge between the people in truth» that is, with justice, and that is not possible except with the necessary knowledge, knowledge of real-life situations and the ability to carry out just rulings.

«and do not follow your desires» and be biased towards one party because of blood ties or friendship, or love or hatred for the other party «lest they» namely your desires «lead you astray from the path of Allah» and take you beyond the bounds of the straight path.

«Verily those who go astray from the path of Allah», especially those who do so deliberately

«will have a severe punishment because they forgot the Day of Reckoning». If they had remembered it, fear would have been instilled in their hearts, and they would not have gone along with tempting desires.



﴿وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۖ قَوْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾ أَمْ يَجْعَلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كَذَّبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا ءَايَاتِهِ ۖ وَلِيَسْتَدْكُرُوا أُولَ الْأَنْبِ

﴿٢٨﴾ (سورة ص: ٢٧-٢٩)

38:27. We have not created the heavens and the earth, and all that is between them, in vain. That is what the disbelievers think. So woe to the disbelievers from the fire!

38:28. Should We equate those who believe and do righteous deeds with those who spread mischief in the land? Or should We equate those who fear Allah with the wicked?<sup>59</sup>

<sup>59</sup> This verse refutes the view of those who did not believe in the hereafter, and thus believed that the end of the believers and the disbelievers would =

38:29. This is a blessed Book that We have sent down to you, so that they may ponder its verses, and so that people of understanding may pay heed.

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Here Allah tells us of His perfect wisdom in creating the heavens and the earth, and that He did not create them in vain, for no purpose and to serve no interest.

﴿That is what the disbelievers think﴾ of their Lord, as they harbour notions about Allah that are not befitting to His majesty.

﴿So woe to the disbelievers from the fire﴾ for it is what will settle the score with them, and it will overwhelm them completely.

Rather Allah's creation of the heavens and the earth is based on truth and is for the sake of truth. He created them so that people may know the perfect nature of His knowledge, might and all-encompassing authority, and that He alone is deserving of worship, and not those that did not create even an atom in the heavens or on earth; and that the resurrection is true, and Allah will judge between the people of good and the people of evil.

So the one who is ignorant of divine wisdom should not think that Allah will treat them all equally when He judges them. Hence He says: ﴿Should We equate those who believe and do righteous deeds with those who spread mischief in the land? Or should We equate those who fear Allah with the wicked?﴾ This is not befitting to divine wisdom and judgement.

﴿This is a blessed Book that We have sent down to you﴾, in which there is much goodness and abundant knowledge, guidance away from error, healing from disease, light to illuminate the darkness, and every ruling that accountable people may need. It contains definitive

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= be the same (namely death, and nothing beyond that). Here Allah confirms that their ultimate end will not be the same, for the believers will enter paradise whilst the disbelievers will enter hell.

evidence for every issue, by means of which it becomes the most majestic book to appear in this world since Allah created it.

«so that they may ponder its verses» that is, this is the wisdom behind sending it down, so that people may ponder its verses, and thus find knowledge in it and reflect upon its subtle meanings and wisdom, for by pondering and reflecting upon its meanings, thinking about it time after time, its blessings and good may be attained. This indicates that it is encouraged to reflect upon the Qur'an and that doing so is one of the best of deeds, and that recitation which includes reflection is better than rapid recitation that does not achieve this purpose.

«and so that people of understanding may pay heed» that is, so that people of sound mind may learn through reflecting upon all issues of knowledge. This indicates that learning and benefitting from this Book will be commensurate with a person's maturity and understanding.



﴿وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ ۚ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ ﴿٣٠﴾﴾ إِذْ عَرَضَ عَلَيْهِ بِالْعَنِيِّ  
الْقَصِفَتِ الْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ  
بِالْحِجَابِ ﴿٣٢﴾ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ  
وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَدًا ثُمَّ أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَا يَبْغِيَ لِأَحَدٍ  
مِّنْ بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحَاءً حَيْثُ أَصَابَ ﴿٣٦﴾  
وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَعَوَّاسٍ ﴿٣٧﴾ وَآخَرِينَ مَفْرَرِينَ فِي الْأَصْفَادِ ﴿٣٨﴾ هَذَا عَطَاؤُنَا فَامْنُنْ  
أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحَسَنَ مَّكَابٍ ﴿٤٠﴾﴾ (سورة ص: ٣٠-٤٠)

38:30. We bestowed upon Dāwūd Sulaymān, a good and faithful slave who constantly turned [to Us]

38:31. One afternoon, noble swift-footed steeds were presented before him.

- 38:32. And he kept saying: I love to love these good things [these horses] because of the command of my Lord,<sup>60</sup> until [the galloping horses] disappeared from sight.
- 38:33. [Then he said:] Bring them back to me, and he began to pass his hands over their legs and necks.
- 38:34. Indeed We tested Sulaymân, and placed on his throne a body, then he turned to Us [in repentance].
- 38:35. He said: My Lord, forgive me and grant me a dominion, the like of which will never be granted to anyone after me, for indeed You are the Bestower.
- 38:36. And We made the wind subject to him; it blew gently at his command, wherever he directed it.
- 38:37. And [We made subject to him] the devils, every kind of builder and diver,
- 38:38. and other [devils], bound together in shackles.
- 38:39. [We said:] This is Our gift, so give freely or withhold, without [having to render] account.
- 38:40. Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end.

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Having praised Dâwood and mentioned what happened to him and what he did, Allah (ﷻ) now praises his son Sulaymân (ﷺ), as He says:

﴿We bestowed upon Dâwood Sulaymân﴾ that is, We blessed him with him, and made him to be a source of comfort and joy to him. ﴿a good and faithful slave﴾ – this refers to Sulaymân (ﷺ), who possessed characteristics that deserved praise, for he ﴿constantly turned [to Us]﴾ that is, he constantly turned to Allah in all situations,

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<sup>60</sup> He loved the horses because they were kept and trained for the purpose of fighting in Allah's cause, and they were referred to in the Torah as they are referred to in the Qur'an.



with devotion and love, remembering Him, calling upon Him, humbling himself and striving hard to earn the pleasure of Allah, giving precedence to that over all things.

«One afternoon, noble swift-footed steeds were presented before him» the words translated here as «noble swift-footed steeds» refer to fine horses, one of the characteristics of which is that they stand on three feet, with one foot raised, and they are very beautiful and pleasant to look at, especially for those who need them, such as kings. These horses continued to be presented to him until the sunset, and they distracted him from the afternoon prayer and remembrance of Allah.

So he said – regretting what he had done and seeking to draw close to Allah, because they had distracted him, and so as to give precedence to love for Allah over love for anything else: «I love to love these good things [these horses]». The word translated here as «love» also includes the meaning of giving precedence to. In other words, he said: I gave precedence to love of these good things, which refers to wealth in general. In this case what is referred to is the horses. «because of the command of my Lord, until [the galloping horses] disappeared from sight».

«[Then he said:] Bring them back to me», so they were brought back

«and he began to pass his hands over their legs and necks» that is, he started to cut their legs and necks with his sword.<sup>61</sup>

<sup>61</sup> This is the interpretation favoured by as-Sa'di. Aṭ-Ṭabari and others held a different opinion, namely that this could not be right because it would be both cruel and a waste of wealth, neither of which would be appropriate on the part of a Prophet; they suggested that what is meant is either stroking or patting the horses by way of affection, or examining them, as Sulaymān was a skilled horseman. Aṭ-Ṭabari narrated this view from Ibn 'Abbās and regarded it as the correct interpretation of this verse. Here, we have reflected as-Sa'di's view. (Translator)

«Indeed We tested Sulaymân» that is, we tested him and tried him by taking away his dominion and separating him from it, because mistakes are due to human nature, «and placed on his throne a body» – this was a devil which Allah willed and decreed should sit on his throne and have control over Sulaymân's dominion for the duration of this test. Then Sulaymân turned to Allah in repentance.

«He said: My Lord, forgive me and grant me a dominion, the like of which will never be granted to anyone after me, for indeed You are the Bestower». And Allah answered his prayer and forgave him, and restored his dominion to him, and added to it something that was never granted to anyone after him, namely the subjugation of the devils to him, so that they built whatever he wanted and dived for him in the sea, bringing forth pearls and jewels; whoever among them disobeyed him, he chained him with shackles and tied him up.

«[We said:] This is Our gift» so enjoy it and «give freely» to whomever you wish «or withhold» from whomever you wish «without [having to render] account» that is, with no blame on you and no reckoning, because Allah (ﷻ) knew of his perfect justice and good judgement.

You should not think that this was for Sulaymân in this world only, and not in the hereafter; rather he will have much good in the hereafter too. Hence Allah says: «Verily nearness to Us awaits him [in the hereafter], and a blissful journey's end» that is, he is one of those who will be brought close to Allah, and will be honoured in various ways by Him.

## Lessons we learn from the story of Dâwood and Sulaymân (peace be upon them both)

- Allah (ﷻ) told his Prophet Muhammad (ﷺ) stories of those who came before him, so as to make him steadfast and reassure him; He told him about their worship, great patience and turning

to Allah, so that he would long to compete with them and draw close to Allah as they did, and to be patient in bearing the harm of his people. Hence – here – when Allah mentions the harm that his people tried to do to him and what they said about him and his message, He instructed him to be patient and to remember His slave Dâwood, so that he might find comfort in that.

- Allah praises and loves a person to have energy when doing acts of obedience and worship, and to be strong in both physical and mental terms, because if a person is strong, it will result in him doing those acts of obedience properly and doing a great deal of them, which does not happen when a person is weak and has no resolve. The individual should seek means of developing strength and energy, and not become lazy and slow, as that will lead to loss of energy that will weaken one's resolve.
- Turning to Allah in all circumstances is one of the characteristics of the Prophets of Allah and the elite of His creation, as Allah praised Dâwood and Sulaymân for that. So people should follow their example and their guidance.  
 ﴿Those [Prophets] are the ones whom Allah guided; let their guidance be an example to follow...﴾ (al-An'âm 6: 90)
- Allah honoured His slave Dâwood (ﷺ) with a beautiful voice, by means of which Allah caused the mountains, that do not hear, and the birds, which cannot understand, to echo him when he raised his voice in praise of Allah, and to glorify Allah with him in the afternoon and in the morning.
- One of the greatest blessings that Allah can bestow upon His slave is to bless him with beneficial knowledge, so that he knows how to judge between people, as Allah blessed His slave Dâwood (ﷺ) with such knowledge.
- Allah demonstrates His care for His Prophets and chosen ones, if they make some mistake, by putting them through tests and trials so that troubles will be dispelled from them and they will

become better than they were originally, as happened to Dâwood and Sulaymân (peace be upon them).

- The Prophets (peace be upon them) are protected from error in that which they convey from Allah (ﷻ), because the purpose of their mission cannot be achieved otherwise. However, they may commit some sins, which is something inherent in human nature, but Allah soon causes them to repent, by His kindness.
- Dâwood (ﷺ) usually stayed in his chamber to worship his Lord, hence the two disputants climbed the wall of his chamber, because he was alone in his chamber and no one else could come to him in that place. He did not devote all his time to the people, even though many cases were referred to him for judgement. Rather he allocated some time to be alone with his Lord, and to find comfort in worshipping Him, which helped him to be sincere in all his affairs.
- Etiquette should be followed when entering upon rulers and others, because when the two disputants entered upon Dâwood in an unusual manner, not from the usual door, he was startled by them and was very upset by that, and he did not think that it was appropriate at all.
- The judge should not refuse to issue a verdict on the basis of truth because of bad manners or inappropriate conduct on the part of the disputant.
- Dâwood (ﷺ) was a man of perfect forbearance, as he did not get angry with the two disputants when they came to him without asking permission, even though he was the king; he did not scold them or tell them off.
- It is permissible for one who has been wronged to say to the one who wronged him: "You have wronged me" or "O wrongdoer" or "You transgressed against me", and the like, because they said: ﴿we are two disputants, one of whom has wronged the other﴾ (38: 22).

- The one who is being exhorted and advised, even if he is of high status and very knowledgeable, should not get angry or upset if someone advises or exhorts him. Rather he should hasten to accept the advice and be grateful. The two disputants advised Dâwood and he did not get upset or angry, and that did not deter him from giving a fair verdict; rather he passed a judgement that was completely fair.
- Mixing with relatives and friends, and having a lot of financial worldly dealings with them, may lead to ill feeling among them, and some of them may transgress against others. There is no way to prevent that except by fearing Allah and being patient in all situations, by means of having faith and doing righteous deeds. This is something that is very uncommon among people.
- Seeking forgiveness and doing acts of worship, especially prayer, are among the means of absolving sins, because Allah connected the forgiveness of Dâwood's sin to his prayer for forgiveness and his prostration.
- Allah honoured His slaves Dâwood and Sulaymân by bringing them close to him and granting them a goodly reward, so no one should think that what happened to them undermines their status before Allah (ﷻ). This is how Allah shows kindness to His sincere and devoted slaves: when He forgives them, He removes the traces of their sins and all consequences that result from it. That even includes what people think, because, if they know of some of their sins, they will lose some of the respect they have for them. So Allah removes these effects, and that is not difficult for the Most Generous, Oft-Forgiving.
- Ruling between people is a religious honour that was undertaken by the Messengers of Allah and the elite of His creation. The job of the one who undertakes it is to judge on the basis of truth and avoid the influence of whims and desires. Judging on the basis of truth requires knowledge of *shar'î* matters, understanding of

the issue that is referred for judgement, and knowing how to apply the shar'i rulings to it. The one who is ignorant of either of these matters is not fit to judge, and it is not permissible for him to undertake this task.

- The judge should beware of whims and desires and always be cautious about this matter, because no one is free of it; rather he should strive hard to make the truth his aim and, at the time of judgement, set aside any feelings of love or hate towards any of the disputants.
- Sulaymān (عليه السلام) was one of the virtues of Dāwood, and one of the blessings that Allah bestowed upon him, for one of the greatest blessings that Allah may bestow upon His slave is to grant him a righteous son, and if he is also a scholar, that is light upon light.
- Allah (ﷻ) praised Sulaymān by describing him as: ﴿a good and faithful slave who constantly turned [to Us]﴾ (38: 30).
- Allah bestows abundant blessings and kindnesses upon His slaves; He blesses them by enabling them to do righteous deeds and attain good manners, then He praises them for that, when it is He Who bestowed it upon them by His generosity and kindness.
- Sulaymān gave precedence to love of Allah (ﷻ) over love of all else.
- Everything that distracts a person from Allah is bad and blameworthy, so he should keep away from it and focus on that which is more beneficial.
- We also learn the famous principle: “Whoever gives up something for the sake of Allah, Allah will compensate him with something better than it.” Sulaymān hamstrung the noble swift-footed steeds that are so dear to people, giving precedence to love of Allah, so Allah compensated him with something better than that, by subjugating the soft and gentle wind to him,

that blew on his command, and would cover the distance of a month's journey in the morning and a month's journey in the evening (cf. 34: 12); and He subjugated the devils to him who were able to do things that humans could not.

- The subjugation of the devils was not granted to anyone after Sulaymân (ﷺ).
- Sulaymân (ﷺ) was a Prophet-king who did what he wanted, but he did not want anything except what was just. This is in contrast to the Prophet-slave whose will is subject to the command of Allah, so he does not do anything or refrain from anything except by divine command, as in the case of our Prophet Muhammad (ﷺ), and that is more perfect.



﴿وَأَذْكُر عَبْدًا أَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ۚ ﴿٤١﴾ أَرْكُضْ بِرِجْلِكَ هَذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ۚ ﴿٤٢﴾ وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لَأُولَى الْأَلْبَابِ ۚ ﴿٤٣﴾ وَخَذَ بِيَدِكَ ضِغْفَرًا فَأَضْرِبْ بِهِ ۚ وَلَا تَحْنُتْ ۚ إِنَّا وَجَدْنَاهُ صَابِرًا نِّعَمَ الْعَبْدُ إِنَّهُ أَوَّابٌ ۚ ﴿٤٤﴾﴾ (سورة ص: ٤١-٤٤)

- 38:41. Remember Our slave Ayyoob, when he called upon his Lord: Verily the Shaytân has afflicted me with hardship and pain.
- 38:42. [We said to him:] Strike [the ground] with your foot. Here is cool water for you to wash in and drink.
- 38:43. And We restored his family to him and doubled their number, as a mercy from Us and as a reminder to people of understanding.
- 38:44. [We said to him:] And take a bundle of rushes in your hand and strike [your wife, once] with it, and do not break your oath. Truly We found him to be patient and steadfast, a good and faithful slave who constantly turned [to Us].

﴿Remember﴾ in this Book full of reminders  
 ﴿Our slave Ayyoob﴾ and mention him in the best terms, speaking highly of him, when harm befell him, but he bore it with patience and did not complain to anyone except his Lord, turning only to Him. ﴿when he called upon his Lord﴾ in supplication, complaining to Him and none other. He said: My Lord, ﴿Verily the Shaytân has afflicted me with hardship and pain﴾ that is, something very hard, tough and painful. The Shaytân had been given the power to harm him physically, so he blew on his skin until it was filled with sores, which then ruptured, making matters even worse; similarly, his family died and his wealth was destroyed.

It was said to him: ﴿Strike [the ground] with your foot﴾ that is, strike the ground with your foot so that there will flow from it a spring of water with which you may wash yourself and from which you may drink, and it will take away the harm and pain from you. He did that, and the harm left him, and Allah (ﷻ) healed him.

﴿And We restored his family to him﴾ – it was said that Allah brought them back to life for him

﴿and doubled their number﴾ in this world, and Allah made him rich and bestowed upon him a great deal of wealth

﴿as a mercy from Us﴾ to Our slave Ayyoob, as he was patient and steadfast, so We granted him reward by Our mercy in this world and the hereafter.

﴿and as a reminder to people of understanding﴾ that is, so that people of understanding might remember the story of Ayyoob and learn a lesson from it, and realise that whoever bears harm with patience, Allah (ﷻ) will reward him in this world and the hereafter, and will answer his supplication when he calls upon Him.

﴿[We said to him:] And take a bundle of rushes in your hand and strike [your wife, once] with it, and do not break your oath﴾. The commentators said: When he was sick, he got angry with his wife for some reason, and swore that if Allah healed him, he would strike her



one hundred times. But his wife was a righteous woman who treated him kindly, so when Allah healed him, He showed mercy to her and to him; therefore He told him to strike her once with a bundle of one hundred reeds, thus enabling him to fulfil his oath (without harming her or being unjust towards her).

«Truly We found him» namely Ayyoob «to be patient and steadfast» that is, We tested him with great harm, and he bore it with patience for the sake of Allah ﴿٤٥﴾

«a good and faithful slave» who reached the highest levels of servitude to Allah, at times of both ease and hardship

«who constantly turned [to Us]» that is, he often turned to Allah to help him reach his spiritual and worldly goals, and constantly remembered his Lord, called upon Him, loved Him and showed devotion to Him.



﴿وَأَذْكُرْ عِبْدَنَا إِبْرَاهِيمَ وَإِسْحَاقَ وَيَعْقُوبَ أُولَى الْأَيْدِي وَالْأَبْصَارِ﴾ ﴿٤٦﴾ إِنَّا أَخْلَصْنَاهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿٤٧﴾ وَلَئِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿٤٨﴾ (سورة ص: ٤٥-٤٧)

(٤٧-٤٥)

38:45. Remember Our slaves Ibrâheem, Is-hâq and Ya'qoob, men of endurance [in worship] and deep insight.

38:46. Verily We chose them by granting them a distinct quality: constantly remembering the hereafter.

38:47. And indeed before Us they are among the chosen and the truly good.

«Remember Our slaves» who were sincere to Us in worship, and speak highly of them.

«Ibrâheem» al-Khaleel (the close friend of Allah), his son «Is-hâq», and his grandson «Ya'qoob».

﴿men of endurance [in worship]﴾ that is, they had great stamina in worshipping Allah (46)

﴿and deep insight﴾ that is, they had deep insight into the religion of Allah, so He described them as possessing beneficial knowledge and doing a great deal of righteous deeds.

﴿Verily We chose them by granting them a distinct quality﴾ that is, a significant and very special quality, which was:

﴿constantly remembering the hereafter﴾. We instilled constant remembering of the hereafter in their hearts and caused them to strive for it at all times. Sincerity towards Allah and remembering that He is always watching was something inherent in them, and We caused them to be a reminder of the hereafter, so that by seeing them, people were reminded of it and learned from them, and they are remembered in the best terms.

﴿And indeed before Us they are among the chosen﴾ whom Allah selected from among the best of His creation

﴿and the truly good﴾ who possess all noble characteristics and do all righteous deeds.



﴿وَأَذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِنَ الْأَخْيَارِ﴾ (سورة ص: ٤٨)

38:48. And remember Ismâ'eel and Alyasa' and Dhul-Kifl; each of them was among the truly good.

That is, remember these Prophets in the best of terms and speak highly of them, for each of them was among the elite whom Allah chose from among humankind, and He chose for them and helped them to attain the best of attitudes, deeds, manners, attributes and characteristics.



﴿ هَذَا ذِكْرٌ وَإِنِّ لِلْمُتَّقِينَ لَحُسْنَ مَآبٍ ﴿٤٩﴾ جَنَّتٍ عَدْنٍ مِّنْهُ مَفْنَنَةٌ لَّهُمُ الْأُبُوبُ ﴿٥٠﴾ مُتَكَبِّرِينَ ﴿٥١﴾ فِيهَا يَدْعُونَ فِيهَا بِفَكَهْمٍ كَثِيرٍ وَشَرَابٍ ﴿٥٢﴾ وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ الْأَرْبَاءُ ﴿٥٣﴾ هَذَا مَا تُوعَدُونَ لِيَوْمِ الْحِسَابِ ﴿٥٤﴾ إِنَّ هَذَا لَرْزُقُنَا مَا لَمْ يَنْفَادِ ﴿٥٥﴾ ﴾ (سورة)

ص: ٤٩-٥٤

- 38:49. This is a reminder. Verily the pious will have a blissful journey's end,  
 38:50. Gardens of perpetual abode, whose gates will be opened to them.  
 38:51. Reclining therein on couches, they will call for abundant fruit and drink,  
 38:52. And with them will be chaste women who restrain their glances,<sup>62</sup> of equal age.  
 38:53. This is what you are promised for the Day of Reckoning.  
 38:54. Indeed this is Our provision, which will never cease.

﴿This﴾ namely the mention of these elite Prophets and their characteristics

﴿is a reminder﴾ in this Qur'an full of reminders; by remembering their attitude and manners, one may be reminded of, and love to follow, their beautiful attributes, and one may become eager to find out about what Allah blessed them with of sublime characteristics and how Allah caused them to be remembered in the highest terms among people.

One of the types of reminder is mentioning good people; another type is mentioning the requital of both good people and evil people. Hence Allah says:

<sup>62</sup> They are the ḥoor al-'een, who will be content with their husbands and will not look at other men.

﴿Verily the pious﴾ that is, those who fear their Lord by complying with His commands and heeding His prohibitions, both believing men and believing women  
 ﴿will have a blissful journey's end﴾ that is, a good end and place to return to.

Then Allah explains that further: ﴿Gardens of perpetual abode﴾ whose inhabitants would not wish for anything other than that, because they are so perfect and their bliss is so complete. They will never leave them or be expelled from them.

﴿whose gates will be opened to them﴾ that is, the gates of their dwellings and abodes will be opened for them. They will not need to open them themselves; rather they will be served and looked after. This is also indicative of perfect security, for in the gardens of perpetual abode there is nothing that would require closing and locking of gates (or doors).

﴿Reclining therein﴾ on adorned couches and seats  
 ﴿they will call for﴾ that is, they will instruct their servants to bring  
 ﴿abundant fruit and drink﴾, whatever their hearts may desire and may delight their eyes. This is indicative of perfect bliss, perfect ease and reassurance, and perfect pleasure.

﴿And with them﴾ will be their wives from al-ḥoor al-'een  
 ﴿chaste women who restrain their glances﴾ and look only at their husbands, and their husbands will look only at them, because of the beauty that all will possess, and the love that each will have for the other; they will have no desire for any other companion and will not think of any replacement  
 ﴿of equal age﴾ that is, of the same age, the best age of youth, and the most beautiful and pleasurable.

﴿This is what you are promised﴾, O pious ones who fear Allah  
 ﴿for the Day of Reckoning﴾ as a reward for your righteous deeds.

﴿Indeed this is Our provision﴾ that We will bestow upon the people of paradise

«which will never cease» that is, it will never stop; rather it is eternal and ongoing, and will constantly increase.

That is not difficult for the Most Generous Lord, the Most Kind, Most Merciful, Most Munificent, Self-Sufficient, Most Praiseworthy, Knower of subtleties, the Most Gracious, the Sovereign, the Judge, the Majestic, the Beautiful, the Bestower of blessings and immense favours, Whose generosity knows no end and Whose blessings cannot be counted, and no one can comprehend some of His kindness.



﴿ هَذَا وَإِلَٰكُ اللَّظَنِينَ لَشَرِّ مَنَاقِبٍ ۝٥٥ جَهَنَّمَ بَصُلُونَهَا فَنِعْسَ إِلَيْهَا ۝٥٦ هَذَا فَنِدْفُوقُهُ  
 حَمِيمٌ وَعَسَاقُ ۝٥٧ وَآخِرُ مَنْ شَكَلَهُ أَزْوَاجٌ ۝٥٨ هَذَا قَوْجٌ مُّقْنَحِمٌ مَّعَكُمْ لَا مَرْجَا  
 يَهُمْ إِيَّاهُمْ صَلُّوا النَّارَ ۝٥٩ قَالُوا بَلْ أَنْتُمْ لَا مَرْجَا يَكُمُ أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا فَنِعْسَ الْقَرَارُ  
 ۝٦٠ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هَذَا فَرَدَهُ عَذَابًا ضِعْفًا فِي النَّارِ ۝٦١ وَقَالُوا مَا لَنَا لَا نَرَى  
 رَجُلًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ۝٦٢ أَخَذَتْهُمْ سَخِرِيًّا أَمْ زَاغَتْ عَنْهُمْ الْأَبْصَارُ ۝٦٣ إِنَّ  
 ذَلِكَ لَحَقٌّ تَخَاضِعُ أَهْلُ النَّارِ ۝٦٤﴾ (سورة ص: ٥٥-٦٤)

- 38:55. Thus it will be. But verily the transgressors will have a wretched journey's end:
- 38:56. Hell, which they will enter; what a wretched resting-place!
- 38:57. This [is the punishment], so let them taste it: scalding water and pus.
- 38:58. and other similar [punishments], of various kinds.
- 38:59. [Their leaders will say to one another:] Here is a group of people rushing headlong to join you. There is no welcome for them; they will surely enter the fire.
- 38:60. [The followers will say to the leaders:] Nay, rather it is you for whom there is no welcome! It is you who brought this upon us. Indeed this is an evil place to settle in!

- 38:61. They will say: Our Lord, whoever brought this upon us, give them a double punishment in the fire.
- 38:62. And they will say: Why do we not see men whom we used to count among the wicked
- 38:63. and whom we used to ridicule? Have our eyes missed them?
- 38:64. All this will surely come to pass: the inhabitants of the fire will dispute among themselves.

«Thus it will be» that is, the reward of the pious will be as We have described it.

«But verily the transgressors» that is, those who overstep the mark in disbelief and sin

«will have a wretched journey's end» that is, the worst place of return.

Then Allah explains that further, as He says: «Hell» in which all torments are combined, and its heat and cold are severe

«which they will enter» that is, they will be subjected therein to a punishment which will encompass them on all sides, with layers of fire above them and beneath them.

«what a wretched resting-place» that is prepared for them as a place to dwell and settle.

«This» resting-place, severe punishment, disgrace, shame and torment, will form the punishment

«so let them taste it: scalding water» that is extremely hot; they will drink it and it will cut their intestines

«and pus» which is the worst possible drink, composed of pus; its taste is bitter and its smell is foul.

«and other similar [punishments], of various kinds» that is, several types of punishment with which they will be punished and humiliated.

When they come to the fire, they will revile one another and say to one another:

«Here is a group of people rushing headlong to join you» in the fire.

«There is no welcome for them; they will surely enter the fire».

The group that is rushing headlong will say: «Nay, rather it is you for whom there is no welcome! It is you who brought this» namely the punishment

«upon us» by calling us to it and by tempting and misguiding us; you are the cause of all this.

«Indeed this is an evil place to settle in» that is, a place to settle in for all of them, an utterly evil place.

Then they will pray against those who led them astray, saying: «Our Lord, whoever brought this upon us, give them a double punishment in the fire». Elsewhere Allah tells us:

«...He will say: [It will be] doubled for all, but you do not know.»  
(*al-A'raf* 7: 38)

«And they will say» when they are in the fire:

«Why do we not see men whom we used to count among the wicked» that is, we used to claim that they were among the wicked who deserved the punishment of the fire. But in fact they were the believers. The inhabitants of the fire will notice that they are missing and will wonder why they do not see them in the fire.

«and whom we used to ridicule? Have our eyes missed them?» That is, the fact that we do not see them must be due to one of two reasons:

Either we were mistaken when we regarded them as being among the wicked, and in fact they are among the good; we only said what we said about them by way of mockery and ridicule. This is true, as Allah (ﷻ) tells us elsewhere that He will say to the inhabitants of hell:

«Among My slaves there were some who said: Our Lord, we believe, so forgive us and have mercy upon us, for You are the Most Merciful of those who show mercy. But you treated them with ridicule, so much so that [ridicule of them] made you forget all remembrance of Me, and you used to laugh at them.» (*al-Mu'minoon* 23: 109-110)

Or perhaps they are with us in the fire, but we cannot see them. It may be that this is what they still believe in their hearts, so the belief that they held in this world and often repeated – that the believers would be in hell – was so well entrenched in their hearts that it became second nature to them, so they entered hell like this and said what they said.

Or it may be that they will say this by way of deceit, as they practised deceit in this world, so they will persist in that deceitful attitude even in hell. Therefore the people of the heights (*al-a'raf*) will say to the people of hell:

«Are these the ones concerning whom you swore that Allah would never bestow His mercy upon them? [Now] enter paradise; you will have no fear nor will you grieve.» (*al-A'raf* 7: 49)

Allah says, confirming what He has told us, and He is the most truthful in speech: «All this» that We have told you about «will surely come to pass» and there is no doubt about it whatsoever. «the inhabitants of the fire will dispute among themselves».



﴿قُلْ إِنَّمَا أَنَا مُنذِرٌ وَمَا مِن إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ﴾ (٥٦) رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا  
 بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٥٧﴾ قُلْ هُوَ نَبَوُّ عَظِيمٌ ﴿٥٨﴾ أَنْتُمْ عَنْهُ مُعْرِضُونَ ﴿٥٩﴾ مَا كَانَ لِي مِنْ عِلْمٍ  
 بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٠﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٦١﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ  
 إِنِّي خَلَقْتُ بَشَرًا مِّن طِينٍ ﴿٦٢﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا لَهُ سَاجِدِينَ ﴿٦٣﴾  
 فَسَجَدَ الْمَلَأِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٦٤﴾ إِلَّا إِبْلِيسَ اسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٦٥﴾  
 قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيدِي اسْتَكَبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴿٦٦﴾ قَالَ  
 أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿٦٧﴾ قَالَ فَاهْجُرْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴿٦٨﴾ وَإِنْ  
 عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ ﴿٦٩﴾ قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٧٠﴾ قَالَ فَإِنَّكَ مِنَ



الْمُنْظَرِينَ ﴿٨٥﴾ إِلَيَّ يَوْمَ الْوَقْتِ الْمَعْلُومِ ﴿٨٦﴾ قَالَ فَبِعِزَّتِكَ لَا أُخَوِّسُهُمْ أَجْمَعِينَ ﴿٨٧﴾  
 إِلَّا عِبَادَكَ مِنْهُمْ الْمُخْلِصِينَ ﴿٨٨﴾ قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٩﴾ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ  
 وَمِمَّنْ يَبْعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٩٠﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٩١﴾ إِنَّ هُوَ  
 إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٩٢﴾ وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٩٣﴾ (سورة ص: ٦٥-٨٨)

- 38:65. Say [O Muhammad]: I am but a warner, and there is no god but Allah, the One, the Subjugator,  
 38:66. Lord of the heavens and the earth and all that is between them, the Almighty, the Oft-Forgiving.  
 38:67. Say: This is a message of great importance  
 38:68. from which you are turning away.  
 38:69. I had no knowledge<sup>63</sup> of those on high when they disputed [concerning the creation of Adam].  
 38:70. I have only received revelation in order to give you clear warning.  
 38:71. [Remember] when your Lord said to the angels: Verily I am going to create a human being from clay.  
 38:72. So when I have fashioned him and breathed into him the soul which I created for him, fall down in prostration before him.  
 38:73. Thereupon, the angels all fell down in prostration,  
 38:74. except Iblees; he was arrogant and was one of the disbelievers.  
 38:75. Allah said: O Iblees, what prevented you from prostrating to what I created with My own two Hands? Are you too proud, or do you deem yourself superior?  
 38:76. He said: I am better than he; You created me from fire and You created him from clay.  
 38:77. Allah said: Then get out of here, for you are accursed,  
 38:78. And verily My curse will be upon you until the Day of Judgement.

<sup>63</sup> Were it not for the revelation, the Prophet (ﷺ) would have known nothing about the dispute among those on high (namely the angels).

- 38:79. Iblees said: O my Lord, grant me respite until the day they are resurrected.
- 38:80. Allah said: You are among those who are granted respite,
- 38:81. Until the day of the time appointed.
- 38:82. Iblees said: By Your might, I will certainly mislead them all,
- 38:83. except Your chosen [and sincere] slaves among them.
- 38:84. Allah said: The truth is, and I speak nothing but the truth:
- 38:85. I will surely fill hell with you and those who follow you, all together.
- 38:86. Say [O Muhammad]: I do not ask you for any recompense for this, nor do I pretend to be what I am not.
- 38:87. It [the Qur'an] is but a reminder to the worlds.
- 38:88. And you will surely come to know its truth after a while.

﴿Say﴾, O Messenger (ﷺ), to the disbelievers, if they demand from you that which is not under your control:

﴿I am but a warner﴾ and that is all I am. As for control, it belongs to Allah (ﷻ). But I convey to you commands and prohibitions; I urge you to do good and I warn you against evil. Whoever is guided, it is to his own benefit, and whoever goes astray, it is to his own detriment.

﴿and there is no god but Allah﴾ that is, there is no one who is deserving of devotion or worship except Allah, ﴿the One, the Subjugator﴾.

This is an affirmation of His divinity, on the basis of definitive proof, namely His oneness and His subjugation of all things. Subjugation is indicative of oneness, because there cannot be two subjugators who are equal in their subjugation. The One Who subjugates all things is the One Who has no equal, and He is the One Who alone deserves to be worshipped, just as He alone is the Subjugator.

He also affirms that on the basis of the oneness of His Lordship, as He says:

«Lord of the heavens and the earth and all that is between them» that is, their Creator Who cares for them and controls them in all ways «the Almighty» to Whom belongs all power, by which He created mighty things «the Oft-Forgiving» Who forgives all sins, minor and major, for those who repent to Him and give up sin.

Such is the One Who alone is deserving of worship, to the exclusion of those who do not create or provide anything, and have no power to cause harm or bring benefit, and have no control over anything and no ability to do anything, and have no power to forgive sins.

«Say» to them, to alert and warn, and to motivate them: «This is a message of great importance» that is, what I am telling you about the resurrection and requital of deeds is a message of great importance; a great deal of attention must be paid to it, and it should not be overlooked.

But «you are turning away» from it as if there is no reckoning or punishment or reward ahead of you.

If you doubt what I say and you are suspicious about what I have told you, then you should note that I am telling you about things of which I have no knowledge and that I have never read about in any book; the fact that I am telling you about it exactly as it is, without any addition or omission, is the greatest testimony to my truthfulness and the clearest evidence of the truth of what I have brought to you. Hence Allah instructed him to say:

«I had no knowledge of those on high» namely the angels «when they disputed [concerning the creation of Adam]», were it not for Allah informing me and revealing it to me. Hence he (was instructed to) say:

«I have only received revelation in order to give you clear warning» – there was no warner who was clearer in his warning than the Prophet (ﷺ).

Then Allah mentions the dispute of those on high:

«[Remember] when your Lord said to the angels» by way of informing them:

«Verily I am going to create a human being from clay» that is, his essential substance will be clay

«So when I have fashioned him» that is, when I have fashioned his body and it is complete,

«and breathed into him the soul which I created for him, fall down in prostration before him». So the noble angels prepared themselves to do that, when his creation was completed and the soul had been breathed into him, in obedience to their Lord and by way of honouring Adam (ﷺ). So when his creation was completed, in body and soul, and Allah tested Adam and the angels with regard to knowledge, and his superiority over them became apparent, Allah instructed them to prostrate to him.

So they all prostrated to him, «except Iblees», who did not prostrate.

«he was arrogant» that is, he was too arrogant to obey his Lord and showed arrogance towards Adam

«and was one of the disbelievers» in the knowledge of Allah (ﷻ).

«Allah said», rebuking Iblees

«O Iblees, what prevented you from prostrating to what I created with My own two Hands?» That is, I honoured him and blessed him, and singled him out for this virtue, to the exclusion of the rest of creation, which dictated that no one should be arrogant towards him.

«Are you too proud» in your refusal

«or do you deem yourself superior?»

Iblees said, expressing opposition to his Lord and going against His commands:

«I am better than he; You created me from fire and You created him from clay» and according to his claim, the element of fire was superior to the element of clay. But this was a false analogy, for the element

of fire is the substance of evil, mischief, arrogance, foolishness and indecency, whereas the element of clay is the substance of dignity and humility, it is the source that brings forth all kinds of trees and plants, and it overwhelms and extinguishes fire. Fire requires a substance in order to exist, whereas clay exists by itself. This is the analogy of the leader of the evil people, on the basis of which he opposed the verbal command of Allah. It is obviously false and invalid, so what do you think of the analogy of the students of this leader, on the basis of which they oppose the truth? All of that is even more false and more invalid.

«Allah said» to him:

«Then get out of here» that is, get out of heaven, the place of honour  
«for you are accursed» that is, disgraced and outcast (7: 18)

«verily My curse will be upon you» that is, you will continue to be disgraced and outcast

«until the Day of Judgement» that is, always and for ever.

«Iblees said: O my Lord, grant me respite until the day they are resurrected». This was because of his extreme enmity towards Adam and his progeny; he wanted to be able to lead astray whomever Allah decreed that he should lead astray.

«Allah said» in response to his request, and in accordance with the dictates of His wisdom:

«You are among those who are granted respite, until the day of the time appointed».

When Iblees was certain that he had been given respite, he showed his Lord the extent of his evil and his extreme enmity towards his Lord and towards Adam and his progeny. Therefore he said:

«By Your might» that is, by Your greatness and majesty, «I will certainly mislead them all». This was an oath sworn by the might of Allah, that he would mislead them all.

«except Your chosen [and sincere] slaves among them». He knew that Allah would protect them from his schemes.

Or it may be that what is meant is that, instead of swearing an oath, when he realised that he was helpless in all ways and could not mislead anyone except by Allah's leave, he sought divine help, by mentioning Allah's might, so that he could lead the progeny of Adam astray, even though he was truly the enemy of Allah.

So here we are, O our Lord, helpless and falling short, acknowledging all the blessings that You bestow, the descendants of the one whom You honoured and blessed. We seek Your help, by Your great might, power and mercy that encompass all creatures, and Your mercy by means of which You granted what You granted of blessings both religious and worldly, and You averted from us what You averted of harm. We ask You to help us to stand up to him and fight him, and to keep us safe from his evil and his traps. We have great hope that You will respond to our supplication, and we believe in Your promise as You said to us:

﴿Your Lord says: Call upon Me; I will answer your prayer...﴾ (Ghāfir 40: 60)

We call upon You as You have commanded us, so answer us as You have promised us,

﴿...for You never break Your promise.﴾ (Āl 'Imrān 3: 194)

﴿Allah said: The truth is, and I speak nothing but the truth﴾ that is, truth is what I am and truth is what I say:

﴿I will surely fill hell with you and those who follow you, all together﴾.

When the Messenger (ﷺ) had presented proof to the people and highlighted the path of guidance, Allah said to him:

﴿Say [O Muhammad]: I do not ask you for any recompense for this﴾ that is, for my calling you

﴿nor do I pretend to be what I am not﴾ nor do I say things of which I have no knowledge; I only follow what is revealed to me.

﴿It [the Qur'an] is but a reminder to the worlds﴾, by means of which they will be reminded of all that will benefit them and serve

their interests, both religious and worldly. So it will be an honour to those who act upon it, and will raise them in status, and it will establish proof to those who stubbornly reject it.

This mighty soorah contains a wise reminder and a message of great importance, and it establishes proof and evidence against those who disbelieve in the Qur'an and oppose it, and who reject the one who brought it. It tells us about the sincere and chosen slaves of Allah, and the requital of both the pious and the transgressors. Therefore at the beginning, it contains an oath that it is full of reminders, and at the end it describes it as a reminder to the worlds.

The idea of reminding (and remembering) is mentioned frequently throughout, such as when Allah says: ﴿remember Our slave﴾ (38: 17, 41); ﴿Remember Our slaves﴾ (38: 45); ﴿as a mercy from Us and as a reminder to people of understanding﴾ (38: 43); and ﴿This is a reminder﴾ (38: 49).

O Allah, teach us of the Qur'an that which we do not know, and remind us of what we have forgotten, whether that forgetting is the result of heedlessness or not implementing it.

﴿And you will surely come to know its truth﴾ that is, the truth of what it foretells  
 ﴿after a while﴾, when the punishment befalls them and they have no source of help.

This is the end of the commentary on Soorat Şād.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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39.  
Soorat az-Zumar  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ﴾ ① إِنَّا أَنْزَلْنَاهُ إِلَيْكَ الْكِتَابَ بِالْحَقِّ  
فَاعْبُدِ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ② أَلَا لِلَّهِ الدِّينُ الْخَالِصُ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ  
أَوْلِيَاءَ مَا نَعْبُدُهُمْ إِلَّا لِيُقَرِّبُونَا إِلَى اللَّهِ زُلْفَىٰ إِنَّ اللَّهَ يَحْكُمُ بَيْنَهُمْ فِي مَا هُمْ فِيهِ  
يَخْتَلِفُونَ ③ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ كَفَّارٌ ④ (سورة الزمر: ١-٣)

- 39:1. The revelation of the Book is from Allah, the Almighty, the Most Wise.
- 39:2. Verily We have sent down to you [O Muhammad] the Book with the truth, so worship Allah, with sincere devotion to Him alone.
- 39:3. Verily, sincere devotion is due to Allah alone. As for those who take others besides Him as protectors, [they say]: We only worship them so that they may bring us nearer to Allah. Allah will surely judge between them concerning that wherein they differ. Verily Allah does not guide anyone who persists in lies and disbelief.
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Here Allah (ﷻ) tells us of the greatness of the Qur'an and the majesty of the One Who spoke it and from Whom it came down. For it came down from Allah, the Almighty, the Most Wise, the One Who is the object of worship and love for humankind. That is because of His greatness and perfection, and His might by which He subjugates all creatures, and everything surrenders to Him; all wisdom is in His creation and His command.

So the Qur'an has come down from One Who is like this; speech is an attribute of the speaker, and the attribute is connected to the one who possesses that attribute. Therefore just as Allah is perfect in all aspects, and there is none like unto Him, so too His word is perfect in all aspects, and there is nothing like it. This alone is sufficient to describe the Qur'an and highlight its sublime nature.

But – moreover – in order to highlight the level of perfection of the Qur'an, Allah mentions the one to whom it was revealed, namely Muhammad (ﷺ), who is the noblest of creation. Thus it is known that it is the noblest of books, and what it contains is the truth. It was sent down with the truth, concerning which there is no doubt, to bring humankind forth from the depths of darkness to the light. It was sent down containing the truth with regard to what it tells of the stories of the past and the future, and what it prescribes of just rulings. Everything it mentions is the greatest type of truth in all respects, and there is nothing beyond the truth except misguidance.

As the Qur'an was sent down from the true God, containing truth to guide humankind, to the best of humankind, the blessing of its sending is immense, and thanks must be given for that. That is to be done by devoting worship to Allah alone. Therefore He says: ﴿so worship Allah, with sincere devotion to Him alone﴾ that is, devote to Allah (ﷻ) alone all your worship, complying outwardly and inwardly with His commands. This refers to Islam, faith and ihsân,<sup>64</sup> which

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<sup>64</sup> Ihsân is referred to in the well-known hadith in which it was narrated that 'Umar said: =

means focusing one's devotion on Allah alone, seeking thereby His pleasure and not focusing on anything else.

«Verily, sincere devotion is due to Allah alone». The command to focus devotion on Him alone is reiterated, so as to highlight the fact that just as all perfection belongs to Him alone, and all favours and blessings come from Him, for He is kind to His slaves in all aspects, so all worship should be devoted to Him alone, with pure intentions, free from any other motives. That is the devotion that Allah will accept from people and that He expects from the best of His creation and that He enjoined upon them, because it means that one's love, fear and hope are entirely focused on Him, and one is totally focused on Him, so that one may attain what one wants.

This level of devotion is what guarantees the well-being of people's hearts, and purifies and cleanses them, not associating anything else with Him in worship. Allah does not accept any deeds that are contaminated with the ascription of partners to Him, for He has no

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= «We were sitting with the Prophet (ﷺ) when a man came to him whose clothes were intensely white and whose hair was intensely black; no signs of travel could be seen upon him, and none of us knew him. He sat down facing the Prophet (ﷺ), with his knees touching his, and he put his hands on his thighs, and said: O Muhammad, what is Islam? He said: To testify that there is no god except Allah, and that I am the Messenger of Allah; to establish regular prayer; to pay zakāh; to fast in Ramadan; and to perform pilgrimage to the House (the Kaaba). He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is faith? He said: To believe in Allah, His angels, His Messengers, His Books, the Last Day, and the divine decree (al-qadr), both good and bad. He said: You have spoken the truth. We were amazed by him: he asked a question then told him that he had spoken the truth. Then he said: O Muhammad, what is ihsān (right action, goodness, sincerity)? He said: To worship Allah as if you see Him, for even though you cannot see Him, He sees you.» This version was narrated by Ibn Mājah; the hadith was also narrated by Bukhari, Muslim and others.

need of any partner whatsoever. Ascription of partners to Him corrupts hearts and souls, and is detrimental to one's well-being in this world and the hereafter, for it leads to doom and misery in the worst manner.

Therefore, when Allah commanded people to affirm His oneness and devote their worship sincerely to Him alone, He forbade them to ascribe partners to Him, and condemned those who do so. Hence He said:

﴿As for those who take others besides Him as protectors﴾ that is, by directing their worship and supplication to them, they seek to justify their actions by saying:

﴿We only worship them so that they may bring us nearer to Allah﴾ that is, so that they may take up our needs to Allah and intercede for us with Him; otherwise we know that they do not create or provide anything, and they do not have any control over anything.

In other words, these people turned away from that which Allah had enjoined of devoting worship only to Him, and they committed the greatest of transgressions, namely the ascription of partners to Allah; they compared the One Who has no comparison, the Almighty Sovereign, to human kings, and they claimed – on the basis of their corrupt thinking – that just as human kings cannot be reached except through prominent people, intercessors and advisers, who take the needs of their subjects to them, seek clemency for them and help people to get what they want, then Allah (ﷻ) can only be reached in the same way.

This analogy is one of the most corrupt analogies, for it implicitly regards the Creator and the created being as equal, even though it is established – on the basis of rational thinking, textual evidence and common sense – that there is a vast difference between them. Human kings only need intermediaries between them and their subjects because they do not know the situation of their subjects, so they need people who can tell them about their situation. Moreover, there may be no compassion in their hearts towards those who are in

need, which necessitates the presence of people who will plead for clemency for them and ask them to show kindness to them. Kings need intercessors and advisers, but they also fear them, so they meet the needs of those on whose behalf the advisers intercede, out of consideration towards the advisers and to show kindness to them. They are also in need because they may withhold help for fear of losing their wealth.

As for the Lord (ﷻ), Whose knowledge encompasses all things, both visible and hidden, and He does not need anyone to tell him about the situation of His subjects and slaves, He is the Most Merciful of those who show mercy, the Most Generous of those who show generosity; He does not need anyone among His creation to make Him show mercy to His slaves. Rather He is more merciful towards them than their own selves and their parents. It is He Who urges them and calls them to that by means of which they may attain His mercy, and He is keen to care for them in ways that they may not want for themselves.

He is free of need and completely self-sufficient; if all of creation, from the first to the last, were to come together in a single plain and ask of Him, and He were to give each one of them what he asked for and wished for, that would not diminish what He owns in the slightest, and it would not detract from what He possesses, except the likeness of what is detracted from the sea when a needle is dipped in it. All the intercessors fear Him, and not one of them can intercede except by His leave, for all intercession belongs to Him.

On the basis of these differences, one may realise how ignorant and foolish are those who ascribe partners to Him, and how audacious they are in transgressing against Him. One may also realise the reason why Allah (ﷻ) does not forgive the ascription of partners to Him, for it is an implicit criticism of Allah (ﷻ). Hence He says – judging between the two parties, those who worship Him alone and those who ascribe partners to Him – and in these words there is an implicit threat to those who ascribe partners to Him:

«Allah will surely judge between them concerning that wherein they differ».

It is known that His judgement is that the sincere believers who worship Him alone will be in the gardens of bliss, but for the one who ascribed partners to Allah, Allah has forbidden paradise to him, and his abode will be the fire.

«Verily Allah does not guide anyone who persists in lies and disbelief» that is, one whose main quality is lies or disbelief, in the sense that exhortations and signs come to him, yet this entrenched quality does not depart from him; Allah shows him the signs, but he denies them, disbelieves them and rejects them.

How can such a one be guided when he has barred the door to himself? His punishment is that Allah places a seal on his heart, so he will not believe.



﴿لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ سُبْحَانَهُ هُوَ اللَّهُ  
الْوَحِيدُ الْقَهَّارُ ﴿٤﴾﴾ (سورة الزمر: ٤)

- 39:4. If Allah had wanted to take for Himself a son, He could have chosen whomever He wished from among what He has created. Glory be to Him! He is Allah, the One, the Subjugator.

«If Allah had wanted to take for Himself a son» as is claimed by foolish people

«He could have chosen whomever He wished from among what He has created» that is, He could have chosen whomever He wanted from among His creation, and made him like a son, and He would have had no need to take a wife.

«Glory be to Him!» And exalted be He far above what the disbelievers think of Him and what the heretics ascribe to Him.

«He is Allah, the One, the Subjugator» that is, He is One (and unique) in His essence, in His names, in His attributes and in His deeds. Nothing is comparable to Him. If He had a son, that would imply that the son would be like Him in oneness, because he would be part of Him. And He is the Subjugator of all realms, both upper and lower. If He had a son, he would not be subjugated, and he would have some influence on his father and would be similar to his father.

The divine attributes of oneness and subjugation are interconnected; if He is One, He cannot but be the Subjugator, and the Subjugator cannot be but One. This rules out any kind of partnership whatsoever.



﴿خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۚ أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ۝ خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُمْ مِنْ الْأَنْعَامِ ثَمَنِينَ ۚ أَنْزَلَ لَكُمْ مِنْ أَنْبَاطِكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلَقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ ۚ فَآَنَ تُصْرَفُونَ ۝ إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَفِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۚ وَإِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ ۚ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝﴾

(سورة الزمر: ٥-٧)

- 39:5. He created the heavens and the earth for a true purpose. He wraps the night over the day and wraps the day over the night. He has made the sun and moon to be of service, each running its course for an appointed time. Verily He is the Almighty, the Oft-Forgiving.
- 39:6. He created you from a single soul, and created from it its mate, and He bestowed upon you livestock, eight in [four] pairs. He

creates you in your mothers' wombs, one stage after another, in three layers of darkness. Such is Allah your Lord. His is the dominion; there is no god but He. So how could you be turned away [from the truth]?

- 39:7. If you disbelieve, verily Allah has no need of you, but He does not approve of disbelief for His slaves. If you give thanks, He approves of that for you. No bearer of burdens can bear the burden of another. Then to your Lord you will [all] return, then He will inform you about what you used to do. Verily He knows well what is in [people's] hearts.

Here Allah (ﷻ) tells us that He ﴿created the heavens and the earth for a true purpose﴾ that is, for a wise reason and aim, and in order to issue commands and prohibitions to His slaves, and to reward and punish them.

﴿He wraps the night over the day and wraps the day over the night﴾ that is, He causes each to encroach upon the other and take its place, so they do not come together; rather when one of them comes, the other withdraws.

﴿He has made the sun and moon to be of service﴾ so that they follow a specific system

﴿each﴾ – both the sun and the moon – ﴿running its course for an appointed time﴾ that is, until this world comes to an end and is destroyed. Allah will destroy its means of life, its sun and moon, and He will create people anew so that they may settle in their eternal abode, either paradise or hell.

﴿Verily He is the Almighty﴾ and nothing can stand up to Him; He is the subjugator of all things and nothing is beyond Him; by His might, He brought into being these mighty creations, and subjugated them to run their course by His command.

﴿the Oft-Forgiving﴾ Who forgives the sins of His believing, repentant slaves, as He says elsewhere:

﴿Verily, I am Oft-Forgiving to those who repent and believe, and do righteous deeds, then remain steadfast.﴾ (Tā Hā 20: 82)

He forgives the one who ascribes partners to Him, after he sees His great signs, then repents.

By His might, ﴿He created you from a single soul﴾ even though you are so many and widely spread throughout the earth ﴿and created from it its mate﴾ so that he might find comfort in her and she might find comfort in him; thus the blessing will be perfected. ﴿and He bestowed upon you livestock﴾ as a mercy to you ﴿eight in [four] pairs﴾ – they are mentioned in Soorat al-An'ām: ﴿...eight in [four] pairs: a pair of sheep and a pair of goats... [And likewise] a pair of camels and a pair of cattle...﴾ (al-An'ām 6: 143-144)

Allah singled these out for mention, even though He also bestowed other animals upon His slaves to serve their interests, because of their many benefits, for man meets many of his needs through them, and also because of their honour, as they were singled out for certain purposes and no other animals can serve in their place – such as the *udhiyah*, *hady* and *'aqeeqah*; the fact that it is obligatory to give zakāh on them; and because they may be given as *diyah* (blood money).

Having mentioned the creation of our father and mother, Allah now mentions the beginning of creation:

﴿He creates you in your mothers' wombs, one stage after another﴾ when you are at a stage where no human hand has touched you and no eye has seen you, it is He Who cares for you in that tight space ﴿in three layers of darkness﴾ namely the darkness of the abdomen, then the darkness of the uterus, then the darkness of the placenta. ﴿Such﴾ that is, the One Who created the heavens and the earth, and made the sun and moon to be of service, and created you and created the livestock animals for you, ﴿is Allah your Lord﴾ that is, the only One Who is deserving of devotion and worship, Who cares for you and disposes of your affairs.



Just as He is the only One Who created you and cares for you, and has no partner in that, He is the only One Who deserves to be worshipped, with no partner or associate.

Hence He says: ﴿His is the dominion; there is no god but He. So how could you be turned away [from the truth]?﴾ After this statement – the statement that He alone is deserving of devotion – how can you turn to worshipping idols that do not control anything at all?

﴿If you disbelieve, verily Allah has no need of you﴾ and He will not be harmed by your disbelief just as He does not benefit from your obedience; rather His commands and prohibitions are purely a favour and kindness towards you

﴿but He does not approve of disbelief for His slaves﴾ because of His perfect kindness towards them and His knowledge that disbelief will lead them to doom and misery, after which they will never know any bliss; moreover, He created them to worship Him, so this is the purpose for which He created them. Therefore He does not approve of them forsaking the purpose for which He created them.

﴿If you give thanks﴾ to Allah (ﷻ), by affirming His oneness and devoting worship to Him alone,

﴿He approves of that for you﴾ because of His mercy towards you and because He loves to be kind to you, and He loves for you to do that for which He created you.

Just as He is not harmed by your ascription of partners to Him and does not benefit from your good deeds and affirmation of His oneness, so too each one of you has his own deeds, good and evil (and is not affected by the deeds of others): ﴿No bearer of burdens can bear the burden of another﴾.

﴿Then to your Lord you will [all] return﴾ on the Day of Resurrection,

﴿then He will inform you about what you used to do﴾ as He has full knowledge thereof, and it was already decreed and written by His pen, and recorded against you by the noble angels, and witnessed

by your own faculties which will testify against you. Then He will requite each of you as he deserves.

﴿Verily He knows well what is in [people's] hearts﴾ and their qualities of righteousness or evil. What is meant here is to highlight the fact that the requital will be based on perfect justice.



﴿وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَلَهُ نِعْمَةٌ مِنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِنْ قَبْلُ وَجَعَلَ لِلَّهِ أَنْدَادًا لِيُضِلَّ عَنْ سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ﴾ (سورة الزمر: ٨)

- 39:8. When misfortune befalls a person, he calls upon his Lord [alone], turning to Him in repentance. Then when He bestows a favour upon him from Himself, he forgets the One on Whom he was calling before, and sets up rivals to Allah, to lead people astray from His path. Say [O Muhammad]: Take pleasure in your disbelief for a little while; verily you will be among the inhabitants of the fire.

Here Allah (ﷻ) tells us of His generosity, kindness and care towards His slave, and the lack of gratitude on the part of the slave. When misfortune – such as sickness, poverty, distress on the sea, and the like – befalls a person, he knows that no one can save him from this predicament except Allah, so he calls upon Him, beseeching Him, turning to Him and asking Him for help to relieve him from what has befallen him, and he persists in that supplication.

﴿Then when He﴾ namely Allah (ﷻ) ﴿bestows a favour upon him from Himself﴾ by relieving him from what he is suffering of harm and distress,

﴿he forgets the One on Whom he was calling before﴾ and he forgets the harm because of which he called upon Allah, and he carries on

as if no harm befell him, and persists in his ascription of partners to Allah.

﴿and sets up rivals to Allah, to lead people astray from His path﴾ that is, to mislead himself and mislead others, because leading others astray is based on going astray oneself. This verse refers to what results from being misled in order to refer to the fact that he himself is misled.

﴿Say﴾ to this transgressor, who has repaid Allah's blessings with ingratitude (14: 28):

﴿Take pleasure in your disbelief for a little while; verily you will be among the inhabitants of the fire﴾. Then what you enjoyed will be of no help to you, if your final destination is hell.

﴿But consider this: if We grant them a life of ease for years, then there comes to them that which they are warned of, all the life of ease that they were granted will be of no avail to them.﴾ (ash-Shu'arâ' 26: 205-207)



﴿أَمَّنْ هُوَ قَنِتٌ ءَانَاءَ الْبَلِّ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ﴾ (سورة الزمر: ٩)

39:9. [Can such a disbeliever, who is destined for hell, be better than] one who is constant in worship, spending the night prostrating and standing [in prayer], fearful of the hereafter and hoping for the mercy of his Lord? Say: Are they equal, those who know and those who do not know? It is only people of understanding who will pay heed.

This is a contrast between the one who strives in worship of Allah and one who does not, between one who has knowledge and one who is ignorant. This is something that is well established in people's minds, and it is known for certain that they are different. The one who turns away from obeying his Lord and follows his own whims

and desires is not like one who is constant in worship and obeys Allah by doing the best act of worship, namely prayer, at the best of times, which is during the night. Allah describes him as doing a great deal of the best of deeds, then He describes him as having fear and hope. The reason for his fear is punishment in the hereafter for what he did of sins, and the reason for his hope is the mercy of Allah. Thus Allah describes him in terms of both inward and outward acts of obedience.

﴿Say: Are they equal, those who know﴾ their Lord and know what He has prescribed of religious duties, what He has prescribed of requital, and what He has of reasons and wisdom behind what He prescribes

﴿and those who do not know﴾ any of that? The two groups are not equal, just as night and day, light and darkness, water and fire are not equal.

﴿It is only people of understanding﴾ that is, people of clear and smart minds ﴿who will pay heed﴾ when they are reminded, for they are the ones who give precedence to that which is superior over that which is inferior. Therefore they give precedence to knowledge over ignorance, obedience to Allah over disobedience towards Him, because they have minds with which they can see the consequences of their actions. This is in contrast to those who have no understanding or reason, and therefore take their whims and desires as their god.



﴿قُلْ يٰعِبَادِ الَّذِيْنَ ءَامَنُوا اتَّقُوا رَبَّكُمْ لِلَّذِيْنَ أَحْسَنُوا فِيْ هَذِهِ الدُّنْيَا حَسَنَةٌ وَأَرْضُ اللَّهِ وَاسِعَةٌ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ (سورة الزمر: ١٠)

39:10. Say: O My slaves who believe, fear your Lord. For those who do good in this world, there will be good [reward]. Allah's earth is spacious. Verily those who are patient and steadfast will be rewarded abundantly, without measure.

That is, call upon the noblest of humankind, namely the believers, giving them the best of instructions, which is the command to fear Allah, reminding them of the reason why they should fear Him, which is because Allah is their Lord, Who bestows blessings upon them, which requires that they should fear Him. Moreover, part of the blessings that Allah has bestowed upon them is faith, which requires them to fear Him. This is like saying: O generous one, give charity, or: O brave one, fight.

Allah tells them of the reward so as to motivate them (to strive hard) in this world:

﴿For those who do good in this world﴾ by worshipping their Lord, ﴿there will be good [reward]﴾ and abundant provision, peace of mind and joy in the heart, as Allah (ﷻ) tells us elsewhere:

﴿Whoever does righteous deeds, male or female, and is a believer, We will surely grant him a good life...﴾ (*an-Nahl* 16: 97)

﴿Allah's earth is spacious﴾ so if you are prevented from worshipping Him in one land, then migrate to another land where you can worship your Lord and you will be able to establish your religion.

When Allah says ﴿For those who do good in this world, there will be good [reward]﴾, some people may have reason to think, based on this verse, that the text is general in meaning, and that anyone who does good will have good in this world – so what about those who believe in some land and are persecuted and are humiliated, and they do not get that good in this world? Therefore this notion is warded off by the words: ﴿Allah's earth is spacious﴾. In this regard there are glad tidings, as stated by the Prophet (ﷺ) when he said:

«A group of my Ummah will continue to adhere to the truth, prevailing and not harmed by those who forsake them or differ with them, until the decree of Allah comes to pass when they are like that.» (Muslim)

This verse refers to that and is close in meaning to it, for Allah (ﷻ) has told us that His earth is spacious, so whenever you are prevented from worshipping Him in one place, then migrate to somewhere else. This is general in meaning, and is applicable at all times and in all places. Anyone who migrates will inevitably find some Muslim community to whom he may turn and a place where he can practise his religion.

«Verily those who are patient and steadfast will be rewarded abundantly, without measure» this is general in meaning and applies to all types of patience: patience in accepting the decree of Allah, even if it is painful, so they do not complain about it; patience in refraining from sin and not committing it; and patience in obeying Allah, so that they do it. Allah has promised those who are patient their reward without measure, that is, without limit or counting. That is only because of the virtue and high status of patience before Allah, for it helps in all things.



﴿قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ ۚ وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ۚ قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ۚ قُلْ اللَّهُ أَعْبُدْ مُخْلِصًا لَهُ دِينِي ۚ فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ ۚ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ۚ هُمْ مِنْ قَوْفِهِمْ ظُلَلٌ مِنَ النَّارِ ۚ وَمِنْ تَحْتِهِمْ ظُلَلٌ ۚ ذَلِكَ يُخَوِّفُ اللَّهَ بِهِ عِبَادَهُ ۚ يَعْبُدُونِ ۚ﴾ (سورة الزمر: ١١-١٦)

- 39:11. Say [O Muhammad]: Verily I have been commanded to worship Allah, with sincere devotion to Him alone,  
 39:12. and I have been commanded to be the first of those who submit to Allah [in Islam].  
 39:13. Say: I fear, if I were to disobey my Lord, the punishment of a momentous day.

- 39:14. Say: It is Allah I worship, with sincere devotion to Him alone;  
 39:15. so worship whatever you wish besides Him. Say: Indeed the real losers will be those who lose their own souls and their families on the Day of Resurrection. That is indeed manifest loss.  
 39:16. They will have layers of fire above them and beneath them. Thus Allah instils fear in His slaves: O My slaves, then fear Me!

﴿Say﴾, O Messenger (ﷺ), to the people:

﴿Verily I have been commanded to worship Allah, with sincere devotion to Him alone﴾. This was at the beginning of the soorah, where Allah (ﷻ) says: ﴿so worship Allah, with sincere devotion to Him alone﴾ (39: 2).

﴿and I have been commanded to be the first of those who submit to Allah [in Islam]﴾ because I am the one who calls and guides people to their Lord, which dictates that I should be the first one to comply with what I enjoin, and the first one to submit to Allah in Islam. This should be the case on the part of Muhammad (ﷺ) and on the part of those who claim to be his followers: it is essential that they comply visibly and outwardly with the teachings of Islam, and that they be sincere to Allah alone in all their deeds, both visible and hidden.

﴿Say: I fear, if I were to disobey my Lord﴾ with regard to what He has enjoined upon me of sincerity and submission  
 ﴿the punishment of a momentous day﴾ in which those who ascribe partners to Him will abide for ever, and those who disobey Him will be punished.

﴿Say: It is Allah I worship, with sincere devotion to Him alone; so worship whatever you wish besides Him﴾. This is like the soorah in which Allah (ﷻ) says:

﴿Say: O disbelievers, I do not worship what you worship, nor do you worship what I worship; I will not worship what you worship, nor

will you worship what I worship. To you be your religion, and to me my religion.﴾ (al-Kāfiroon 109: 1-6)

﴿Say: Indeed the real losers will be those who lose their own souls﴾ as they will have deprived them of reward and incurred the worst punishment

﴿and their families on the Day of Resurrection﴾ that is, they will be separated from them, and they will grieve for them and feel the pain of heavy loss.

﴿That is indeed manifest loss﴾ and there is no other loss like it, for it is ongoing loss after which there is no gain, and not even sound well-being.

Then Allah tells us of the severity of what they will go through of misery and hardship:

﴿They will have layers of fire above them﴾ that is, pieces of fire like huge clouds

﴿and beneath them﴾.

﴿Thus﴾ that is, by means of this description that Allah gives of the punishment of the people of hell, which is a means by which Allah pushes His slaves towards His mercy,

﴿Allah instils fear in His slaves: O My slaves, then fear Me!﴾ That is, He uses what He has prepared of punishment for those who are doomed as a means of calling His slaves to fear Him, and as a means of deterring them from that which incurs the punishment. Glory be to the One Who shows mercy to His slaves in all things, and has made easy for them the paths that lead to Him, which He urges them to follow and encourages them with everything that souls may desire and with which hearts may feel at ease, and He emphatically warns them against striving for the sake of anything other than Him, and mentions that which may deter them from doing so.





﴿وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَىٰ فَبَشِّرْ عِبَادِ ۖ (١٧) الَّذِينَ يَسْمَعُونَ الْكُفْرَ فَيَسْمَعُونَ أَحْسَنَهُ ۖ أُولَٰئِكَ الَّذِينَ هَدَيْنَاهُمْ اللَّهُ ۖ وَأُولَٰئِكَ هُمُ الْأُولَاءُ﴾ (سورة الزمر: ١٧-١٨)

- 39:17. Those who shun false gods and do not worship them, and turn to Allah [alone], for them are glad tidings – so [O Muhammad] give glad tidings to My slaves,
- 39:18. who listen to what is said, then follow the best of it. They are the ones whom Allah has guided and they are the people of understanding.

Having mentioned the situation of the evildoers, Allah now mentions the situation and reward of those who turn to Him:

﴿Those who shun false gods and do not worship them﴾ what is meant by false gods here is worshipping anything other than Allah, so they shun the worship of them.

﴿and turn to Allah [alone]﴾ by worshipping Him and focusing their devotion only on Him. Thus they drifted away from the worship of idols to the worship of the All-Knowing Sovereign, from ascription of partners to Allah and sin, to affirmation of His oneness and obedience to Him.

﴿for them are glad tidings﴾ the greatness and description of which no one can know except those whom Allah honours with them. This includes glad tidings in the life of this world, in the form of lofty renown, good dreams and divine care, through which they see that He wants to honour them in this world and in the hereafter. And they will have glad tidings in the hereafter, at the time of death, in the grave, and on the Day of Resurrection. And the ultimate glad tidings will be when the Most Generous Lord gives them the glad tidings of

His eternal pleasure, care and generosity, and granting them safety and security in paradise.

Having stated that they will have glad tidings, Allah now instructs (His Prophet [ﷺ]) to give them glad tidings, and He mentions the characteristics for which they deserve those glad tidings:

﴿so [O Muhammad] give glad tidings to My slaves, who listen to what is said﴾. This refers to all that is said. They listen to all types of speech that they hear, in order to distinguish between that which should be given precedence and that which should be avoided. It is a sign of their prudence and maturity in thinking that they follow the best of speech. The best of all speech is the words of Allah and the words of His Messenger (ﷺ), as Allah tells us later in this soorah: ﴿Allah has sent down the best of messages: a Book that is consistent within itself...﴾ (39: 23).

In this verse there is a subtle point: having said of these people whom He praised that they listen to what is said then follow the best of it, it is as if it were said: Is there any way to know what is the best of it, so that we may acquire the characteristics of the people of understanding and so that we may know that the one who gives precedence to it is one of the people of understanding? So it was said in response: Yes, the best of it is what Allah mentions here: ﴿Allah has sent down the best of messages: a Book that is consistent within itself...﴾ (39: 23).

﴿who listen to what is said, then follow the best of it. They are the ones whom Allah has guided﴾ to the best of attitudes and deeds ﴿and they are the people of understanding﴾ that is, people with smart minds. Part of their understanding and prudence is that they know what is good and what is not, and they give precedence to that to which precedence should be given over all else. This is a sign of rational thinking; in fact there is no other sign of rational thinking apart from that. The one who does not distinguish between good words and bad words is not one of the people of sound reasoning. As for the one who

distinguishes between them, but his whims and desires overwhelm his rational thinking, his rational thinking is subject to his whims and desires, so he does not give precedence to that which is best and therefore he is a man of no understanding.



﴿أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿٣٩﴾ لَكِنَّ الَّذِينَ أَنْقَرُوا رَهْمَهُمْ عُرِفُوا مِنْ فَوْقِهَا عُرْفٌ مَبْنِيَّةٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ الْمِيعَادَ ﴿٤٠﴾﴾ (سورة الزمر: ١٩-٢٠)

39:19. Can you save one for whom punishment is inevitable, one who is in the fire?

39:20. But for those who fear their Lord there will be lofty dwellings, one above another, built high, beneath which rivers flow. [This is] the promise of Allah; Allah does not break His promise.

That is, can you save one for whom punishment has become inevitable because he persisted in his stubborn misguidance and disbelief? There is no way that you can guide him and you cannot save him from the fire. Rather the ultimate gain and ultimate triumph is for those who fear Allah, for whom He has prepared honour and all kinds of delights, and no one can estimate how great they are.

﴿But for those who fear their Lord there will be lofty dwellings﴾ that is, high and adorned abodes; because of their beauty, splendour and purity, their outside will be visible from the inside, and their inside will be visible from the outside. Because they are so high, they can be seen from afar, like a bright star on the western horizon. Hence Allah says:

﴿one above another, built high﴾, made of gold and silver, and their mortar will be musk.

«beneath which rivers flow» to irrigate the verdant gardens and beautiful trees, which will produce delicious crops and ripe fruits.

«[This is] the promise of Allah; Allah does not break His promise». He has promised this reward to those who fear him, so He will inevitably fulfil His promise. Therefore let them acquire the characteristics and qualities of those who fear Allah, so that He may reward them in full.



﴿أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنْبِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَنُهُ ثُمَّ يَهْبِطُ فَتَذَرُوهُ كُفًّا ثُمَّ يُجْعَلُهُ حُطَامًا إِنَّ فِي ذَلِكَ لَذِكْرًا لِأُولِي الْأَلْبَابِ ﴿٢١﴾﴾ (سورة الزمر: ٢١)

39:21. Do you not see that Allah sends down water from the sky, and lets it trickle through the earth to emerge as springs? Then He brings forth by means of it crops of various kinds; then they wither, and you see them turn yellow; then He causes them to crumble. Verily in that is a sign for people of understanding.

Here Allah (ﷻ) reminds the people of understanding of what He sends down from the sky of water, and lets it trickle through the earth to emerge as springs. In other words, He deposits the water so that it will emerge easily as springs.

«Then He brings forth by means of it crops of various kinds» such as wheat, corn, barley, rice and other things  
 «then they wither» after they reach their peak, or when they are affected by blight  
 «and you see them turn yellow; then He causes them to crumble» and break up.

﴿Verily in that is a sign for people of understanding﴾ by which they remember the care of their Lord and His mercy towards His slaves, for He makes available to them this water and the stores of the earth, according to what serves their interests.

And they are reminded thereby of His perfect might, and that He will bring the dead back to life just as He brings the earth back to life after its death, and they are reminded that the One Who does that is the only one Who is deserving of worship.

O Allah, make us among the people of understanding whom You raise in status and guide by means of what You have given them of sound reason, and to whom You have shown the subtle meanings of Your Book and the beauty of Your verses, that no one before them understood on such a level, for You are the Bestower.



﴿أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ، لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِّن رَّبِّهِ ۚ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبِهِم مِّن ذِكْرِ اللَّهِ ۚ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ﴾ (سورة الزمر: ٢٢)

39:22. Is one whose heart Allah has opened to Islam, so that he follows light from his Lord [like one who is hard-hearted]? Woe to those whose hearts harden upon hearing the reminder of Allah [the Qur'an]. Such people are clearly misguided.

That is, are they equal, the one whose heart Allah has opened to Islam, so he feels at ease with the commands of Allah and he accepts them and acts upon them happily and joyfully, on the basis of understanding – who is the one referred to in the words ﴿so that he follows light from his Lord﴾ – and the one who is not like that? That is based on the fact that Allah says: ﴿Woe to those whose hearts harden upon hearing the reminder of Allah [the Qur'an]﴾ that is, their hearts do not soften upon hearing His Book, they do not pay heed to

its verses, and they do not find rest in remembrance of Him; rather their hearts turn away from their Lord and focus on something other than Him. These are the ones to whom the stern warning and severe punishment are directed.

«Such people are clearly misguided» and what misguidance could be worse than the misguidance of one who turns away from his Lord, when all happiness is in turning to Him, and whose heart has grown too hard to remember Him, and instead he focuses on everything that could harm him?



﴿اللَّهُ نَزَلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانٍ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ﴾ (سورة الزمر: ٢٣)

39:23. Allah has sent down the best of messages: a Book that is consistent within itself, wherein is reiteration. The skins of those who fear their Lord tremble with awe thereat [when they hear it], then their skins relax and their hearts soften towards the reminder of Allah [the Qur'an]. Such is the guidance of Allah, with which He guides whomever He will, but whomever Allah has caused to go astray, no one can guide.

Here Allah speaks of His Book that He sent down, telling us that it is «the best of messages» that is, the best of all messages. The best of speech is the word of Allah, and the best of the divinely revealed Books is this Qur'an. As it is the best, thus it is known that its wordings are the most eloquent and clear, and its meanings are the most sublime, because it is the best of messages in its wording and meaning; it is consistent and harmonious in its beauty and is not contradictory in any way whatsoever, to the point that the more a person reflects on

it and ponders it, he will see of its harmonious nature – even in some of its ambiguous verses – that which would dazzle those who reflect, and he will be certain that it can only have come from One Who is Most Wise, All-Knowing.

﴿wherein is reiteration﴾ that is, its stories and rulings, and the descriptions of good people and evil people, are repeated, and the names and attributes of Allah are repeated in it. This is a manifestation of its majestic and beautiful nature, for Allah knows how much people need its meanings and ideas to purify their hearts and perfect their character. These meanings and ideas are, for people’s hearts, like water for trees; the less frequently trees are watered, the more they are damaged and they may even be destroyed, but the more frequently they are watered, the better they are and the more beneficial fruit they may bear. In like manner, the heart constantly needs to be reminded of the meanings and ideas in the word of Allah (ﷻ), but if a certain concept were to be mentioned only one time in the entire Qur’an, it would not have a strong impact and would not lead to any results.

Hence in this commentary I have followed the same methodology, emulating the example of that on which it is a commentary. You will not find instructions to go back and check something that has already been discussed; rather every time a concept is mentioned, you will find it explained in full detail, without taking into account previous discussions of similar concepts, even though in some places the idea may be discussed in greater detail than others, pointing to more benefits. Similarly, the reader of the Qur’an should reflect on its meanings and should not omit to reflect on the meanings of all verses, (even if the meaning is repeated), because that is a means of attaining much good and many benefits.

Because the Qur’an is of such a majestic and great nature, it had an impact on the hearts of people of understanding who were guided, as Allah (ﷻ) says:

﴿The skins of those who fear their Lord tremble with awe thereat﴾ because of what it contains of verses that instil fear and awe in their hearts

﴿then their skins relax and their hearts soften towards the reminder of Allah﴾ that is, when there is mention of hope and glad tidings for the righteous. Sometimes it encourages them to do good, and sometimes it warns against doing evil.

﴿Such﴾ namely what Allah has mentioned of the impact that the Qur'an has on them

﴿is the guidance of Allah﴾ that is, it is guidance from Him to His slave, and is part of His grace and kindness towards them

﴿with which He guides﴾ by means of that

﴿whomever He will﴾ of His slaves.

It may be that what is meant by the word ﴿Such﴾ is the Qur'an which We have described to you

﴿is the guidance of Allah﴾ and there is no way to reach Allah except through it

﴿with which He guides whomever He will﴾ of His slaves who have good intentions. This is like the verse in which Allah (ﷻ) says:

﴿With which Allah guides all who seek His good pleasure to ways of peace and safety...﴾ (al-Mâ'idah 5: 16)

﴿but whomever Allah has caused to go astray, no one can guide﴾ because there is no path that leads to guidance except by the help of Allah and by His making a person turn to His Book. If that does not happen, there is no way to be guided; otherwise there is nothing but obvious misguidance and doom.



﴿أَفَمَنْ يَتَّقِ بِوَجْهِهِ سَوَاءُ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ﴾ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَنْتَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٢٥﴾



فَإِذَا قَهُمُ اللَّهُ الْحَزَنَى فِي الْحَيَوةِ الدُّنْيَا وَلِعَذَابِ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٢٤﴾ (سورة الزُّمَر: ٢٤-٢٦)

- 39:24. Is one who has nothing except his face to shield him from the terrible punishment on the Day of Resurrection [like one who is saved from that]? And it will be said to the wrongdoers: Taste [the punishment for] what you used to earn.
- 39:25. Those who came before them also disbelieved, so the punishment came upon them from a direction they did not expect.
- 39:26. Thus Allah gave them a taste of disgrace in this world, but the punishment of the hereafter is greater, if only they knew.

That is, are they equal, this one whom Allah has guided and enabled him to follow the path that leads to paradise, and the one who will persist in his misguidance and stubbornness until the Day of Resurrection? On that day, he will be faced with the immense punishment and he will try to shield himself with his face, which is the noblest part of the body, and the least of punishment may have an impact on it. He will try to shield himself with it from the terrible punishment, because his hands and feet will be tied up.

«And it will be said to the wrongdoers» who wronged themselves by disbelieving and sinning, by way of rebuking and chastising them: «Taste [the punishment for] what you used to earn».

«Those who came before them» of the earlier nations «also disbelieved» as these people disbelieved «so the punishment came upon them from a direction they did not expect». It came upon them at a time of heedlessness, at the beginning of the day, or when they were napping.

«Thus» by means of that punishment «Allah gave them a taste of disgrace in this world» and they were exposed to shame and disgrace before Allah and before people.

﴿but the punishment of the hereafter is greater, if only they knew﴾. So let these people beware of persisting in disbelief, lest there befall them the same punishment that befell the earlier people.



﴿وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُونَ﴾ (٢٧) ﴿قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَّعَلَّهُمْ يَتَّقُونَ﴾ (٢٨) ﴿ضَرَبَ اللَّهُ مَثَلًا رَّجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ﴾ (٢٩) ﴿إِنَّكَ مَيِّتٌ وَلَهُمْ مَيِّتُونَ﴾ (٣٠) ﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (٣١) ﴿سُورَةُ الزُّمَرِ: ٢٧-٣١﴾

- 39:27. Verily We have presented to humankind, in this Qur'an, every kind of example, so that they may pay heed.
- 39:28. [It is] an Arabic Qur'an, free of flaws and contradictions, so that they may guard against disbelief.
- 39:29. Allah makes this comparison: a slave belonging to several partners who are at odds with one another, and a slave belonging entirely to one master; Are they equal when compared?<sup>65</sup> Praise be to Allah. But most of them do not understand.
- 39:30. You [O Muhammad] will surely die, and they too will die;
- 39:31. then on the Day of Resurrection, you will all dispute before your Lord.

Allah (ﷻ) gives all kinds of example in the Qur'an: examples of good people and evil people, and examples to explain affirmation of His oneness and of the association of others with Him. Each example highlights and clarifies the reality and nature of things. The wisdom

<sup>65</sup> This is a comparison between the polytheist who believes in many gods and the Muslim who believes in one God, Allah, the Creator.

behind that is ﴿so that they may pay heed﴾ when We explain the truth, and thus they may learn and act accordingly.

﴿[It is] an Arabic Qur'an﴾ that is, We have made it an Arabic Qur'an, with clear wording, easy to understand, especially for the Arabs

﴿free of flaws and contradictions﴾ that is, it contains no flaws or shortcomings whatsoever, whether in its wording or in its meanings and ideas. This implies that it is perfectly balanced and straightforward, as Allah (ﷻ) says elsewhere:

﴿Praise be to Allah Who has sent down the Book to His slave, and has not allowed any crookedness therein, a Book of unerring soundness...﴾ (al-Kahf 18: 1-2)

﴿so that they may guard against disbelief﴾ and fear Allah (ﷻ), as He has made easy for them the path of piety based on sound belief and practices, by means of this straightforward Arabic Qur'an in which Allah gives all kinds of examples.

Then He gives an example or comparison of the association of others with Him and the affirmation of His oneness:

﴿Allah makes this comparison: a slave belonging to several partners who are at odds with one another﴾ that is, his owners are many and do not agree on anything at all, so he cannot find any rest; rather they are at odds and arguing over him, and each one has demands that he wants the slave to do for him, but the others want something else. So what do you think of the situation of this slave whose owners are at odds with one another?

﴿and a slave belonging entirely to one master﴾ that is, he belongs only to him, and he knows what his master wants, so he is in a comfortable position.

﴿Are they﴾ that is, these two slaves ﴿equal when compared?﴾ They are not equal.

Such is the polytheist, who serves several partners who are at odds with one another. He calls upon one, then he calls upon another, and you see that he does not feel settled or at ease, and his heart does not feel any comfort in any situation. In contrast, Allah has saved the monotheist, who is sincere to his Lord alone, from associating anyone with Him, so he is completely at ease and is in a very comfortable situation.

«Are they equal when compared? Praise be to Allah» for showing truth as distinct from falsehood and for guiding the ignorant.

«But most of them do not understand».

«You [O Muhammad] will surely die, and they too will die» that is, you will all inevitably die.

«We did not grant everlasting life to any human being before you [O Muhammad]. So if you die, will they [the disbelievers] live forever?»

(*al-Anbiyā'* 21: 34)

«then on the Day of Resurrection, you will all dispute before your Lord» with regard to that concerning which you disputed (in this world), and He will judge justly between you and will requite each of you for his deeds;

«...Allah has kept account of it whilst they have forgotten it...»

(*al-Mujādilah* 58: 6)



﴿فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَكَذَّبَ بِالْحَقِّ إِذْ جَاءَهُ ۖ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ ۚ﴾ وَالَّذِي جَاءَ بِالْحَقِّ وَصَدَّقَ بِهِ ۖ أُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٣٢﴾ لَهُمْ مَا يَشَاءُونَ عِندَ رَبِّهِمْ ۚ ذَٰلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٣٣﴾ لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ أَجْرَهُم بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٥﴾﴾ (سورة الزمر: ٣٢-٣٥)

- 39:32. Who does greater wrong than he who tells lies against Allah and rejects the truth when it comes to him? Is there not in hell an abode for the disbelievers?
- 39:33. Those who proclaim the truth and believe in it – it is they who are the righteous.
- 39:34. They will have all that they wish for with their Lord. Such is the reward of those who do good.
- 39:35. And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their deeds.

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Here Allah (ﷻ) issues a warning, stating that no one does greater or worse wrong

﴿than he who tells lies against Allah﴾ by attributing to Him that which does not befit His Majesty, or by claiming to be a Prophet, or by saying that Allah said such and such, or issued such and such a ruling, when that is not true. This is included in the verse in which Allah (ﷻ) says:

﴿Say: My Lord has only forbidden... and saying concerning Allah that of which you have no knowledge.﴾ (al-A'râf 7: 33)

– if one is ignorant, otherwise it is even worse and even more abhorrent.

﴿and rejects the truth when it comes to him﴾ that is, no one does greater wrong than one to whom the truth comes, supported with evidence, but he rejects it. His rejection is great wrongdoing on his part, because he has rejected the truth after it became clear. So if he combines telling lies against Allah with rejecting the truth, then this is wrongdoing upon wrongdoing.

﴿Is there not in hell an abode for the disbelievers?﴾ where scores will be settled with them and all the dues of Allah will be taken from every wrongdoer and disbeliever.

﴿...for associating others in worship with Him is indeed grievous wrongdoing.﴾ (Luqman 31: 13)

Having mentioned the disbelieving liar, and his sin and punishment, Allah now mentions the truthful believer and his reward:

﴿Those who proclaim the truth﴾ in word and deed. This includes the Prophets and those who follow in their footsteps, those who believe in what the Prophet (ﷺ) said, relating from Allah, and the rulings revealed from Him, and are sincere and truthful in all that they do and say.

﴿and believe in it﴾ that is, in the truth, because a person may proclaim the truth but not believe in it, because of his arrogance, or because he looks down on those who speak the truth and proclaim it. So it is essential to mention these two qualities together, namely proclaiming the truth and believing in it. Proclaiming the truth is indicative of knowledge and fair-mindedness, and believing in it is indicative of humility and the absence of arrogance.

﴿it is they﴾ namely those who are enabled to combine these two qualities

﴿who are the righteous﴾. All the characteristics of piety and righteousness boil down to proclaiming the truth and believing in it.

﴿They will have all that they wish for with their Lord﴾ of reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. Anything that they want and wish for, of all kinds of delights and desirable things, they will attain it and it will be ready and prepared for them.

﴿Such is the reward of those who do good﴾ those who worship Allah as if they see Him, for if they do not see Him, verily He sees them.

﴿those who do good﴾ and treat the slaves of Allah with kindness.

﴿And Allah will absolve them of the worst of their deeds, and He will surely grant them their reward according to the best of their

deeds». People's deeds are one of three things: either bad, or good, or neither bad nor good.

The latter category includes things that are permissible and are not subject to either reward or punishment. The bad category includes all sins, and the good category includes all acts of obedience and worship. On the basis of this explanation we may understand the meaning of this verse, and that the words «And Allah will absolve them of the worst of their deeds» indicate that the worst they did was minor sins, because of their doing of good and their fear of Allah.

«and He will surely grant them their reward according to the best of their deeds» that is, because of all their good deeds.

«Verily, Allah does not wrong anyone by as much as the weight of a speck of dust. And if there is a good deed Allah will multiply it, and give an immense reward of His own.» (*an-Nisâ' 4: 40*)



﴿الَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ﴾  
(سورة الزمر: ٣٦-٣٧)

39:36. Is not Allah sufficient for His slave? Yet they try to frighten you with those [whom they worship] besides Him. Whomever Allah has caused to go astray, no one can guide,

39:37. and whomever Allah guides, no one can cause to go astray. Is not Allah Almighty, an Avenger?

«Is not Allah sufficient for His slave?» that is, is it not part of His generosity, kindness and care of His slave who is carrying out his duties as a slave of Allah, complying with His commands and heeding His prohibitions – especially the most perfect of humankind

in servitude to his Lord, namely Muhammad (ﷺ) – that Allah will suffice him in all his affairs, both religious and worldly, and will ward off from him anyone who intends ill towards him?

﴿Yet they try to frighten you with those [whom they worship] besides Him﴾ namely the idols and rivals, saying that they will harm you. This stems from their misguidance and error.

﴿Whomever Allah has caused to go astray, no one can guide, and whomever Allah guides, no one can cause to go astray﴾ because it is He in Whose Hand is the power to guide or leave astray; whatever He wills happens and whatever He does not will does not happen.

﴿Is not Allah Almighty﴾ – to Him belongs perfect might by which He subjugates all things. By His might, He suffices His slave and wards off the schemes (of the disbelievers) against him

﴿an Avenger﴾ – whoever disobeys Him, let them beware of incurring His vengeance.



﴿وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّيهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ﴾ (سورة

الزُّمَرُ: ٣٨)

- 39:38. If you ask them who created the heavens and the earth, they will surely say: Allah. Say: Tell me about those on whom you call besides Allah: if Allah wills that some adversity should befall me, can they relieve that adversity? Or if He wills that mercy should be bestowed on me, could they withhold His mercy? Say: Allah is sufficient for me; in Him let all that trust put their trust.

That is, if you ask these misguided people who are trying to frighten you with those (whom they worship) besides Him, and you



establish proof against them that is very clear to them, then ask them ﴿who created the heavens and the earth﴾, they will not say that their gods created anything.

﴿they will surely say: Allah﴾ is the One Who created them alone. ﴿Say﴾ to them, affirming the helplessness of their gods, after the power of Allah has become clear:

﴿Tell me about those on whom you call besides Allah: if Allah wills that some adversity﴾ that is, some harm, no matter what it is ﴿should befall me, can they relieve that adversity﴾ by removing it altogether or reducing it somewhat?

﴿Or if He wills that mercy should be bestowed on me﴾ that would bring me some benefit in my religious and worldly affairs

﴿could they withhold His mercy﴾ and prevent it from reaching me? They will say that they cannot relieve adversity or withhold mercy.

So tell them, after definitive proof has become clear, that Allah alone is deserving of worship, and that He alone is the Creator of all creatures, the only One Who can bestow benefit or cause harm, and all others are incapable in all aspects of creating, benefitting or harming. And ask Him to suffice you and to protect you against their harm.

﴿Say: Allah is sufficient for me; in Him let all that trust put their trust﴾ that is, rely on Him to bring that which is in their best interests and ward off that which is harmful to them. The only One Who could take care of me in the fullest sense is sufficient for me and will suffice me with regard to that which concerns me and that which does not concern me.



﴿قُلْ يَتَقَوَّمُوا أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَنِِلْ فَسَوْفَ تَعْلَمُونَ ﴿٣٩﴾﴾  
يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيمٌ ﴿٤٠﴾﴾ (سورة الزمر: ٣٩-٤٠)

- 39:39. Say: O my people, carry on as you are, and so will I. You will come to know
- 39:40. who will receive a punishment that will disgrace him, and upon whom will descend an everlasting punishment.

«Say» to them, O Messenger

«O my people, carry on as you are» that is, carry on in the way you are pleased with for yourselves, of worshipping that which is not deserving of worship at all and has no control over anything.

«and so will I» that is, I will persist on the same path to which I am calling you, the path of devoting worship to Allah (ﷻ) alone.

«You will come to know» who will have the best end, and «who will receive a punishment that will disgrace him» in this world «and upon whom will descend» in the hereafter «an everlasting punishment» that will never leave him and will never cease. This is a serious threat to them, for they know that they are deserving of eternal punishment, but wrongdoing and stubbornness prevented them from believing.



﴿إِنَّا أَنْزَلْنَا عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَىٰ فَلِنَفْسِهِ ۖ وَمَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهِ ۖ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ﴾ (سورة الزمر: ٤١)

- 39:41. Verily We have sent down to you [O Muhammad] the Book with the truth for all humankind. Whoever is guided, it is for his own benefit, and whoever goes astray, it is to his own detriment. And you are not their keeper.

Here Allah (ﷻ) tells us that He sent down to His Messenger (ﷺ) the Book that contains the truth in what it tells of the past and future, and in its commands and prohibitions; it contains the essence of

guidance and what one needs in order to reach Allah and His paradise. By means of it proof is established against humankind.

«Whoever is guided» by its light and follows its commands, «it is for his own benefit».

«and whoever goes astray» after guidance has become clear to him «it is to his own detriment» and he will not harm Allah in the slightest.

«And you are not their keeper» to record their deeds and bring them to account for them, or to force them to do what you want; rather your role is only to convey to them what you are instructed to convey.



﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فِيمِائِكَ أَلَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ (سورة الزمر: ٤٢)

39:42. Allah takes [people's] souls at the time of their death, and [He takes the souls] of the living when they sleep. He keeps the souls of those for whom He has decreed death, and He sends the others back for an appointed term. Surely in that there are signs for people who reflect.

Here Allah (ﷻ) tells us that it is He alone Who controls people's affairs both when they are awake and when they are asleep, when they are alive and when they die.

«Allah takes [people's] souls at the time of their death» – the fact that He attributes this action to Himself does not contradict the fact that He has appointed the Angel of Death and his helpers to do this task, as He says elsewhere:

«Say [O Muhammad]: The Angel of Death, who has been given charge of you, will take your souls [in death]...» (as-Sajdah 32: 11)

﴿...then when death comes to one of you, Our envoys [angels] take his soul, and they never fail in their duty.﴾ (al-An'âm 6: 61)

– because He may attribute things to Himself in the sense that He is the Creator and controller thereof, or He may attribute them to their causes, in the sense that it is His way and wisdom to make a cause for everything.

﴿and [He takes the souls] of the living when they sleep﴾. This is the lesser death. He takes the souls of living when they sleep. Then ﴿He keeps﴾ – of the two categories of souls – ﴿the souls of those for whom He has decreed death﴾. This refers to both those who die when they are awake and those for whom it is decreed that they should die in their sleep.

﴿and He sends the others back for an appointed term﴾ that is, until they have received their allotted provision in full and their appointed time comes to an end.

﴿Surely in that there are signs for people who reflect﴾ upon the perfect nature of Allah's might and His ability to bring the dead back to life.

This verse indicates that the *rooh* or *nafs* (the soul) is an independent entity, the essence of which is different from that of the body; it is created and controlled by Allah, when He takes it and either keeps it or sends it back. The souls of the living and the dead meet and converse in *al-barzakh*, then Allah sends back the souls of the living and keeps the souls of the dead.



﴿أَمْ أَتَّخِذُوا مِنْ دُونِ اللَّهِ شُفَعَاءَ قُلْ أُولَٰئِكَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَحْفَلُونَ﴾  
 ﴿قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ﴾  
 ﴿سورة الزمر: ٤٣-٤٤﴾

- 39:43. Rather they [the disbelievers] have taken [their false gods] as intercessors without Allah's leave. Say: What, [could they intercede] even though they have no power at all and are devoid of reason?
- 39:44. Say: All intercession belongs to Allah alone [and no one can intercede except by His leave]; to Him belongs the dominion of the heavens and the earth, then to Him you will be brought back.
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Here Allah (ﷻ) denounces those who take intercessors besides Him, feel attached to them, and ask of them and worship them.

﴿Say﴾ to them, highlighting their ignorance and the fact that those intercessors are not deserving of worship at all:

﴿What, [could they intercede] even though they﴾ namely those whom you take as intercessors

﴿have no power at all and are devoid of reason?﴾ That is, they do not possess even an atom's weight of power in the heavens or on earth, and no less and no more than that. Rather they do not possess any power of reasoning, such that they might be deserving of praise, because they are inanimate beings, such as rocks, trees, images and the dead. Can it be said that those who take them as intercessors are rational thinkers, or are they the most misguided and ignorant of people, and the worst in wrongdoing?

﴿Say﴾ to them

﴿All intercession belongs to Allah alone﴾ because the matter all belongs to Allah, and every intercessor fears Him. No one can intercede with Him except by His leave, so if He wants to bestow mercy upon His slave, he grants permission to an intercessor who is dear to Him, allowing him to intercede out of mercy to both him and the one for whom he intercedes.

Then Allah confirms that all intercession belongs to Him alone:

﴿to Him belongs the dominion of the heavens and the earth﴾ that is, all that is in them, creatures, deeds and attributes, belong to Him. So what is required is to seek intercession from the One Who has control over it, and to devote worship to Him alone.

﴿then to Him you will be brought back﴾ and He will requite the one who was sincere to Him alone with an abundant reward, and He will requite the one who ascribed partners to Him with a severe punishment.



﴿وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَإِذَا ذُكِرَ  
الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾ قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمُ  
الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾﴾ (سورة  
الزُّمَر: ٤٥-٤٦)

- 39:45. When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.
- 39:46. Say: O Allah, Originator of the heavens and the earth, Knower of the unseen and the seen, it is You Who will judge between Your slaves concerning that wherein they differ.

Here Allah (ﷻ) describes the situation of the polytheists and the consequences to which their ascription of partners to Him leads, which is that ﴿When Allah alone is mentioned﴾, with the affirmation of His oneness, and they are commanded to devote their worship to Him alone and to shun all that is worshipped besides Him, their hearts shrink with aversion, and they resent that deeply.

﴿but when [gods] other than Him are mentioned﴾ namely the idols and rivals, and when anyone calls people to worship them and praises them,

﴿they rejoice﴾ at the mention of their objects of worship, because ascription of partners to Allah is in accordance with their whims and desires. This is the worst and most abhorrent of conditions. But their appointed time is the day of requital, when the score will be settled with them, and it will be seen whether their gods upon whom they called besides Allah will benefit them in any way.

Hence Allah says:

﴿Say: O Allah, Originator of the heavens and the earth﴾ that is, the Creator and Controller of them both

﴿Knower of the unseen﴾ that is hidden from our sight and our knowledge

﴿and the seen﴾ that we do see

﴿it is You Who will judge between Your slaves concerning that wherein they differ﴾. One of the greatest differences between them is the difference between those who sincerely affirm the oneness of Allah, who say that what they follow is the truth and that paradise will be theirs in the hereafter, to the exclusion of others, and the polytheists who take the idols and rivals for worship besides Him, regard as equal to Allah that which is not worth anything, show extreme disrespect to Him, rejoice at the mention of their gods whilst their hearts shrink with aversion at mention of Allah, and claim – in addition to all that – that they are following the truth and others are following falsehood, and that paradise will be theirs.

Allah (ﷻ) says:

﴿Verily, those who believe, those who are Jews, the Sabians, the Christians, the Magians and those who ascribe partners to Allah – Allah will judge between them on the Day of Resurrection. Verily, Allah is Witness over all things.﴾ (*al-Hajj* 22: 17)

After that, Allah tells us of the judgement between them:

﴿These are two opposing groups who are disputing about their Lord. As for those who disbelieve, garments of fire will be cut out for them,

and scalding water will be poured over their heads, which will cause their insides and their skins to melt. They will be lashed with rods of iron. ... Verily, Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. They will be adorned therein with bracelets of gold and of pearls, and their garments therein will be of silk. ﴿al-Hajj 22: 19-23﴾

And Allah (ﷻ) says:

﴿It is those who believe and do not mix their faith with wrongdoing who will be truly safe, and it is they who are truly guided.﴾ (al-An'ām 6: 82)

﴿... Whoever ascribes partners to Allah, then Allah has forbidden paradise for him, and the fire will be his abode...﴾ (al-Mā'idah 5: 72)

This verse indicates that He is the Creator of all things and has knowledge of all things, and that He will judge between all His slaves; all creation stemmed from His power, and His knowledge encompasses all things. This indicates that He will judge between His slaves, He will resurrect them, and He has knowledge of all their deeds, both good and evil, and the degree to which they will be requited for those deeds. The fact that He is the Creator indicates that He is all knowing.

﴿How could He Who created not know His own creation?...﴾ (al-Mulk 67: 14)



﴿وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جِيعًا وَمِثْلَهُ مَعَهُ، لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَمَةِ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٤٨﴾﴾ (سورة الزمر: ٤٧-٤٨)

39:47. If the wrongdoers had everything on earth, and as much again with it, they would offer it to ransom themselves from the



terrible punishment on the Day of Resurrection. But Allah will show them [of His wrath and punishment] that which they had never anticipated.

- 39:48. The evil consequences of what they have earned will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.

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After Allah (ﷻ) stated that He will judge between His slaves and mentioned the beliefs of the polytheists and the abhorrent nature thereof, it is as if one would long to know what Allah will do to them on the Day of Resurrection. Therefore Allah tells us that they will have a «terrible punishment» that is, the worst and most awful of punishments, just as they uttered the worst and most awful words of disbelief; and that, hypothetically speaking, if they possessed all that is on earth of gold, silver, pearls, animals, trees, crops and all kinds of vessels and furniture, and as much again with it, and they offered it on the Day of Resurrection to ransom themselves and save themselves from the punishment, it would not be accepted from them and it would not avail them in the slightest before the punishment of Allah. «The day when neither wealth nor sons will be of any avail, but only he who comes to Allah with a pure heart<sup>66</sup> [will be saved].» (*ash-Shu'arā'* 26: 88-89)

«But Allah will show them [of His wrath and punishment] that which they had never anticipated» that is, that which they never expected, of great wrath and anger, when they were expecting something different.

«The evil consequences of what they have earned will become apparent to them» that is, they will see things that will distress them, because of their misdeeds

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<sup>66</sup> A pure heart: that is, one that is free from doubt, hypocrisy and association of others with Allah (*shirk*).

﴿and the very thing [punishment] they used to ridicule will overwhelm them﴾ that is, the punishment will overtake them.



﴿فَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَٰكِنَّا أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالُوا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِن هَٰؤُلَاءِ سَيَّئَاتُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾ أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾﴾ (سورة الزمر: ٤٩-٥٢)

- 39:49. When misfortune befalls a person, he calls upon Us, then when We bestow a favour upon him from Us, he says: This has been given to me only because of knowledge [that I possess]. Rather it is a test, but most of them do not understand.
- 39:50. Those who came before them said the same, but all that they acquired [of wealth] was of no avail to them.
- 39:51. Therefore the evil consequences of what they earned overtook them, and the wrongdoers among these people [Quraish] will also be overtaken by the evil consequences of what they have earned; they can never escape [Allah's punishment].
- 39:52. Do they not know that Allah grants abundant provision to whomever He wills, or gives it in scant measure? Verily in that there are signs for people who believe.

Here Allah tells us about the nature and psychological make-up of man. When misfortune befalls him, such as sickness, hardship or distress,

﴿he calls upon Us﴾ persistently, asking for relief from what has befallen him

﴿then when We bestow a favour upon him from Us﴾ and relieve him of that misfortune and remove that hardship, he goes back to disbelieving in his Lord and denying His favours, and ﴿he says: This has been given to me only because of knowledge [that I possess]﴾ or because of knowledge that I have of how to acquire wealth.

﴿Rather it is a test﴾ by means of which Allah tests His slaves to see who will give thanks and who will be grateful ﴿but most of them do not understand﴾ and therefore they regard the test as a blessing, and they are confused between something that is definitely good and something that may be a cause of good or a source of trouble.

﴿Those who came before them said the same﴾ as what they say, namely ﴿This has been given to me only because of knowledge [that I possess]﴾ (39: 49). This attitude continued to be passed down among the disbelievers who do not recognise the favours of their Lord and do not think that they owe Him anything. They persisted in this attitude until they were destroyed, ﴿all that they acquired [of wealth] was of no avail to them﴾ when the punishment befell them.

﴿Therefore the evil consequences of what they earned overtook them﴾ what is meant by evil consequences here is the punishment ﴿and the wrongdoers among these people [Quraysh] will also be overtaken by the evil consequences of what they have earned﴾ for they are not better than those earlier evildoers and they have not been absolved by the scripture (54: 43).

Having stated that they were deceived by wealth and that they claimed – in their ignorance – that wealth is indicative of the sound well-being of its owner, Allah (ﷻ) now tells them that His provision is not indicative of that, and that He ﴿grants abundant provision to whomever He wills﴾ of His slaves, whether he is righteous or otherwise

﴿or gives it in scant measure﴾ that is, He restricts provision for whomever He wills, whether he is righteous or otherwise. So His provision may be given to anyone, whereas faith and righteous deeds are only granted to the best of people.

﴿Verily in that there are signs for people who believe﴾ that is, in the bestowing or withholding of provision, because those who believe know that this matter is connected to divine wisdom and mercy, and that Allah knows best the condition of His slaves. He may restrict provision to them out of kindness towards them, because if He granted them abundant provision, they would go beyond the bounds and spread injustice in the land. Hence by doing that, He is taking care of their spiritual interests, which are the essence of their happiness and prosperity. And Allah knows best.



﴿قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (٥٣) ﴿وَأَنِيبُوا إِلَىٰ رَبِّكُمْ وَأَسْلُمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ﴾ (٥٤) ﴿وَأَتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بِغَتَّةٍ وَأَنْتُمْ لَا تُشْعُرُونَ﴾ (٥٥) ﴿أَن تَقُولَ نَفْسٌ بِحَسْرَتِي عَلَىٰ مَا فَرَّقْتُ فِي جَنبِ اللَّهِ وَإِن كُنْتُ لَمِنَ السَّخِرِينَ﴾ (٥٦) ﴿أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنْتُ مِنَ الْمُتَّقِينَ﴾ (٥٧) ﴿أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ﴾ (٥٨) ﴿بَلَىٰ قَدْ جَاءَ تِلْكَ أَيْتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ﴾ (٥٩) (سورة الزمر: ٥٣-٥٩)

39:53. Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins. Verily it is He Who is the Oft-Forgiving, Most Merciful.

- 39:54. Turn to your Lord [in repentance] and submit to Him before the punishment comes upon you, for then you will not be helped.
- 39:55. And follow the best of that which has been revealed to you from your Lord [namely the Qur'an], before the punishment comes upon you suddenly, when you least expect it,
- 39:56. lest anyone should say: Alas! I neglected my duty towards Allah and I was among the mockers;
- 39:57. or he should say: If only Allah had guided me, I would have been among the righteous;
- 39:58. or he should say when he sees the punishment: If only I could have another chance, then I would be among the doers of good.
- 39:59. [Allah will say:] But My signs did come to you, yet you disbelieved in them; you were arrogant and were among the disbelievers.

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Here Allah (ﷻ) tells His slaves who have transgressed against themselves (by sinning greatly) of His immense generosity, and He urges them to turn to Him before they are not able to do so.

﴿Say﴾ O Messenger, and those who follow him in calling people to the religion of Allah, and tell people that their Lord says:

﴿O My slaves who have transgressed against themselves [by sinning greatly]﴾ by following what their own selves call them to and striving in doing that which angers the Knower of the unseen

﴿do not despair of the mercy of Allah﴾ that is, do not give up hope thereof, lest your actions lead you to doom and you say: Our sins are so many and our faults have accumulated, and we have no way to rid ourselves of them or relieve ourselves of them, then as a result of that you persist in sinning and accumulating sin until it brings upon you the wrath of the Most Gracious. Rather you should recognise your Lord by His names that are indicative of His generosity and kindness, and understand that He ﴿forgives all sins﴾ including the ascription of

partners to Him, murder, fornication, *ribâ* (usury), wrongdoing and other sins, major and minor

﴿Verily it is He Who is the Oft-Forgiving, Most Merciful﴾ that is, forgiveness and mercy are His attributes, and these two attributes are essential and constant; He is always thus and His mercy is continually manifested throughout the universe. His Hands are constantly bestowing bounties throughout the night and day, and He continually bestows blessings and favours upon His slaves, secretly and openly. Giving is dearer to Him than withholding, and divine mercy takes precedence over divine wrath and prevails over it. But there are means of attaining His forgiveness and mercy, and if a person does not take these prescribed measures, then he will have closed to himself the door of mercy and forgiveness. The greatest of these means – in fact the only means – is turning to Allah (ﷻ) alone in sincere repentance, calling upon Him, beseeching Him, showing devotion to Him and worshipping Him. So strive hard to take this important measure and follow this great path.

Hence Allah (ﷻ) enjoins us to turn to Him and to hasten to do so: ﴿Turn to your Lord﴾ with all your heart  
﴿and submit to Him﴾ in your physical actions. When turning to Allah is mentioned on its own, it includes physical actions; when it is mentioned in conjunction with submission, as is the case here, then the meaning is as we have mentioned.

The words ﴿Turn to your Lord [in repentance] and submit to Him﴾ are indicative of sincerity, because without sincerity, deeds – whether outward or inward – are of no benefit whatsoever.

﴿before the punishment comes upon you﴾ and cannot be warded off  
﴿for then you will not be helped﴾.

It is as if it was asked: what does turning to Allah and submitting mean? What does it entail and what deeds are involved? So Allah (ﷻ) answered by saying:

﴿And follow the best of that which has been revealed to you from your Lord﴾ of what He has enjoined upon you of inward deeds, such as loving Allah, fearing Him, putting one's hopes in Him, showing sincerity towards His slaves, loving good for them and shunning the opposite of that; and what He has enjoined upon you of visible deeds such as prayer, zakâh, fasting, Hajj, charity, all types of acts of kindness, and other things that Allah has enjoined. This is the best of that which has come down to us from our Lord. The one who follows the commands of his Lord with regard to these and similar matters is the one who turns to Allah and submits to Him.

﴿before the punishment comes upon you suddenly, when you least expect it﴾ all of this is urging us to hasten to make the most of the available opportunity.

Then Allah warns them:

﴿lest﴾, if they persist in their heedlessness, there will come to them a day when they will regret it, when regret will be of no benefit

﴿lest anyone should say: Alas! I neglected my duty towards Allah and I was﴾ in the previous world (*dunyâ*) ﴿among the mockers﴾ who derided the idea of requital, until I saw it with my own eyes.

﴿or he should say: If only Allah had guided me, I would have been among the righteous﴾. "If" in this instance is indicative of wishful thinking. In other words: would that Allah had guided me, then I would have feared Him and been among the righteous, and thus I would have been safe from punishment and would deserve reward. "If" here is not conditional, because if that were the case, the meaning would be that they were using the divine decree as an excuse for their misguidance. But this is a false argument, and on the Day of Resurrection, every false argument will diminish.

﴿or he should say when he sees the punishment﴾ and becomes certain of its inevitability

﴿If only I could have another chance﴾ and could go back to the previous world, ﴿then I would be among the doers of good﴾.

But Allah (ﷻ) says: This is not possible and it is of no use; this is false wishful thinking that has no basis in reality, because even if he were to be sent back, there would be no further warning after the first warning.

﴿[Allah will say:] But My signs did come to you﴾ that pointed to the truth, beyond any shadow of a doubt,  
 ﴿yet you disbelieved in them; you were arrogant﴾ and too proud to follow them

﴿and were among the disbelievers﴾. So asking to go back to the previous world is of no use; it is a kind of foolishness.

﴿...And even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.<sup>67</sup>﴾  
 (al-An'âm 6: 28)



﴿وَيَوْمَ الْقِيَمَةِ تَرَى الَّذِينَ كَذَبُوا عَلَى اللَّهِ وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ﴾ (٦١) وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ (٦٠) (سورة الزمر: ٦٠-٦١)

39:60. On the Day of Resurrection you will see those who fabricated lies against Allah, their faces darkened. Is there not in hell an abode for the arrogant?

39:61. But Allah will deliver those who fear Him, for they have attained salvation; no harm will touch them, nor will they grieve.

Here Allah (ﷻ) tells us of the disgrace of those who fabricate lies against Him: on the Day of Resurrection their faces will be darkened, like the darkest night, and they will be recognised thereby by the

<sup>67</sup> They will not be serious in their promise to believe; rather they will make this false promise out of fear of punishment, not out of sincere faith.



people who are standing on the Day of Resurrection. Truth is bright and clear as day. Just as they tried to darken the face of the truth with lies, Allah will darken their faces as a requital that fits the nature of their deeds.

They will have darkened faces and they will have a severe punishment in hell. Hence Allah says:

﴿Is there not in hell an abode for the arrogant﴾ who are too proud to accept the truth or to worship their Lord, and who fabricate lies against Him? Indeed, by Allah, in hell there is punishment, disgrace and wrath that will have an immense impact on the arrogant, and scores will be settled with them thereby.

Telling lies against Allah includes the lie that He has taken a partner or son or spouse, or saying of Him that which is not befitting to His majesty, or claiming to be a Prophet, or ascribing to Him that which He did not ordain or prescribe.

Having mentioned the state of the arrogant, Allah (ﷻ) now mentions the condition of those who fear Him:

﴿But Allah will deliver those who fear Him, for they have attained salvation﴾ that is because they have the means of salvation, which is fear of Allah (ﷻ), which is what they have in preparation for every calamity and hardship.

﴿no harm﴾ that is, punishment that causes them distress

﴿will touch them, nor will they grieve﴾. Allah tells us that they will not be subjected to the punishment, nor will they fear it. This is the ultimate security.

They will have complete security, which will remain with them until they reach paradise, whereupon they will be safe from all hardship and difficulties, and you will see in their faces the radiance of bliss, and they will say:

﴿...Praise be to Allah Who has taken away all sorrow from us. Verily, our Lord is indeed Oft-Forgiving, Appreciative.﴾ (Fāṭir 35: 34)



﴿اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ﴾ (٦٢) لَهُ مُقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ \*  
وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾ (سورة الزمر: ٦٢-٦٣)

39:62. Allah is the Creator of all things, and He is in charge of all things.

39:63. To Him belong the keys of the heavens and the earth; it is those who reject Allah's signs who are the losers.

Here Allah tells us of His greatness and perfection, which leads to the one who disbelieves in Him becoming a loser:

﴿Allah is the Creator of all things﴾ this and similar phrases, which appear frequently in the Qur'an, indicate that all things – apart from Allah and His names and attributes – are created. This is a refutation of all those who say that some created things existed from eternity, such as the philosophers who say that the earth and the heavens existed from eternity, or those who say that souls existed from eternity, and other views that are based on falsehood and implicitly deny the Creator.

The words of Allah are not created things, because speech is an attribute of the speaker and Allah (ﷻ), with His names and attributes, existed from eternity; there was nothing before Him. The use of this and similar verses by the Mutazilites to support their view that the Qur'an is created, is the greatest ignorance. Allah, with His names and attributes, has always existed, from eternity; none of His attributes came into being later on, and He was never without any of His attributes at any time.

This is supported by the fact that Allah tells us that He is the Creator of all realms, upper and lower, and that He is in charge of all things. Being in charge in the fullest sense requires comprehensive and detailed knowledge of that of which He is in charge; complete

control over that of which He is in charge so that He can direct it; the ability to care for that of which He is in charge; and wisdom and knowledge of all different ways of directing it, so that He can direct and control it in the most appropriate manner. Therefore the one who is in charge cannot do his job in the perfect manner except by means of what is mentioned above, and any shortfall in that will affect his capability to direct that of which he is in charge.

It is well known and well established that Allah is far above having any shortcomings in any of His attributes. Therefore His telling us that He is in charge of all things indicates that His knowledge encompasses all things and that His power to control and direct all things, and His wisdom by means of which He does all that is appropriate, are complete and perfect.

«To Him belong the keys of the heavens and the earth» that is, He has knowledge of what they contain and He is in control of it. Therefore:

«Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter. And He is the Almighty, the Most Wise.» (*Fâfir* 35: 2)

Having highlighted His greatness in a manner that should fill our hearts with awe and respect, Allah (ﷻ) now mentions those who do the opposite, and do not give Him due recognition:

«it is those who reject Allah's signs» that point to certain truth and to the straight path

«who are the losers» for they have lost that through which they could attain spiritual well-being and sincere devotion to Allah, through which tongues are rectified by keeping them busy with remembrance of Allah, through which the physical body may be rectified by keeping it busy with acts of obedience to Allah, and they have replaced that with everything that could corrupt their spiritual and physical well-being; they have lost out on the gardens of bliss and have replaced them with the painful punishment.



﴿قُلْ أَغْفِرَ اللَّهُ تَأْمُرُونِي أَعْبُدُ أَيُّهَا الْجَاهِلُونَ﴾ ۞ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٥﴾ بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾ (سورة الزمر: ٦٤-٦٦)

- 39:64. Say [O Muhammad]: Is it someone other than Allah that you tell me to worship, O ignorant ones?
- 39:65. It has already been revealed to you, and to those who came before you, that if you ascribe partners to Allah, all your deeds will surely come to nothing and you will certainly be among the losers.
- 39:66. Nay, but worship Allah [alone] and be among those who are grateful [to Him].

﴿Say﴾ O Messenger (ﷺ), to these people who call you to worship gods other than Allah

﴿Is it someone other than Allah that you tell me to worship, O ignorant ones?﴾ That is, this stems from your ignorance, otherwise if you knew that Allah, Who is perfect in all aspects, the Bestower of all blessings, is the only One Who is deserving of worship, and not those who are lacking in all aspects and cannot bring benefit or cause harm, you would not tell me to do that.

That is because ascribing partners to Allah renders good deeds invalid and corrupts well-being. Hence Allah says:

﴿It has already been revealed to you, and to those who came before you﴾ namely all the Prophets

﴿that if you ascribe partners to Allah, all your deeds will surely come to nothing﴾. This includes all deeds.

According to the message of all the Prophets, ascribing partners to Allah renders all good deeds invalid, as Allah says in Soorat al-An'ām, after listing many of His Prophets and Messengers:

«This is the guidance of Allah, with which He guides whomever He will among His slaves. If they had ascribed partners to Him, all their deeds would have come to nothing.» (*al-An'âm* 6: 88)

«and you will certainly be among the losers» in this world and in the hereafter, because ascribing partners to Allah renders good deeds invalid and is deserving of punishment.

Then Allah says: «Nay, but worship Allah [alone]». Having stated that the ignorant were telling the Prophet (ﷺ) to ascribe partners to Allah, and having pointed out how abhorrent that is, Allah instructed him to devote his worship to Him alone: «Nay, but worship Allah [alone]» that is, devote your worship to Him alone, with no partner or associate

«and be among those who are grateful [to Him]» for His guidance. Just as Allah is to be thanked for worldly blessings, such as physical good health and well-being, granting provision, and so on, He is also to be thanked and praised for spiritual blessings, such as enabling one to be sincere and to fear Him. In fact it is spiritual blessings that are real blessings. Pondering and realising that they come from Allah and giving thanks to Him for them will protect one from self-admiration that affects many people who strive hard, because of their ignorance. Otherwise, if a person were to understand the reality of things, he would not develop self-admiration because of the blessing which requires him to give more thanks to Allah.



﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۖ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ ۖ وَالسَّمَوَاتُ  
مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَنَهُ ۖ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (سورة الزمر: ٦٧)

39:67. They have not given due recognition to Allah. On the Day of Resurrection, the entire earth will be in His grip, and the heavens

will be rolled up in His Right Hand. Glorified and exalted be Allah far above the partners they ascribe to Him!

Here Allah tells us that these polytheists have not given due recognition to their Lord, and they have not venerated Him as they should. Rather they have done that which is contrary to that, by ascribing as partners to Him those who are lacking in their attributes and deeds, for their attributes and deeds are imperfect in all aspects; they have no power to bring benefit or cause harm, they cannot give or withhold, and they have no control over anything at all.

Thus they regard these imperfect created beings as equal to the Almighty Lord by Whose dazzling might and supreme power the earth will be seized in the grasp of the Most Gracious on the Day of Resurrection, and the heavens – despite their vastness – will be rolled up in His Right Hand. The one who regards others as equal to Him is not venerating Him as He deserves, and there is no greater wrongdoing than that.

«Glorified and exalted be Allah far above the partners they ascribe to Him» that is, Allah declares Himself to be far greater and far above their ascription of partners to Him.



﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ ﴿٦٨﴾ وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءُ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ﴿٧٠﴾﴾ (سورة الزمر: ٦٨-٧٠)

39:68. The Trumpet will be blown and all those who are in the heavens and on earth will swoon, except whomever Allah wills. Then it will be blown again, whereupon they will be standing, looking around.

- 39:69. The earth will shine with the light of its Lord, the record of deeds will be placed [in their hands], and the Prophets and the witnesses will be brought forth. Judgement will be passed between them with equity, and they will not be wronged.
- 39:70. Every soul will be paid in full for what it has done, and He knows best all that they do.

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Having instilled fear of His might, Allah now warns them by telling them about what will happen on the Day of Resurrection, urging them (to seek the path that leads to paradise) and warning them (against the path that leads to hell).

«The Trumpet will be blown» – the Trumpet is a great horn, the size of which no one knows except its Creator and those among His creation to whom Allah has given knowledge thereof. It will be blown by Isrâfeel (﷉), one of the angels who are close to Allah, one of the bearers of the Throne of the Most Gracious.

«and all those who are in the heavens and on earth will swoon» that is, faint or die, according to different opinions. In other words, when they hear the Trumpet blast, they will all be disturbed by its loudness and intensity, and because of that to which they know it is the precursor

«except whomever Allah wills» of those whom Allah will make steadfast at the time of the Trumpet blast, so that they will not swoon, such as the martyrs – or some of them – and others. This is the first Trumpet blast, the blast that will lead to swooning and will cause alarm and fear.

«Then it will be blown again» – this will be the second Trumpet blast, which will signal the resurrection

«whereupon they will be standing, looking around» that is, they will have risen from their graves, for their resurrection and reckoning, having been recreated complete in body and soul,

«looking around» to see what Allah will do with them.

«The earth will shine with the light of its Lord». From this it is known that the existing lights will have vanished and disappeared on the Day of Resurrection. And this will indeed be the case, for Allah has told us that the sun will be rolled up, the moon will be darkened, the stars will be scattered and the people will be left in darkness. At that point the earth will be illuminated with the light of its Lord, when He manifests Himself and descends to pass judgement among them. On that day, Allah will give people extra strength and will recreate them in such a way that they will be able to withstand His light and it will not burn them. They will also be enabled to see Him, otherwise His light is immense, and if it were to be made manifest, the glory of His Countenance would burn all of His creation, as far as He can see.

«the record of deeds will be placed [in their hands]» so that what it contains of good deeds and evil deeds may be read. This is like the verse in which Allah (ﷻ) says:

«And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.» (*al-Kahf* 18: 49)

And it will be said to the doer of deeds, by way of perfect justice:

«...Read your own record; sufficient is your own soul as a reckoner against you this day.» (*al-Isrâ'* 17: 14)

«and the Prophets and the witnesses will be brought forth» – the Prophets will be brought forth so that they may be questioned about their conveying of the message and about their nations, and they will testify against them. And the witnesses – namely the angels, people's physical faculties, and the earth – will also be brought forth and questioned.

«Judgement will be passed between them with equity» that is, perfect justice and great fairness, because the reckoning comes from One Who



does not wrong anyone in the slightest, One Who encompasses all things and His Book – namely al-Lawh al-Mahfoodh – encompasses all that they did. The noble scribes, who do not disobey their Lord, will have recorded all that they did, and the fairest of witnesses will have testified to that verdict. Therefore the One Who issues that verdict is One Who knows the quality of the deeds and the extent to which they deserve reward or punishment. Thus Allah will issue a verdict of which people will approve, and they will praise Allah and acknowledge His justice. Through that verdict, they will come to know of His greatness, knowledge, wisdom and mercy that which had never crossed their minds and cannot be described. Hence Allah says: ﴿Every soul will be paid in full for what it has done, and He knows best all that they do﴾.



﴿وَسِيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَتْلُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾ قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَوْىِٰى الْمُتَكَبِّرِينَ ﴿٧٢﴾ وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدُهُ وَأَوْزَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ۖ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَائِكَةَ حَافِيزِينَ مِنْ حَوْلِ الْعَرْشِ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾﴾ (سورة الزمر: ٧١-٧٥)

39:71. The disbelievers will be driven to hell in groups until, when they reach it, its gates will be opened and its keepers will say to them: Did there not come to you Messengers from among you,

reciting the revelations of your Lord to you and warning you of the meeting of this day of yours? They will say: Yes indeed, but the decree of punishment has become inevitable for the disbelievers.

- 39:72. It will be said: Enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!
- 39:73. Those who feared their Lord will be ushered to paradise in groups until, when they reach it, they will find its gates wide open, and its keepers will say to them: Peace be upon you; you have done well, so enter it, to abide herein forever.
- 39:74. They will say: Praise be to Allah Who has fulfilled His promise to us and given us this land as our own, so that we may dwell in paradise wherever we wish. How excellent a reward for those who work [and strive]!
- 39:75. And you will see the angels surrounding the Throne, glorifying and praising their Lord. Judgement will have been passed with equity among all, and it will be said: Praise be to Allah, the Lord of the worlds.

Having mentioned His verdict concerning His slaves – who will all have in common the fact that He created them, granted them provision and directed them, and they will all have in common the fact that they lived in the previous world and have been gathered together in the place of standing on the Day of Resurrection – Allah tells us here that they will be separated for the requital, just as they were separated in this world according to whether they were believers or disbelievers, righteous or immoral.

«The disbelievers will be driven to hell in groups» that is, they will be driven violently, beaten with painful whips by the harsh and callous keepers of hell, to the worst and most terrifying place of detention, namely hell in which all torments are combined and all miseries are present. All happiness will disappear from them, as Allah (ﷻ) says elsewhere:

﴿On the day when they are shoved forcibly towards the fire of hell.﴾  
(*at-Toor* 52: 13)

– that is, they will be pushed forcefully, because of their refusal to enter it. They will be driven to it ﴿in groups﴾ that is, in separate groups, each group according to their deeds, as the people in each group will be similar in the misdeeds they did. They will curse one another and disavow one another.

﴿when they reach it﴾ that is, when they reach its courtyard  
﴿its gates will be opened﴾ upon their arrival, to receive them.

﴿and its keepers will say to them﴾, congratulating them for attaining eternal misery and punishment, and rebuking them for the deeds that brought them to this terrifying place:

﴿Did there not come to you Messengers from among you﴾ that is, of your own kind, whom you knew and were aware of their honesty and sincerity, from whom you could have received the message?

﴿reciting the revelations of your Lord to you﴾ with which Allah sent them, that pointed to certain truth with the clearest of proof.

﴿and warning you of the meeting of this day of yours﴾ that is, this required you to follow them and protect yourself against the punishment of this day, by following the path of piety, but you followed a different path.

﴿They will say﴾, acknowledging their sin and that the proof of Allah was established against them:

﴿Yes indeed﴾, the Messengers of our Lord did come to us with signs and proof; they explained things to us very clearly and warned us about this day.

﴿but the decree of punishment has become inevitable for the disbelievers﴾ that is, because of their disbelief the decree of punishment has become inevitable for them, which applies to everyone who disbelieves in the signs of Allah and rejects the message brought by the Messengers. Thus they will acknowledge their sins and the establishment of proof against them.

«It will be said» to them, by way of humiliation and shame:  
«Enter the gates of hell». Each group will enter from the gate that is appropriate to their misdeeds

«to abide therein forever»; they will never leave it, the punishment will never be reduced even for a short while, and they will be given no respite.

«Wretched indeed is the abode of the arrogant!» That is, wretched is the dwelling place, for hell is the dwelling place, because they were too arrogant to follow the truth. Thus Allah will requite them in a manner that befits their deed, by subjecting them to humiliation, shame and disgrace.

Then Allah speaks of the people of paradise:

«Those who feared their Lord» by affirming His oneness and striving to obey Him

«will be ushered» by way of honour and respect; they will be gathered in delegations, coming on the best mounts,

«to paradise in groups», rejoicing and cheerful, each group with other groups who are like them in righteous deeds and similar to them  
«until, when they reach it» that is, when they reach that vast garden with its beautiful dwellings, its fragrant breeze will reach them and its life of eternal bliss will begin.

«they will find its gates wide open» for them, by way of honour for the best of people, who will be honoured therein

«and its keepers will say to them», congratulating them and welcoming them:

«Peace be upon you» that is, you are safe from all harm and evil

«you have done well» that is, you did well by knowing Allah, loving Him and fearing Him, and you remembered Him and obeyed Him.

«so» because you have done well, «enter it, to abide herein forever» because it is the good abode, and no one is fit for it except those who are good.

This passage indicates that both hell and paradise have gates that can be opened and closed, each of them has keepers, and they are two abodes that are allocated for specific people, and no one can enter either of them except those who deserve to do so, unlike other places and dwellings.

﴿They will say﴾ when they enter it and settle there, praising their Lord for the blessings that He has bestowed upon them and for guiding them:

﴿Praise be to Allah Who has fulfilled His promise to us﴾ that is, He promised us paradise on the lips of His Messengers, if we believed and did righteous deeds, and now He has fulfilled what He promised us.

﴿and given us this land﴾ that is, the land of paradise

﴿as our own, so that we may dwell in paradise wherever we wish﴾ that is, so that we may settle therein in any place we wish, and enjoy any of its pleasures that we want; nothing we want will be withheld from us.

﴿How excellent a reward for those who work [and strive]﴾ that is, those who strive in obedience to their Lord for a short time, and attain thereby much lasting good.

This is the abode that truly deserves to be praised, in which Allah will honour the elite of His creation and which He is pleased that it should be their reward. He built it in the most sublime and beautiful manner, planted its trees with His own Hand and filled it with His mercy and honour, by means of some of which the heart of one who is grieving may be filled with joy, all feelings of misery and sadness may be removed, and perfect happiness and tranquillity may be attained.

﴿And you will see the angels﴾ on that momentous day  
﴿surrounding the Throne﴾ to serve the Lord, gathered around His Throne, submitting to His majesty, acknowledging His perfection and absorbed in His beauty.

﴿glorifying and praising their Lord﴾ that is, declaring Him to be above everything that is not befitting to His majesty that the polytheists ascribe to Him.

﴿Judgement will have been passed with equity among all﴾ that is, between the first and the last of creation

﴿with equity﴾ in which there is no ambiguity and no one who is guilty could deny that.

﴿and it will be said: Praise be to Allah, the Lord of the worlds﴾.

No mention is made of who will say these words, so as to indicate that all of creation will speak words of praise to their Lord, and will affirm His wisdom in His judgement of the people of paradise and the people of hell, praising His grace and kindness, and praising His judgement and wisdom.

This is the end of the commentary on Soorat az-Zumar.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 40.

## Soorat Ghâfir

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿حَمْدٌ ۝ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ۝ غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ ۝ شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ﴾ (سورة غافر: ١-٣)

40:1. Hâ'. Meem.

40:2. The revelation of the Book is from Allah, the Almighty, the All-Knowing,

40:3. Forgiver of sin, Acceptor of repentance, severe in punishment, limitless in bounty. There is no god but He; unto Him is the return [of all].

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Here Allah tells us about His holy Book: it comes from and is sent down by Allah, to Whom all devotion and worship is due, because of His perfect attributes and because nothing is like unto Him in His deeds.

﴿the Almighty﴾ Who, by His might, subjugates all creation  
﴿the All-Knowing﴾ Who knows all things.

«Forgiver of sin» Who forgives the sinners  
 «Acceptor of repentance» from those who repent  
 «severe in punishment» to those who dare to commit sin and do not repent  
 «limitless in bounty» that is, He is generous towards people and His favours reach all of them.

Having affirmed His perfection, which dictates that He is the only One Who is to be worshipped and to Whom deeds are to be devoted, Allah says here: «There is no god but He; unto Him is the return [of all]».

The reason for pointing out that the Qur'an was revealed from Allah, Who is described as possessing these attributes, is that these attributes are connected to all the ideas and meanings that are discussed in the Qur'an. The Qur'an either tells of the names, attributes and deeds of Allah, and those that are mentioned here are among His names, attributes and deeds;

or it tells of past and future events, which comes under the heading of the teaching of the All-Knowing of His slaves;

or it tells of His great blessings and favours, and what one should do to attain them, which is indicated by the words «limitless in bounty»;

or it tells of His severe punishment and the sins that incur it and lead to it, which is indicated by the words «severe in punishment»;

or it calls upon sinners to repent, turn to Allah and seek forgiveness, which is indicated by the words «Forgiver of sin, Acceptor of repentance, severe in punishment»;

or it tells us that Allah alone is deserving of devotion and worship, and it establishes rational and textual proof to that effect, urges people to worship Him alone, and forbids them to worship anything other than Allah, establishing rational and textual proof that it is wrong and warning against it, which is indicated by the words «There is no god but He»;



or it tells us of His judgement, the reward for those who do good, and punishment for those who commit sin, which is indicated by the words «unto Him is the return [of all]».

This summarises all the sublime ideas and concepts contained in the Qur'an.



﴿مَا يُجَدِّدُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزِرْكَ تَقَابُثُهُمْ فِي الْبَلَدِ ۚ  
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ  
لِيَأْخُذُوهُ وَجَدَلُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ الْحَقَّ فَأَخَذْتُهُمْ فَكَيْفَ كَانَ عِقَابِ ۚ  
وَكَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ ۖ﴾ (سورة

غافر: ٤-٦)

- 40:4. None argue against the signs of Allah except those who disbelieve. So do not be deceived by their [uninhibited] movement throughout the land.
- 40:5. Before them the people of Nooh also rejected [their Prophet], as did the parties [who gathered against their Prophets] after them. Every nation plotted against its Messenger, to seize him, and with false arguments sought to undermine the truth. So I seized them, and how [terrible] was My punishment!
- 40:6. Thus the decree of your Lord has become inevitable against those who disbelieved, that they will be inhabitants of the fire.

Here Allah (ﷻ) tells us that «None argue against the signs of Allah except those who disbelieve». What is meant by arguing here is arguing with the aim of refuting the signs of Allah and opposing them on the basis of falsehood. This is the attitude of the disbelievers. As for the believers, they submit to Allah (ﷻ), Who causes truth to prevail over falsehood.

No one should be deceived by the wealth and status of anyone, and think that the fact that Allah has bestowed upon him worldly gain is a sign that Allah loves him or that he is following the truth. Hence Allah says: ﴿So do not be deceived by their [uninhibited] movement throughout the land﴾ that is, their coming and going, engaging in all kinds of trade and business. Rather what one should do is to evaluate people on the basis of truth, looking at the facts and weighing up people within the framework of Islamic teaching, not weighing up the truth on the basis of what people say, as is done by people who have no knowledge and no power of rational thinking.

Then Allah warns those who argue against the signs of Allah in order to refute them, as was done by previous nations, such as the people of Nooh and 'Ad, and ﴿the parties [who gathered against their Prophets] after them﴾, who came together and united against the truth in order to refute it and to support falsehood.

In fact, the matter went so far that ﴿Every nation plotted against its Messenger, to seize him﴾ that is, to kill him, and this is the worst thing that they could ever do to the Messengers, who are the leaders of the people of good and were following pure truth concerning which there could be no doubt or confusion. They wanted to kill them, and can there be any consequences for such transgression, misguidance or wickedness except severe punishment that will have no end?

Hence Allah said concerning their punishment in this world and in the hereafter:

﴿So I seized them﴾ because of their disbelief and their gathering against their Prophets

﴿and how [terrible] was My punishment﴾ for it was the worst and most terrible of punishments; it was but a single blast, or a shower of pebbles that rained down upon them, or a command to the earth to swallow them up, or a command to the sea to drown them, whereupon they became lifeless.

«Thus the decree of your Lord has become inevitable against those who disbelieved» that is, thus the decree of misguidance became inevitable for these people, on the basis of which the decree of punishment was issued. Hence Allah says: «that they will be inhabitants of the fire».



﴿الَّذِينَ يَجُلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ  
ءَامَنُوا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَعِلْمًا فَاغْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ  
وَقِهِمْ عَذَابَ الْجَحِيمِ ﴿٧﴾ رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ  
مِنْ ءَابَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨﴾ وَقِهِمُ  
السَّيِّئَاتِ وَمَنْ تَقِ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ  
﴿٩﴾﴾ (سورة غافر: ٧-٩)

- 40:7. Those [angels] who bear the Throne and those who are around it glorify and praise their Lord; they believe in Him and pray for forgiveness for those who believe, [saying]: Our Lord, You encompass all things in Your mercy and knowledge, so forgive those who repent and follow Your path, and protect them from the punishment of the blazing fire.
- 40:8. Our Lord, and admit them to gardens of perpetual abode which You have promised them, and [admit] the righteous among their forebears, their spouses and their offspring. Verily You are the Almighty, the Most Wise.
- 40:9. And protect them from the evil consequences [of their sins], for whomever You protect from evil consequences on that day, You will indeed have bestowed mercy upon him, and that will be the supreme triumph.

Here Allah (ﷻ) tells us of His perfect kindness towards His believing slaves, and what He has ordained of means that lead to their happiness that have nothing to do with them, such as the prayers for their forgiveness by the angels who are close to Him, and the angels' supplication for their well-being in this world and the hereafter. He also tells us of the honourable status of the bearers of the Throne and those who are around it, and their sincerity towards the slaves of Allah, because they know that Allah will accept that from them. Hence He says:

«Those [angels] who bear the Throne» that is, the Throne of the Most Gracious, which is the roof of creation and the greatest, vastest and most beautiful of created things, the closest to Allah (ﷻ), which encompasses the heavens and the earth and the *Kursi*.<sup>68</sup> Allah (ﷻ) has appointed these angels to bear His mighty Throne, so undoubtedly they are among the biggest, greatest and strongest angels.

The fact that Allah has chosen them to bear His Throne, and He mentions them first, and has brought them close to Him indicates that they are the best types of angels (peace be upon them). Allah (ﷻ) says elsewhere:

«...and on that day, eight will carry the Throne of your Lord above them.» (*al-Hâqqah* 69: 17)

«and those who are around it» of the angels who are close in status and virtue

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<sup>68</sup> According to some scholars, the *Kursi* is the Footstool of the Most Gracious. However, other scholars are of the view that the *Kursi* is synonymous with the *'Arsh* (Throne). There is also a third view – favoured by at-Ṭabari, who narrated it from Ibn 'Abbâs – which is that what is referred to by the word *Kursi* is the knowledge of Allah. At-Ṭabari supported this view by noting that a page on which knowledge is written is called *kurrâsah* and that the scholars may be referred to as *karâsi* (pl. of *kursi*), because they may be relied upon with regard to issues of knowledge. (Translator)

﴿glorify and praise their Lord﴾. This is praise for them, because of their abundant worship of Allah (ﷻ), especially glorification and praise; all other kinds of worship come under the heading of glorifying and praising Allah, because it is all a kind of declaring Allah to be far above any worship or praise being directed to anyone other than Him, and it is praise of Him. Rather praise is for Allah alone. A person's saying "*Subhân Allâh wa bi hamdihi* (Glory and praise be to Allah)" comes under the heading of worship.

﴿and pray for forgiveness for those who believe﴾. This is one of the many benefits and virtues of faith: the angels, who have no sin, pray for forgiveness for the believers. Simply by believing, the believer attains this great blessing.

As forgiveness has prerequisites, without which it cannot be attained, Allah (ﷻ) tells us the opening words of their prayer for forgiveness for the believers, without which it cannot be complete: ﴿Our Lord, You encompass all things in Your mercy and knowledge﴾ and Your knowledge encompasses all things, so nothing is hidden from You and nothing the weight of an atom on earth or in heaven, or anything smaller or greater than that, escapes Your knowledge. And Your mercy encompasses all things, so the upper and lower realms are filled with the mercy of Allah, which encompasses them and reaches as far as His creation went.

﴿so forgive those who repent﴾ from ascribing partners to You and from sin

﴿and follow Your path﴾ by following Your Messengers, affirming Your oneness and obeying You

﴿and protect them from the punishment of the blazing fire﴾ that is, protect them from the punishment itself and protect them from the causes that lead to the punishment.

﴿Our Lord, and admit them to gardens of perpetual abode which You have promised them﴾ on the lips of Your Messengers

﴿and [admit] the righteous﴾ who believed and did righteous deeds

«among their forebears, their spouses» – the word translated here as «spouses» includes wives, husbands, companions and friends «and their offspring».

«Verily You are the Almighty» Who subjugates all things. By Your might, You forgive their sins, relieve them of hardships and cause them to attain all that is good

«the Most Wise» Who does what is appropriate. So we do not ask You, O our Lord, for anything contrary to that which is dictated by Your wisdom; rather part of Your wisdom – as You have told us on the lips of Your Messengers, and as dictated by Your grace – is to forgive the believers.

«And protect them from the evil consequences [of their sins]» that is, and protect them from evil deeds and their consequences, because that is upsetting to the one who does it.

«for whomever You protect from evil consequences on that day» namely the Day of Resurrection

«You will indeed have bestowed mercy upon him» because Your mercy is continuously bestowed upon people, and nothing prevents it except people's sins and bad deeds. So whomever You protect from evil consequences, you will be guiding him towards good deeds and their good consequences

«and that will be the supreme triumph» and there will be no triumph like it, and people cannot compete for anything better than that.

This supplication of the angels is indicative of the perfect knowledge of their Lord, and it is an example of seeking to draw close to Allah by virtue of His beautiful names, by virtue of which people should seek to draw close to Him. The supplication is appropriate to that which they are asking of Allah. Because their supplication is for the attainment of mercy and the removal of the negative effects that result from the shortcomings of human beings, of which Allah is aware, and what resulted from these shortcomings of falling into sin, and other matters of which Allah has full knowledge, it is for this

reason that they sought forgiveness by virtue of the divine attributes of mercy and knowledge.

Part of their perfect etiquette towards Allah (ﷻ) is their affirmation of His being their Lord, in both a general and specific sense. They acknowledged that they have no control whatsoever; rather their supplication to their Lord emanates from those who are inherently in need in all respects, and there is nothing whatsoever that they could boast about or be proud of before Him (as they have no power before Him). There is nothing but the grace, generosity and kindness of Allah.

Another aspect of their etiquette is that they are in complete harmony with their Lord, loving what He loves of deeds, which refers to the acts of worship that people did and in which they strove hard, and loving whom He loves of those among the believers who strive hard, whom Allah (ﷻ) loves from among His creation. Because the angels love them, they call upon Allah and seek thereby the sound well-being of the believers, because offering supplication for a person is one of the clearest proofs of one's love for him, for a person only offers supplication for those whom he loves.



﴿إِنَّ الَّذِينَ كَفَرُوا يُنَادُونَ لِمَقْتُ اللَّهِ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ فَتَكْفُرُونَ ﴿١٠﴾ قَالُوا رَبَّنَا أَمَتْنَا اثْنَيْنِ وَأَحْيَيْتَنَا اثْنَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ سَبِيلٍ ﴿١١﴾ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِنْ يُشْرَكَ بِهِ تَوَمَّنُوا ۚ فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾﴾ (سورة

غافر: ١٠-١٢)

- 40:10. It will be proclaimed to those who disbelieved: Allah's loathing of you is greater than your loathing for your own selves, for you were called to faith but you disbelieved.

- 40:11. They will say: Our Lord, twice You have caused us to be lifeless<sup>69</sup> and twice You have brought us to life. Now we acknowledge our sins; is there any way out [of the fire]?
- 40:12. [It will be said to them:] This is because when Allah alone was invoked, you disbelieved, but when partners were ascribed to Him, you believed. Judgement belongs only to Allah, the Most High, the Most Great.

Here Allah (ﷻ) tells us about the shame and disgrace that will befall the disbelievers, and how they will ask to go back to this world and to exit from the fire, but that will be impossible, and they will be rebuked:

﴿It will be proclaimed to those who disbelieved﴾ – they are referred to in general terms (without stating what they disbelieved in) so as to include all kinds of disbelief, such as disbelief in Allah, in His Books, in His Messengers or in the Last Day. When they enter the fire and admit that they deserve it because of what they committed of sins, then they will loathe themselves greatly for that and will be very angry with themselves. At that point they will call out, and it will be said to them:

﴿Allah's loathing of you is greater than your loathing for your own selves, for you were called to faith but you disbelieved﴾ that is, when the Messengers and their followers called you to faith and established clear proof that highlighted the truth, you disbelieved and showed no interest in faith for which Allah created you, and you turned

<sup>69</sup> The first period of lifelessness is the initial period of development in the womb, which is referred to in Soorat al-Mu'minoon:

﴿Then We made the drop of semen into a clinging clot, then We made the clinging clot into a lump of flesh, then We made the lump of flesh into bones, and clothed the bones with flesh...﴾ (al-Mu'minoon 23: 14)  
– until the soul is breathed into the foetus, whereupon it becomes alive. The second period of lifelessness follows death in this world and lasts until the Day of Resurrection. (Ibn 'Ashoor; *at-Tafseer al-Muyassar*)



away from His vast mercy, therefore He loathed you and despised you.

That (His loathing of you) ﴿is greater than your loathing for your own selves﴾ that is, this loathing from Allah towards you persisted, and divine wrath kept coming upon you, until you reached this point. So today you have earned the wrath and punishment of Allah at the time when the believers have attained the pleasure and reward of Allah.

They will wish to go back to this world, and will say: ﴿Our Lord, twice You have caused us to be lifeless﴾ referring to the first death, and the period between the two Trumpet blasts, according to one view. Or it may refer to the period of nonexistence before they were brought into being, then Allah caused them to die, after He brought them into being.

﴿and twice You have brought us to life﴾ this refers to life in this world and life in the hereafter

﴿Now we acknowledge our sins; is there any way out [of the fire]?﴾ That is, they will express regret and say that, but it will be to no avail and will not benefit them. They will be rebuked for not taking any measures that could lead to salvation, and it will be said to them:

﴿This is because when Allah alone was invoked﴾ that is, when the call was made to affirm His oneness and strive for His sake alone, and it was forbidden to ascribe partners to Him,

﴿you disbelieved﴾ in Him, your hearts shrank with aversion and you found it extremely off-putting

﴿but when partners were ascribed to Him, you believed﴾. And this is what has led you to this place and has caused you to reside in this abode: it is because you disbelieved in faith and you believed in disbelief; you were pleased with that which was evil and corrupt in the previous world and in the hereafter, and you were displeased with that which was good and sound in the previous world and in the hereafter. You gave precedence to that which leads to doom, humiliation and

divine wrath, and you had no interest in that which is the means of triumph, success and salvation.

﴿...if they see the path of guidance, they will not follow it, but if they see the path of error, they will take it as their way...﴾ (al-A'raf 7: 146)

﴿Judgement belongs only to Allah, the Most High, the Most Great﴾ – He is Most High in every sense, sublime in essence, sublime in esteem, sublime in the subjugation of all others. One aspect of His being Most High in esteem is His perfect justice; He does that which is appropriate and He does not regard as equal the righteous and the evildoers.

﴿the Most Great﴾ to Whom belong pride, greatness and glory in His names, His attributes and His deeds. He is far above all defects, faults and shortcomings. As judgement belongs only to Him, and He has ruled that you are to abide in hell for ever, His verdict cannot be changed or altered.



﴿هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُمْ مِنَ السَّمَاءِ رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ﴾ (١٣) ﴿فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ﴾ (١٤) ﴿رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ يَوْمَ التَّلَاقِ﴾ (١٥) ﴿يَوْمَ هُمْ بَدْرُؤٌ لَا يُنْفَخُ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لِمَنِ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ﴾ (١٦) ﴿الْيَوْمَ تُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ﴾ (١٧) ﴿سورة غافر:

(١٧-١٣)

40:13. It is He Who shows you His signs and sends down provision for you from heaven. But none pay heed except those who turn to Allah.

40:14. So call upon Allah with sincere devotion to Him alone, even though the disbelievers hate it.

- 40:15. [Most] Exalted in rank, Lord of the Throne, He sends down His revelation by His command to whomever among His slaves He wills, to warn [people] of the Day of Meeting,
- 40:16. the day when they will be brought forth, with nothing of them hidden from Allah. [Allah will say:] To whom does dominion belong this day? To Allah, the One, the Subjugator!
- 40:17. Today every soul will be requited according to what it earned; none will be wronged today. Verily, Allah is swift in reckoning.

Here Allah (ﷻ) mentions His greatest blessing to His slaves, which is showing them truth as distinct from falsehood, by means of what He shows his slaves of His signs in their own selves, in the universe and in the Qur'an, which are indicative of every sublime aim and which show guidance as distinct from misguidance, so that the one who ponders the signs and reflects upon them will have no doubt about the truth.

This is one of the greatest blessings that He bestows upon His slaves, for He has not left the truth ambiguous and has not left what is correct unclear; rather He has presented various kinds of evidence and proof, and has explained His signs,

﴿...and so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾

(*al-Anfāl* 8: 42)

The more important and significant the issue, the more evidence is available and the easier it is to understand.

Look at the issue of divine oneness. Because it is one of the most important issues – in fact it is the most important – the evidence for it, both rational and textual, is abundant and varied. Allah sets forth examples to make it clear and presents many arguments for it. Hence He mentions it here, and highlights some of the evidence for it, then He says: ﴿So call upon Allah with sincere devotion to Him alone﴾.

Having stated that He will show His slaves His signs, He now draws attention to a significant sign: ﴿and sends down provision for you from heaven﴾ that is, rain, by means of which you earn your provision, and you and your animals live. This indicates that all blessings come from Allah.

From Him come the blessings of religion, which are spiritual blessings, different religious teachings, the proof for them and what follows that of acting upon them. All worldly blessings also come from Him, such as the blessings that result from rain, which gives life to the land and people. This offers definitive evidence that He alone deserves to be worshipped and that devotion should be focused on Him alone, just as He alone is the Bestower of blessings.

﴿But none pay heed﴾ to the signs when they are reminded of them ﴿except those who turn to Allah﴾ by loving Him, fearing Him, obeying Him and beseeching Him. Such is the person who benefits from the signs, for whom the signs are a source of mercy and he increases in insight thereby.

As these signs serve as a reminder, and the reminder leads to sincere devotion to Allah, He says here: ﴿So call upon Allah with sincere devotion to Him alone﴾ – this refers to worshipping Him and asking of Him.

Sincere devotion means purifying one's intentions and making one's actions solely for the sake of Allah (ﷻ) in all acts of worship, both obligatory and recommended, and in all matters having to do with the rights of Allah and the rights of His slaves.

In other words, be sincere to Allah (ﷻ) alone in every act of worship and in every deed by which you seek to draw close to Him.

﴿even though the disbelievers hate it﴾, do not pay any attention to them and do not let that deter you from adhering to your religion; do not fear the reproach of any reproacher when you strive for the

sake of Allah. For the disbelievers have the utmost hate for devotion to Allah alone, as Allah (ﷻ) tells us elsewhere:

«When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.» (az-Zumar 39: 45)

Then Allah points out some of His sublime and perfect attributes that compel one to devote worship solely to Him:

«[Most] Exalted in rank, Lord of the Throne» that is, the Most High, Most Exalted, Who rose above the Throne, which is exclusively His. His rank is so exalted that He is completely distinct above His creation; His esteem is so high, His attributes are so sublime and His essence is so exalted that no one can draw near to Him except through pure deeds that are based on sincerity, which raise a person in status and bring him nearer to Allah, and put him above others.

Then Allah mentions the blessing that He bestowed by sending His message and revelation:

«He sends down His revelation» that is to the heart and soul as the soul is to the body; just as the body without the soul has no life and cannot survive, so hearts and souls without revelation cannot be sound or prosper. Allah (ﷻ) «sends down His revelation by His command» in which there is benefit for people and it is in their best interests

«to whomever among His slaves He wills» namely the Messengers, whom Allah favoured and chose to receive His revelation and give the call to His slaves.

The benefit in sending the Messengers is to enable people to attain happiness in their religious and worldly affairs, and in the hereafter, and to protect them from misery and doom in their religious and worldly affairs, and in the hereafter. Hence Allah says:

«to warn» that is, so that those to whom the revelation is given can warn «[people] of the Day of Meeting» that is, so that they can alert

people to that, and urge them to prepare for it by means of that which could save them from punishment. It is called the Day of Meeting because on that day the Creator and created beings will meet, and created beings will meet one another, and the doers of deeds will meet their deeds and the requital thereof.

«the day when they will be brought forth» that is, they will emerge from the earth and be gathered together in one plain, in which you will see no depression or elevation (*cf.* 20: 107), in which the caller can make them all hear and they can all be seen.

«with nothing of them hidden from Allah» – nothing of themselves, nothing of their deeds and nothing of the requital for those deeds.

«[Allah will say:] To whom does dominion belong this day?» That is, who is in control of that great day which will bring together the first and the last, the inhabitants of the heavens and the inhabitants of the earth, the day on which no one will own anything or be in control of anything, all connections between people will be severed, and there will be nothing left but deeds, righteous or evil?

Dominion belongs «To Allah, the One, the Subjugator», Who is unique in His essence, His names, His attributes and His deeds. He has no partner who shares in any of that in any way whatsoever.

«the Subjugator» of all creatures, to Whom all creatures submit, humble themselves before Him and are subjugated, especially on that day on which all faces will be humbled before the Ever-Living, the Self-Sustaining and All-Sustaining (*cf.* 20: 111), on which no one will speak except by His leave.

«Today every soul will be requited according to what it earned» in this world, of good or evil, little or much

«none will be wronged today» by having anything added to his bad deeds or anything detracted from his good deeds.

«Verily, Allah is swift in reckoning» that is, do not think of that day as slow in coming, for it is indeed coming, and everything that

is coming is close at hand. He will also be swift in carrying out the reckoning of His slaves on the Day of Resurrection, because of His all-encompassing knowledge and perfect might.



﴿وَأَنذَرَهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظِيمٍ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ ۝ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۝ وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ شَيْئًا ۚ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ﴾  
(سورة غافر: ١٨-٢٠)

- 40:18. Warn them of the imminent day, when their hearts will come up into their throats, filled with distress. The wrongdoers will have no close friend or intercessor whose word may be heeded.
- 40:19. Allah knows the stealth of the eyes and all that the hearts conceal.
- 40:20. Allah will judge with equity, whereas those on whom they call besides Him have no power to judge at all. Verily Allah is the All-Hearing, All-Seeing.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): ﴿Warn them of the imminent day﴾ that is, the Day of Resurrection which is imminent and has drawn nigh, for very soon its terrifying events, troubles and earthquakes will begin

﴿when their hearts will come up into their throats﴾ that is, because of terror and distress their hearts will reach their throats, and they will stare fixedly, ﴿filled with distress﴾. No one will speak except one to whom the Most Gracious gives permission, and he will speak the truth. They will be unable to express what is in their hearts of great terror and fear.

﴿The wrongdoers will have no close friend﴾ the word translated here as ﴿close friend﴾ may refer to a relative or friend

﴿or intercessor whose word may be heeded﴾ because the intercessors will not intercede for one who has wronged himself by ascribing partners to Allah. Even if they did intercede, Allah (ﷻ) would not be pleased with their intercession, so He would not accept it.

﴿Allah knows the stealth of the eyes﴾ this refers to the surreptitious glance which is not noticed by those sitting with a person, when he steals a glance at something.

﴿and all that the hearts conceal﴾ and do not disclose to others. Allah knows that which is hidden; therefore it is more appropriate that He sees and knows other, visible things.

﴿Allah will judge with equity﴾ because His word is true, His religious decree is true, His judicial decree is true, and He encompasses all things with His knowledge, and records all things. He is far above any injustice, shortcomings or faults. It is He Who issues whatever decrees He wills in the universe, for what He wills happens and what He does not will does not happen. It is He Who will judge between His slaves, both believers and disbelievers, in this world, and will decide the matter between them by causing His close friends and loved ones to prevail.

﴿whereas those on whom they call besides Him﴾ – this includes everything that is worshipped besides Allah

﴿have no power to judge at all﴾ because they are helpless and have no will or ability to do good.

﴿Verily Allah is the All-Hearing﴾ Who hears all voices, in different languages, expressing different needs

﴿All-Seeing﴾ Who sees what has happened and what will happen, what we see and what we do not see, what people know and what they do not know.

Allah says at the beginning of these two verses: ﴿Warn them of the imminent day﴾ then He describes it in a manner that dictates that we must prepare for that tremendous day, because this description speaks in ways of motivation and warning.





﴿أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَنِيبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ أَشَدَّ مِنْهُمْ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَأَخَذَهُمُ اللَّهُ يُذَوِّبِهِمْ وَمَا كَانَ لَهُمْ مِنَ اللَّهِ مِنْ وَاكِ ۝ ذَٰلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فكَفَرُوا فَأَخَذَهُمُ اللَّهُ إِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ۝﴾ (سورة غافر: ٢١-٢٢)

40:21. Have they not travelled in the land and seen what was the fate of those who came before them? They were more powerful than them and made a more impressive mark on the land. But Allah seized them because of their sins, and they had no defender against Allah.

40:22. That was because their Messengers came to them with clear signs, but they rejected them. So Allah seized them; verily He is mighty, severe in punishment.

«Have they not travelled in the land» that is, in their thoughts and physically, travelling in order to look and learn, and reflect on the marks left by earlier peoples

«and seen what was the fate of those who came before them» of the disbelievers, for they will find that it was the worst of fates, a fate of doom, destruction, disgrace and shame.

«They were more powerful than them» in terms of numbers and equipment, and they were bigger in physical stature

«and made a more impressive mark on the land» in terms of building structures and planting. Leaving an impressive mark is indicative of the strength of those who made such marks, and it is indicative of their power.

«But Allah seized them» with His punishment

«because of their sins» when they persisted and continued therein.

«verily He is mighty, severe in punishment» (40: 22) so their strength did not avail them in the slightest before the strength of Allah; rather

one of the greatest nations in terms of strength was the people of 'Ād who said:

﴿...Who is more powerful than us?...﴾ (Fuṣṣilat 41: 15)

Allah sent against them a wind that sapped their strength and destroyed them utterly.

Then Allah mentions an example of how the disbelievers treated their Messengers, namely the story of Pharaoh and his troops:



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٢٣﴾ إِلَىٰ فِرْعَوْنَ وَهَمَجَنَ وَقَدَرُونَ فَقَالُوا سَحِرٌ كَذَّابٌ ﴿٢٤﴾ فَلَمَّا جَاءَهُمْ بِالْحَقِّ مِن عِنْدِنَا قَالُوا أَاقْتُلُوا أَبْنَاءَ الَّذِينَ ءَامَنُوا مَعَهُ، وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿٢٥﴾﴾ (سورة غافر: ٢٣-٢٥)

40:23. We sent Moosâ with Our clear signs and compelling proofs

40:24. to Pharaoh, Hâmân and Qâroon, but they said: He is a magician and a liar!

40:25. But when Moosâ brought the truth to them from Us, they said: Kill the sons of those who believe with him, and let their womenfolk live. The schemes of the disbelievers are always bound to fail.

﴿We sent﴾ to people of the ilk of these disbelievers

﴿Moosâ﴾ ibn 'Imrân

﴿with Our clear signs﴾ that is, Our great signs that proved definitively the truthfulness of the message with which he was sent and the falseness of the path followed by those to whom he was sent, which was the path of polytheism and what is connected to it

﴿and compelling proofs﴾ that is, clear proofs that compel one to submit, such as the snake, the staff and other clear signs with which Allah supported Moosâ and the truth to which he called people.

Those to whom he was sent were ﴿Pharaoh﴾ and ﴿Hâmân﴾, his advisor,

﴿and Qâroon﴾, who was one of the people of Moosâ, who behaved arrogantly towards his fellow Israelites because of wealth that he possessed. All of them responded in the worst manner and ﴿said: He is a magician and a liar!﴾.

﴿But when Moosâ brought the truth to them from Us﴾ and Allah supported him with dazzling miracles that would compel one to submit completely, they did not respond as they should have. At the same time they were not content merely to ignore him and turn away, or even to denounce his message and challenge it on the basis of what they had of falsehood.

Rather their response was so bad that ﴿they said: Kill the sons of those who believe with him, and let their womenfolk live. The schemes of the disbelievers are always bound to fail﴾. Because they came up with this scheme and claimed that if they killed the sons of the Israelites, they would not become strong and they would remain slaves, subject to their control, their scheme was ﴿bound to fail﴾ as they did not achieve what they aimed for; rather they got the opposite outcome, for Allah destroyed them and wiped them out completely.

**Note:** Think about this point which is often repeated in the Book of Allah:

If the context is a specific story or a specific matter, and Allah wants to give a ruling concerning that specific matter that is not specific to that matter, He mentions the ruling and connects it to the general reason for that ruling, so as to make it more general in application, which includes the story mentioned in that context too, so as to ward off any mistaken notion that the ruling is limited only

to that specific instance. Hence Allah does not say here “their scheme was bound to fail”; rather He says: ﴿The schemes of the disbelievers are always bound to fail﴾.



﴿وَقَالَ فِرْعَوْنُ ذَرُونِي أَقْتُلْ مُوسَى وَلْيَدْعُ رَبَّهُ إِنِّي أَخَافُ أَنْ يُبَدِّلَ دِينَكُمْ أَوْ أَنْ يُظْهِرَ فِي الْأَرْضِ الْفَسَادَ﴾ (٢٦) وَقَالَ مُوسَى إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ (٢٧) وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ (٢٨) يَنْقُومُ لَكُمْ أَلْمَلِكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ﴾ (سورة غافر: ٢٦-٢٩)

- 40:26. Pharaoh said: Let me kill Moosâ, and let him call upon his Lord! For I fear that he will change your religion or cause mischief to appear in the land.
- 40:27. Moosâ said: I seek refuge with my Lord and your Lord from every arrogant person who does not believe in the Day of Reckoning.
- 40:28. A believing man from Pharaoh's family who had been concealing his faith said: Would you kill a man merely because he says: My Lord is Allah, even though he has come to you with clear signs from your Lord? If he is lying, he will suffer the consequences of his lie, but if he is telling the truth, some of that [punishment] of which he warns you will befall you. Verily Allah does not guide the lying transgressor.
- 40:29. O my people, you have dominion today and are prevailing in the land, but who will save us from the punishment of Allah,

if it comes upon us? Pharaoh said: I am only telling you what I think is right, and I am only guiding you to the correct path.

«Pharaoh said» arrogantly and insolently, aiming to deceive his foolish people: «Let me kill Moosâ, and let him call upon his Lord» that is, he claimed that were it not that he did not want to upset his people, he would have killed Moosâ, and that he was not preventing him from calling upon his Lord.

Then Pharaoh stated that his motive for killing Moosâ was sincerity towards his own people, and his desire to remove evil from the land. Hence he said:

«For I fear that he will change your religion» that you are following «or cause mischief to appear in the land». This is very strange indeed, that the worst of people would give sincere advice to his people, not follow the best of people. This is a kind of deception that does not fool anyone but the type of people of whom Allah says:

«Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.» (az-Zukhruf 43: 54)

«Moosâ said» when Pharaoh spoke those reprehensible words to which his arrogance led him, and he felt proud of his power and ability, Moosâ said, seeking the help of his Lord:

«I seek refuge with my Lord and your Lord» that is, I seek protection in His Lordship, by which He is in control of all things, «from every arrogant person who does not believe in the Day of Reckoning» that is, whose arrogance and lack of belief in the Day of Reckoning prompt him to commit evil and spread corruption. That includes Pharaoh and others. By His kindness, Allah (ﷻ) protected Moosâ from all arrogant people who did not believe in the Day of Reckoning, and He made available to him the means by which the evil of Pharaoh and his chiefs was warded off from him.

One of these means was this believing man who was from the family of Pharaoh, a member of the royal household, who must have had some influence, especially since he acted as if he was in agreement with them and he concealed his faith, because they were accustomed to showing respect to him in a manner that they would not do if he openly disagreed with them. Similarly, Allah protected His Messenger Muhammad (ﷺ) from Quraysh by means of his paternal uncle Abu Tâlib because Abu Tâlib was held in high esteem by them and he followed the same religion as them; if he had been Muslim, he would not have been able to protect him in that manner.

That wise, prudent, guided believing man said, criticising the actions of his people and highlighting the abhorrent nature of what they had decided to do:

«Would you kill a man merely because he says: My Lord is Allah» that is, how can you regard it as permissible to kill him when all he has done is to say «My Lord is Allah»? and he did not merely say words without presenting proof? Hence he said: «even though he has come to you with clear signs from your Lord», because his proof was well known to them all, young and old alike.

In other words: such a man does not deserve to be killed. So before you do that, why do you not try to prove that what he brought of truth is wrong, and respond to his proof with proof of your own to refute it? Then after that you can see whether he deserves to be killed – after you defeat him in argument – or not. But as his argument is well-founded and his proof is very clear, then there is no way that it could be permissible to kill him.

Then he presented to them a rational argument that could convince any rational person, no matter how you look at it, and he said: «If he is lying, he will suffer the consequences of his lie, but if he is telling the truth, some of that [punishment] of which he warns you will befall you» that is, Moosâ can only be one of two things: either he is lying in his claim, or he is telling the truth. If he is lying, then he is the

only one who will suffer the consequences and he is only harming himself, and you will not be harmed by his lie, because you did not accept his call or believe it. But if he is telling the truth and has come to you with clear signs, and has told you that if you do not respond, Allah will punish you in this world and in the hereafter, then some of that of which he warns you must inevitably befall you, which is punishment in this world.

Because of his mature thinking and his subtle attempts to protect Moosâ, this man came up with this response that would not cause any confusion to the people, and he presented the case of Moosâ as being one of two things, stating that in either case killing him would be foolishness and ignorance on their part.

Then he – may Allah be pleased with him and make him pleased, and may He forgive him and have mercy on him – moved on to a matter that was more sublime, and explained how close Moosâ was to the truth, as he said: «Verily Allah does not guide the lying transgressor» that is, the one who oversteps the mark by shunning the truth and turning to falsehood, who lies by blaming his transgression on Allah and saying that He told him to do it. Allah will not guide such a person to the right path, either in what he is trying to achieve, or in his argument for what he is doing, and he will not be guided to the straight path.

In other words: you have seen what Moosâ calls you to of the truth, and how Allah helped him to call people to the truth and present rational proof and divinely-granted miracles to support it. The one who is guided in this manner cannot be a transgressor or a liar. This is indicative of his knowledge, reason and knowledge of his Lord.

Then he warned and advised his people, alerted them to the punishment of the hereafter, and told them not to be deceived by what they had of power and dominion, as he said:

«O my people, you have dominion today» that is, in this world «and are prevailing in the land» over your subjects, controlling them as you wish.

But assume that you achieve what you want (of killing Moosâ), which is not going to happen, ﴿who will save us from the punishment of Allah, if it comes upon us?﴾ This is indicative of this man's smartness in debating with his people, as he described it as something that he had in common with them, by saying ﴿who will save us... if it comes upon us?﴾ This was in order to make them understand that he was as sincere towards them as he was to himself, and that he wanted for them what he wanted for himself.

﴿Pharaoh said﴾, objecting to that and trying to deceive his people lest they follow Moosâ: ﴿I am only telling you what I think is right, and I am only guiding you to the correct path﴾.

He spoke the truth when he said: ﴿I am only telling you what I think is right﴾ but what was it that he thought was right? He thought that what was right was to think of his people as foolish, and that they should follow him so that he could be their leader, even though he did not think that he was in the right. Rather he thought that Moosâ was in the right, but he denied it even though he was certain that it was the truth.

However, he was lying when he said: ﴿and I am only guiding you to the correct path﴾, because that was the opposite of the truth. If he had only instructed them to follow him in his disbelief and misguidance, his evil would have been less, but he instructed them to follow him, and claimed that by doing so they would be following the truth, and that if they actually followed the truth they would be following misguidance.



﴿وَقَالَ الَّذِي ءَامَنَ يَقُولُ إِنِّي أَخَافُ عَلَيْكُمْ مِثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾ مِثْلَ دَابِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾﴾ (سورة غافر: ٣٠-٣١)



- 40:30. The man who believed said: O my people, verily I fear for you a fate like that which befell the parties [who gathered against their Prophets] –
- 40:31. like what happened to the people of Nooh, and ‘Âd and Thamood, and those who came after them. And Allah does not intend any injustice to [any of] His slaves.

﴿The man who believed said﴾, repeating his call to his people, without despairing of their ever being guided – which is the way of those who call people to Allah; they keep on calling people to their Lord and nothing deters them from that, for the arrogance of those whom they called does not deter them from persisting in calling them – so he said to them:

﴿O my people, verily I fear for you a fate like that which befell the parties [who gathered against their Prophets]﴾ namely the disbelieving nations who gathered against their Prophets and united to oppose them.

Then he mentioned those nations by name: ﴿like what happened to the people of Nooh, and ‘Âd and Thamood, and those who came after them﴾, when they disbelieved, and Allah punished them in this world, before the hereafter.

﴿And Allah does not intend any injustice to [any of] His slaves﴾ by punishing them without any sin or wrongdoing on their part.



﴿وَيَنْقُومِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ النَّادِ ﴿٣٢﴾ يَوْمَ تُؤْلَوْنَ مَذْزَبِينَ مَا لَكُمْ مِنْ اللَّهِ مِنْ عَاصِرٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾﴾ (سورة غافر: ٣٢-٣٣)

- 40:32. O my people, verily I fear for you the day when people will cry out to one another,

40:33. the day when you will turn to flee, having none to protect you from [the punishment of] Allah. Whomever Allah has caused to go astray, no one can guide.

Having warned them of punishment in this world, this man alerted them to punishment in the hereafter, as he said:

﴿O my people, verily I fear for you the day when people will cry out to one another﴾ that is, the Day of Resurrection, when the people of paradise will call out to the people of hell:

﴿...We have indeed found what our Lord promised us to be true. Have you found what your Lord promised to be true?... The inhabitants of hell will call out to the inhabitants of paradise, [saying]: Send down to us some of the water or other things that Allah has provided for you. They will say: Verily, Allah has forbidden them both to the disbelievers.﴾ (al-A'râf 7: 44-50)

When the people of hell call out to Mâlik:

﴿...let your Lord put an end to us! He will say: Verily, you will remain [in the same plight forever].﴾ (az-Zukhruf 43: 77)

– and when they call out to their Lord:

﴿Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers.﴾ (al-Mu'minoon 23: 107)

– He will answer them:

﴿...Away with you! Be humiliated therein and do not speak to Me.﴾ (al-Mu'minoon 23: 108)

On that day, it will be said to the polytheists:

﴿...Call on your [so-called] partners. They will call on them, but they will not respond to them...﴾ (al-Qaṣaṣ 28: 64)

He warned them of this terrifying day and expressed his worry for them, if they persisted in their ascription of partners to Allah.

Hence he said:

«the day when you will turn to flee» that is, you will be taken to the fire

«having none to protect you from [the punishment of] Allah» because you will have no power yourselves to ward off the punishment of Allah, and no one will help you against Him.

«On the day when people's inner secrets will be examined. Then man will have no power to help himself nor anyone to help him.»  
(at-Tāriq 86: 9-10)

«Whomever Allah has caused to go astray, no one can guide» because guidance is in the Hand of Allah, so if He withholds guidance from His slave because he is not fit to receive it, due to his evil nature, there is no way he can be guided.



﴿وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ بِهِ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَن يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا كَذَلِكَ يُضِلُّ اللَّهُ مَن هُوَ مُسْرِفٌ مُّرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ كَبْرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ ءَامَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبٍ مُّتَكَبِّرٍ جَبَّارٍ

(سورة غافر: ٣٤-٣٥) ﴿٣٥﴾

40:34. Yoosuf came to you before with clear signs, but you never ceased to doubt the message he brought you. Then when he died, you said: Allah will never send [another] Messenger after him. Thus Allah leaves to stray those who transgress and are given to much doubting,

40:35. those who argue against the signs of Allah without having any sound proof. [Their disputing] is exceedingly loathsome to Allah and to those who believe. Thus does Allah seal the heart of every proud and arrogant person.

﴿Yoosuf﴾ the son of Ya'qoob (ﷺ) ﴿came to you before﴾ the coming of Moosâ, with clear signs that proved his sincerity and truthfulness, and he enjoined you to worship your Lord alone, with no partner or associate ﴿but you never ceased to doubt the message he brought you﴾ during his lifetime.

﴿Then when he died﴾ it increased you in doubt and polytheism, and ﴿you said: Allah will never send [another] Messenger after him﴾ that is, this was your mistaken thinking, and your estimate that was not appropriate with regard to Allah (ﷻ), for He does not neglect His creation without giving them commands and prohibitions or sending His Messengers to them. Thinking that Allah would not send Messengers is misguided thinking, therefore Allah says: ﴿Thus Allah leaves to stray those who transgress and are given to much doubting﴾. The description which they gave to Moosâ, unjustly and in arrogance, actually fits them, for they are the transgressors who transgressed against the truth and turned away from it, choosing misguidance instead. They were lying when they attributed that to Allah and rejected His Messenger.

Whoever is given to transgression and lying – and is constantly like that – Allah will not guide him or enable him to do good, because he has rejected the truth after it came to him and he recognised it. Therefore his requital is that Allah will punish him by depriving him of guidance, as He says elsewhere:

﴿...So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...﴾ (*as-Saff* 61: 5)

﴿We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.﴾ (*al-An'âm* 6: 110)

﴿...And Allah does not guide people who are given to wrongdoing.﴾ (*at-Tawbah* 9: 109)

Then he described the lying transgressors: «those who argue against the signs of Allah without having any sound proof» that makes truth distinct from falsehood so that it becomes as clear as day, but they argue against it even though it is so clear, in an attempt to refute it and prove it false

«without having any sound proof» that is, without evidence. This is always the case with everyone who argues against the signs of Allah. It is impossible that he would argue on the basis of sound proof, because no one could prove the truth to be wrong, for there is no way that it can be refuted on the basis of textual proof or rational evidence.

Their argument that attempts to refute the truth on the basis of falsehood «is exceedingly loathsome to Allah and to those who believe». Allah despises those who do that, because their attempt to undermine the truth implies rejection of truth and belief in falsehood, and describing falsehood as true, and these are things that are exceedingly loathsome to Allah and He hates those who are like that. Similarly, His believing slaves despise that intensely, in agreement with their Lord. These are the elite of Allah's creation, and their hatred is indicative of the reprehensible and abhorrent nature of those whom they despise.

«Thus», just as He sealed the hearts of the family of Pharaoh, so too «does Allah seal the heart of every proud and arrogant person» who is proud of himself for rejecting the truth and for looking down on people, and is filled with arrogance because of his excessive wrongdoing and transgression.



﴿وَقَالَ فِرْعَوْنُ يَهْمُنُنْ أَبْنِي لِي صَرَمًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ ﴿٣٦﴾ أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَى إِلَهِ مُوسَى وَإِنِّي لَأَظُنُّهُ كَذِبًا ۚ وَكَذَلِكَ زُينَ لِفِرْعَوْنَ سُوءُ

عَمَلِهِ. وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ إِلَّا فِي تَبَابٍ ﴿٣٦﴾ (سورة غافر: ٣٦-٣٧)

- 40:36. Pharaoh said: O Hâmân, build me a tower, so that I may attain the means of access –
- 40:37. access to the heavens, and have a look at the God of Moosâ, for verily I think he is a liar. Thus Pharaoh's evil deeds were made fair-seeming to him and he was barred from the right path, and Pharaoh's plan ended only in loss.

﴿Pharaoh said﴾ objecting to Moosâ, and rejecting his call to acknowledge the Lord of the worlds, Who rose over His Throne and Who is above His creation:

﴿O Hâmân, build me a tower﴾ that is, a great, high structure, the purpose of which is so that I may climb up ﴿and have a look at the God of Moosâ, for verily I think he is a liar﴾ in his claim that we have a Lord and that He is above the heavens.

But Pharaoh wanted to take precautionary measures and see the matter for himself. Allah (ﷻ) says, explaining what made him say that: ﴿Thus Pharaoh's evil deeds were made fair-seeming to him﴾. His deeds were made fair seeming to him, for the Shayṭân kept calling him to do that and making it seem good, until he thought it was good, and he called people to it and argued with others as if he was in the right, when he was one of the worst spreaders of mischief.

﴿and he was barred from the right path﴾, the path of truth, because of the falsehood that had been made fair-seeming to him

﴿and Pharaoh's plan﴾ by means of which he wanted to undermine the truth and make people think that he was in the right and Moosâ was in the wrong

﴿ended only in loss﴾ that is, failure, and it only brought him doom in this world and the hereafter.



﴿ وَقَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ اهْدِكُمْ سَبِيلَ الرَّشَادِ ﴿٣٨﴾ يَقَوْمِ  
 إِنَّمَا هَذِهِ الدُّنْيَا مَتْنَعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَن عَمِلَ  
 سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَن عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أَنفٍ وَهُوَ  
 مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾ وَيَقَوْمِ مَا  
 لِي أَدْعُوكُمْ إِلَى النَّجْوَى وَتَدْعُونَنِي إِلَى النَّارِ ﴿٤١﴾ تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ  
 وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا  
 تَدْعُونَنِي إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَن مَّرَدَّنَا إِلَى اللَّهِ وَأَنَّ  
 الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾ فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأَفَؤُصِّ  
 أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾ ﴾ (سورة غافر: ٣٨-٤٤)

- 40:38. The man who believed said: O my people, follow me; I will guide you to the correct path.
- 40:39. O my people, the life of this world is but a brief enjoyment, whereas it is the hereafter that is the permanent abode.
- 40:40. Whoever does an evil deed will be recompensed only with the like thereof, but whoever does righteous deeds, whether male or female, and is a believer – it is they who will enter paradise, where they will be granted provision without measure.
- 40:41. O my people, how is it that I call you to salvation whilst you call me to the fire?
- 40:42. You call me to disbelieve in Allah and to ascribe partners to Him of which I have no knowledge, whilst I call you to the Almighty, the Oft-Forgiving.
- 40:43. Undoubtedly that to which you call me cannot respond to any supplication, either in this world or in the hereafter. We will all return to Allah, and it is the transgressors who will be the inhabitants of the fire.

40:44. Then you will remember what I am telling you now. I entrust my affairs to Allah; verily Allah is fully aware of His slaves.

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﴿The man who believed said﴾, repeating his advice to his people: ﴿O my people, follow me; I will guide you to the correct path﴾ for it is not as Pharaoh is telling you; he cannot guide you except to the path of transgression and corruption.

﴿O my people, the life of this world is but a brief enjoyment﴾ that is enjoyed for a brief while, then it comes to an end and vanishes. So do not be deceived or distracted from the purpose for which you were created.

﴿whereas it is the hereafter that is the permanent abode﴾ which is the place in which to abide for ever, the realm of peace and stability. So you should give it precedence and strive for it by doing deeds because of which Allah will bless you.

﴿Whoever does an evil deed﴾ such as ascribing partners to Allah, or committing evildoing or sin

﴿will be recompensed only with the like thereof﴾ that is, he will only be requited with that which will cause him distress and grief, because the requital of sin is that which causes distress.

﴿but whoever does righteous deeds, whether male or female﴾ including deeds of the heart (beliefs and attitudes), physical deeds and words uttered

﴿and is a believer – it is they who will enter paradise, where they will be granted provision without measure﴾ that is, they will be given their reward without limit and without counting; rather Allah will give them more than their deeds deserve.

﴿O my people, how is it that I call you to salvation﴾ through what I am saying to you

﴿whilst you call me to the fire﴾ by not following the Prophet of Allah Moosâ (ﷺ).



Then he explained that by saying: ﴿You call me to disbelieve in Allah and to ascribe partners to Him of which I have no knowledge﴾ that it deserves to be worshipped instead of Allah. Speaking about Allah without knowledge is one of the gravest and most abhorrent of sins.

﴿whilst I call you to the Almighty﴾ to Whom all might belongs, and others have no control over anything at all

﴿the Oft-Forgiving﴾ Who, even if a person were to transgress beyond all bounds and have the audacity to do that which incurs His wrath, if he were then to repent and turn to Him, He would absolve them of their evil deeds and sins, and ward off that which could result of punishment in this world and the hereafter.

﴿Undoubtedly﴾ that is, certainly  
 ﴿that to which you call me cannot respond to any supplication, either in this world or in the hereafter﴾ so it is not worth calling upon it or turning to it, either in this world or in the hereafter, because it is helpless and imperfect, and it has no power to benefit or harm, to cause death, give life or resurrect.

﴿We will all return to Allah﴾ (٤٤), and He will requite each person for his deeds

﴿and it is the transgressors who will be the inhabitants of the fire﴾. It is they who have transgressed against themselves and shown audacity towards their Lord by disobeying Him and disbelieving in Him, so it is they alone who will be inhabitants of the fire.

He advised them and warned them, but they did not pay heed or accept his message, so he said to them: ﴿Then you will remember what I am telling you now﴾ of this advice, and you will see the consequences of not accepting it, when the punishment befalls you and you are deprived of the generous reward.

﴿I entrust my affairs to Allah﴾ that is, I turn to Him and seek His protection, and I delegate all my affairs to Him and put my trust in Him with regard to all that I am trying to attain of good and all that

I am trying to ward off of harm, that may befall me from you or anyone else.

«verily Allah is fully aware of His slaves» – He knows their condition and what they deserve. He knows my condition and my weakness, and He will protect me from you and will suffice me against your evil. He knows your condition, so you will not do anything except by His leave and by His will. If He gives you power over me, it is based on divine wisdom and is in accordance with the divine will.



﴿فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾﴾ (سورة غافر: ٤٥-٤٦)

- 40:45. Then Allah delivered him from the evils which they planned, and a terrible punishment overwhelmed Pharaoh's family:
- 40:46. the fire, which will be shown to them morning and afternoon. And on the day when the Hour begins, [it will be said]: Admit the family of Pharaoh to the severest punishment.

«Then Allah delivered him from the evils which they planned» that is, Allah, the Most Strong, the Most Merciful, delivered that guided, believing man from the punishment that Pharaoh and his family had planned for him, for they wanted to destroy him because he had initiated a debate with them that they hated, and he had showed them that he was in complete agreement with Moosâ (ﷺ) and called them to the same message as that to which Moosâ called them. This was something that they could not bear, because they were the ones who were in power at that time, and he had angered them and infuriated them. So they planned to harm him, but Allah protected him from their scheme and plan, and caused it to backfire on them.

«and a terrible punishment overwhelmed Pharaoh's family» as Allah (ﷻ) drowned all of them in a single calamity.

And in al-barzakh, the fire «will be shown to them morning and afternoon. And on the day when the Hour begins, [it will be said]: Admit the family of Pharaoh to the severest punishment». This is the terrible punishment which will befall those who disbelieved in the Messengers of Allah and stubbornly refused to obey His commands.



﴿وَإِذْ يَتَحَاوَرُونَ فِي النَّارِ فَيَقُولُ الضَّعِيفُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنَوْنَ عَنَّا نَصِيبًا مِنَ النَّارِ ۖ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّكَ اللَّهُ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ۖ وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ۖ قَالُوا أَوَلَمْ تَكُنْ تَأْتِيكُمْ رُسُلُكُمْ بِالْبَيِّنَاتِ ۖ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دَعَاؤُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝﴾ (سورة غافر: ٤٧-٥٠)

- 40:47. When they argue with one another in the fire, then those who were weak will say to those who were arrogant: We were your followers; can you then relieve us of some portion of the fire?
- 40:48. Those who were arrogant will say: We are all [suffering] in it. Allah has already passed judgement among His slaves.
- 40:49. Those who are in the fire will say to the keepers of hell: Call upon your Lord to alleviate the punishment for us for one day.
- 40:50. They will say: Did your Messengers not come to you with clear signs? They will say: Yes. They will say: Then call upon Him yourselves! The supplication of those who disbelieve is all in vain.

Here Allah (ﷻ) tells us of the dispute between the people of hell: they will rebuke one another and seek the help of the keepers of hell, but that will be of no benefit to them.

﴿When they argue with one another in the fire﴾, the followers will argue that the leaders tempted them, but the leaders will disavow the followers.

﴿then those who were weak﴾, namely the followers, will say to the leaders ﴿who were arrogant﴾ towards the truth, and who called them to that because of which they behaved arrogantly:

﴿We were your followers﴾ for you tempted us and led us astray, and you made polytheism and evil fair-seeming to us

﴿can you then relieve us of some portion of the fire﴾ even if it is little?

﴿Those who were arrogant will say﴾, explaining that they are unable to do that and that the divine ruling will be carried out on all: ﴿We are all [suffering] in it. Allah has already passed judgement among His slaves﴾ and He has given to each his share of punishment, no more and no less. What has been decided by the Most Wise cannot be changed.

﴿Those who are in the fire﴾ namely the arrogant and weak ﴿will say to the keepers of hell: Call upon your Lord to alleviate the punishment for us for one day﴾ so that we may find some relief.

But ﴿They will say﴾ to them, rebuking them and explaining that their intercession would be of no benefit and their supplication would be of no avail:

﴿Did your Messengers not come to you with clear signs﴾ on the basis of which the truth and the straight path, and that which would bring you closer to Allah and that which would distance you from Him, became clear?

﴿They will say: Yes﴾ they did indeed come to us with clear signs, and the definitive proof of Allah was established against us, but we did wrong and we stubbornly rejected the truth after it had become clear.

«They will say» that is, the keepers of hell will say to the people of hell, refusing to offer supplication for them or to intercede for them: «Then call upon Him yourselves», but will this supplication be of any avail or not? Allah tells us: «The supplication of those who disbelieve is all in vain» that is, it is invalid and worthless, because disbelief nullifies all good deeds and prevents any response to supplication.



﴿إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ ءَامَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ﴿٥١﴾ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعَذَرُهُمْ وَلَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ﴿٥٢﴾﴾ (سورة غافر: ٥١-٥٢)

(٥٢)

40:51. We will surely cause Our Messengers and those who believe to prevail in the life of this world and on the day when the witnesses come forward,

40:52. the day when no excuse will benefit those who did wrong; upon them will be the curse and for them will be a wretched end.

Having mentioned the punishment of the family of Pharaoh in this world, in al-barzakh and on the Day of Resurrection, and the terrible situation of the people of hell, who opposed and fought His Messengers, Allah (ﷻ) now says:

«We will surely cause Our Messengers and those who believe to prevail in the life of this world» that is, by means of evidence and proof, and victory

«and on the day when the witnesses come forward» that is, in the hereafter, by decreeing reward for them and their followers, and severe punishment for those who fought them.

«the day when no excuse will benefit those who did wrong» when they offer their excuses

﴿upon them will be the curse and for them will be a wretched end﴾ that is, a wretched abode that offers misery to its inhabitants.



﴿وَلَقَدْ آتَيْنَا مُوسَى الْهُدَى وَأَوْرَثْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ ۚ هُدىً وَذِكْرَى لِّأُولِي الْأَلْبَابِ ۚ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَأَسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَرِ ۚ﴾ (سورة غافر: ٥٣-٥٥)

- 40:53. We gave Moosâ guidance and caused the Children of Israel to inherit the Book,  
 40:54. as guidance and as a reminder to people of understanding.  
 40:55. So be patient, for verily the promise of Allah is true; seek forgiveness for your sin, and glorify and praise your Lord in the afternoon and in the morning.

Having mentioned what happened to Moosâ and Pharaoh, and the fate that befell Pharaoh and his troops, then describing the general principle that applies to Pharaoh and to all the people of hell, Allah now tells us that He gave Moosâ ﴿guidance﴾ that is, the signs and knowledge by means of which people are guided ﴿and caused the Children of Israel to inherit the Book﴾ that is, We caused it to be passed down from one generation to another. This refers to the Torah.

That Book contains guidance, which is knowledge of religious rulings and other matters. It also contains reminders of good and encouragement to do good, and it points out evil and warns against it. But this is not for everyone; rather it is only for ﴿people of understanding﴾.

﴿So be patient﴾ O Messenger, as those who came before you, the Messengers of strong resolve, were patient

«for verily the promise of Allah is true» that is, there is no doubt about it, and there is no suspicion or falseness about it, such that it would be difficult for you to be patient. Rather it is pure truth and pure guidance to which people of patience adhere steadfastly and people of insight strive hard to adhere to it.

The phrase «for verily the promise of Allah is true» is one of the means of motivating oneself to be patient in obeying Allah and in refraining from that which Allah dislikes.

«seek forgiveness for your sin» that is preventing you from attaining your salvation and bliss. Allah instructed him to be patient, because through patience one will attain what one seeks, and by praying for forgiveness one will ward off that which one does not like. And by glorifying and praising Allah, especially «in the afternoon and in the morning», which are the best of times, at which one would do regular acts of worship and remembering Allah, both obligatory and recommended, that will help one in all one's affairs.



﴿إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنْ فِي صُدُورِهِمْ  
إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ﴾ (٥٦)

(سورة غافر: ٥٦)

40:56. Verily those who argue against the signs of Allah without having any sound proof, in their hearts there is nothing but an arrogant desire for greatness that they will never attain. So seek refuge with Allah, for verily He is the All-Hearing, All-Seeing.

Here Allah tells us that if anyone argues against His signs so as to refute them on the basis of false arguments, without proof or evidence, this stems from arrogance in their hearts towards the truth

and towards the one who brought it. They want to prove that they are greater than him, by means of what they have of falsehood. This is their aim and their wish.

But they will not attain that goal. This is a clear statement that everyone who argues against the truth will be defeated, and that the fate of everyone who shows arrogance towards it is humiliation.

﴿So seek refuge with Allah﴾ that is, seek protection with Him. No mention is made of what protection is to be sought from, so as to make this idea general in application. In other words: seek refuge with Allah from arrogance which leads to looking down on the truth; seek refuge with Allah from the devils among humankind and the jinn; and seek refuge with Allah from all evils.

﴿for verily He is the All-Hearing﴾ Who hears all voices, of all kinds

﴿All-Seeing﴾ Who sees all that is to be seen, in whatever place or time it appears.



﴿لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ﴾ (٥٧) وَمَا يَسْتَوِي الْأَعْمَى وَالْبَصِيرُ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَلَا الْمُسَوِّءُ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٥٨﴾ إِنَّ السَّاعَةَ لَأَيُّمٌ لَّارِيبَ فِيهَا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ ﴿٥٩﴾ (سورة غافر: ٥٧-٥٩)

40:57. Indeed the creation of the heavens and the earth is a greater matter than the creation [or recreation] of humankind, but most people do not know.

40:58. The blind and the seeing are not alike, nor are those who believe and do righteous deeds, and those who do evil. Little is it that you pay heed!



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40:59. Verily the Hour is coming; there can be no doubt about it. But most people do not believe.

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Here Allah tells us of what is established in people's minds, which is that the creation of the heavens and the earth, despite their greatness and vastness, is greater and more significant than the creation of people, and that people, in comparison to the creation of the heavens and the earth, are as insignificant as can be. Therefore it is more appropriate that the One Who created the mighty heavenly bodies in such a precise manner should be able to recreate people after their death. This is one of the rational proofs that definitively point to the resurrection. Once the wise man looks at the heavenly bodies, he will reach a certain conclusion, beyond any doubt, that what the Messengers said about the resurrection is true.

But not everyone pays attention to that or reflects upon it. Hence Allah says: ﴿but most people do not know﴾ and therefore they do not learn from that or give any thought to it.

Then Allah (ﷻ) says: ﴿The blind and the seeing are not alike, nor are those who believe and do righteous deeds, and those who do evil﴾ that is, just as the blind and the seeing are not alike, so too the one who believes in Allah and does righteous deeds, and the one who is too arrogant to worship his Lord and disobeys Him, striving in doing that which incurs His wrath, are not alike.

﴿Little is it that you pay heed﴾ – otherwise, if you thought of the differences between things and different levels of good and evil, and the difference between the righteous and the evildoers, and you had high ambitions, then you would have given precedence to that which is beneficial over that which is harmful, to guidance over misguidance, and to eternal happiness over this transient world.

﴿Verily the Hour is coming; there can be no doubt about it﴾. The Messengers, who are the most truthful of humankind, spoke of it, and the divinely-revealed Books, which are of the highest level of

truth, also spoke of it. Moreover there is visible proof for it and signs thereof in the universe.

«But most people do not believe» despite these things that should lead to a perfect level of faith and submission.



﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ﴾ (سورة غافر: ٦٠)

40:60. Your Lord says: Call upon Me; I will answer your prayer. Verily those who are too arrogant to worship Me will enter hell in humiliation.

By His kindness towards His slaves and the immense blessings He bestows upon them, Allah called them to that which is in their best interests in both spiritual and worldly terms, and He instructed them to call upon Him, meaning both the supplication of worship and the supplication of asking for what they need. He promised to respond to them, and He warned them against being too arrogant to do that.

«Verily those who are too arrogant to worship Me will enter hell in humiliation» that is, they will be humiliated and despised, suffering a combination of punishment and humiliation, as a requital for their arrogance.



﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْآيَاتِ لِيَتَسَكَّنُوا فِيهِ وَالتَّهَارَ مُبْصِرًا إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ﴾ (٦١) ﴿ذَٰلِكُمْ اللَّهُ رَبُّكُمْ خَلَقَ كُلَّ شَيْءٍ لَا إِلَهَ إِلَّا هُوَ فَآفَىٰ تُؤَفَّكَوْنَ﴾ (٦٢) ﴿كَذَٰلِكَ يُؤَفِّكُ الَّذِينَ كَانُوا

يَا أَيُّهَا اللَّهُ يَجْعَدُونَ ﴿٦١﴾ اللَّهُ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً  
وَصَوَّرَكُمْ فَأَحْسَنَ صُورَكُمْ وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ ۚ ذَٰلِكُمْ اللَّهُ رَبُّكُمْ  
فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٦٢﴾ هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ  
مُخْلِصِينَ لَهُ الدِّينَ ۚ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٣﴾ (سورة غافر: ٦١-٦٥)

- 40:61. It is Allah Who has made the night for you to rest in, and the day for you to see. Verily Allah is most gracious to humankind, but most people do not give thanks.
- 40:62. Such is Allah your Lord, the Creator of all things; there is no god but He. So how could you be turned away [from the truth]?
- 40:63. Thus are turned away those who deny the signs of Allah.
- 40:64. It is Allah Who has made the earth a stable place to live in and the heavens an edifice, and He has shaped you and shaped you well, and has provided you with good things. Such is Allah, your Lord, so blessed be Allah, the Lord of the worlds.
- 40:65. He is the Ever-Living, there is no god but He. So call upon Him with sincere devotion to Him alone, [saying]: Praise be to Allah, the Lord of the worlds.

Contemplate these verses which speak of the vastness of Allah's mercy and His immense grace, and highlight the obligation to give thanks to Him; they speak of His perfect might and great dominion, and the vastness of His sovereignty. They tell us that He created all things, and remind us of the perfect nature of His being the Ever Living and of the fact that He is to be praised for all the perfect attributes that He possesses, for all His beautiful deeds, for His perfect Lordship, and for the fact that He is the only Lord. All affairs are controlled by Him in both the upper and lower realms, in the past, present and future. No one has any control of anything or any share of power. From that we learn that Allah is the only One to Whom devotion and worship are to be directed, and no one else deserves any

share of worship, just as they do not deserve any share of Lordship. If one realises all of the above, his heart will be filled with knowledge of Allah, love for Him, fear of Him and hope in Him.

These two things – knowing Him and worshipping Him – are the purpose for which Allah created humankind, and they are the ultimate aim of His slaves. They are what lead to all good, success, well-being and happiness, in this world and the hereafter. They are the noblest gifts that Allah may give to His slaves and they are the noblest of all pleasures. If one misses out on these two things, he will miss out on all that is good, and everything that is bad and evil will be present with him.

We ask Allah (ﷻ) to fill our hearts with knowledge and love of Him, and to make all our actions, both inward and outward, sincerely for His sake and in accordance with His commands, for nothing we ask of Him is too much for Him, and nothing He could give could undermine what He has.

﴿It is Allah Who has made the night for you to rest in﴾ that is, He has made it for your sake; He has made it dark ﴿for you to rest﴾ in it from your activities which, if they were to be continuous, would cause you harm. So you retire to your beds, and Allah bestows upon you sleep, which gives rest to minds and bodies. Sleep is one of the human necessities that man cannot do without. Every lover finds comfort in his beloved, and people become focused, and distractions are reduced.

﴿and﴾ Allah has made ﴿the day for you to see﴾ by the light of the sun that is running its course. So you get up from your beds and go about your business, both spiritual and worldly. So people may recite dhikr or read Qur'an, or pray, or seek knowledge and study; or engage in trade, or work as builders, blacksmiths and other professions; or travel by land or sea; or go out to till the fields, or to tend to their animals.

﴿Verily Allah is most gracious to humankind﴾, as He bestows upon them these blessings and others, and He averts harm from them. This requires them to give complete thanks to Him and to remember Him, ﴿but most people do not give thanks﴾ because of their ignorance and wrongdoing.

﴿...But few of My slaves are grateful.﴾ (Saba' 34: 13)

There are few who acknowledge the blessings of their Lord, submit to Allah, love Him, and use the blessings in obedience to their Lord and in pursuit of His pleasure.

﴿Such﴾ that is, the One Who did that ﴿is Allah your Lord﴾ that is, the only divinity and the only Lord, because He is the only One Who bestows these blessings, which is part of His being their Lord, and giving thanks to Him is required because of His being divine.

﴿the Creator of all things﴾ this is affirming His Lordship.

﴿there is no god but He﴾ this is affirming that He alone is deserving of worship, with no partner or associate.

Then He clearly gives the command to worship Him alone: ﴿So how could you be turned away [from the truth]?﴾ That is, how could you be turned away from worshipping Him alone, with no partner or associate, after He has made the evidence clear, and after He has illuminated the path for you?

﴿Thus are turned away those who deny the signs of Allah﴾ that is, as a punishment for their denial of the signs of Allah and their hostility towards His Messengers, they were turned away from affirmation of His oneness and sincerity to Him alone. This is like the verse in which Allah (ﷻ) says:

﴿Whenever a soorah is revealed, they look at one another [as if to say]: Is anyone watching? Then they turn away. Allah has turned their hearts away, for they are a people who do not understand.﴾ (at-Tawbah 9: 127)

﴿It is Allah Who has made the earth a stable place to live in﴾ that is, He has made it stable and steady, prepared in such a way that it meets your needs, so that you are able to cultivate it, grow things on it, build on it, travel and settle on it.

﴿and the heavens an edifice﴾ that is, a roof for the earth on which you dwell. Allah has instilled in it that which you benefit from of light and signs by means of which you navigate on land and sea.

﴿and He has shaped you and shaped you well﴾ for there is nothing among living beings that is better in shape and image than the sons of Adam, as Allah says elsewhere:

﴿Verily We have created man in the best of conditions.﴾ (at-Teen 95: 4)

If you want to know how precise the make-up of the human being is, and the perfect wisdom of Allah in creating him, then look at him, limb by limb and faculty by faculty: do you find that any of his limbs or faculties would be better located in a place other than where it is? Look at how people's hearts inclined towards one another: will you find that in any other species? Look at what Allah (ﷻ) has given only to humans, such as reason, faith, love and knowledge, which are the best of attitudes and are suited to the best of shapes.

﴿and has provided you with good things﴾ – this includes everything that is good, be it food, drink, spouses, appearance, clothes, voice and other good things that Allah has made available to His slaves, and has granted them the means of attaining them; and He has protected them from the vile things that are their opposites, which would cause them harm in body and soul, and would be detrimental to their religious commitment.

﴿Such﴾ that is, the One Who controls all things and bestows these blessings upon you, ﴿is Allah, your Lord﴾.

﴿so blessed be Allah, the Lord of the worlds﴾ that is, may He be glorified, Whose favours are innumerable, the One Who showers all creatures with His blessings.

«He is the Ever-Living» to Whom belongs perfect life, which implies that He has other attributes without which His being the Ever-Living cannot be complete, such as hearing, seeing, might, knowledge, speaking and other attributes of perfection and majesty.

«there is no god but He» that is, there is none deserving of worship except Him.

«So call upon Him» – this includes the supplication of worship and the supplication of asking

«with sincere devotion to Him alone» that is, seek the pleasure of Allah (ﷻ) by means of all kinds of acts of worship, supplication and good deeds, for sincerity is what is enjoined, as Allah (ﷻ) says elsewhere:

«Although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone...» (*al-Bayyinah* 98: 5)

«Praise be to Allah, the Lord of the worlds» that is, all praise – in words, as when people mention His name, and in deeds, as when they worship Him – is due to Allah (ﷻ) alone, with no partner or associate, because of His perfect attributes and deeds, and His perfect blessings.



﴿قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ أُسْلِمَ لِرَبِّ الْعَالَمِينَ ﴿٦٦﴾ هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ ثُمَّ مِنْ نَفْسٍ ثُمَّ مِنْ عِلْقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ ثُمَّ لِيَكَوْنُوا شُيُوخًا وَمِنْكُمْ مَنْ يُنَوِّقُ مِنْ قَبْلِ ۖ وَلِيُبْلِغُوا أَجَلَ مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ ﴿٦٧﴾ هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٦٨﴾﴾ (سورة غافر: ٦٦-٦٨)

40:66. Say: I am forbidden to worship those you call upon besides Allah, since there have come to me clear signs from my Lord, and I am commanded to submit to the Lord of the worlds.

- 40:67. It is He Who created you from dust, then from a drop of semen, then from a clinging clot. Then He brings you forth as infants, then [He causes you to grow] so that you may reach your age of full strength, then so that you may become old – although some of you die earlier – and so that you may reach the term appointed [for you], and so that you may understand.
- 40:68. It is He Who gives life and causes death. When He decrees a matter, He merely says to it, 'Be!' and it is.

Having mentioned the command to devote worship sincerely to Him alone, Allah now mentions the evidence and proof for that, and clearly forbids worship of anything other than Him:

﴿Say﴾ O Prophet: ﴿I am forbidden to worship those you call upon besides Allah﴾ of idols and images, and everything that is worshipped instead of Allah.

I have no doubt about the matter I am following; rather I am certain and know what I am doing. Hence he said:

﴿since there have come to me clear signs from my Lord, and I am commanded to submit to the Lord of the worlds﴾ in my heart, verbally and in my actions, for they will all submit in obedience to Him and in adherence to His commands. This is the most important commandment of all, just as the prohibition on worshipping anything other than Allah is the most important prohibition of all.

Then He confirms this affirmation of His oneness by pointing out that He is your Creator, Who created you in stages. Just as He alone created you, so you should worship Him alone:

﴿It is He Who created you from dust﴾ that was when He created your source and father, namely Adam (ﷺ)

﴿then from a drop of semen﴾ – this is the beginning of creation of all humans in their mothers' wombs. Mentioning the first stage draws attention to all stages, from the clinging clot to the lump of chewed flesh, then the bones, then the breathing-in of the soul.



﴿Then He brings you forth as infants﴾, then in like manner you move from one stage to another, as ordained by Allah, until you reach maturity in mind and body, and attain all physical strength, both visible and hidden.

﴿then [He causes you to grow] so that you may reach your age of full strength, then so that you may become old – although some of you die earlier﴾ that is, before reaching full strength

﴿and so that you may reach the term appointed [for you]﴾ that is, so that you may go through these stages that have been set out for you, and complete the lifespan ordained for you

﴿and so that you may understand﴾ your situation, and realise that the One Who causes you to go through these stages has full power, and that it is He alone Who should be worshipped, and none other, and that you are imperfect in all ways.

﴿It is He Who gives life and causes death﴾ that is, He alone has the power to give life and cause death, so no soul dies, with or without reason, except by His leave.

﴿...No man lives long or has his life cut short but it is [inscribed] in a record; verily that is easy for Allah.﴾ (Fâfir 35: 11)

﴿When He decrees a matter﴾, great or small, ﴿He merely says to it, 'Be!' and it is﴾ and it cannot be put back, repeated or resisted.



﴿أَلَمْ تَرَ إِلَى الَّذِينَ يَجْعَلُونَ فِي ءَابَتِ اللَّهِ أَنَّى يُصَرُّوْنَ ۖ ﴿٦٦﴾ الَّذِينَ كَذَبُوا  
بِالْكِتَابِ وَيَمَّا أَرْسَلْنَا بِهِ رُسُلَنَا فَسَوْفَ يَعْلَمُونَ ۖ ﴿٦٧﴾ إِذِ الْأَغْلُلُ فِي  
أَعْنَاقِهِمْ وَالسَّلَاسِلُ يُسْحَبُونَ ۖ ﴿٦٨﴾ فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ۖ ﴿٦٩﴾ ثُمَّ  
قِيلَ لَهُمْ أَنْتُمْ مَا كُنْتُمْ تُشْرِكُونَ ۖ ﴿٧٠﴾ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا بَلْ لَمْ نَكُنْ نَدْعُوا  
مِنْ قَبْلُ شَيْئًا كَذَلِكَ يَضِلُّ اللَّهُ الْكَافِرِينَ ۖ ﴿٧١﴾ ذَلِكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ

يَغْيِرِ الْحَقَّ وَيَمَّا كُنتُمْ تَمْرَحُونَ ﴿٧٥﴾ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبئسَ مَوْنَى  
الْمُتَكَبِّرِينَ ﴿٧٦﴾ (سورة غافر: ٦٩-٧٦)

- 40:69. Do you not see those who argue against the signs of Allah? How could they be turned away [from the truth]?
- 40:70. [They are] the ones who reject the Book and the [message] with which We sent Our Messengers. But they will come to know [the consequences of their deeds]
- 40:71. when, with iron collars and chains around their necks, they are dragged
- 40:72. into the scalding water, then they will be burned in the fire.
- 40:73. Then it will be said: Where are those [false gods] whom you ascribed as partners to Allah
- 40:74. [and you worshipped them] besides Allah? They will say: They are lost from us. Indeed what we used to call upon before is nothing. Thus does Allah leave the disbelievers to stray.
- 40:75. [It will be said to them:] That is because you used to exult in falsehood on earth without justification, and you used to behave insolently.
- 40:76. Enter the gates of hell, to abide therein forever. Wretched indeed is the abode of the arrogant!

«Do you not see those who argue against the signs of Allah» which are so clear? This is an expression of astonishment at their abhorrent attitude.

«How could they be turned away [from the truth]?» That is, how could they be diverted from it, and what direction would they take after this clear explanation? Do they find any clear proof to contradict or undermine the signs of Allah? No, by Allah. Or have they found a specious argument that suits their whims and desires, and use it to support their falsehood?

What a bad deal they have chosen for themselves by disbelieving in the Book that has come to them from Allah, and in that with which Allah has sent His Messengers, the best, most truthful and most rational of humankind.

There will be no requital for such people except the blazing fire. Hence Allah warns them of its punishment, as He says:  
 ﴿But they will come to know [the consequences of their deeds] when, with iron collars﴾ which will prevent them from moving  
 ﴿and chains around their necks﴾ with which they are shackled to their devils  
 ﴿they are dragged into the scalding water﴾ that is, water that is exceedingly hot  
 ﴿then they will be burned in the fire﴾ that will be blazing with great flames, with which they will be burned.

Then they will be rebuked for their ascription of partners to Allah and their lies, and it will be said to them:  
 ﴿Where are those [false gods] whom you ascribed as partners to Allah [and you worshipped them] besides Allah?﴾ Can they help you or ward off some of the punishment from you?  
 ﴿They will say: They are lost from us﴾ that is, they have gone away and they are not here; even if they were here, they would not help us. Then they will deny them and say: ﴿Indeed what we used to call upon before is nothing.﴾

What appears to be the case is that what they will mean thereby is to affirm the falseness of the gods whom they used to worship, and to affirm that Allah indeed has no partner; rather they went astray and did wrong by worshipping that which is not divine.

This is indicated by the words of Allah (ﷻ): ﴿Thus does Allah leave the disbelievers to stray﴾ that is, this is the misguidance that they followed in the previous world, misguidance that is so obvious to everyone that even they themselves will acknowledge its falseness on the Day of Resurrection, and the meaning of Allah's words:

﴿...Those who call upon their [so-called] partners besides Allah follow nothing but conjecture...﴾ (Yoonus 10: 66)

– will become clear to them. This is also indicated by the verses in which Allah (ﷻ) says:

﴿...On the Day of Resurrection they will disavow your having associated them with Allah...﴾ (Fâtir 35: 14)

– and:

﴿Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection...?﴾ (al-Ahqâf 46: 5)

It will be said to the people of hell: ﴿That﴾ namely the various punishments to which you are subjected

﴿is because you used to exult in falsehood on earth without justification, and you used to behave insolently﴾ that is, you used to exult in the falsehood that you were following, and in the knowledge by means of which you sought to contradict the Messengers, and you used to behave insolently and arrogantly towards the slaves of Allah, transgressing and doing wrong, in disobedience to Allah. This is like the verse at the end of this soorah in which Allah (ﷻ) says: ﴿Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge﴾ (40: 83);

– and it is like what the people of Qâroon said to him:

﴿...Do not exult, for Allah does not love those who exult [in their riches].﴾ (al-Qaşaş 28: 76)

This is a blameworthy kind of joy that is deserving of punishment, unlike the praiseworthy kind of joy of which Allah says:

﴿Say: In the grace of Allah and in His mercy – in that let them rejoice...﴾ (Yoonus 10: 58)

That refers to rejoicing in beneficial knowledge and righteous deeds.

«Enter the gates of hell» – each one will enter one of the levels of hell, according to his deeds

«to abide therein forever» and never emerge from it

«Wretched indeed is the abode of the arrogant» for it is an abode in which they will be humiliated, detained and punished, with punishments varying between extreme heat and extreme cold.



﴿فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۖ فَكَيْمًا نُرِيدُكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِنَّا يَرْجِعُونَ﴾ (سورة غافر: ٧٧)

40:77. So be patient, for verily the promise of Allah is true. Whether We show you some of that [punishment] of which We have warned them, or We take your soul [in death, before that], to Us they will be brought back.

«So be patient», O Messenger, in calling your people, and in bearing what you suffer from them of harm, and seek help in being patient by means of your faith,

«for verily the promise of Allah is true»: He will grant victory to His religion, make His word supreme and grant victory to His Messengers in this world and the hereafter. Seek help in that also by expecting punishment to befall your enemies in this world and the hereafter. Hence Allah says:

«Whether We show you some of that [punishment] of which We have warned them» in this world, then that is all well and good

«or We take your soul [in death, before that]» that is, before punishing them,

«to Us they will be brought back» and We will requite them for their deeds. So:

﴿Never think that Allah is unaware of what the evildoers are doing...﴾  
(Ibrâheem 14: 42)

Then Allah consoles him and encourages him to be patient by mentioning his fellow Messengers:



﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُمْ مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُمْ مَّن لَّمْ نَقْصُصْ  
عَلَيْكَ ۚ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِتَايَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ فُضِيَ  
بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ﴾ (سورة غافر: ٧٨)

40:78. Indeed We sent Messengers before you [O Muhammad]; of them are some whose stories We have related to you, and of them are some whose stories We have not related to you. It was not given to any Messenger to bring a sign except by Allah's leave. But when the decree of Allah came, the matter was decided with justice, whereupon the followers of falsehood perished.

﴿Indeed We sent Messengers before you﴾ that is, We sent many Messengers to the people, to call them to Us, and they bore with patience the harm the people did to them

﴿of them are some whose stories We have related to you, and of them are some whose stories We have not related to you﴾. All the Messengers followed the commands of Allah, and not one of them had any control over anything.

Not one of them could ﴿bring a sign﴾ – either textual or rational – ﴿except by Allah's leave﴾ that is, except by His will and decree.

So to demand miracles and signs from the Messengers is wrongdoing, stubbornness and disbelief on the part of the disbelievers, after Allah supported His Messengers with signs that pointed to their truthfulness and the soundness of the message they brought.

«But when the decree of Allah came» deciding and judging between the Messengers and their enemies

«the matter» between them «was decided with justice» that came at the right time and was in accordance with what is right and correct, by saving the Messengers and their followers, and destroying the disbelievers. Hence Allah says:

«whereupon» that is, at the time of the judgement mentioned, «the followers of falsehood», to whom falsehood was second nature, «perished»; what they had attained of knowledge and achieved of deeds was false, and their aims and goals were false.

So let those who are addressed here beware of persisting in their falsehood, lest they end up losers as those people did, for they are not better than them and they have no guarantee in the scriptures that they will be saved.



﴿اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَتُرِيدُكُمْ عَايَاتِهِ ۖ فَآيَ عَايَاتِ اللَّهِ تُنْكِرُونَ ﴿٨١﴾﴾ (سورة غافر: ٧٩-٨١)

40:79. It is Allah Who made the livestock animals for you, so that some of them you may ride and some of them you may eat,

40:80. and you may have other benefits from them, and so that by means of them you may fulfil your heartfelt need [to reach distant places], and on them, and on ships, you are carried.

40:81. And He shows you His signs. So which of the signs of Allah will you deny?

Here Allah reminds His slaves of what He has bestowed upon them of livestock animals, in which there are a number of blessings, including the following:

- They have the benefit of riding them and carrying their goods on them;
  - They have the benefit of eating their flesh and drinking their milk;
  - They have the benefit of keeping warm and making various items and furnishings from their wool and hair;
- and there are many other benefits in them.

﴿and so that by means of them you may fulfil your heartfelt need [to reach distant places]﴾, and you feel happy and rejoice when you reach those places and meet the people there

﴿and on them, and on ships, you are carried﴾ that is, you are carried on mounts on land, and on ships on the sea; Allah has made them to be of service to you, so that they may carry you.

﴿And He shows you His signs﴾ that are indicative of His oneness and His names and attributes. This is one of the greatest of His blessings, as He showed His slaves His signs in themselves and in the universe, and His clear blessings, and He listed those blessings for them, so that they may acknowledge Him, give thanks to Him and remember Him.

﴿So which of the signs of Allah will you deny?﴾ That is, which of His signs do you not acknowledge? For it is established in your minds that all the signs and blessings are from Him, so there is no reason to deny them or to turn away from them.

Rather this dictates, for people of mature thinking, that they should strive hard and do their utmost to obey Him, serve Him and focus completely on Him.



﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَءَانَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُمْ مَا كَانُوا يَكْسِبُونَ﴾



﴿٨٢﴾ فَلَمَّا جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ وَحَاقَ بِهِمْ  
 مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٨٣﴾ فَلَمَّا رَأَوْا بَأْسَنَا قَالُوا آمَنَّا بِاللَّهِ وَحْدَهُ وَكَفَرْنَا  
 بِمَا كُنَّا بِهِ مُشْرِكِينَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سُنَّتَ اللَّهِ الَّتِي قَدْ  
 خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ ﴿٨٥﴾ (سورة غافر: ٨٢-٨٥)

- 40:82. Have they not travelled in the land and seen what was the fate of those who came before them? They were more numerous than them and more powerful, and they made a more impressive mark on the land, but all that they had acquired [of wealth and physical strength] was of no avail to them.
- 40:83. Then when their Messengers came to them with clear signs, they exulted in what they had of [worldly] knowledge, and the very thing [punishment] they used to ridicule overwhelmed them.
- 40:84. But when they saw Our punishment, they said: We believe in Allah alone, and we reject that which we used to associate with Him.
- 40:85. But their believing after they had seen Our punishment could not benefit them at all. Such has always been the way of Allah in dealing with His slaves, whereupon the disbelievers perished.

Here Allah urges those who disbelieve in their Messenger to travel through the land, in the sense of both physical travel and intellectual reflection, asking people of knowledge

﴿Have they not travelled in the land and seen﴾ in the sense of contemplating in such a way as to reach the right conclusion, not merely looking heedlessly and carelessly

﴿what was the fate of those who came before them﴾ of previous nations, such as ‘Âd, Thamood, and others, who were greater than them in strength, more wealthy and left a more impressive mark on the land, by way of fortified structures, beautiful plants and much agriculture.

﴿but all that they had acquired [of wealth and physical strength] was of no avail to them﴾ when the command of Allah came to them; their strength did not benefit them, they could not use their wealth to ransom themselves, and they could not hide in their fortifications.

Then Allah mentions their major sin:

﴿Then when their Messengers came to them with clear signs﴾ such as the divinely revealed Books, great miracles, and clear and beneficial knowledge that showed the way to guidance in truth, instead of misguidance and falsehood,

﴿they exulted in what they had of [worldly] knowledge﴾ that was contrary to the religion of the Messengers.

It is well known that their exulting in it indicated that they were very pleased with it and adhered closely to it, and that they were opposed to the truth brought by the Messengers, for they regarded their falsehood as truth. This is general in application and includes all kinds of knowledge that are used to oppose the message brought by the Messengers.

One of the branches of knowledge that most deserve to be included in this category is the field of philosophy, especially Greek philosophy, on the basis of which many verses of the Qur'an were rejected, and it undermined respect for the Qur'an in people's hearts, regarding its definitive proofs as mere verbal proofs that do not lead to certainty, and giving precedence to the views of foolish people and followers of falsehood over the proofs of the Qur'an. This is one of the worst kinds of distorting the meanings of Allah's revelations and of opposing them and contradicting them. And it is Allah Whose help we seek.

﴿and the very thing [punishment] they used to ridicule overwhelmed them﴾ that is, befell them.

﴿But when they saw Our punishment﴾ they affirmed the truth at the time when doing so would not benefit them

﴿they said: We believe in Allah alone, and we reject that which we used to associate with Him﴾ of idols and images; we disavow everything that was contrary to the Messengers in word and deed.

﴿But their believing after they had seen Our punishment could not benefit them at all﴾ in that situation.

﴿Such has always been the way of Allah in dealing with His slaves﴾, that when the punishment of Allah befalls the disbelievers, if they then believe, their faith will not count and will not save them from the punishment.

That is because it is faith that results from compulsion, because they are forced to believe, and it is faith that is based on seeing (the punishment). The only faith that is of benefit and will save a person is voluntary faith and belief in the unseen, which comes before the signs of imminent punishment appear.

﴿whereupon﴾ that is, at the time of doom and being made to taste the punishment

﴿the disbelievers perished﴾ and lost out on their religious and worldly interests, and the hereafter. It is not the matter of loss only in this realm; rather they will inevitably lose out in the hereafter, which will lead to misery and severe punishment, in which they will abide forever.

This is the end of the commentary on Soorat Ghāfir.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 41. Soorat Fuṣṣilat

(Al-Mukki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



۞ حَمْدٌ ۝ (١) تَنْزِيلٌ مِّنَ الرَّحْمَنِ الرَّحِيمِ ۝ (٢) كِتَابٌ فُصِّلَتْ آيَاتُهُ، قُرْءَانًا عَرَبِيًّا  
لِّقَوْمٍ يَعْلَمُونَ ۝ (٣) بَشِيرًا وَنَذِيرًا فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ ۝ (٤) وَقَالُوا  
قُلُوبُنَا فِي أَكِنَّةٍ مِّمَّا نَدْعُونَكَ إِلَيْهِ وَفِي آذَانِنَا وَقْرٌ وَمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ  
فَاعْمَلْ إِنَّا عَمِلُونَ ۝ (٥) قُلْ إِنَّمَا أَنَا بَشَرٌ مُّثَلُّكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْوَاحِدُ  
فَأَسْتَقِيسُوا إِلَيْهِ وَأَسْتَغْفِرُوهُ ۖ وَوَيْلٌ لِّلْمُشْرِكِينَ ۝ (٦) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ  
وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ۝ (٧) إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ  
مَمْنُونٍ ۝ (٨) ﴿سورة فُصِّلَتْ: ٨-١﴾

41:1. Hā'. Meem.

41:2. [This is] a revelation from the Most Gracious, the Most Merciful,

41:3. a Book, the verses of which are explained in detail, an Arabic  
Qur'an, for people who have knowledge,

41:4. bearing glad tidings and warning. But most of them turn away  
and do not listen,

- 41:5. and they say: Our hearts are covered [and sealed] against that to which you call us, in our ears there is deafness, and between us and you there is a barrier. So carry on [in your way]; we will carry on [in ours].
- 41:6. Say [O Muhammad]: I am but a human being like yourselves, [except that] it has been revealed to me that your God is but One God, so seek the path that leads straight to Him, and ask Him for forgiveness. Woe to those who ascribe partners to Allah,
- 41:7. those who do not give zakâh, and who disbelieve in the hereafter.
- 41:8. Verily those who believe and do righteous deeds will have a never-ending reward.

Here Allah (ﷻ) tells His slaves that this great Book and glorious Qur'an is ﴿a revelation﴾ that comes from ﴿the Most Gracious, the Most Merciful﴾, Whose mercy encompasses all things. One of His greatest mercies is the sending down of this Book, which brought knowledge, guidance, light, healing, mercy and much good; it is among the greatest blessings that He has bestowed upon His slaves, and it is the way that leads to happiness in this world and the hereafter.

Then He praises the Book for being perfectly clear: ﴿the verses of which are explained in detail﴾ that is, every topic in it is explained by itself. This requires complete explanation, distinguishing between topics, and making facts clear and distinct.

﴿an Arabic Qur'an﴾ that is, it is in clear language, the most perfect of languages. Its verses are explained in detail, and it has been made an Arabic Qur'an, ﴿for people who have knowledge﴾ that is, so that its meanings will be clear to them, just as its words are clear, and so that it may make guidance distinct from misguidance.

As for the ignorant, whom guidance only increases in misguidance, and clarification only increases them in blindness, these words are not addressed to them.

﴿As for those who disbelieve, it is the same to them whether you warn them or do not warn them; they will not believe.﴾ (al-Baqarah 2: 6)

﴿bearing glad tidings and warning﴾ that is, the Book brings glad tidings of reward in this world and the hereafter, and it warns of punishment in this world and the hereafter, mentioning the details of both, and the reasons and steps that make the glad tidings and warning applicable. These characteristics of the Book dictate that it should be received with acceptance and submission, and it should be believed in and acted upon. But most people turn away from it in arrogance, ﴿and do not listen﴾ to it by way of accepting and responding, even though they have heard it in such a way that proof is established against them.

﴿and they﴾ namely these people who turn away from it, showing that they have not benefited from it, and closing the doors that lead to it,

﴿say: Our hearts are covered [and sealed] against that to which you call us﴾ so that we do not hear you,

﴿and between us and you there is a barrier﴾ so that we cannot see you.

What is meant is that they expressed their aversion to it in every possible way, and demonstrated their hatred of it and their contentment with what they had. Hence they said:

﴿So carry on [in your way]; we will carry on [in ours]﴾ that is, carry on as you please, in accordance with your religion, for we are very happy to carry on with our religion. This is one of the worst types of failure, as they were pleased with misguidance rather than guidance, and they preferred disbelief over faith; they sold the hereafter for this world.

﴿Say [O Muhammad]﴾ to them:

﴿I am but a human being like yourselves, [except that] it has been revealed to me﴾ that is, this is what I am and this is my role: I am a human being like you, and I have no control over anything, nor do I have what you seek to hasten; all it is, is that Allah has favoured

me over you and has distinguished me by singling me out – for the revelation that He has revealed to me, and He has commanded me to follow it and call you to it.

﴿so seek the path that leads straight to Him﴾ that is, follow the path that leads to Allah, by believing in what I tell you, following the commands and heeding the prohibitions – for this is what following the path means – and then persisting in that.

The phrase ﴿that leads straight to Him﴾ is pointing out the importance of focusing on Him alone, and that the one who is striving should make reaching Allah and reaching His paradise the ultimate goal for which he is striving. Thus his efforts will be sincere, correct and beneficial, but if he fails to do that, then his efforts and deeds will be invalid.

As it is the case that even if a person is keen to follow the path that leads to Allah, he will inevitably have some shortcomings with regard to what he is instructed to do, or he will inevitably do that which he is forbidden to do, Allah instructs them to remedy that by praying for forgiveness, which implies repenting, as He says: ﴿and ask Him for forgiveness﴾. Then He warned those who fail to follow the path that leads to Him:

﴿Woe to those who ascribe partners to Allah, those who do not give zakâh﴾ that is, those who worship others besides Allah that possess no power to bring benefits or cause harm, or to cause death, give life or resurrect, and they allow themselves to become corrupted, so they do not purify themselves by affirming the oneness of their Lord and focusing their devotion on Him alone, they do not pray or give zakâh, and they show no sincerity towards the Creator by affirming His oneness and praying to Him alone, and they do not benefit others by giving zakâh or any other charity. Moreover, they ﴿disbelieve in the hereafter﴾ that is, they do not believe in the resurrection, or in paradise and hell. Therefore when fear was dispelled from their hearts, they had the audacity to do what they did of that which will harm them in the hereafter.

Having mentioned the disbelievers, Allah now mentions the believers, describing them and their reward:

﴿Verily those who believe﴾ in this Book, what it contains and what it calls to of faith, and confirm their faith with righteous deeds on the basis of sincerity and following the example of the Prophet (ﷺ), ﴿will have a never-ending reward﴾ that is, a great reward that will never cease; rather it will be ongoing at all times, constantly increasing, bringing all kinds of pleasures and desirable things.



﴿قُلْ أَنتُمْ لَكُمْ كُفْرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَندَادًا ذَلِكَ رَبُّ الْعَالَمِينَ﴾ (٩) وَجَعَلَ فِيهَا رُوسَىٰ مِنْ فَوْقِهَا وَبَرَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لَيْنًا (١٠) ثُمَّ أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ أَنْتِمَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَنْتِنَا طَائِعِينَ (١١) فَقَضَاهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ (١٢) ﴿ (سورة فصلت: ٩-١٢)

- 41:9. Say: How can you disbelieve in the One Who created the earth in two days, and set up rivals to Him? That [namely the One Who created the earth in two days] is the Lord of the worlds.<sup>70</sup>
- 41:10. He set on the earth mountains standing firm, rising above it, and measured out its sustenance in four days<sup>71</sup> for all those [of its inhabitants] who would need it.

<sup>70</sup> The fact that He is the Lord of the worlds means that He can have no rivals, partners or equals. If He is the Lord of the worlds, then He is the Lord of all that is inferior to rational beings, such as stones and wood, of which the idols are made, so how they could be rivals to Him? (Ibn 'Ashoor)

<sup>71</sup> What is meant is that the measuring out of provision took a further two days, so along with the two days mentioned in the previous verse, the total =



- 41:11. Then He turned towards the heaven when it was still [like] smoke<sup>72</sup> and said to it, and to the earth: Come into being, willingly or unwillingly! They said: We come willingly.<sup>73</sup>
- 41:12. So He completed their creation as seven heavens in two days, and decreed for each heaven its order [and system]. And We adorned the lowest heaven with lamps [stars] which also serve as a protection. That is the decree of the Almighty, All-Knowing.

Here Allah denounces and expresses amazement at the disbelief of those who disbelieve in Him, and who ascribe rivals to Him that they regard as partners to Him, and they devote to them whatever they wish of their worship, regarding them as equal to the Almighty Lord, the bountiful Sovereign, Who created the vast earth in two days, then spread it out in two days, creating in it mountains above it, to protect it from shifting and shaking and growing unstable.

Then He completed its creation and finalised its shape, bringing forth its provision and the like, ﴿in four days for all those [of its inhabitants] who would need it﴾. No one can tell you like One Who is aware of all things. This is the true story of what happened, with no additions or subtractions.

﴿Then﴾ after creating the earth, ﴿He turned towards﴾ the creation of ﴿the heaven when it was still [like] smoke and said to it, and to the earth: Come into being, willingly or unwillingly!﴾ that is, submit

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= number of days for the creation of the earth was four. What is meant by 'day' here is a period of time, not a twenty-four hour day in the ordinary sense.

<sup>72</sup> The smoke-like substance was the origin of the heavens and the earth. (Ibn 'Āshoor)

<sup>73</sup> This is indicative of the speed with which they responded to the command of Allah. (Ibn 'Āshoor)

to My command, willingly or unwillingly, for it must inevitably be carried out.

﴿They said: We come willingly﴾; we have no desire to go against Your will.

﴿So He completed their creation as seven heavens in two days﴾ – thus the creation of the heavens and the earth was completed in six days, the first of which was Sunday and the last of which was Friday, even though the might and will of Allah are such that He could have created them all in a single moment.

But in addition to being Almighty, He is also wise and kind, so in His wisdom and kindness, He ordained that they should be created within this timeframe.

It should be understood that the apparent meaning of this verse appears to contradict the verse in an-Nâzi'ât in which Allah mentions the creation of the heavens and then says:

﴿And after that He spread out the earth.﴾ (an-Nâzi'ât 79: 30)

There appears to be a contradiction, although there are no contradictions or differences in the Book of Allah.

The explanation of that was given by many of the earlier generations, which is that the creation of the earth came before the creation of the heavens, as mentioned in the verses under discussion here, and Allah spread out the earth and:

﴿Brought forth from it its water and its vegetation, and set the mountains firmly.﴾ (an-Nâzi'ât 79: 31-32)

– after creating the heavens, as it says in Soorat an-Nâzi'ât. Hence Allah said:

﴿And after that He spread out the earth, brought forth from it...﴾ (an-Nâzi'ât 79: 30-31)

– and He did not say “and the earth He created after that.”

﴿and decreed for each heaven its order [and system]﴾ that is, the order and system that was appropriate for it, as dictated by divine wisdom.

﴿And We adorned the lowest heaven with lamps [stars]﴾ this refers to the stars, the light of which people use for navigation purposes. It is an apparent adornment for the heavens, but there is also a hidden beauty in them, as they also serve as missiles to drive away the devils, lest they eavesdrop on the heavens.

﴿That﴾ namely what is mentioned here, of the earth and everything in it, and the heaven and everything in it,

﴿is the decree of the Almighty﴾ Who by His might subjugates and controls all things, and created all of creation

﴿All-Knowing﴾ Whose knowledge encompasses all created things, both unseen and seen.

The fact that the polytheists showed no sincerity to this Almighty Lord, the One, the Subduer, to Whose command all creatures submit and Whose will concerning them is always done, is something very strange indeed. The fact that they ascribed rivals to Him that they regard as equal to Him, when in fact they are lacking in their characteristics and deeds, is even stranger. There is no remedy for these people, if they persist in turning away, except punishment in this world and the hereafter. Hence Allah warned them by saying:



﴿فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَنِي آدَمَ مِنْ خَلْفِهِمْ وَأَلَّا يَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾﴾ (سورة فُصِّلَتْ: ١٣-١٤)

41:13. But if they turn away, then say: I warn you of a devastating punishment like the devastating punishment that befell ‘Ād and Thamood.

41:14. When their Messengers came to them, trying by all possible means [to preach to them], saying: Do not worship any but Allah, they said: If our Lord had so willed, He could have sent down angels [as messengers]. Verily we disbelieve in that with which you have been sent.

That is, if these disbelievers turn away, after the praiseworthy qualities of the Qur'an and the sublime attributes of Allah the Almighty have been made clear to them, ﴿then say: I warn you of a devastating punishment﴾ that is, a punishment that will overwhelm you and eradicate you,

﴿like the devastating punishment that befell 'Ād and Thamood﴾, the two well-known tribes. The worst of punishments overwhelmed them and encompassed them, because of their wrongdoing and disbelief.

﴿When their Messengers came to them, trying by all possible means [to preach to them]﴾ – their Messengers came one after another, all bringing the same call: ﴿Do not worship any but Allah﴾. That is, they instructed them to show devotion to Allah alone, and they forbade them to ascribe partners to Allah.

But they rejected their message and disbelieved them, and ﴿they said: If our Lord had so willed, He could have sent down angels [as messengers]﴾ that is, as for you, you are just human beings like us, ﴿Verily we disbelieve in that with which you have been sent﴾ – this specious argument is still in circulation among the disbelievers, handed down from one generation to the next. But it is one of the flimsiest of specious arguments, because it is not a condition that the messenger who is sent should be an angel; rather it is a condition that the messenger should bring proof of his truthfulness. So let them bring evidence if they can, to undermine the sincerity of the messengers on the basis of rational or textual proof. But they will never be able to find a way to do that.



﴿ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ أَشَدُّ مِنَّا قُوَّةً أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾ فَارْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَحْسَابٍ لِّنَذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ وَهُمْ لَا يُبْصِرُونَ ﴿١٦﴾ ﴾ (سورة فصلت: ١٥-١٦)

- 41:15. As for ‘Ād, they behaved arrogantly in the land without justification and said: Who is more powerful than us? Did they not see that Allah, Who created them, was more powerful than them? But they continued to reject Our signs.
- 41:16. So We sent against them a furious cold wind for a few inauspicious days, so that We might cause them to taste the punishment of disgrace in the life of this world. But the punishment of the hereafter will be more humiliating, and they will not be helped.

This further explains the story of these two nations, ‘Ād and Thamood.

﴿As for ‘Ād﴾, in addition to their disbelief in Allah, their denial of the signs of Allah and their rejection of His Messengers, they also behaved arrogantly in the land, subjugating the people around them, and treating them unjustly. They were proud of their strength ﴿and said: Who is more powerful than us?﴾ Allah (ﷻ) said in response, mentioning something that everyone knows:

﴿Did they not see that Allah, Who created them, was more powerful than them?﴾ If He had not created them, they would not exist.

If they had reflected properly on this matter, they would not have been deceived by their strength. So Allah afflicted them with a punishment that was appropriate to their strength by which they had been deceived.

﴿So We sent against them a furious cold wind﴾ that is, a strong wind that made an alarming sound, like loud thunder. Allah sent it against them:

﴿...for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.﴾ (al-Hāqqah 69: 7)

﴿for a few inauspicious days﴾ and it destroyed them and their families, so that nothing could be seen but their dwellings. Here Allah says:

﴿so that We might cause them to taste the punishment of disgrace in the life of this world﴾ that humiliated them and exposed them to shame before all people

﴿But the punishment of the hereafter will be more humiliating, and they will not be helped﴾ that is, they will not be protected against the punishment of Allah and they will not be able to protect themselves.



﴿وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمُ صَاعِقَةُ الْعَذَابِ الْهَوْنِ  
بِمَا كَانُوا يَكْسِبُونَ ﴿٧﴾ وَنَجَّيْنَا الَّذِينَ ءَامَنُوا وَكَانُوا يَنْقُونَ ﴿٨﴾﴾ (سورة قُصَّتْ: ١٧ -

(١٨)

41:17. As for Thamood, We showed them the path of guidance, but they preferred to remain blind rather than be guided. So the devastating and humiliating punishment overtook them because of their misdeeds.

41:18. And We saved those who believed and feared Allah.

Thamood was a well-known tribe who lived in and around al-Hijr. They are the people to whom Allah sent Šāliḥ (ﷺ) to call them to affirm the oneness of their Lord and to forbid them to ascribe partners

to Him. Allah gave them the she-camel as a mighty sign; she was to have her share of water and they were to have their share, each on an appointed day (cf. 26: 155); they were to drink her milk on one day and to drink from the water on one day, and they were not to spend on her, for she was to eat from the land of Allah.

Hence Allah says here: ﴿As for Thamood, We showed them the path of guidance﴾ that is, guidance in the sense of explaining (not in the sense of making them accept it and follow it). The reason why Allah specifically points out that He showed them the path of guidance, even though in the case of other doomed nations proof was established against them and guidance was shown to them, is that the sign given to Thamood was exceptionally clear and was seen by all of them, young and old, male and female. It was a clear sign, hence that miracle gave them clearer proof and guidance.

But – because of their wrongdoing and wickedness – they preferred blindness, which is disbelief and misguidance, over guidance, which is knowledge and faith. Thus the punishment overtook them, ﴿because of their misdeeds﴾; Allah did not wrong them at all.

﴿And We saved those who believed and feared Allah﴾ that is, Allah saved Ṣāliḥ and those who followed him of the believers who avoided polytheism and sin.



﴿وَيَوْمَ يُحْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَقَّ إِذَا مَا جَاءَهُمَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَرُهُمْ وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٨﴾ وَقَالُوا لِيُجْلِدُوهُمْ لِمَ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿١٩﴾ وَمَا كُنْتُمْ تَسْتَوُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَبْصَرُكُمْ وَلَا جُلُودُكُمْ وَلَكِنْ ظَنَنْتُمْ أَنَّ اللَّهَ لَا يَعْلَمُ كَثِيرًا مِمَّا تَعْمَلُونَ ﴿٢٠﴾ وَذَلِكُمْ ظَنُّكُمُ الَّذِي ظَنَنْتُمْ بِرَبِّكُمْ أَرَدْتُمْ

فَأَصْبَحْتُمْ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ فَإِنْ يَصِيرُوا فَالنَّارُ مَثْوًى لَّهُمْ وَإِنْ يَسْتَعْتِبُوا فَمَا هُمْ مِنَ الْمُعْتَبِينَ ﴿٢٤﴾ (سورة فصلت: ١٩-٢٤)

- 41:19. And [remember] the day when the enemies of Allah will be gathered together for the fire, then they will be assembled [then driven],
- 41:20. until, when they come to it, their hearing, their sight and their skins will testify against them concerning their deeds.
- 41:21. They will say to their skins: Why do you testify against us? They will say: Allah has caused us to speak, Who causes everything to speak [that is able to speak]. He created you the first time, and to Him you will be brought back.
- 41:22. You did not hide yourselves from your hearing, your sight and your skins lest they testify against you. Rather you thought that Allah did not know much of what you did.
- 41:23. But that thought of yours that you thought about your Lord has led to your ruin, and now you are among the losers.
- 41:24. Even if they are patient, the fire will still be their abode, and if they seek to make amends, they will not be allowed to do so.

Here Allah tells us of the enemies who disbelieved in Him and His signs, and who rejected, opposed and fought His Messengers, and the terrible state they will be in when they are gathered together ﴿for the fire, then they will be assembled [then driven]﴾ that is, the first of them will be joined to the last of them, and they will be driven towards it violently; they will not be able to refuse and they will not be able to help themselves, nor will they be helped.

﴿until, when they come to it﴾ when they reach the fire and want to deny their misdeeds or the sins that they committed, ﴿their hearing, their sight and their skins will testify against them concerning their deeds﴾ that is, each of their faculties will testify against them, each faculty saying: I did such and such, on such and such a day.



These three faculties are singled out for mention because most sins are committed by means of them or because of them.

When their faculties testify against them, they will rebuke them and ﴿They will say to their skins﴾. This indicates that testimony will be given by each faculty, as we have mentioned.

﴿Why do you testify against us﴾ at the time when we are trying to defend you?

﴿They will say: Allah has caused us to speak, Who causes everything to speak [that is able to speak]﴾ so we are not able to refuse to give testimony, because we have been made to speak by the One Whose will cannot be resisted by anyone or anything.

﴿He created you the first time﴾ and just as He created you with your essence and your physical being, He also created your attributes, which include speech

﴿and to Him you will be brought back﴾ in the hereafter, and He will requite you for your deeds.

It may be that what is meant is mentioning the first creation as proof of the resurrection, as frequently happens in the Qur'an.

﴿You did not hide yourselves from your hearing, your sight and your skins lest they testify against you﴾ that is, you did not hide yourselves from your faculties lest they testify against you, and you did not take any precautions against that.

﴿Rather you thought﴾ when you committed sins ﴿that Allah did not know much of what you did﴾. And that is why you did what you did.

This notion became the cause of their doom and misery, hence Allah says: ﴿But that thought of yours that you thought about your Lord﴾ that is, your negative thinking when you thought something that is not appropriate to His majesty

﴿has led to your ruin﴾ and doomed you

﴿and now you are among the losers﴾ for you have lost your own souls, your families and your religious commitment, because of the

deeds that resulted from your negative thinking of your Lord. This decree of punishment and doom became due on you and it has become inevitable that you will dwell in eternal punishment, which will not be alleviated even for a moment.

﴿Even if they are patient, the fire will still be their abode﴾, but no one can have patience or forbearance with regard to the fire. In any other situation, there is the possibility of bearing it with patience, but in the case of the fire, no one can bear it with patience. How can anyone bear with patience a fire of which the heat is intense, more than seventy times hotter than the fire of this world? For its scalding water is intensely hot, the stench of its pus is excessive, its cold is extremely cold, its chains and fetters are immense, its hammers are huge and its keepers are harsh, with no mercy whatsoever in their hearts. And over and above all of that there is the wrath of the Almighty, Who will say to them when they call upon Him and ask Him for help:

﴿...Away with you! Be humiliated therein and do not speak to Me.﴾  
(*al-Mu'minoon* 23: 108)

﴿and if they seek to make amends﴾ that is, if they ask to go back to the previous world so that they may start over,  
﴿they will not be allowed to do so﴾ because that time has ended; they lived long enough to have reflected and paid heed, and the warner came to them, so they were left with no excuse. Moreover, their request to make amends is not sincere;

﴿...even if they were sent back, they would surely go back to that which was forbidden to them, for they are indeed liars.﴾ (*al-An'am* 6: 28)



﴿وَقَضَيْنَا لَهُمْ قُرْآنًا فَزَيَّنُوا لَهُمْ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَحَقَّ عَلَيْهِمُ  
الْقَوْلُ فِي أَمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْإِنْسِ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَسِرِينَ﴾

(سورة فصلت: ٢٥)

41:25. We assigned to them [evil] close companions who made fair-seeming to them their conduct in this world and their denial of the hereafter, and the punishment became inevitable for them, as had happened to nations of jinn and men who came before them, for indeed they are [all] losers.

That is, We decreed for these wrongdoers who rejected the truth ﴿[evil] close companions﴾ from among the devils. This is like the verse in which Allah (ﷻ) says:

﴿Do you not see that We have sent the devils against the disbelievers, to incite them to sin?﴾ (Maryam 19: 83)

– that is, they prompt them and urge them to commit sin, because of what they make fair-seeming to them of ﴿their conduct in this world and their denial of the hereafter﴾. They made this world attractive to them and called them to indulge in its forbidden pleasures and desires, until they were tempted, then they disobeyed Allah and followed a path that led them to fight Allah and His Messenger (ﷺ). As for the hereafter, the devils made them think that it was far off and caused them to forget it, and perhaps they made them doubt that it would ever come to pass. So fear of it departed from their hearts, and the devils led them to disbelief, innovation and sin.

The fact that Allah gave the devils power and assigned them to the disbelievers was because the latter turned away from the remembrance of Allah and His signs, and they denied the truth. This is like the passage in which Allah (ﷻ) says:

﴿Whoever turns away from the reminder of the Most Gracious [the Qur'an], We will assign to him a devil to be his constant companion. Verily, they [the devils] bar them from the [right] path, but they think that they are rightly guided.﴾ (az-Zukhruf 43: 36-37)

﴿and the punishment became inevitable for them﴾ that is, the decree was issued that they should be punished

﴿as had happened to nations of jinn and men who came before them, for indeed they are [all] losers﴾ who lost their religious commitment and the hereafter. Whoever becomes a loser will inevitably be humiliated, subjected to misery and punished.



﴿وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَذَا الْقُرْآنِ وَالْعَوَّاهُ فِيهِ لَعَلَّكُمْ تَعْلَمُونَ ﴿٢٦﴾ فَلَنَذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَشْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾ ذَلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ هُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءُ إِمَّا كَانُوا بِآيَاتِنَا يَمْحَدُونَ ﴿٢٨﴾﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرْنَا الَّذِينَ اضْطَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ نَجْعَلُهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونُوا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾﴾ (سورة فصلت: ٢٦-٢٩)

- 41:26. Those who disbelieved said: Do not listen to this Qur'an; make noise when it is recited, so that you may drown it out.
- 41:27. We will surely cause those who disbelieve to taste a severe punishment, and We will surely requite them according to their bad deeds.
- 41:28. Such is the requital of the enemies of Allah: the fire, in which will be their eternal abode, as a recompense for continuing to reject Our signs.
- 41:29. Those who disbelieved will say: Our Lord, show us the two among the jinn and humankind who led us astray. We will trample them underfoot, so that they will be among the lowest.

Here Allah (ﷻ) tells us how the disbelievers turned away from the Qur'an and urged one another to do that:

﴿Those who disbelieved said: Do not listen to this Qur'an﴾ that is, turn away and do not listen to it, and beware of paying attention to the one who brought it; but if it so happens that you do hear it or hear the call to its rulings, then ﴿make noise when it is recited﴾ that is,

speak nonsense words in which there is no benefit and which are even harmful or offensive, and do not – as far as you are able – let anyone speak about it to you or recite its words and meanings to you. That was their behaviour and words which demonstrated how they turned away from this Qur'an.

﴿so that﴾, if you do that, ﴿you may drown it out﴾. This was testimony from the enemies, for the truth becomes clearer when its enemies testify in its favour. They thought that they could not defeat the one who brought it except by turning away and urging one another to do so, and what may be understood from their words is that if they did not do that, and instead they listened to it and paid attention to it, they would not be able to gain the upper hand, because truth always has the upper hand and cannot be defeated. This is something that is known by the followers and enemies of truth alike.

Because this was wrongdoing and stubbornness on their part, and there was no hope left for them to be guided, there remained nothing but the punishment for them. Hence Allah says:

﴿We will surely cause those who disbelieve to taste a severe punishment, and We will surely requite them according to their bad deeds﴾, namely disbelief and sin. These were the worst of what they used to do, because they committed sins and other deeds, but the requital with punishment is only for evil deeds,

﴿...and your Lord will not wrong anyone.﴾ (al-Kahf 18: 49)

﴿Such is the requital of the enemies of Allah﴾ who oppose Him and fight His close friends on the basis of disbelief, rejection, argument and physical fighting

﴿the fire, in which will be their eternal abode﴾ that is, they will abide therein forever, and their punishment will not be alleviated even for a moment, nor will they be helped. That will be ﴿a recompense for continuing to reject Our signs﴾, for they were clear signs and definitive proof that should lead to certainty, so the greatest wrongdoing and stubbornness is to reject them and disbelieve in them.

«Those who disbelieved will say» that is, the followers among them will say this, based on what follows, by way of expressing resentment towards those who led them astray:

«show us the two among the jinn and humankind who led us astray» that is, the two types who led us to misguidance and punishment, namely the devils among the jinn and the devils among humankind, who called us to hell.

«We will trample them underfoot, so that they will be among the lowest» that is, among those who are disgraced and humiliated, as they led us astray and misguided us, and they were the cause of our entering hell. Thus they will demonstrate their resentment towards one another and will disavow one another.



﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَمُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴿٣٠﴾ نَحْنُ أَوْلِيَائُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا نَشْتَهُ أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ﴿٣١﴾ تَرْجَوْنَ عَفْوَ رَبِّهِمْ﴾ (سورة فُتَّت: ٣٠-٣٢)

41:30. Verily those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised.

41:31. We have been your close friends in the life of this world and [will remain so] in the hereafter. There you will have all that your souls desire and there you will have all that you ask for,

41:32. a recompense from One Who is Oft-Forgiving, Most Merciful.

Here Allah (ﷻ) speaks of His close friends, and implicitly offers encouragement and urges us to follow their example:

﴿Verily those who say: Our Lord is Allah, then remain steadfast﴾ that is, they acknowledge, speak out loud and are content with Allah (ﷻ) as their Lord and submit to His command, then they remain steadfast in following the straight path in terms of knowledge and action. For them there are glad tidings in this world and in the hereafter.

﴿to them the angels will come down [at the time of death]﴾ that is, the noble angels repeatedly come down to them, giving them glad tidings at the time of death

﴿[saying]: Fear not﴾ what lies ahead of you

﴿nor grieve﴾ for what is past. So they will tell them that there is nothing to worry about in the past or in the future.

﴿but receive the glad tidings of paradise which you were promised﴾ for it is due to you and is confirmed, and the promise of Allah is bound to be fulfilled.

They will also say to them, by way of reassuring them and giving them glad tidings: ﴿We have been your close friends in the life of this world and [will remain so] in the hereafter﴾. They urge them to do good in this world, making it fair-seeming to them, and warn them against doing evil deeds, making them abhorrent in their hearts; and they pray to Allah for them, and reassure them at times of calamity and fear, especially at the time of death with its hardships, in the grave with its darkness, on the Day of Resurrection with its horrors, and on the *ṣirât* (bridge over hell). And in paradise they will congratulate them on having attained the honour of their Lord, and they will enter unto them from every gate (saying):

﴿Peace be upon you because you patiently persevered. How excellent is the ultimate end!﴾ (*ar-Ra'd 13: 24*)

They will also say to them: ﴿There﴾ in paradise ﴿you will have all that your souls desire﴾ for it has been prepared and made ready for you,

﴿and there you will have all that you ask for﴾ that is, all that you request of anything that you could want or ask for of all kinds of

delights and desires, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«a recompense from One Who is Oft-Forgiving, Most Merciful» this abundant reward and eternal bliss is a recompense and a gift «from One Who is Oft-Forgiving» and has forgiven you your sins «Most Merciful» as He has enabled you to do good deeds, then accepted them from you. So His forgiveness has removed from you what you feared, and by His mercy He has helped you to attain what you wanted.



﴿وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ﴾

﴿(سورة فصلت: ٣٣)﴾

41:33. Who is better in speech than one who calls people to Allah, does righteous deeds, and says: Verily I am one of those who submit to Allah [in Islam]?

This appears in the form of a question, but what is meant is confirmation that no one is better in speech – that is, in words, manners and attitude,

«than one who calls people to Allah» by teaching the ignorant and exhorting those who are heedless and turn away; debating with the followers of falsehood by enjoining worship of Allah in all ways and urging people to worship Him, making that fair-seeming by all possible means; telling people to stay away from that which Allah has forbidden and making it appear abhorrent by any means that will make people refrain, especially calling people to the religion of Islam, presenting it in the best of terms, debating with its enemies in ways that are best, speaking out against its opposite, namely disbelief and polytheism, enjoining what is right and forbidding what is wrong.



Part of calling people to Allah is endearing Him to His slaves by mentioning in detail His blessings, vast generosity and perfect mercy, and mentioning His perfect and majestic attributes.

Another aspect of calling people to Allah is encouraging people to acquire knowledge and learn guidance from the Book of Allah and the Sunnah of His Messenger (ﷺ), and urging them to do that by all possible means, which includes encouraging them to attain noble characteristics, treating people kindly, responding to those who behave offensively with kindness, and enjoining upholding of ties of kinship and honouring parents.

It also includes exhorting people on special occasions, at special events and times of calamity, in a manner that is appropriate to the situation. And there are innumerable other ways of calling people to Allah, which includes calling them to all that is good and warning against all that is evil.

﴿does righteous deeds﴾ that is, in addition to calling people to Allah, he himself hastens to obey the command of Allah, by doing righteous deeds that are pleasing to his Lord

﴿and says: Verily I am one of those who submit to Allah [in Islam]﴾ that is, those who submit to His command and follow His path. Reaching a high level in this regard means reaching the level of the strong and true in faith who strive to perfect themselves and perfect others, and who are the rightful heirs of the Messengers. By the same token, among the worst of people in speech are those who call people to misguidance and follow its path.

Between these two levels, the one who attains the highest level and the one who sinks to the lowest levels, are many other levels that are known to Allah, all of which are occupied by people:

﴿For all there will be ranks according to their deeds, for your Lord is not unaware of what they do.﴾ (al-An'âm 6: 132)



﴿وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ  
عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾ (٣٥) وَمَا يُلْقُهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقُهَا إِلَّا ذُو حِظٍّ  
عَظِيمٍ ﴿٣٥﴾ (سورة فصلت: ٣٤-٣٥)

- 41:34. Good deeds and evil deeds are not equal. Repel evil with that which is good, whereupon he between whom and you there was ill feeling will become like a close friend.
- 41:35. But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness.

«Good deeds and evil deeds are not equal» that is, doing good deeds and acts of obedience for the sake of Allah is not the same as doing evil deeds and acts of disobedience that incur His wrath and do not please Him. Kindness towards people is not the same as mistreatment of them, whether in essence, description or requital.

«Is the reward of goodness anything but goodness?» (ar-Rahmân 55: 60)

Then Allah enjoins a specific type of kindness, which may have a great impact. It is being kind to one who mistreats you, as He says: «Repel evil with that which is good» that is, if anyone mistreats you in word or deed, especially one who has great rights over you, such as relatives, friends and the like, then respond with kindness towards him. If he cuts you off, then uphold ties with him. If he wrongs you, then forgive him. If he speaks ill of you, in your absence or in your presence, then do not respond in kind; rather forgive him and speak gently to him. If he forsakes you and does not speak to you, then speak nicely to him and be the first to greet him with *salâm*. If you respond to mistreatment with kindness, you will achieve much good.

«whereupon he between whom and you there was ill feeling will become like a close friend» that is, like one of your nearest and dearest.

«But none can attain that» that is, no one is enabled to attain this good characteristic

«except those who are patient» and make themselves bear with patience that which they dislike, and force themselves to do that which Allah loves. For people are naturally inclined to respond to mistreatment in like manner, and not to forgive it, let alone react with kindness.

But if a person makes himself be patient and obeys the command of his Lord, and is aware of the immense reward that this attitude brings, and understands that responding in kind to the one who mistreats him will not benefit him in the slightest and will only make the enmity worse, and that treating him kindly will not detract from his status, for whoever humbles himself for the sake of Allah, Allah will raise him in status, then it will become easy for him and he will do that with pleasure and find delight in it.

«and none can attain it except one who is blessed with a great share of good and righteousness» because it is one of the characteristics of the elite among humankind, by means of which a person attains high status in this world and the hereafter; it is one of the greatest of good characteristics.



﴿وَمَا يَزَعْنَكَ مِنَ الشَّيْطَانِ نَزَعٌ فَأَسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾ وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٦﴾ فَإِنْ اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْأَمُونَ ﴿٣٧﴾﴾

﴿٢٨﴾ وَمِنْ آيَاتِهِ أَنْ تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنْزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ إِنَّ الَّذِي أَحْيَاهَا لَمُجِي الْمَوْتِ إِنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٩﴾ (سورة فصلت: ٣٦-٣٩)

- 41:36. And if a prompting from Shayṭān stirs you up, seek refuge with Allah, for verily He is the All-Hearing, the All-Knowing.
- 41:37. Among His signs are the night and the day, the sun and the moon. Do not prostrate to the sun or to the moon; rather prostrate to Allah Who created them, if it is Him you worship.
- 41:38. If they are too arrogant [to prostrate to Allah, remember that] those who are with your Lord [namely the angels] glorify Him by night and by day, and they never grow weary.
- 41:39. Among His signs is this: you see the earth barren and desolate, but when We send down rain upon it, it stirs and swells. He Who gives it life will surely give life to the dead, for verily He has power over all things.

Having mentioned how to respond to human enemies, which is by responding to maltreatment with kindness, Allah (ﷻ) now tells us how to ward off the jinn enemy, which is by seeking refuge and protection with Allah from his evil.

﴿And if a prompting from Shayṭān stirs you up﴾ that is, any time you feel any of the promptings of the Shayṭān – namely his whispers, making evil fair-seeming to you, discouraging you from doing good, tempting you to commit some sins or making you obey some of his instructions,

﴿seek refuge with Allah﴾ that is, express your need of Him and your need for Him to give you refuge and protect you from the Shayṭān, ﴿for verily He is the All-Hearing, the All-Knowing﴾ – He hears your words and your beseeching, and He knows your situation and how desperate you are for His protection.

Then Allah (ﷻ) tells us that ﴿Among His signs﴾ that point to His perfect might and indicate that His will is always done, and that

highlight the vastness of His power and His mercy towards His slaves, and demonstrate that He is Allah alone, with no partner or associate, ﴿are the night and the day﴾ – the latter because of the benefit of its light, whereby people go about their business, and the former because of the benefit of its darkness, in which people rest.

﴿the sun and the moon﴾ without which people’s livelihood and physical well-being, and the well-being of their animals, cannot be sound, and by means of which people attain innumerable benefits.

﴿Do not prostrate to the sun or to the moon﴾ for they are created things, under control and subjugated

﴿rather prostrate to Allah Who created them﴾ that is, worship Him alone, for He is the Almighty Creator, and shun the worship of anything other than Him of created things, even if it is of great size and brings many benefits, for those benefits do not come from it; rather they come from its Creator (ﷻ).

﴿if it is Him you worship﴾ and devote your worship sincerely to Him alone.

﴿If they are too arrogant﴾ to worship Allah, and do not submit to Him, they will not harm Allah in the slightest, for Allah has no need of them, and He has honourable slaves who do not disobey His commands and who do as they are commanded. Hence Allah says:

﴿those who are with your Lord﴾ namely the angels who are close to Him

﴿glorify Him by night and by day, and they never grow weary﴾ that is, they never tire of worshipping Him, because of their strength and strong motive to do that.

﴿Among His signs﴾ that point to His perfect might and that He alone is the Sovereign Who is in control, and that He is One,

﴿is this: you see the earth barren and desolate﴾, with no vegetation  
 ﴿but when We send down rain upon it, it stirs﴾ that is, it begins to move, as plants begin to grow

«and swells», then it brings forth beautiful plants of every kind, giving life to people and the land.

«He Who gives it life» after it was dead and lifeless  
 «will surely give life to the dead» and bring them forth from their graves, on the day He resurrects them  
 «for verily He has power over all things». Just as it is not beyond His power to give life to the earth after its death, it is not beyond His power to give life to the dead.



﴿إِنَّ الَّذِينَ يُلْحِدُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِيَ آمِنًا  
 يَوْمَ الْقِيَمَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤٠﴾ إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا  
 جَاءَهُمْ وَإِنَّهُ لَكُنْتُ عَزِيزٌ ﴿٤١﴾ لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ  
 حَكِيمٍ حَمِيدٍ ﴿٤٢﴾﴾ (سورة فصلت: ٤٠-٤٢)

- 41:40. Those who distort the meanings of Our revelations are not hidden from Us. Is one who will be thrown into the fire better, or one who will come safe on the Day of Resurrection? Do whatever you wish, for verily He sees well all that you do.
- 41:41. Those who reject the Reminder when it comes to them [will be requited for their rejection]. Verily it is an unassailable Book.
- 41:42. No falsehood can approach it from before it or from behind it; [it is] a revelation from One Who is Most Wise, Praiseworthy.

The phrase translated here as 'distort the meanings of the revelations of Allah' means not responding to them in the proper manner in any way, either by denying them, rejecting them and disbelieving in the one who brought them, or by distorting them and twisting the meaning, and trying to give them meanings that Allah never intended.

Allah (ﷻ) warns those who distort the meanings of the revelations that they are not hidden from Him; rather He is aware of their outward actions and inner thoughts, and He will requite them for their distortion in a way that matches their deeds. Hence Allah says:

﴿Is one who will be thrown into the fire﴾, such as the one who distorts the meanings of Allah's revelations ﴿better, or one who will come safe on the Day of Resurrection?﴾ that is, he will be safe from the punishment of Allah and will deserve His reward. It is well known that the latter is better.

Having clarified the difference between truth and falsehood, the path that saves from His punishment and the path that leads to doom, Allah now says:

﴿Do whatever you wish﴾: if you wish, follow the path of guidance that leads to the pleasure of your Lord and His paradise; or if you wish, follow the path of misguidance that incurs the wrath of your Lord and leads to the abode of doom.

﴿for verily He sees well all that you do﴾ and will requite you according to your attitudes and deeds. This is like the verse in which Allah (ﷻ) says:

﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (*al-Kahf* 18: 29)

Then Allah says: ﴿Those who reject the Reminder﴾ that is, those who reject the Holy Qur'an which reminds people of everything that is in their best interests, in spiritual terms and in this world and the hereafter, and raises in status those who follow it,

﴿when it comes to them﴾ as a blessing from their Lord at the hands of the best and most perfect of humankind ﴿[will be requited for their rejection]. Verily it﴾ in fact ﴿is an unassailable Book﴾ that combines all the characteristics of perfection and is protected from everyone who wants to distort it or who intends ill towards it. Hence Allah says:

﴿No falsehood can approach it from before it or from behind it﴾ that is, none of the devils among humankind or the jinn can come near it to detract from it or insert anything into it that is not part of it, or to add anything to it or subtract anything from it. It was protected as it was being revealed, and its words and meanings are protected. The One Who sent it down has guaranteed to preserve it, as He says elsewhere:

﴿Verily, it is We Who have sent down the Reminder [the Qur'an], and verily it is We Who will preserve it.﴾ (al-Hijr 15: 9)

﴿[it is] a revelation from One Who is Most Wise﴾ in what He creates and commands; He does everything in an appropriate manner ﴿Praiseworthy﴾ for what He possesses of perfect and majestic attributes, and for being just and generous. Hence His Book aims to perfect wisdom, point to that which is in people's best interests and teach them how to protect themselves from harm, for which He is to be praised.



﴿مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ وَذُو عِقَابٍ أَلِيمٍ﴾

(سورة فصلت: ٤٣) ﴿٤٣﴾

41:43. Nothing is said to you [O Muhammad, of offensive talk] that was not said to the Messengers before you. Verily your Lord is forgiving, but stern in retribution.

﴿Nothing is said to you [O Muhammad, of offensive talk]﴾ that is uttered by those who stubbornly reject you ﴿that was not said to the Messengers before you﴾ that is, similar words were said to them. Indeed, they may have used the same wording and phrases as all previous nations who rejected the Messengers, such as their finding it a cause of amazement when they were called to devote



their worship to Allah alone, with no partner or associate, and they rejected this call in every way they could. So they said:

﴿...You are but human beings like ourselves...﴾ (Yâ Seen 36: 15)

– and they demanded signs from their Messengers that they did not have to produce, and said other such words that were expressions of disbelief. They had a similar mentality, so their words were similar.

But the Messengers bore their annoyance and rejection with patience, so be patient (O Muhammad ﷺ) as those who came before you were patient.

Then Allah calls them to repent and take measures to attain forgiveness, and warns them against persisting in misguidance:

﴿Verily your Lord is forgiving﴾ that is, His forgiveness is immense and He erases thereby all sins for anyone who gives up sin and repents ﴿but stern in retribution﴾ to those who persist in sin and are arrogant.



﴿وَلَوْ جَعَلْنَاهُ قُرْءَانًا عَجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَغَمِّيْنَا وَعَرَبِيُّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ أُولَٰئِكَ يُنَادُّونَ مِنْ مَّكَانٍ بَعِيدٍ ﴿٤٤﴾﴾ (سورة فُصِّلَتْ: ٤٤)

41:44. If We had made it a Qur'an in a non-Arabic language, they would have said: Why have its verses not been made clear [in Arabic]? Why in a non-Arabic [language], when he [the Prophet] is an Arab?<sup>74</sup> Say: It is, for those who believe, guidance and healing;

<sup>74</sup> This verse is connected to v. 5, which tells us that the disbelievers declared that their hearts were covered (and sealed) against the message of the Qur'an, and that there was deafness in their ears. That argument of theirs might be acceptable if the Qur'an had been in a non-Arabic language and thus incomprehensible to them, but as it has been revealed in Arabic, they had no right to say that and their argument was invalid. (ar-Râzi)

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and for those who do not believe, there is deafness in their ears and they are blind to what it contains [of beauty and signs]. It is as if they are being called from a far off place.

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Here Allah (ﷻ) tells us of His bounty and generosity, as He sent down His Book in Arabic, to the Arab Messenger (ﷺ), in the language of his people, so that he could make the message clear to them. This is something that requires them to pay more attention to it, accept it and submit. For if He had made it a non-Arabic Qur'an, in a language other than Arabic, the disbelievers would have objected and would have said:

﴿Why have its verses not been made clear [in Arabic]?﴾ That is, why are its verses not clarified and explained?

﴿Why in a non-Arabic [language], when he [the Prophet] is an Arab?﴾ That is, how come Muhammad (ﷺ) is an Arab, yet the book is not in Arabic? That cannot happen.

Thus Allah (ﷻ) rules out everything that may be a cause of doubt for people of falsehood concerning His Book, and ascribes to it every attribute that would dictate that they should submit, but it is the believers who are guided who will benefit from it and be honoured; for others it is the opposite.

Hence He says: ﴿Say: It is, for those who believe, guidance and healing﴾ that is, it guides them to the straight path and it teaches them beneficial knowledge, by means of which perfect guidance is attained. And it is healing for them from sickness both physical and spiritual, because it deters them from bad attitudes and evil conduct, and urges them to repent sincerely, which brings cleansing from sin and healing for their hearts.

﴿and for those who do not believe﴾ in the Qur'an  
 ﴿there is deafness in their ears﴾ that is, they refuse to listen and they turn away

﴿and they are blind to what it contains [of beauty and signs]﴾ and they cannot see in it any guidance or wisdom. It only increases them in misguidance, because they are the ones who rejected the truth, so they increase in blindness and misguidance.

﴿It is as if they are being called from a far off place﴾ that is, they are called to faith, but they do not respond, like one who is called when he is in a far off place, so he cannot hear the caller or respond to him. What is meant is that those who do not believe in the Qur'an do not benefit from its guidance, see by its light or gain anything good from it, because they have closed the door to guidance by turning away and disbelieving.



﴿وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ وَإِنَّهُمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿٤٥﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ﴿٤٦﴾﴾ (سورة فُصِّلَتْ: ٤٥-٤٦)

41:45. We gave Moosâ the Book, but differences arose concerning it. Were it not for a prior decree from your Lord, a decisive judgement would already have been passed between them. Verily they are in grave doubt concerning it.

41:46. Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. And your Lord is never unjust to His slaves.

﴿We gave Moosâ the Book﴾ as We have given you the Book, and the people reacted to him as they have reacted to you. People differed in that regard: some of them believed in it, and they were guided and benefited from it; some of them disbelieved and did not benefit from it. Were it not for Allah's forbearance and prior decree to delay the

punishment until the appointed time, which cannot be brought forward or put back, «a decisive judgement would already have been passed between them» as soon as the disbelievers became distinct from the believers, by destroying the disbelievers immediately, because the cause of doom had become binding.

«Verily they are in grave doubt concerning it» that is, their doubt has reached such a level of gravity that they rejected it and denied it.

«Whoever does righteous deeds» which are the deeds enjoined by Allah and His Messenger (ﷺ)

«it is to his own benefit» and he will be rewarded for it in this world and the hereafter

«and whoever does evil deeds, it is to his own detriment» and he will suffer the harm and punishment thereof in this world and the hereafter.

This encourages people to do good and refrain from evil, and tells us that those who strive will benefit from their good deeds and will be harmed by their misdeeds, but no bearer of burdens will be made to carry the burden of another. «And your Lord is never unjust to His slaves» and will never let anyone carry more than his own misdeeds.



41.

## Soorat Fuṣṣilat

(continued)



﴿ إِلَيْهِ يَرُدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْنَاكَ مَا مِنَّا مِنْ شَهِيدٍ ﴾ (سورة ٤٧) وَضَلَّ عَنْهُمْ مَا كَانُوا يَدْعُونَ مِنْ قَبْلُ وَظَنُوا مَا لَهُمْ مِنْ مَحِيصٍ ﴿٤٨﴾ (سورة)

فُصِّلَتْ: ٤٧-٤٨

41:47. He alone has knowledge of the Hour. No fruit emerges from its sheath, nor does any female conceive or give birth, except with His knowledge. On the day when Allah will call to them, [saying]: Where are My [so-called] partners? they will say: We declare to You that none of us can bear witness to that.<sup>1</sup>

41:48. Those [false gods] whom they used to call upon before will be lost from them, and they will realise that they have no escape.

Here Allah (*Subḥānahu wa Ta'ālā* – Glorified and Exalted is He) tells us of the vastness of His knowledge and that He alone possesses exclusive knowledge that no one else could know:

«He alone has knowledge of the Hour» that is, all of creation – the Messengers, the angels and others – refer knowledge thereof

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

to Allah (ﷻ), and they admit that they have no way of knowing about it.

﴿No fruit emerges from its sheath﴾ – this includes the fruits of all trees, in all lands, of all kinds. No fruit of any tree emerges but He knows about it in detail.

﴿nor does any female﴾ among the children of Adam (*'alayhi as-salâm* – peace be upon him) or any kind of animals ﴿conceive﴾ except with His knowledge

﴿or give birth, except with His knowledge﴾. So how can the polytheists regard as equal to Allah (ﷻ) that which has no knowledge and cannot hear or see?

﴿On the day when Allah will call to them﴾ namely the polytheists, on the Day of Resurrection, rebuking them and exposing their lies. He will say to them: ﴿Where are My [so-called] partners﴾ who you claimed were My partners, and you worshipped them, and you argued in defence of your actions and opposed the Messengers for the sake of those false gods?

﴿they will say﴾, acknowledging the falseness of their gods and the falseness of their association of them with Allah: ﴿We declare to You that none of us can bear witness to that﴾ that is, we announce to You, O our Lord, so bear witness that none of us can testify to the validity of those gods and so-called partners; now we all admit the invalidity of worshipping them, and we disavow them. Hence Allah says:

﴿Those [false gods] whom they used to call upon﴾ besides Allah ﴿before will be lost from them﴾ that is, all their beliefs and deeds that they spent their lives devoting to the worship of gods other than Allah, thinking that it would benefit them and would ward off the punishment from them, and that those false gods would intercede for them with Allah, will be lost from them. All their efforts will be in vain, and their thoughts and beliefs will be proven wrong; their so-called partners will not avail them anything.

﴿and they will realise﴾ and know for certain in that situation ﴿that they have no escape﴾ that is, they have no one to save them, no helper and no refuge.

These are the consequences for those who associate others with Allah, which Allah explains to His slaves so that they may beware of ascribing partners to Him.



﴿لَا يَسْتَمُ الْإِنْسَانُ مِنْ دُعَاءِ الْخَيْرِ وَإِنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَنُوطٌ ۚ وَلَئِنْ أَدْقَنَهُ رَحْمَةٌ مِّنَّا مِنْ بَعْدِ ضَرْأٍ مَسَّهُ لَيَقُولَنَّ هَذَا إِلَىٰ وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِنْدَهُ لَلْحُسْبَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا وَلَنُذِيقَنَّهُمْ مِّنْ عَذَابٍ غَلِيظٍ ۝٥١﴾ (سورة فُصِّلَتْ: ٤٩-٥١)

- 41:49. Man never grows weary of asking for good things, but if misfortune befalls him, he is filled with despair and becomes despondent.
- 41:50. But if We give him a taste of mercy from Us after adversity had befallen him, he will surely say: This is my due, and I do not think that the Hour will ever come; but if I am brought back to my Lord, I will have with Him the best. We will surely inform those who disbelieve about all that they did, and We will surely cause them to taste a harsh punishment.
- 41:51. When We bestow blessings upon man, he turns away and distances himself [from Us], but if misfortune befalls him, he resorts to offering a great deal of supplication.

Here Allah tells us of the nature of man and that he has no patience to deal with either times of ease or times of hardship, except those whom Allah helps to attain perfection, as He says:

﴿Man never grows weary of asking for good things﴾ that is, he never tires of calling upon Allah, asking Him for riches, wealth, children and other worldly desires, and he keeps striving for that, but he is not content with a small or great amount of that. No matter what he attains, he always wants more.

﴿but if misfortune﴾ that is, harm such as sickness, poverty or any kind of calamity ﴿befalls him, he is filled with despair and becomes despondent﴾ that is, he despairs of the mercy of Allah (ﷻ) and thinks that this calamity is the one that will destroy him, and he becomes confused because the measures he took did not lead to the results he expected.

This is the case with all people except those who are patient and do righteous deeds: if good things happen to them and blessings come to them, they give thanks to Allah, but they fear that the blessings of Allah may lead to them getting carried away in sin or that they signal a respite before punishment befalls them.

But if a calamity befalls them, affecting themselves, their wealth or their children, they show patience and hope for the grace of their Lord, and they do not despair.

Then Allah (ﷻ) says: ﴿But if We give him﴾ that is, man who never grows weary of asking for good things, but if misfortune befalls him, he is filled with despair and becomes despondent, ﴿a taste of mercy from Us﴾ after that misfortune that befell him, such as if Allah heals him from his sickness, or makes him independent of means after he had been poor, he does not give thanks to Allah (ﷻ); rather he transgresses and commits sin, and says: ﴿This is my due﴾ that is, it has come to me because I am qualified for it and I deserve it, ﴿and I do not think that the Hour will ever come﴾. This is denial of the resurrection on his part, and ingratitude for the blessings and mercy of which Allah has given him a taste.

﴿but if I am brought back to my Lord, I will have with Him the best﴾ that is, assuming that the Hour does come and that I am brought



back to my Lord, then I will have the best with Him; just as I had blessings in this world, I will have blessings in the hereafter.

This is the greatest audacity and speaking about Allah without knowledge. Hence Allah warns him by saying: «We will surely inform those who disbelieve about all that they did, and We will surely cause them to taste a harsh» that is, very severe «punishment».

«When We bestow blessings upon man» such as good health, provision and so on

«he turns away» from his Lord and from giving thanks to Him «and distances himself [from Us]» out of self-admiration and arrogance.

«but if misfortune befalls him» such as sickness, poverty and so on, «he resorts to offering a great deal of supplication» because he has no patience. So he does not show patience at times of hardship and he does not show gratitude at times of ease, except those whom Allah guides and blesses.



﴿قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ ثُمَّ كَفَرْتُمْ بِهِ مَنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقٍ بَعِيدٍ ﴿٥٢﴾ سَرَّيْهِمْ ءَايَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَبَيِّنَ لَهُمْ أَنَّهُ الْحَقُّ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ءَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾﴾ (سورة فُصِّلَتْ: ٥٢-٥٤)

41:52. Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? Who is further astray than one who goes much too far in opposition?

41:53. We will show them Our signs in the universe and in their own selves, until it becomes clear to them that it [the Qur'an] is the truth. Is it not sufficient that your Lord is Witness over all things?

41:54. Indeed they are in doubt concerning the meeting with their Lord; verily He encompasses all things.

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﴿Say﴾ to these people who reject the Qur'an and hasten to disbelieve:

﴿What do you think, if it [the Qur'an] is really from Allah﴾, beyond any shadow of a doubt,

﴿but you reject it? Who is further astray than one who goes much too far in opposition?﴾ that is, one who is stubborn towards Allah and His Messenger (*ṣalla Allāhu 'alayhi wa sallam* – blessings and peace be upon him), for the truth has become clear to you, but you turned away from it, and you have chosen not truth but falsehood and ignorance. Hence you are the furthest astray of people and the worst in wrongdoing.

If you doubt the soundness of the Qur'an and what it really is, then Allah will establish proof for you and will show you His signs in the universe, such as the signs in heaven and on earth, and what Allah (ﷻ) will bring about of major events that point to the truth, for the one who has deep insight and is able to see the truth

﴿and in their own selves﴾ such as what their own bodies contain of the brilliant signs of Allah and wonders of His design and amazing might. And there are more signs in the punishments that overcome the disbelievers and the victories that are granted to the believers, ﴿until it becomes clear to them﴾ through these signs, beyond a doubt, ﴿that it [the Qur'an] is the truth﴾ and that what it contains is true.

And Allah indeed did that; He showed His slaves signs through which it became clear to them that it was the truth. But it is Allah Who guides to the path of faith whomever He will, and He causes whomever He will to fail to see the truth.

﴿Is it not sufficient that your Lord is Witness over all things?﴾ that is, is the testimony of Allah, that the Qur'an is true and that the one who brought it is truthful, not sufficient for them? For Allah

has testified that the Messenger (ﷺ) was indeed sincere, and He is the most truthful of witnesses. He supported him and helped him in a manner that confirmed His verbal testimony, if anyone has any doubts about it.

«Indeed they are in doubt concerning the meeting with their Lord» that is, they are in doubt about the resurrection, for they do not believe in anything but the realm of this world. Hence they do not believe in the hereafter and they do not pay attention to it.

«verily He encompasses all things» by His knowledge, power and might.

This is the end of the commentary on Soorat Fuṣṣilat.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



42.

## Soorat ash-Shoorâ

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿حَمْدٌ ۝١ عَسَقَ ۝٢﴾ كَذَلِكَ يُوحَىٰ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ  
﴿٣﴾ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٤﴾ تَكَادُ السَّمَوَاتُ  
يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِمَنْ فِي  
الْأَرْضِ ۚ أَلَا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ  
حَفِيفٌ عَلَيْهِمْ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٦﴾ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنْذِرَ  
أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا وَتُنْذِرَ يَوْمَ الْجَمْعِ لَا رَيْبَ فِيهِ ۚ فَرِيقٌ فِي الْجَنَّةِ وَفَرِيقٌ فِي السَّعِيرِ  
﴿٧﴾ وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمُونَ مَا  
لَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٨﴾ أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ ۚ قَالَهُ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي الْمَوْتَىٰ  
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٩﴾ (سورة الشورى: ١-٩)

42:1. Hâ'. Meem.

42:2. 'Ayn. Seen. Qâf.

- 42:3. Thus does Allah, the Almighty, the Most Wise, send revelation to you [O Muhammad], as He did to those who came before you.
- 42:4. To Him belongs all that is in the heavens and all that is on earth, and He is the Most High, the Most Great.
- 42:5. The heavens are almost rent asunder [because of the might and majesty of the One Who is] above them, and the angels glorify and praise their Lord, and pray for forgiveness for those who are on earth. Verily it is Allah Who is the Oft-Forgiving, Most Merciful.
- 42:6. As for those who take others besides Him as protectors, Allah is watching them, and you are not their keeper.
- 42:7. Likewise We have revealed to you an Arabic Qur'an, so that you may warn the Mother of Cities [Makkah] and all those around it, and warn them of the Day of Gathering, concerning which there is no doubt, when some will be in paradise and some will be in the raging fire.
- 42:8. If Allah had so willed, He would have made them a single community, but Allah admits whomever He wills to His mercy, and the wrongdoers will have neither protector nor helper.
- 42:9. How could they take others as protectors besides Him? But Allah alone is the Protector, for it is He Who brings the dead to life, and He has power over all things.

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Here Allah (ﷻ) tells us that He has revealed this mighty Qur'an to a noble Prophet (ﷺ), as He sent revelation to the Prophets and Messengers who came before him. This is highlighting His favour and blessing by sending down the Books and sending the Messengers for people of both the past and the future. Muhammad (ﷺ) is not unprecedented among the Messengers, for his path is the path of those who came before him, and his character and attitude are in harmony with those of the previous Messengers. The message he

has brought is similar to that which they brought, for they are all truthful and sincere, and it is all revelation from One Who is divine, Whose attributes are divinity, great majesty and immense wisdom. Both realms, upper and lower, are His dominion, under His control and subject to His commands.

﴿and He is the Most High﴾ in His essence and status, for everything is under His control

﴿the Most Great﴾ and by His greatness,

﴿The heavens are almost rent asunder [because of the might and majesty of the One Who is] above them﴾, despite their great size

﴿and the angels﴾ that is, the noble angels who are close to Allah, who submit to His greatness, are subject to His might and are humble before His Majesty

﴿glorify and praise their Lord﴾, declaring Him to be above all shortcomings, ascribing all perfection to Him

﴿and pray for forgiveness for those who are on earth﴾ for what they do that is not befitting to the might and majesty of the Lord, even though He is ﴿the Oft-Forgiving, Most Merciful﴾; were it not for His forgiveness and mercy, He would have hastened to send an eradicating punishment upon the people.

The fact that He describes Himself in these terms, after stating that He sent revelation to all the Messengers in general, and to Muhammad (ﷺ) in particular, indicates that this Holy Qur'an contains evidence, proofs and signs that point to the perfect nature of the Creator and attribute to Him these sublime names, which fill the heart with knowledge of Him, love for Him, and veneration and respect for Him, and lead one to devote all kinds of worship, both outward and inward, to Him alone.

One of the gravest kinds of wrongdoing and most abhorrent kinds of speech is ascribing rivals to Allah that have no power to benefit or harm; rather they are created beings that are in need of Allah in all their affairs. Hence Allah says in the next verse:

﴿As for those who take others besides Him as protectors﴾, directing their worship to them and obeying them as they should worship and obey Allah, they are indeed turning to falsehood, for these are not protectors in a true sense.

﴿Allah is watching them﴾ and recording their deeds, and He will requite them for all their deeds, both good and evil

﴿and you are not their keeper﴾ so you will not be asked about their deeds; rather your role is to convey the message and you have done what is required of you.

Then Allah mentions His blessings to His Messenger (ﷺ) and to humankind, as He has sent down ﴿an Arabic Qur'an﴾ with clear words and meanings

﴿so that you may warn the Mother of Cities [Makkah] and all those around it﴾ that is, the cities of the Arabs, then this warning is to go further, to all of humankind

﴿and warn﴾ people ﴿of the Day of Gathering﴾ on which Allah will gather together the first and the last; and so that you may inform them that ﴿there is no doubt﴾ concerning it, and that on that day they will be divided into two categories:

﴿some will be in paradise﴾ – they are the ones who believed in Allah and believed the Messengers

﴿and some will be in the raging fire﴾ – they are the various types of disbelievers.

However, if Allah had so willed, He could have made them ﴿a single community﴾, all following guidance, because He is Omnipotent and nothing is beyond Him. But He wanted to include in His mercy whomever He will of the elite of His creation.

As for the wrongdoers who are not fit for anything good, they are deprived of divine mercy, and they will have, besides Allah, ﴿neither protector﴾ to protect them and take care of them so that they can attain what is good

﴿nor helper﴾ to ward off from them what is bad.

Those who take others as protectors besides Him and worship them have committed the most grievous error, for it is Allah Who is the protector Whose protection a person should seek by worshipping Him, obeying Him and seeking to draw near to Him by means of whatever acts of worship of all kinds he may do. Allah protects and takes care of His slaves in general terms by means of His control and by causing to happen whatever He decrees for them. And He protects and takes care of His believing slaves in particular, by bringing them forth from darkness to light, caring for them, showing kindness to them and helping them in all their affairs.

for it is He Who brings the dead to life, and He has power over all things it is He Who has control over life and death, His will is always done and He has power over all things. So it is He alone, with no partner or associate, Who deserves to be worshipped.



﴿وَمَا أَخْلَقْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ﴾ إِلَى اللَّهِ ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ  
وَالَيْهِ أُنِيبُ ﴿١٠﴾ فَأَطَرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنْ  
الْأَنْعَامِ أَزْوَاجًا يَذُرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾  
لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ  
عَلِيمٌ ﴿١٢﴾ (سورة الشورى: ١٠-١٢)

42:10. Whatever the subject of your differences, it is for Allah to judge. That is Allah my Lord, in Whom I put my trust and to Whom I turn,

42:11. the Originator of the heavens and the earth. He has given you spouses of your own kind, and of livestock [He has given you] pairs [of male and female]; by this means He causes you to multiply. There is nothing like unto Him, and He is the All-Hearing, All-Seeing.



42:12. To Him belong the keys of the heavens and the earth; He grants abundant provision to whomever He wills, or gives it in scant measure. Verily He has knowledge of all things.

﴿Whatever the subject of your differences﴾ concerning fundamental or minor issues of your religion on which you do not agree, ﴿it is for Allah to judge﴾ that is, it is to be referred to His Book and to the Sunnah of His Messenger (ﷺ). Whatever ruling they give is the truth, and whatever is different from that is false.

﴿That is Allah my Lord﴾ that is, just as He is the Lord, the Creator, the Provider, the Controller, so too He is the Judge Who judges between His slaves according to His laws in all their affairs.

What this verse implies is that the agreement of the Ummah constitutes definitive proof, because Allah did not instruct us to refer to Him except concerning that in which we differ. As for that on which we are agreed, the unanimous agreement of the Ummah is sufficient proof, because the Ummah as a whole is infallible and cannot agree upon error; its consensus must be in agreement with what is in the Book of Allah and the Sunnah of His Messenger (ﷺ).

﴿in Whom I put my trust﴾ that is, in my heart I rely on Him to bring what is beneficial and ward off what is harmful, and I trust Him to help me with that

﴿and to Whom I turn﴾ that is, I turn to Him with my heart and soul, in obedience to Him and worshipping Him.

Allah often mentions these two principles (trusting Allah and turning to Him) in His Book, because with both of them together one may attain perfection that is not possible without them or without one of them, such as in the verses in which He says:

﴿You [Alone] we worship, and You [Alone] we ask for help.﴾  
(*al-Fātiḥah* 1: 5)

– and:

﴿...So worship Him [alone] and put your trust in Him...﴾ (*Hood* 11: 123)

﴿the Originator of the heavens and the earth﴾ that is, the One Who created them by His might, will and wisdom.

﴿He has given you spouses of your own kind﴾ so that you may find comfort in them and they may produce offspring for you, and bring other benefits to you.

﴿and of livestock [He has given you] pairs [of male and female]﴾ that is, of all types of livestock he has given you pairs, male and female, so that they may continue and increase in numbers, bringing you many benefits. Allah has made that for your sake and as a blessing to you. Hence He says:

﴿by this means He causes you to multiply﴾ that is, He causes you and your livestock to multiply, by means of giving you spouses from among yourselves and giving you livestock in pairs.

﴿There is nothing like unto Him﴾ that is, nothing of His creation resembles Him and nothing can match Him, whether in His essence, His names, His attributes or His deeds, because all of His names are beautiful, all His attributes are attributes of perfection and might, and by means of His deeds He brought into being mighty creations, with no partner. So there is nothing like unto Him, because He is unique and He alone is perfect in all aspects.

﴿and He is the All-Hearing﴾ Who hears all voices, in all languages, expressing all kinds of needs

﴿All-Seeing﴾ Who sees the movement of a black ant in a dark night on a solid rock, and He sees nourishment flowing through the veins of tiny creatures and he sees the sap flowing in the branches of the trees.

This and similar verses offer evidence for the views of *ahl as-Sunnah wal-jamâ'ah*<sup>2</sup> who affirm the divine attributes and deny that His attributes in any way resemble those of created beings. It

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<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. =

offers a refutation of those who liken the divine attributes to those of created beings, in the words «There is nothing like unto Him»; and it offers a refutation of those who deny the divine attributes (by interpreting them in a manner that differs from the apparent meaning), in the words «and He is the All-Hearing, All-Seeing».

«To Him belong the keys of the heavens and the earth» that is, to Him belongs the dominion of the heavens and the earth, and in His hand are the keys of mercy, provision and blessing, both visible and hidden. All creatures are in need of Allah and need His help to attain that which is in their best interests and ward off that which is harmful, in all situations. No one has any control over anything at all.

It is Allah (ﷻ) Who gives and withholds, causes harm and brings benefit; there is no blessing that people have but it is from Him, and no one wards off harm except Him.

«Whatever Allah opens up for people of His mercy, none can withhold it, and whatever He withholds, none can grant it thereafter...» (Fâṭir 35: 2)

Hence Allah says here: «He grants abundant provision to whomever He wills» that is, He gives a great deal of different kinds of provision, however He wills

«or gives it in scant measure» that is, He restricts provision to whomever He wills, so that it is just as much as he needs, and no more. All of that is in accordance with His knowledge and wisdom. Hence He says:

«Verily He has knowledge of all things», so He knows the situation of His slaves and gives each one what is appropriate for him, in accordance with His wisdom and as dictated by His will.

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= The term is also defined in the glossary found at the end of this book.  
(Editor)



﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا نَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴾ (سورة

الشورى: ١٣)

- 42:13. He has prescribed for you the same religion as that which He enjoined upon Nooh – and that which We have revealed to you [O Muhammad] – and that which We enjoined upon Ibrâheem, Moosâ and ‘Eesâ: that you should uphold the religion and not be divided therein. What you are calling the polytheists to is very hard for them. Allah brings close to Himself whomever He wills, and He guides to Himself whoever turns to Him.

This is the greatest blessing that Allah has bestowed upon His slaves, that He has prescribed for them the best and purest of religions, namely the religion of Islam, which Allah has prescribed for the chosen ones among His slaves. Indeed Allah prescribed it for the best of the best, the elite of the elite, namely the Messengers of strong resolve who are mentioned in this verse, who are the highest of humankind in status and the most perfect in all aspects. The religion which Allah has prescribed for them must be appropriate to their circumstances and compatible with their perfection. Indeed the only reason why Allah perfected them and selected them is their adherence to it. Were it not for the Islamic religion, no one would ever be elevated in honour, for it is the essence of happiness and the prerequisite for attaining perfection. Islam is what is contained in this noble Book, and it is what the Book calls to of affirming divine oneness, and righteous deeds, manners and behaviour.

Hence Allah says: ﴿that you should uphold the religion﴾ that is, He has instructed you to uphold all the teachings of the religion, both

fundamental and minor. You should uphold the religion yourselves and call others to do so, and you should help one another in righteousness and piety, but do not help one another in sin and transgression.

﴿and not be divided therein﴾ that is, so that you may be in agreement with regard to the fundamental and minor issues of religion. And be careful lest some issues cause division among you and cause you to become sects and groups, opposing one another, at the time when you agree on the fundamentals of your religion.

What helps in being united and avoiding division is what the Lawgiver has prescribed of general gatherings, such as the gatherings of Hajj, Eid, *Jumu'ah*, the five daily prayers, assembling for jihad, and other acts of worship that cannot be done properly except by coming together and not being divided.

﴿What you are calling the polytheists to is very hard for them﴾ that is, it is extremely difficult for them, because you are calling them to show devotion to Allah alone. This is like what Allah tells us about them elsewhere:

﴿When Allah alone is mentioned, the hearts of those who do not believe in the hereafter shrink with aversion, but when [gods] other than Him are mentioned, they rejoice.﴾ (az-Zumar 39: 45)

– and He tells us that they said:

﴿What! Has he made all the gods into one God? This is indeed most strange!﴾ (Sād 38: 5)

﴿Allah brings close to Himself whomever He wills﴾ that is, He chooses from among His creation whoever He knows is fit to be chosen to convey His message or to be His close friend. One aspect of this is that He chose this Ummah and favoured it over all other nations, and He chose for it the best of religions.

﴿and He guides to Himself whoever turns to Him﴾; this is the measure that a person may take so as to attain the guidance of Allah (ﷻ), namely turning to his Lord, so that his heart becomes attached

to Him and He becomes his aim and goal. For a person to strive with good intentions, seeking guidance, is one of the things that make it easy for him to attain it, as Allah (ﷻ) says elsewhere:

﴿With which Allah guides all who seek His good pleasure to ways of peace and safety...﴾ (al-Mā'idah 5: 16)

This verse, which tells us that Allah ﷻ guides to Himself whoever turns to Him, along with the verse:

﴿...and follow the way of those who turn to Me...﴾ (Luqmān 31: 15)

– and knowing the character of the *Ṣaḥābah* (*raḍiya Allāhu 'anhum* – may Allah be pleased with all of them) and how sincere they were in turning to Allah, indicates that their views constitute *shar'i* proof, especially the Rightly-Guided Caliphs (رضي الله عنهم).



﴿وَمَا نَفَرَقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعْيًا بَيْنَهُمْ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى لَفُضِيَ بَيْنَهُمْ وَإِنَّ الَّذِينَ أُورِثُوا الْكِتَابَ مِنْ بَعْدِهِمْ لَفِي شَكٍّ مِنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ ءَامَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ اللَّهُ رَبُّنَا وَرَبُّكُمْ لَنَا أَعْمَلْنَا وَلَكُمْ أَعْمَلْنَا كُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

﴿١٥﴾ (سورة الشورى: ١٤-١٥)

42:14. They [the People of the Book] did not differ except after knowledge had come to them, out of mutual envy and rivalry. Were it not for a prior decree from your Lord, [giving them respite] for an appointed term, a decisive judgement would already have been passed between them. Verily those who inherited the Book after them<sup>3</sup> are in grave doubt concerning it.

<sup>3</sup> This refers to the People of the Book at the time when this verse was revealed.

42:15. Therefore call people [to the religion that Allah prescribed], and keep to the straight path as you have been commanded, and do not follow their desires; and say: I believe in all the Books that Allah has sent down, and I have been commanded to deal justly with you [all]. Allah is our Lord and your Lord. We have our deeds and you have your deeds. Let there be no [further] argument between us and you;<sup>4</sup> Allah will bring us together, and unto Him is the return [of all].

Having commanded the Muslims to be united in their religion, and forbidden them to be divided, here Allah tells them that they should not take it for granted that they will remain united just because Allah has sent down the Book to them, for the People of the Book did not become divided until Allah sent down to them the Book which required them to be united, but they did the opposite of what their Book instructed them to do. All of that stemmed from transgression and enmity on their part, because of the mutual rivalry and envy among them. Grudges and ill feeling arose among them, which led to dissent and differences. So beware, O Muslims, lest you become like them.

﴿Were it not for a prior decree from your Lord﴾ to delay the punishment that would destroy them

﴿for an appointed term, a decisive judgement would already have been passed between them﴾. But His wisdom and forbearance dictated that the punishment should be delayed in their case.

﴿Verily those who inherited the Book after them﴾ that is, those who became their successors, the people of knowledge among them,

﴿are in grave doubt concerning it﴾ that is, they have many doubts that cause differences among them. Just as their forebears differed out of mutual envy and rivalry, their successors differed because of doubts, and all of them are partners in blameworthy differences.

<sup>4</sup> After the truth has been established, there is no room for further argument.

«Therefore call people» to the true religion and the straight path that Allah revealed in His Books and with which He sent His Messengers. Call your nation to it and urge them to follow it, and strive against those who do not accept it.

«and keep to the straight path» yourself «as you have been commanded» that is, by complying with the commands of Allah, without going to extremes or being negligent, in obedience to the commands of Allah and heeding His prohibitions, and persist in that. Thus Allah instructed him to perfect himself by adhering to the straight path, and to perfect others by calling them to that.

It is well known that a command to the Messenger (ﷺ) is a command to his Ummah, if there is nothing to indicate that it is only for him.

«and do not follow their desires» that is, the desires of those who deviate from the religion, such as the disbelievers and the hypocrites, whether that is by following them in some of their religion or by refraining from calling people to Allah or not adhering to the straight path. If you were to follow their desires after the knowledge that has come to you, then you would surely be in the wrong (2: 145). He did not say “do not follow their religion” because their original religion, that Allah had prescribed for them, was the religion of all the Messengers, but they did not follow it; rather they followed their whims and desires and they took their religion as a mockery and a mere game (7: 51).

«and say» to them, when they argue with you:  
«I believe in all the Books that Allah has sent down» that is, let your argument with them be based on this great principle that highlights the noble nature of Islam, and indicates that it supersedes all other religions and that the religion that the People of the Book claim to follow is in fact part of Islam. This teaches us that if the People of the Book argue on the basis of belief in some of the Books or some



of the Messengers, but not others, that is not to be accepted from them, because according to the Book to which they call people and the Messenger whom they claim to follow it is required to believe in this Qur'an and the one who brought it. Our Book and our Messenger only instruct us to believe in Moosā and 'Eesā, and in the Torah and Gospel, that it tells us about and confirms, and tells us that these books confirm its soundness.

With regard to the Torah and Gospel, and the description they give of Moosā and 'Eesā, which is not in accordance with what is mentioned in our Book, Allah did not instruct us to believe in that.

﴿and I have been commanded to deal justly with you [all]﴾ that is, when judging concerning that wherein you differ. So your enmity and resentment, O People of the Book, do not prevent me from judging between you justly. Part of being just when judging between people who hold differing views, whether they are People of the Book or otherwise, is to accept what they have of truth and reject what they have of falsehood.

﴿Allah is our Lord and your Lord﴾ that is, He is the Lord of all, and you are not closer to Him than us.

﴿We have our deeds and you have your deeds﴾, both good and evil  
 ﴿Let there be no [further] argument between us and you﴾ that is, after the facts have become clear, and truth has become distinct from falsehood, and guidance from misguidance, there is no longer any room for argument, because the purpose of arguing is only to distinguish truth from falsehood, so that the person of mature thinking will be guided, and proof will be established against the misguided. This does not mean that the People of the Book are not to be engaged in argument. How could that be the case, when Allah says:

﴿Do not dispute with the People of the Book except in the most courteous manner...﴾ (al-'Ankaboot 29: 46)

Rather what is meant is what we have mentioned.

﴿Allah will bring us together, and unto Him is the return [of all]﴾ on the Day of Resurrection, when He will requite each person for his deeds, at which time it will become clear who is sincere and who is lying.



﴿وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِنْ بَعْدِ مَا اسْتَجِيبَ لَهُمْ جُمُوعُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ﴾ (سورة الشورى: ١٦)

42:16. As for those who argue against [the religion of] Allah after it has been accepted, their argument carries no weight with their Lord; they have incurred divine wrath and theirs will be a severe punishment.

This is connected to the words (in the previous verse): ﴿Let there be no [further] argument between us and you﴾ (42: 15). Here Allah states that ﴿those who argue against [the religion of] Allah﴾ on the basis of false arguments and contradictory specious arguments

﴿after it has been accepted﴾ that is, after people of mature thinking and reason responded to the call of Allah because of what became clear to them of definitive proof and evidence. As for these people who argue against the truth after it has become clear, ﴿their argument carries no weight with their Lord﴾, because it is a rejection of the truth, and everything that is contrary to the truth is false.

﴿they have incurred divine wrath﴾ because of their sins and their turning away from and rejecting the evidence and clear signs of Allah ﴿and theirs will be a severe punishment﴾ which is the impact of divine wrath upon them. This is the punishment of everyone who argues against the truth on the basis of falsehood.



﴿ اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٧﴾ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ ءَامَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ أَلا إِنَّ الَّذِينَ يُمارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ﴿١٨﴾ ﴾

(سورة الشورى: ١٧-١٨)

- 42:17. It is Allah Who has sent down the Book with the truth and justice. How could you know? The Hour may well be near at hand.
- 42:18. Those who do not believe in it seek to hasten it, whereas those who believe are apprehensive about it and know that it is the truth. Verily those who dispute concerning the Hour have indeed gone far astray.

Having stated that His proof and signs are clear, as anyone in whom there is any good responded to them, Allah now mentions the basis and foundation of that evidence; in fact all signs that Allah sent to people are based on that foundation:

﴿It is Allah Who has sent down the Book with the truth and justice﴾. The Book is this great Qur'an, which was sent down with the truth and which contains truth and certainty. All of it is clear verses and clear proof that speaks of all issues of divinity and religious beliefs. So it discusses the best of issues and presents the clearest of proof.

Then Allah (ﷻ) says, in order to alarm those deniers who seek to hasten the onset of the Hour: ﴿How could you know? The Hour may well be near at hand﴾ that is, no one knows how far off it is or when it will begin, so it may be expected at any time.

﴿Those who do not believe in it seek to hasten it﴾ out of stubborn disbelief, trying to outwit their Lord

«whereas those who believe are apprehensive about it» that is, they are afraid because of their belief in it and their knowledge of what it will involve of requital for deeds. Their fear is due to their knowledge of their Lord, for they fear that their deeds will not save them or lead them to a place of happiness. Hence Allah says:

«and» they «know that it is the truth» concerning which there is no doubt.

«Verily those who dispute concerning the Hour» that is, after doubting it they disputed with the Messengers and their followers, demanding proof of it. They have gone far astray in stubbornness and in arguing in a manner that is not even close to being right and proper; rather it is far removed from that.

Who could be further astray than one who disbelieves in the realm that is real in a true sense, namely the realm that was created to remain and exist forever? It is the realm of requital in which Allah will make manifest His justice and grace. Indeed this present realm, in comparison to it, is like a rider who rests in the shade of a tree, then moves on and leaves it behind. It is a realm to pass through, not a place in which to settle.

They believe in this transient realm because they see it and experience it, and they disbelieve in the hereafter which is mentioned in all the divinely-revealed Books, and of which the noble Messengers and their followers spoke, who are the most mature of people in thinking, the most well versed in knowledge and the smartest and brightest.



﴿اللَّهُ لَطِيفٌ بِعِبَادِهِ، يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ ﴿١٩﴾ مَنْ كَانَ يُرِيدُ  
حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ، وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي

الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾﴾ (سورة الشورى: ١٩-٢٠)

42:19. Allah is kind towards His slaves; He grants provision to whomever He wills, and He is the Strong, the Almighty.

42:20. Whoever seeks the harvest of the hereafter, We will increase for him his harvest; and whoever seeks the harvest of this world, We will give him thereof [what is already decreed for him], but he will have no share in the hereafter.

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Here Allah (ﷻ) tells us of His kindness to His slaves, so that they may know Him, love Him, and seek His kindness and generosity. Another shade of meaning of the word *lateef* (translated here as «kind») indicates that He knows what is in their hearts and minds, which leads His slaves – especially the believers – to that which is good for them in a manner that they do not know or anticipate.

One aspect of His kindness to His believing slave is that He guides him to that which is good in ways that never cross his mind, by means of what He makes available to him of causes that lead him to that, such as creating in him the love of truth and submission to it, and His inspiring His noble angels to help the believers to be steadfast, and urge them to do good, and make truth fair-seeming in their hearts in order to motivate them to follow it.

Another aspect of His kindness is that He enjoins the believers to do communal acts of worship which strengthen their resolve and motivate them, and lead them to compete in doing good and seeking it and to follow one another's example.

A third aspect of His kindness is that He has made available to His slave every means that may form a barrier between him and sin, to the extent that if Allah (ﷻ) knows that worldly gain, wealth, leadership and other things for which people compete in this world could cause His slave to turn away from obedience to Him or make him negligent or lead him into sin, He diverts it from him and restricts his provision. Hence He says here: «He grants provision to whomever He wills» according to what is dictated by His wisdom and subtle knowledge

﴿and He is the Strong, the Almighty﴾ to Whom all power belongs, so no created being has any power or strength except through Him, to Whom all things submit.

﴿Whoever seeks the harvest of the hereafter﴾ that is, its rewards and gains, so he believes in it and strives hard for that, ﴿We will increase for him his harvest﴾ by greatly multiplying the reward for his deeds, as Allah (ﷻ) says elsewhere:

﴿But whoever seeks the hereafter and strives for it as it should be striven for, and is a [true] believer – such are the ones whose effort will be appreciated.﴾ (al-Isrâ' 17: 19)

Nevertheless, his share of worldly provision will inevitably come to him.

﴿and whoever seeks the harvest of this world﴾ in the sense that this world is his only aim, and he does not give precedence to the hereafter, as he has no hope for its reward and does not fear its punishment, ﴿We will give him thereof﴾ his share that is already decreed for him ﴿but he will have no share in the hereafter﴾ for he will be deprived of paradise and its delights, and he will deserve hell and its blazing fire.

This is like the verse in which Allah (ﷻ) says:

﴿Those who seek the life of this world and its splendour – We will repay them in full in this life for their deeds, and they will not be given less than they deserve. Those are the ones for whom there will be nothing in the hereafter but the fire. There all their efforts will come to nothing, and all they did will be in vain.﴾ (Hood 11: 15-16)



﴿أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ  
الْفَصْلِ لَفُضِيَ بَيْنَهُمْ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿١٦﴾ تَرَى الظَّالِمِينَ  
مُشْفِقِينَ مِمَّا كَسَبُوا وَهُمْ وَاقِعٌ بِهِمْ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا

الصَّلَاحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ  
 الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾ ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ قُلْ لَا  
 أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ وَمَن يَقْرِضْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حُسْنًا إِنَّ اللَّهَ غَفُورٌ  
 شَكُورٌ ﴿٢٣﴾ (سورة الشورى: ٢١-٢٣)

- 42:21. Or do they have partners<sup>5</sup> who have prescribed for them a religion for which Allah has not given any authority? Had it not been for a prior decree of respite, a decisive judgement would already have been passed between them. Verily for the wrongdoers there will be a painful punishment.
- 42:22. You will see the wrongdoers filled with apprehension about what they have earned, but [the requital thereof] will inevitably befall them. But those who believe and do righteous deeds will be in the meadows of paradise. They will have all that they wish for with their Lord; that is the great bounty.
- 42:23. That is [the bounty] of which Allah gives glad tidings to His slaves who believe and do righteous deeds. Say: No recompense do I ask of you for this, except that you should be kind to me for my kinship with you. Whoever does a good deed, We will increase its merit for him. Verily Allah is Oft-Forgiving, Appreciative.

Here Allah (ﷻ) tells us that the polytheists took their partners as allies, and they had something in common with them, namely disbelief and deeds based on disbelief. These allies were the devils among humankind, who call others to disbelief; they «prescribed for them a religion for which Allah has not given any authority»,

<sup>5</sup> The partners are the false gods, idols, or devils among *jinn* and humans who made fair-seeming to them the ascription of partners to Allah and the denial of the resurrection, and encouraged them to focus only on this world.

involving polytheism and innovation, forbidding that which Allah had permitted, permitting that which Allah had forbidden, and other matters as dictated by their whims and desires.

No doubt true religion cannot be anything but what Allah (ﷻ) has prescribed so that people may follow it and draw near to Him thereby. In principle there should be no one who prescribes anything that was not prescribed by Allah for His Messenger (ﷺ), so how about these evildoers who have in common with their forefathers their adherence to disbelief?

﴿Had it not been for a prior decree of respite﴾ that is, were it not for the appointed term set by Allah, and His decree that He would give them respite until that time, He would have passed judgement among them immediately by rewarding those who are in the right and destroying those who are in the wrong, because the justification for their destruction is present. But ahead of them lies the painful punishment in the hereafter, for these and for all other wrongdoers.

On that day, ﴿You will see the wrongdoers﴾ that is, those who wronged themselves by disbelieving and committing sins ﴿filled with apprehension﴾ that is, afraid and filled with dread ﴿about what they have earned﴾ lest they be punished for it.

When a person is afraid, that which he fears may or may not happen to him. Therefore Allah confirms here that there ﴿will inevitably befall them﴾ the punishment that they fear, because they did that which incurs the punishment, without anything to offset it, such as repentance and so on, and they have reached the point where there is no longer any respite or postponement.

﴿But those who believe﴾ with all their hearts in Allah and in His Books and His Messengers, and what they brought ﴿and do righteous deeds﴾ which includes both beliefs and physical actions, obligatory and recommended, they will be ﴿in the meadows of paradise﴾. So do not ask about the beauty of those verdant meadows



and what they contain of flowing rivers, green grass, beautiful views, fruitful trees, singing birds, melodious voices, and meeting loved ones and enjoying their company to the fullest.

They are gardens that will forever increase in beauty and splendour, and their people will never tire of delighting in their pleasures.

«They will have all that they wish for» that is, in those gardens; whatever they want they will get, and whatever they ask for they will receive, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«that is the great bounty». Can there be any bounty greater than attaining the pleasure of Allah (ﷻ) and the joy of being close to Him in paradise?

«That is [the bounty] of which Allah gives glad tidings to His slaves who believe and do righteous deeds» that is, these are great glad tidings, the greatest of all, given by the Most Merciful, Most Gracious, at the hands of the best of His creation, to those who believe and do righteous deeds. This is the most sublime of goals and the means that lead to that goal are the best of means.

«Say: No recompense do I ask of you for this» that is, for conveying this Qur'an to you and calling you to follow its rulings. I do not want to take your wealth or become your leader, or seek any other aims, «except that you should be kind to me for my kinship with you».

It may be that what is meant is: I am not asking you for any recompense for this except one thing, which is in your favour, and will benefit you, namely that you should love me because of the ties of kinship between us, and this is a kind of love that is extra to the love (of the Prophet (ﷺ)) that is required by faith. Loving the Messenger (ﷺ) on the basis of faith, and giving precedence to love of him over love of anyone else after Allah, is required of every Muslim. But he asked these people for something in addition to that, which was to love him on the basis of kinship, because he began his mission by calling the closest of people to him, to the extent that it was said that

there was no one among the clans of Quraysh that did not have ties of kinship to the Messenger of Allah (ﷺ).

This exception indicates that he was not asking them for any recompense at all, except something that would benefit them, so it was not a recompense for him at all; rather he was rewarding them.

«Whoever does a good deed» such as prayer, fasting, Hajj or treating people kindly,

«We will increase its merit for him» that is, Allah will give him a sense of comfort and make things easy for him, and that good deed will be a cause of doing another good deed. Thus the good deeds of the believer will increase, and he will rise in status with Allah and with His creation, and will attain reward in this world and the hereafter.

«Verily Allah is Oft-Forgiving, Appreciative» – He forgives major sins, no matter how great they are, when one repents from them, and He appreciates a small good deed by giving a great reward for it. By His forgiveness He forgives sins and conceals faults, and by His appreciation He accepts good deeds and multiplies their reward greatly.



﴿أَمْ يَقُولُونَ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَىٰ قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَيِّقُ الْحَقَّ يَكَلِّمُنِيهِ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ﴾ (سورة الشورى: ٢٤)

42:24. Or do they say: He has fabricated lies against Allah? But if Allah so willed, He could seal up your heart. Allah eliminates falsehood and establishes the truth by His words. Verily He knows well what is in [people's] hearts.

That is, do those who reject the Messenger (ﷺ) say, audaciously and mendaciously: «He has fabricated lies against Allah», thus

making the worst of accusations against you? They accused you of fabricating lies against Allah by claiming to be a Prophet and by attributing to Allah that which He had nothing to do with, when they were well aware of your truthfulness and honesty; how can they dare to tell such blatant lies?

In fact by doing this they also transgressed against Allah, for it is an implicit criticism of Him for giving you full authority and control over this great call which – according to their claim – is the greatest mischief on earth, for Allah allowed him to proclaim this call and attribute it to Him, then He supported him with clear miracles, definitive proof, clear victories and dominance of those who opposed him. Allah (ﷻ) could have put an end to this call from the outset and wiped it out, by sealing up the heart of the Messenger (ﷺ) so that he would not be able to understand anything and no goodness would enter his heart. If He had sealed up his heart, the matter would have come to a complete halt.

This definitively points to the soundness of the message brought by the Messenger (ﷺ), and is the strongest testimony from Allah in support of what he said; there can be no testimony greater or stronger than that. Hence by His wisdom and mercy, and in accordance with the way He always deals with things, Allah erases falsehood and removes it; even if it has the upper hand sometimes, it will ultimately diminish.

﴿and establishes the truth by His words﴾ – one way that Allah uses to establish and strengthen the truth is that He allows falsehood to stand up to it, then when it stands up to the truth, truth attacks it by presenting its proofs and evidence. Thus truth will make manifest His light and guidance, because of which falsehood will diminish and be suppressed, and its falseness will become apparent to everyone, whilst the truth is manifested and is made clear for everyone.

﴿Verily He knows well what is in [people's] hearts﴾ that is, what there is in them of good and evil, and what they are concealing and not disclosing.



﴿وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ ﴿٢٥﴾ وَيَسْتَجِيبُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ ؕ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَكِنْ يُنْزِلُ بِقَدَرِ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ الْحَمِيدُ ﴿٢٨﴾﴾ (سورة الشورى: ٢٥-٢٨)

- 42:25. It is He Who accepts repentance from His slaves and pardons bad deeds, and He knows all that you do.
- 42:26. He responds to [the supplication of] those who believe and do righteous deeds, and gives them yet more out of His bounty. But as for the disbelievers, theirs will be a severe punishment.
- 42:27. If Allah were to grant abundant provision to [all] His slaves, they would indeed transgress all bounds [and commit much injustice] in the land; but He sends it down in due measure as He wills. Verily He is well aware of His slaves and sees them all.
- 42:28. It is He Who sends down the [much-needed] rain after they have lost all hope, and spreads His mercy far and wide. And He is the Protector, Worthy of all praise.

This highlights the perfect generosity and immense kindness of Allah (ﷻ), as He accepts the repentance of His slaves when they give up their sins, regret them and resolve not to go back to them, if they seek thereby the pleasure of their Lord. Allah accepts their repentance after their doom had become due as a result of their committing sin, and after punishments in this world were carried out as prescribed in Sharia.

﴿and pardons bad deeds﴾; He erases them and erases what they leave of shame and what they incur of punishment. The one who

repents is restored to honour before Him, as if he never did those bad deeds, and He loves him and enables him to do that which brings him close to Him.

Because repentance is one of the great deeds that may be perfected because of complete sincerity and resolve, or it may be imperfect if sincerity is lacking, or it may be invalid if the aim is to attain some worldly goal, and because the place of repentance is the heart which no one knows except Allah, He concludes this verse with the words: ﴿and He knows all that you do﴾.

Allah calls all His slaves to turn to Him and repent from their shortcomings, and according to their response, people are divided into two categories:

The first category is those who respond, whom He describes in the following verse: ﴿He responds to [the supplication of] those who believe and do righteous deeds﴾ that is, they respond to their Lord and do what He calls them to do; they submit to Him and answer His call, because what they have of faith and righteous deeds motivates them to do that. Once they respond to Him, Allah responds to them and shows appreciation to them, for He is the Oft-Forgiving, Appreciative.

By His grace, He gives them more, by helping them and giving them energy to do righteous deeds, and He gives them a multiple reward, far greater than what they deserve for their good deeds, granting them reward and the great triumph.

As for those who do not respond to Allah, namely those who stubbornly disbelieve in Him and in His Messengers, ﴿theirs will be a severe punishment﴾ in this world and the hereafter.

Then Allah tells us that by His kindness to His slaves, He does not bestow on them a great deal of worldly provision that would be detrimental to their religious commitment:

﴿If Allah were to grant abundant provision to [all] His slaves, they would indeed transgress all bounds [and commit much injustice] in

the land» that is, they would neglect their duties towards Allah and would focus on indulging in worldly pleasures, and abundant wealth would make them concentrate on their desires, even if that involved sin and wrongdoing.

«but He sends it down in due measure as He wills» according to what is dictated by His knowledge and wisdom.

«Verily He is well aware of His slaves and sees them all» as it says in some reports that Allah (ﷻ) says:

«Among My slaves are those whose faith cannot be sound except through wealth, and if I were to make them poor, their faith would be corrupted. And among My slaves are those whose faith cannot be sound except through poverty, and if I were to make them rich, their faith would be corrupted. And among My slaves are those whose faith cannot be sound except through good health, and if I were to make them ill, it would corrupt their faith. And among My slaves are those whose faith cannot be sound except through sickness, and if I were to give them good health, their faith would be corrupted. I control the affairs of My slaves according to My knowledge of what is in their hearts, for verily I am All-Aware, All-Seeing.» (Recorded by at-Ṭabarānī; graded weak by al-Albānī)<sup>6</sup>

«It is He Who sends down the [much-needed] rain» that is, abundant rain that is much needed by the land and the people

«after they have lost all hope» and rain had ceased for a while, so they thought that the rain would not come and they despaired and

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<sup>6</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

did things to try to bring it. So Allah sends down the much-needed rain and thereby «spreads His mercy far and wide», by bringing forth provision for humans and animals, so that they appreciate it greatly, and they rejoice in it and feel happy.

«And He is the Protector» Who protects and takes care of His slaves in all ways, looking after their interests both spiritual and worldly «Worthy of all praise» for His protection and control, worthy of all praise for His perfect attributes and for what He bestows on His creation of all kinds of favours.



﴿وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا مِنْ دَابَّةٍ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ﴾ (سورة الشورى: ٢٩)

42:29. Among His signs is the creation of the heavens and the earth, and what He has scattered throughout them of all kinds of creatures. And He has the power to gather them together whenever He wills.

That is, among the signs of His great might, and that He will bring the dead back to life «is the creation of the heavens and the earth» despite their greatness and vastness. This is indicative of His might and vast power. What is seen in both of them of precision and perfection is indicative of His wisdom, and what they contain of benefits that serve people's interests is indicative of His mercy. This demonstrates that He alone is deserving of all kinds of worship, and that the so-called divinity of all others is false.

«and what He has scattered throughout them» that is, what He has distributed throughout the heavens and the earth of all kinds of creatures which Allah has made to be of service and benefit to His slaves.

﴿And He has the power to gather them together﴾ that is, to bring all creatures back together after their death, for the standing on the Day of Resurrection

﴿whenever He wills﴾. His power and will are fit for that purpose, but to believe that this will happen is subject to whether there is a truthful divine text to this effect. It is known that the reports from the Messengers and the texts of the divine books that were revealed to them all point to the fact that this will happen.



﴿وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾ وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾﴾ (سورة

الشورى: ٣٠-٣١)

42:30. Whatever calamity befalls you is because of the deeds that your own hands have wrought, but He overlooks much.

42:31. You can never escape [Allah's punishment] on earth, and besides Allah you have neither protector nor helper.

Here Allah (ﷻ) tells us that no calamity befalls people, affecting their health, property, children and what they love and is dear to them, but it is because of what their own hands have sent forth of evil deeds, but what Allah pardons is much more than that. Allah does not wrong people; rather they wrong themselves.

﴿If Allah were to take humankind to task for what they have earned, He would not leave on the face of [the earth] a single living creature...﴾ (Fāfir 35: 45)

The delay in the punishment is not due to neglect or incapability on His part.



«You can never escape [Allah's punishment] on earth» that is, you cannot escape the power that Allah has over you; rather you are helpless on earth, for you cannot resist what Allah wills concerning you

«and besides Allah you have neither protector» to protect you and bring you benefits

«nor helper» to ward off harm from you.



﴿وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ﴿٣٣﴾ أَوْ يُوقِفَهُنَّ بِمَا كَسَبْنَ وَيَعْفُ عَنْ كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ نَجِيصٍ ﴿٣٥﴾﴾ (سورة الشورى: ٣٢-٣٥)

42:32. Among His signs are the ships, sailing on the sea like mountains.

42:33. If He so willed, He could still the wind, so that they would remain motionless on its surface. Surely in that there are signs for every steadfastly patient and deeply thankful person.

42:34. Or He could cause them to sink on account of their [passengers'] misdeeds, but He overlooks much.

42:35. Then those who argue against Our signs will know that they have no escape.<sup>7</sup>

That is, among the signs of His mercy and care for His slaves «are the ships, sailing on the sea» this includes all kinds of ships, driven by engines or under sail, that are so big that they are «like mountains».

<sup>7</sup> That is, when they are in the middle of the sea and strong winds begin to blow from all directions – or, conversely, their ship remains motionless for lack of wind – at that point they will realise that they have no one to turn to except Allah, and no one can save them except Him, so they will turn to Him with utter sincerity. (al-Qurtubi)

Allah has made the deep sea to be of service to the ships, and He protects them from the tossing of the high waves. He causes the ships to carry you and your many belongings to distant lands and remote regions, and He has made available for the ships all the means that help them to be of service to you.

Then He highlights these means further: ﴿If He so willed, He could still the wind﴾ that Allah has made the means of moving the ships ﴿so that they﴾ namely the ships ﴿would remain motionless﴾ on the surface of the sea, not moving forwards or backwards. This also applies to ships that are driven by engines, because they are also affected by the wind.

If Allah so willed, He could cause the ships to sink, because of the deeds of their passengers; He could drown them in the sea and destroy them, but He is forbearing and overlooks much.

﴿Surely in that there are signs for every steadfastly patient and deeply thankful person﴾ that is, for the one who has great patience in putting up with what he finds burdensome or difficult, so he forces himself to bear it with patience, whether it is hardship in doing acts of obedience or in restraining himself from sin, or restraining himself from becoming discontent in the face of calamities. And he is thankful at times of ease and when blessings come, acknowledging the blessings of his Lord, humbling himself before Him and striving to please Him. Such is the one who benefits from the signs of Allah.

As for the one who does not have patience and is not grateful for the blessings of Allah, this is the one who is negligent or heedless, and he does not benefit from the signs of Allah.

Then Allah (ﷻ) says: ﴿Then those who argue against Our signs﴾ and try to invalidate them by their falsehood ﴿will know that they have no escape﴾ that is, no one will save them from what will befall them of punishment.



﴿ مَا أُوتِيتُمْ مِنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَمَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴾ (٣٦) وَالَّذِينَ يَحْتَسِبُونَ كَثِيرًا أَإِلَٰهًا إِلَّا نَحْمُ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٨﴾ وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ ﴿٣٩﴾ (سورة الشورى: ٣٦-٣٩)

- 42:36. Whatever you have been given is but the enjoyment of the life of this world; but that which is with Allah is better and more lasting, for those who believe and put their trust in their Lord;
- 42:37. and who avoid major sins and shameful deeds, and, when angered, are willing to forgive;
- 42:38. and who respond to their Lord and establish prayer, and conduct their affairs by mutual consultation, and spend out of what We have provided for them;
- 42:39. and, when they are wronged, stand up for themselves [and respond in kind].

This is aimed at making people lose interest in this world and have a greater interest in the hereafter, by mentioning deeds that may help one to attain that.

﴿Whatever you have been given﴾ of power, leadership, wealth, sons, good health and physical well-being  
 ﴿is but the enjoyment of the life of this world﴾ and its imperfect and transient pleasures

﴿but that which is with Allah﴾ of great reward and eternal bliss  
 ﴿is better﴾ than the pleasures of this world, and there is no comparison between them.

﴿and more lasting﴾ because it is bliss that is not imperfect or tainted with distress, and it will never depart.

Then Allah tells us for whom this reward is: it is ﴿for those who believe and put their trust in their Lord﴾ that is, they combine sound faith which is based on righteous deeds, both outward and inward, with trust in Allah, which is the means of achieving all good deeds. Any deed that is not accompanied by trust in Allah is imperfect. This trust means relying with all one's heart on Allah to bring what one loves and ward off what one dislikes, whilst having confidence in Him.

﴿and who avoid major sins and shameful deeds﴾; the difference between major sins and shameful deeds – although both are major sins – is that shameful deeds are major sins to which there is a natural inclination, such as fornication and the like, whereas major sins are not like that. This applies when they are mentioned together; when either of them is mentioned on its own, then the other is included with it.

﴿and, when angered, are willing to forgive﴾ that is, they have attained such good manners and attitudes that forbearance has become second nature to them, to the extent that if someone angers them with his words or deeds, they suppress their anger and do not act on it; rather they forgive him and do not respond to bad treatment except with kindness, forgiveness and tolerance.

This forgiveness and tolerance leads to beneficial consequences and wards off many bad things regarding themselves and others. This is like the verses in which Allah (ﷻ) says:

﴿Good deeds and evil deeds are not equal. Repel evil with that which is good, whereupon he between whom and you there was ill feeling will become like a close friend. But none can attain that except those who are patient, and none can attain it except one who is blessed with a great share of good and righteousness.﴾ (Fussilat 41: 34-35)

﴿and who respond to their Lord﴾ that is, they submit and obey Him, and answer His call, and it becomes their aim to please Him and attain nearness to Him.

Part of responding to Allah is establishing prayer and giving *zakâh*, therefore they are mentioned after that, by way of following the mention of something in general terms with something specific, which is indicative of its importance and virtue. Hence Allah says:

﴿and establish prayer﴾ that is, both outwardly and inwardly, both obligatory and voluntary prayers

﴿and spend out of what We have provided for them﴾ of obligatory spending such as *zakâh* and spending on relatives and the like, and encouraged kinds of spending such as charity to people in general.

﴿and conduct their affairs﴾ both religious and worldly  
 ﴿by mutual consultation﴾ that is, no one forces his own view with regard to any matter of their common affairs. This can only be a sign of their unity, harmony, mutual love and perfect mature thinking, because if they want to do something that requires discussion and exchange of views, they get together and discuss and examine the issue. Then once it becomes clear to them what is the best option that will serve the interests of the community, they hasten to take a decision concerning that option. This has to do with matters such as decisions concerning war and jihad, and appointing people to positions as governors, judges and so on, or discussing some religious issues in general. That is because such issues are of common concern, and discussing them and exchanging views in order to reach the correct conclusion is something that is loved by Allah and is included in this verse.

﴿and, when they are wronged﴾ that is, by their enemies  
 ﴿stand up for themselves [and respond in kind]﴾ because of their strength and pride; they do not react like people who have no pride and are helpless.

Here Allah describes them as having faith, putting their trust in Him, avoiding major sins and shameful deeds, by means of which minor sins are absolved, submitting perfectly to Him, responding

to the call of their Lord, establishing prayer, spending on charitable causes, consulting one another regarding their affairs and standing up to their enemies. These are all attributes of perfection and the fact that they have acquired them all means that they will do other good deeds of lesser importance, and will refrain from the opposite.



﴿وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾ وَلَمَنْ أَنْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ ﴿٤١﴾ إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾ وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾﴾ (سورة الشورى: ٤٠-٤٣)

- 42:40. Harm [or offence] may be requited by the like thereof,<sup>8</sup> but whoever forgives and reconciles, his reward is with Allah; verily He does not love the wrongdoers.
- 42:41. But whoever settles the score after having been wronged, there is no reason to reproach them.
- 42:42. But there is reason to reproach [and punish] those who wrong people and spread mischief throughout the land without justification. For such there will be a painful punishment.
- 42:43. But whoever shows patience and forgives, that is indeed something that is recommended by Allah.

<sup>8</sup> The requital may be equal to the harm done by the one who committed the original offence against the one who is wronged, but must go no further than that. For example, in the case of a verbal wrong, such as saying "May Allah humiliate you", the wronged party may respond in the same terms, but is not allowed to add anything else to it.

Here Allah mentions the various levels of settling scores, of which there are three: justice, charitable forgiveness, and injustice.

Justice means requiting an offence with a similar action, no more and no less. So it is a life for a life, and any injury may be requited with a similar injury, and damage to property is to be compensated by replacing it with something similar.

Charitable forgiveness means pardoning and reconciling with the person who did wrong. Hence Allah says: ﴿but whoever forgives and reconciles, his reward is with Allah﴾ – Allah will reward him greatly and abundantly. But if the offender does not deserve to be forgiven and there is a shar‘i interest to be served by punishing him, then in that case he is not enjoined to forgive him. Stating that the reward of the one who forgives is with Allah motivates him to forgive and to treat others as he wants Allah to treat him. Just as he wants Allah to forgive him, let him forgive others, and just as he wants Allah to pardon him, let him pardon others, for the requital matches the deed.

As for injustice, it is mentioned in the words ﴿verily He does not love the wrongdoers﴾ who initiate offence against others, or retaliate with a greater offence; the additional element is wrongdoing or injustice.

﴿But whoever settles the score after having been wronged﴾ that is, he settles the score with the one who wronged him after he was wronged  
 ﴿there is no reason to reproach them﴾ that is, there is no blame on them for that.

The words ﴿and, when they are wronged, stand up for themselves [and respond in kind]﴾ (42: 39) and ﴿But whoever settles the score after having been wronged﴾ indicate that it is inevitable that one will be faced with aggression and mistreatment.

As for the one who wants to wrong others and mistreat them, without having been subjected to any offence by them, such a person

should not be requited only with a punishment that is commensurate with his offence; rather he should be disciplined with a punishment that will deter him from aggressive words or deeds.

﴿But there is reason to reproach [and punish]﴾ that is, there is justification for carrying out Islamically prescribed punishments in the case of ﴿those who wrong people and spread mischief throughout the land without justification﴾. This includes wrongdoing and transgression against people with regard to their blood, wealth and honour.

﴿For such there will be a painful punishment﴾ that is, one that will cause both psychological and physical pain, commensurate with their wrongdoing and aggression.

﴿But whoever shows patience﴾ in bearing what he is faced with of offence

﴿and forgives﴾ the offenders by pardoning them for what they have done,

﴿that is indeed something that is recommended by Allah﴾ that is, it is one of the things that Allah encourages and emphasises, and states that no one will be able to do it except those who are patient and are blessed with a great share of good and righteousness. It is one of the things that no one is helped to do except people with strong resolve and motivation, and people of mature thinking and deep insight.

Not settling the score or standing up for oneself in word or deed is something very difficult, and bearing offence with patience, pardoning it and forgiving it, and responding to it with kindness, are actions that are even more difficult, but that is easy for those for whom Allah makes it easy and who strive to attain such characteristics, seeking the help of Allah to achieve that. Then after that, if a person tastes the sweetness thereof and sees its positive consequences, then he will do it willingly, feel comfortable with it and delight in it.





﴿وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِنْ بَعْدِهِ ۖ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِنْ سَبِيلٍ ۚ﴾ (٤٤) وَتَرَنَّهُمْ يُخَرِّضُونَ عَلَيْهَا خَشِيعَاتٍ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۚ وَقَالَ الَّذِينَ ءَامَنُوا إِنَّ الْخَسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيَهُمْ يَوْمَ الْقِيَمَةِ ۚ أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٥﴾ وَمَا كَانَتْ لَهُمْ مِنْ أَوْلِيَاءَ يَنْصُرُونَهُمْ مِنْ دُونِ اللَّهِ ۚ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ سَبِيلٍ ﴿٤٦﴾﴾ (سورة

الشورى: ٤٤-٤٦)

- 42:44. Whomever Allah causes to go astray, he will have no protector thereafter. And you will see the wrongdoers, when they behold the punishment, saying: Is there any way to go back [and make amends]?
- 42:45. You will see them brought before it [the fire] in a state of abject humiliation, stealing furtive glances at it. Those who believed will say: Indeed the real losers are those who lose their own souls and their families on the Day of Resurrection. Verily the wrongdoers will suffer everlasting punishment.
- 42:46. They will have no protectors to save them from Allah's punishment. For those whom Allah has caused to go astray, there is no way [to guidance and salvation].

Here Allah tells us that He alone guides people or causes them to go astray, and ﴿Whomever Allah causes to go astray﴾ because of his wrongdoing ﴿he will have no protector thereafter﴾ to take care of his affairs and guide him.

﴿And you will see the wrongdoers, when they behold the punishment﴾ they will see something very terrifying, difficult and

horrific, and they will express great regret and sorrow for their previous deeds.

﴿saying: Is there any way to go back [and make amends]?﴾ That is, is there any way we could go back to the previous world and do something other than what we did before? This is a request for something impossible that can never happen.

﴿You will see them brought before it [the fire] in a state of abject humiliation﴾ that is, you will see reflected in their physical posture what is in their hearts

﴿stealing furtive glances at it﴾ that is, they will look stealthily at the fire, because of its fearsome appearance.

﴿Those who believed will say﴾ when the fate of people is decided and the sincere and faithful people become distinct from others:

﴿Indeed the real losers are those who lose their own souls and their families on the Day of Resurrection﴾ when they cause themselves to miss out on the reward and incur a painful punishment, and they are separated from their families and are not reunited with them.

﴿Verily the wrongdoers﴾ who wronged themselves by disbelieving and committing sins

﴿will suffer everlasting punishment﴾ that is, they will be immersed in the midst of it and will never emerge from it; it will never be alleviated and they will lose all hope.

﴿They will have no protectors to save them from Allah's punishment﴾ as they used to hope for themselves. On the Day of Resurrection, it will become clear to them and others that the connections on which they pinned their hopes will be severed, and when the punishment of Allah comes to them it will not be warded off.

﴿For those whom Allah has caused to go astray, there is no way [to guidance and salvation]﴾. They went astray when they claimed that their so-called partners could bring them benefits or ward off harm, then it became clear to them that they were astray.



﴿اسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنْ اللَّهِ مَا لَكُمْ مِنْ مَلْجَأٍ  
يَوْمَئِذٍ وَمَا لَكُمْ مِنْ نَكِيرٍ ﴿٤٧﴾ فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا إِنْ  
عَلَيْكَ إِلَّا الْبَلَاغُ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَرَبَهَا وَإِنْ نُصِيبُهُمْ سَيْئَةً  
بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ ﴿٤٨﴾﴾ (سورة الشورى: ٤٧-٤٨)

- 42:47. Respond to your Lord, before there comes from Allah a day which no one can avert. On that day you will have no refuge and no means of denying [your sins].
- 42:48. But if they turn away, We have not sent you to be their keeper; your duty is only to convey the message. If We bestow upon a man mercy [prosperity], he rejoices in it; but when misfortune befalls them because of the deeds which their own hands have wrought, then verily man becomes ungrateful.

Here Allah (ﷻ) instructs His slaves to respond to Him by complying with His commands and heeding His prohibitions, and by hastening to do so and not procrastinating, before the Day of Resurrection comes which, when it comes, cannot be put back and it will not be possible to make up for what was missed. On that day, the individual will have no refuge to turn to, and no way to escape or flee from his Lord; rather the angels will surround all creatures from the rear and will call out: ﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.﴾ (ar-Rahmân 55: 33)

On that day, no one will be able to deny what he committed of sins; in fact even if he does deny it, his own physical faculties will testify against him.

In this and similar verses, there is a condemnation of those who hope to live long, and a command to make the most of any opportunity

that comes along to do a good deed, because procrastinating leads to a great deal of trouble.

«But if they turn away» from what you have brought to them, after you have conveyed the message clearly,

«We have not sent you to be their keeper», recording their deeds and finding out about them.

«your duty is only to convey the message», and if you have done what is required of you, then your reward is due from Allah, whether they respond or turn away, and their reckoning will be with Allah, Who is recording all their deeds, great and small, visible and invisible.

Then Allah (ﷻ) mentions the condition of man, stating that if Allah gives him a taste of mercy, such as good physical health, abundant provision, high status and the like, «he rejoices in it» that is, his joy is based solely on that, and he does not look beyond it, which implies that he is quite content with it whilst turning away from the Bestower of those blessings.

«but when misfortune» such as sickness, poverty and the like «befalls them because of the deeds which their own hands have wrought, then verily man becomes ungrateful» that is, by nature he is ungrateful for previous blessings and discontent with whatever befalls him of misfortune.



﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذَّكَورَ ۖ أَوْ يُرْجِيهِمْ ذَكَرًا وَنِسَاءً ۚ وَبِجَعْلِ مَن يَشَاءُ عَظِيمًا ۚ إِنَّهُ عَلِيمٌ قَدِيرٌ﴾ (سورة الشورى: ٤٩-٥٠)

42:49. To Allah belongs the dominion of the heavens and the earth.  
He creates whatever He wills; He bestows female [offspring]

upon whomever He wills, and bestows male [offspring] upon whomever He wills,

42:50. or He bestows both males and females; and He leaves barren whomever He wills. Verily He is All-Knowing, Omnipotent.

This verse tells us of the vastness of Allah's dominion, which is complete, for He controls His creation however He wills; His control over all things is so comprehensive that it includes the outcomes of all measures that people take. Marriage is one of the means of having children, but it is Allah (ﷻ) Who bestows whatever He wills of offspring.

There are some people to whom He gives female offspring, some to whom He gives males, and some to whom He gives both males and females. And some of them he makes barren, so that they have no offspring at all.

﴿Verily He is All-Knowing﴾ and knows all things  
﴿Omnipotent﴾ that is, He has the power to do all things, and He controls all things on the basis of His knowledge and precision in creation, and by His power over His creation.



﴿ وَمَا كَانَ لِبَشَرٍ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ مُّبِينٍ ﴾ (٥١) وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴾ (٥٢) صِرَاطِ اللَّهِ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ أَلَا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ ﴾ (٥٣) (سورة الشورى: ٥١-٥٣)

42:51. It is not fitting for any man that Allah should speak to him except by inspiration or from behind a veil, or by sending a Messenger

to reveal, by Allah's leave, whatever Allah wills. Verily He is Most High, Most Wise.

- 42:52. Likewise We have revealed to you [O Muhammad] a life-giving message by Our command. You knew nothing of the scripture or matters of faith, but We have made it [the Qur'an] a light whereby We guide whomever We will of Our slaves. Verily you are indeed calling people to a straight path,
- 42:53. the path of Allah, to Whom belongs all that is in the heavens and all that is on earth. Verily the affairs of all will ultimately come back to Allah [for judgement].

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When those who rejected the Messengers of Allah and disbelieved in Him said in their arrogance,

﴿...If only Allah would speak to us or some sign would come to us...﴾ (al-Baqarah 2: 118)

– Allah responded to them with this verse, stating that His speaking is only for the elite of His creation, namely the Prophets and Messengers, and the chosen ones of humankind, and that it can only occur in one of the following ways:

Either Allah (ﷻ) speaks through inspiration, which is sent directly to the heart of the Messenger, without sending an angel and without speaking directly to him;

or He speaks directly, but it is ﴿from behind a veil﴾ as happened to Moosâ ibn 'Imrân, *Kaleem ar-Rahmân* (the one to whom the Most Gracious spoke directly);

or Allah speaks through an angelic messenger, ﴿by sending a messenger﴾ such as Jibreel or another angel, ﴿to reveal, by Allah's leave﴾ that is, by the permission of his Lord, not on the basis of mere whims and desires.

﴿Verily He is Most High﴾, sublime in His essence, sublime and great in His attributes, sublime in His actions. He has subjugated all things, and all creatures have submitted to Him.

«Most Wise» for He does everything that is appropriate, and is wise in all that He creates and prescribes.

«Likewise» just as We revealed to the Messengers who came before you,

«We have revealed to you [O Muhammad] a life-giving message by Our command» namely this noble Qur'an, which He calls life-giving. The Qur'an gives life to hearts and souls, through which both worldly and spiritual interests are revived, because of what it contains of much good and abundant knowledge.

It is a pure blessing from Allah to His Messenger (ﷺ) and His believing slaves, without any effort on their part. Hence He says: «You knew nothing» before it came down to you «of the scripture or matters of faith» that is, you had no knowledge of the texts of the previous scriptures or of faith, and you had no experience in implementing divine instructions; rather you were unlettered, unable to read or write, then this Book came to you, which «We have made... a light whereby We guide whomever We will of Our slaves», by means of which they find illumination in the darkness of disbelief, innovation and whims and desires that lead to doom; by means of it they come to know reality and are guided by it to the straight path.

«Verily you are indeed calling people to a straight path» that is, you are showing it to them and explaining it, encouraging them to follow it, forbidding them to do the opposite and warning against that. Then Allah describes the straight path:

«the path of Allah, to Whom belongs all that is in the heavens and all that is on earth» that is, the path which Allah has prescribed for His slaves and has told them that it leads to Him and to His paradise.

«Verily the affairs of all will ultimately come back to Allah [for judgement]» that is, all affairs, good and bad, will return to Him and He will requite everyone according to his deeds; if they are good

then the outcome will be good, and if they are evil then the outcome will be bad.

This is the end of the commentary on Soorat ash-Shoorā.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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## 43. Soorat az-Zukhruf

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿حَمْدٌ ۝١ وَالْكِتَابِ الْمُبِينِ ۝٢﴾ إِنَّا جَعَلْنَاهُ قُرْءَانًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ  
﴿٣﴾ وَإِنَّهُ فِي أُنْزَالِهِ لَكِتَابٌ لَدِينًا لَعَلِّي حَكِيمٌ ۝٤﴾ أَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ  
صَفْحًا أَن كُنتُمْ قَوْمًا مُّسْرِفِينَ ﴿٥﴾﴾ (سورة الزخرف: ١-٥)

43:1. Hā'. Meem.

43:2. By the clear Book,

43:3. verily, We have made it an Arabic Qur'an so that you may understand,

43:4. and verily it is in the Mother of the Book [*al-Lawḥ al-Maḥfooḍh*]<sup>9</sup> with Us, sublime and full of wisdom.

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<sup>9</sup> Al-Lawḥ al-Maḥfooḍh: the Preserved Tablet, the place where the decrees of Allah are kept. All the divinely-revealed Books originated from there, hence it is called the Mother (that is, source or origin) of the Book.

43:5. Should We, then, withdraw this reminder from you altogether, because you are a people transgressing beyond all bounds?

«By the clear Book» – this is an oath by the Qur'an about the Qur'an. Allah swears by the clear Book to indicate that it clarifies everything that people need to know about matters pertaining to this world, religion and the hereafter.

«verily, We have made it an Arabic Qur'an» this is the subject of the oath: Allah has made it in the most eloquent and clearest of languages. Then He mentions the wisdom behind that, which is «so that you may understand» its words and meanings, because it is easy to understand.

«and verily it» namely this Book «is in the Mother of the Book [al-Lawḥ al-Maḥfūdh] with Us», among those on high, in the highest and best rank,

«sublime and full of wisdom» that is, it is sublime and held in the highest esteem, and it is full of wisdom in what it contains of commands and prohibitions, and stories. There is no ruling in it that is contrary to wisdom, justice and equity.

Then Allah tells us that His wisdom and grace dictate that He should not leave His slaves neglected without sending a Messenger to them or sending down a Book to them, even if they are wrongdoers. Hence He says:

«Should We, then, withdraw this reminder from you altogether, because you are a people transgressing beyond all bounds?» That is, should We turn away from you and not send down the reminder to you, and withdraw it from you because you turned away and did not submit to it? Rather We send down the Book to you and explain to you everything in it. Then if you believe and are guided, it is to your own benefit, otherwise proof is established against you and you know where you stand.



﴿وَكَمْ أَرْسَلْنَا مِنْ نَبِيِّ فِي الْأَوَّلِينَ ﴿٦﴾ وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٧﴾ فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾﴾ (سورة الزُّحُف: ٦-٨)

(٨-٦)

- 43:6. How many a Prophet did We send to the earlier nations!
- 43:7. No Prophet came to them but they ridiculed him.
- 43:8. So We destroyed them, although they were stronger in power than them [Quraysh]. And the stories of the earlier nations have already been mentioned [in the Qur'an, as a lesson].

Here Allah says: this is Our way with people: We do not leave them neglected. ﴿How many a Prophet did We send to the earlier nations﴾, enjoining them to worship Allah alone, with no partner or associate, but they persisted in their disbelief.

﴿No Prophet came to them but they ridiculed him﴾ rejecting the message he brought and arrogantly turning away from the truth.

﴿So We destroyed them, although they were stronger in power than them [Quraysh]﴾ that is, they were stronger in terms of their deeds and they made a more impressive mark on the land.

﴿And the stories of the earlier nations have already been mentioned [in the Qur'an, as a lesson]﴾; We have already explained to you lessons that may be taken from that and how that may serve as a deterrent against disbelief and denial.



﴿وَلَيْنَ سَأَلْنَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿١﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ

تَهْتَدُونَ ﴿٩﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْشَرَنَا بِهِ، بَلَدَهُ مَيِّتًا كَذَلِكَ  
تُخْرَجُونَ ﴿١٠﴾ وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفَلَاحِ وَالْأَنْعَامِ مَا تَرْكَبُونَ  
﴿١١﴾ لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ  
الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٢﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٣﴾ (سورة

الرَّحْف: ٩-١٤)

- 43:9. If you ask them who created the heavens and the earth, they will surely say: The Almighty, All-Knowing created them.
- 43:10. It is He Who has spread out the earth for you and has traced out paths for you therein, so that you may find your way.
- 43:11. And it is He Who sends down water from the sky in due measure, and We give life thereby to a dead land. In like manner you will be brought forth [from your graves].
- 43:12. And it is He Who created all types of things, and made for you ships and animals on which you ride,
- 43:13. so that you may settle yourselves on their backs and, when you have settled thereon, you may remember the blessings of your Lord and say: Glory be to Him Who has made this to be of service to us, for we could not have gained control over it by ourselves.
- 43:14. It is to our Lord that we will surely return.

Here Allah (ﷻ) tells us about the polytheists and that ﴿If you ask them who created the heavens and the earth, they will surely say﴾ that Allah alone created them, with no partner or associate, the Almighty to Whose might all creatures submit, the All-Knowing Who knows the outward and inward aspects of all things, and knows their beginning and end. If they affirm that, then how can they ascribe to Him a son, spouse or partner? How can they ascribe as partners to Him any that does not create or grant provision, that has no power to cause death or give life?

Then Allah mentions evidence which is indicative of the perfect nature of His blessings and might, by pointing out what He has created for His slaves of this earth which He spread out and made stable for them, so that they can do whatever they want on it.

﴿and has traced out paths for you therein﴾ that is, He has created routes for you through the mountain chains, so that you may reach the regions beyond the mountains

﴿so that you may find your way﴾ by travelling through those routes, and not get lost, and so that you may be guided to the right path when you contemplate that and reflect upon it.

﴿And it is He Who sends down water from the sky in due measure﴾, not too much and not too little. It is sent down as needed, not so little that there will be no benefit in it and not so much that it will cause harm to people and the land; rather He sends people what they need of it and saves the land from hardship thereby. Hence He says:

﴿and We give life thereby to a dead land﴾ that is, We revive it after its death.

﴿In like manner you will be brought forth [from your graves]﴾ that is, just as He gives life to the dead, lifeless land by means of water, He will give you life after you have completed your set time in *al-barzakh*, so that He may requite you for your deeds.

﴿And it is He Who created all types of things﴾ that is, all types of things that the earth produces, and of themselves (different types), and of (other) things of which they have no knowledge (*cf.* 36: 36), such as night and day, heat and cold, male and female, and other things.

﴿and made for you ships﴾ both sailing ships and those that are driven by mechanical means, in which you travel

﴿and animals on which you ride, so that you may settle yourselves on their backs﴾ – thus you settle on board ships and on the backs of riding animals

﴿and, when you have settled thereon, you may remember the blessings of your Lord﴾ by acknowledging the blessings of the One Who has

made them to be of service to you, and praising Him for that. Hence Allah says: ﴿and say: Glory be to Him Who has made this to be of service to us, for we could not have gained control over it by ourselves﴾ that is, were it not for His making them to be of service to us, we would not have been able to gain control over it. But by His kindness and generosity, He has made it to be of service and has made its means available.

What is meant here is to highlight the fact that the Lord, Who is as described here as being the Bestower of all these favours, is the only One Who is deserving of worship, prayers and prostration.



﴿وَجَعَلُوا لَهُ مِنْ عِبَادِهِ جُزْءًا إِنَّ الْإِنْسَانَ لَكَفُورٌ مُبِينٌ﴾ (٥) أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنَاتٍ وَأَصْفَنَكُمْ بِالْبَنِينَ ﴿٦﴾ وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٧﴾ أَوْ مَن يَنْشَأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ﴿٨﴾ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبْدُ الرَّحْمَنِ إِنثًا أَشْهَدُوا خَلْقَهُمْ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْتَأْذَنُ ﴿٩﴾ وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٠﴾ أَمْ أَنَيْنَافُمْ كِتَابًا مِنْ قَبْلِهِ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿١١﴾ بَلْ قَالُوا إِنَّا وَجَدْنَاهُ آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَرِهِمْ مُهُتَدُونَ ﴿١٢﴾ وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِنْ نَذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَاهُ آبَاءَنَا عَلَى أُمَّةٍ وَإِنَّا عَلَى آثَرِهِمْ مُقْتَدُونَ ﴿١٣﴾ قُلْ أُولَئِكَ حُتُّكُمْ بَأْهْدَىٰ وَمِمَّا وَجَدْتُمْ عَلَيْهِ آبَاءَكُمْ قَالُوا إِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿١٤﴾ فَانظُرْنَا مِنْهُمْ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿١٥﴾﴾ (سورة الزخرف: ١٥-٢٥)

43:15. Yet they ascribe to Him from among His slaves offspring! Verily man is indeed clearly ungrateful.

- 43:16. Has He taken for Himself daughters from what He has created, and favoured you with sons?
- 43:17. When news is brought to one of them of [the birth of a daughter], such as he ascribes to the Most Gracious, his face darkens and he is filled with inward rage.
- 43:18. Or [do they ascribe to Allah] those who are brought up to be adorned [and look pretty] and are not able to present a clear [and strong] argument in the event of disputation?<sup>10</sup>
- 43:19. They regard the angels, who are slaves of the Most Gracious, as female. Did they witness their creation? Their testimony will be recorded and they will be questioned [concerning it].
- 43:20. They say: If the Most Gracious had so willed, we would not have worshipped them. They have no knowledge [or proof] of that; they do nothing but conjecture.
- 43:21. Or have We given them a book before this to which they are holding fast?
- 43:22. In fact they say: We found our forefathers following a certain path, and we are following in their footsteps.
- 43:23. Likewise, We never sent any warner before you to a city but its affluent ones said: We found our forefathers following a certain path, and we are following in their footsteps.
- 43:24. [The warner] said: Even if I bring you better guidance than that which you found your forefathers following? They said: Verily we disbelieve in that with which you have been sent.
- 43:25. So We exacted retribution upon them; so see what was the fate of those who disbelieved.

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Here Allah tells us of the abhorrent nature of the view of the polytheists who ascribed offspring to Allah (ﷻ), when He is the One,

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<sup>10</sup> The issue here is not only that they attributed offspring to Allah, but they ascribed to Him what they regarded as inferior (daughters) whilst desiring for themselves what they regarded as superior (sons).

the Unique, the Eternal, Who has not taken any spouse or child, and nothing is like unto Him. Such ideas are false for a number of reasons, including the following:

- All creatures are His slaves, and a slave cannot be an offspring.
- The child is part of his father, but Allah (ﷻ) is distinct from His creation; He is distinct from them in His attributes and majesty, whereas the child is a part of the father. Therefore it is impossible for Allah (ﷻ) to have offspring.
- They claimed that the angels were the daughters of Allah, but it is well known that daughters are the lesser of the two categories. So how could Allah have daughters and choose for them sons and give them precedence in that regard? In that case they would be better than Allah – exalted be Allah far above such a thing.
- The category that they attributed to Allah, namely daughters, is the lesser of the two categories and the more hateful to them, to the extent that because of their hatred thereof ﴿When news is brought to one of them of [the birth of a daughter], such as he ascribes to the Most Gracious, his face darkens﴾ because of his intense hatred and anger, so how could they ascribe to Allah that which they themselves hate?
- The female is lacking in her attributes and in her speech and eloquence. Hence Allah says: ﴿Or [do they ascribe to Allah] those who are brought up to be adorned [and look pretty]﴾ that is, to beautify themselves with adornment because their beauty is lacking, so they are beautified with external elements. ﴿and are not able to present a clear [and strong] argument in the event of disputation﴾ in which a person should show his ability to present his case; in such situations the female is unable to express the idea she has in mind, so how can they attribute daughters to Allah (ﷻ)?



- They regarded the angels, who are slaves of the Most Gracious, as female, thus showing disrespect to the angels who are close to Allah, and they raised them from the status of humble slaves to the status of partners to Allah in some of His unique attributes, then they brought them down from the status of male to female. Glory be to the One Who highlights the contradictions of those who tell lies against Him and oppose His Messengers.
- Allah refuted their argument by stating that they did not witness His creation of the angels, so how can they speak of a matter of which everyone knows they have no knowledge? But they will inevitably be questioned about what they said and what was recorded against them, and they will be punished for it.

﴿They say: If the Most Gracious had so willed, we would not have worshipped them﴾ they argued for their worship of the angels by saying that it was because of the divine will; this is an argument that the polytheists always come up with, but it is a false argument in and of itself, both on a rational basis and according to the divine texts. No wise man would accept the use of the divine decree as an excuse for his actions. Even if a person uses this argument once, he will not be able to use it every time.

With regard to Islamic teachings, Allah (ﷻ) has shown that it is invalid to use the divine decree as justification, and He has not mentioned anyone using this argument except the polytheists who disbelieved in His Messengers. For Allah (ﷻ) has established proof against people, so there is no argument that anyone can use on the basis of this idea. Hence Allah (ﷻ) says here: ﴿They have no knowledge [or proof] of that; they do nothing but conjecture﴾ that is, they are basing their argument on speculation for which they have no evidence, and they are confused.

Then He says: ﴿Or have We given them a book before this to which they are holding fast﴾ and that tells them that their deeds and words are valid? That is not the case, for Allah sent Muhammad (ﷺ) to

them as a warner, and no other warner came to them. In other words, there is no rationale and no textual evidence for their argument. If both are ruled out, then it can be nothing but false.

Yes, they have a very flimsy specious argument, which is that they are following their misguided forefathers, on the basis of which the disbelievers always justify their rejection of the call of the Messengers. Hence Allah says here:

﴿In fact they say: We found our forefathers following a certain path﴾ that is, religion

﴿and we are following in their footsteps﴾ that is, therefore we will not follow what Muhammad (ﷺ) brought.

﴿Likewise, We never sent any warner before you to a city but its affluent ones﴾ that is, those who were well off, the elite who were deceived by their worldly status and wealth, and were too arrogant to follow the truth

﴿said: We found our forefathers following a certain path, and we are following in their footsteps﴾ that is, these people are not coming up with anything new or unprecedented, and they are not the first ones to say such things. This argument from these misguided polytheists, that they were following their misguided forefathers, is not aimed at seeking the truth and right guidance; rather it is pure stubbornness, the aim of which is to support what they have of falsehood.

Hence every Messenger said to those who opposed him on the basis of this false specious argument: ﴿Even if I bring you better guidance than that which you found your forefathers following?﴾ That is, will you follow me for the sake of guidance?

﴿They said: Verily we disbelieve in that with which you have been sent﴾ thus it is known that they did not want to follow truth and right guidance; rather all they wanted was to follow falsehood and whims and desires.

«So We exacted retribution upon them» for their rejection of the truth and their denial thereof on the basis of this false specious argument.

«so see what was the fate of those who disbelieved» and let these people beware of persisting in their rejection, lest they meet the same fate.



﴿وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ إِنَّنِي بَرَاءٌ مِمَّا تَعْبُدُونَ ﴿٢٦﴾ إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾ وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ ۖ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾﴾  
 وَءَابَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾ وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَىٰ رَجُلٍ مِّنَ الْفَرِيقَيْنِ عَظِيمِ ﴿٣١﴾ أَهَرَّ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سَخِرِيًّا ۖ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾﴾ (سورة الزُّخْرُف: ٢٦-٣٢)

43:26. And [remember] when Ibrâheem said to his father and his people: I disavow all that you worship,

43:27. except Him Who created me; He will surely guide me.

43:28. And he left it as a word to endure among his progeny, so that they might come back [to it].<sup>11</sup>

43:29. But I allowed these people [Quraysh] and their forefathers to enjoy the good things of life, until there came to them the truth and a Messenger making things clear.

43:30. But when the truth came to them, they said: This is magic, and we definitely reject it.

<sup>11</sup> Every time some of his progeny drifted away from it and disbelieved or ascribed partners to Allah, they were to come back to this word.

- 43:31. And they said: Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?  
 43:32. Is it they who distribute the blessings of your Lord? It is We Who distribute their livelihood among them in the life of this world, and We raise some of them above others in ranks, so that they may serve one another.<sup>12</sup> And the blessings of your Lord are better than what they accumulate [of wealth].<sup>13</sup>

Here Allah (ﷻ) tells us of the religion of Ibrâheem (عليه السلام), His close friend, which the People of the Book and the polytheists all claim to belong to and follow. Allah tells us about his religion, which he left as a legacy among his offspring:

«And [remember] when Ibrâheem said to his father and his people» who had taken gods besides Allah that they worshipped and sought to draw near to.

«I disavow all that you worship» that is, I hate it and I avoid and oppose those who do that

«except Him Who created me» for I take Him as my ally and protector, and I hope that He will guide me to knowledge of the truth and enable me to act upon it, for just as He created me and cared for me by making available to me all that is good for my physical and worldly well-being, so too «He will surely guide me» to that which is good for my religious well-being and my well-being in the hereafter.

«And he left it» that is, this praiseworthy attitude, which is the most important of all and the basis of all those characteristics, namely

<sup>12</sup> People vary with regard to the means that have to do with earning a living: some may be smarter than others, or have different skills and aptitudes. This variation makes it essential for people to serve one another in order to meet the needs of all, thus bringing them together and creating harmony among them. (al-Bayḏāwī)

<sup>13</sup> They had no say in the allocation of the blessings of prophethood and revelation, just as they have no say in the allocation of provision and means of livelihood.

sincerity in worship of Allah alone and disavowing the worship of everything besides Him

﴿as a word to endure among his progeny﴾ that is, his offspring  
 ﴿so that they might come back [to it]﴾ because he was well known for it, and he gave instructions to his offspring, Is-hâq and Ya‘qoob. And they themselves reminded one another of it.

Because this word remained among his descendants (namely the Arabs) until they began to live a life of affluence and transgression, Allah (ﷻ) says: ﴿But I allowed these people [Quraysh] and their forefathers to enjoy the good things of life﴾ by letting them enjoy all kinds of desires, until that became their ultimate goal and aim, and love thereof kept growing stronger in their hearts, until that became second nature to them and became well-entrenched beliefs of theirs

﴿until there came to them the truth﴾ concerning which there is no doubt or confusion whatsoever

﴿and a Messenger making things clear﴾ that is, with a clear message for which he had clear evidence, by means of his character and miracles, and what he brought, by means of which he confirmed the message of the previous Messengers, and by means of the message itself that he brought.

﴿But when the truth came to them﴾ that would dictate that the one who has the least fear of Allah and the least religion should accept it and follow it,

﴿they said: This is magic, and we definitely reject it﴾. This is because of their great stubbornness and opposition, for they could not stop at merely turning away from it or merely rejecting it. They were not content until they impugned and criticised it in the worst manner, regarding it as equivalent to magic, which no one brings but the most evil of people and the worst liars and fabricators. What made them do that was their transgression, which resulted from what Allah had caused them and their forefathers to enjoy of worldly pleasures.

﴿And they said﴾, making a suggestion to Allah on the basis of their corrupt reasoning:

﴿Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?﴾ That is, someone who was prominent and respected in their view, from among the people of Makkah or of Taif, such as al-Waleed ibn al-Mugheerah and his ilk, who were held in high esteem by them.

Allah said, rejecting their suggestion: ﴿Is it they who distribute the blessings of your Lord?﴾ That is, are they the storekeepers of the mercy of Allah, and do they have control of it, so that they may give prophethood and the message to whomever they wish, and withhold it from whoever they wish?

﴿It is We Who distribute their livelihood among them in the life of this world, and We raise some of them above others in ranks, so that they may serve one another﴾ that is, in the life of this world  
﴿And﴾ in fact ﴿the blessings of your Lord are better than what they accumulate [of wealth]﴾ in this world.

As worldly livelihood and provision are in the Hand of Allah (ﷻ), it is He Who distributes it among His slaves, so He gives abundant provision to whomever He will and restricts it for whomever He will, according to His wisdom. Therefore it is more appropriate that His religious blessings, the highest of which is the status of being a Prophet or Messenger, should be in the Hand of Allah, for Allah knows best where to place His message.

Thus it is known that their suggestions were flawed and invalid, and that the control of all things, both religious and worldly, is in the Hand of Allah alone. This proved to them that they were wrong in their suggestion regarding the matter (of the appointment of a Messenger), for they have no control over it at all. Rather their suggestion is wrongdoing on their part and is a rejection of the truth.

With regard to their words ﴿Why was this Qur'an not sent down to some prominent man from [either of] the two cities [Makkah or Taif]?﴾, if they understood the true quality of men and the characteristics by means of which a man may be deemed as being of high quality and having high status before Allah and before people, they would realise that Muhammad ibn 'Abdullâh ibn 'Abdul-Muṭṭalib (ﷺ) is the greatest of all men in status, the most honourable, the most perfect in reasoning, the most abundant in knowledge, the most perfect in wisdom, aim and resolve, the most perfect in character, the most merciful and compassionate, the most guided and the most righteous.

He is the pinnacle of perfection, for he acquired the best qualities of men. He was the man of the world for all ages. This was acknowledged by his friends and enemies alike, so how could the polytheists give precedence to others over him, who could not acquire even an atom's weight of his perfection or of his resolve and wisdom? For someone to take as his god, that he worships and calls upon, and seeks to draw close to, an idol or a tree or a rock, that could not cause harm or bring benefit, and could not give or withhold, and is a burden on its worshipper, needing someone to take care of it – can this be anything but the action of fools and crazy people?

How can such a person be regarded as great or prominent? How can he be given precedence over the final Messenger and the leader of the sons of Adam (ﷺ)? But those who disbelieve do not understand.

This verse highlights Allah's wisdom in giving precedence to some people over others in this world. ﴿and We raise some of them above others in ranks, so that they may serve one another﴾ with different skills and abilities.

If all people were equal in terms of wealth and did not need one another, they would not be able to meet many of their needs. This indicates that His spiritual blessings are better than worldly blessings, as Allah (ﷻ) says elsewhere:

﴿Say: In the grace of Allah and in His mercy – in that let them rejoice. That is far better than all they could accumulate.﴾ (Yoonus 10: 58)



﴿وَلَوْ لَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَنِ لِبُيُوتِهِمْ سُقْفًا  
مِّن فِضَّةٍ وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرَرًا عَلَيْهَا يَتَكَبَّرُونَ  
﴿٣٤﴾ وَزُخْرَفًا وَإِنْ كُلُّ ذَلِكَ لَمَّا مَتَّعَ الْحَيَاةَ الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ  
لِلْمُتَّقِينَ ﴿٣٥﴾﴾ (سورة الزخرف: ٣٣-٣٥)

- 43:33. Were it not that all humankind would follow one path [namely disbelief], We would have granted to those who disbelieve in the Most Gracious roofs of silver for their houses, and staircases [of silver] on which to climb,
- 43:34. and doors [of silver] for their houses, and couches [of silver] on which to recline,
- 43:35. and [all these things made] of gold too. But all of that is but enjoyments of the life of this world, and the hereafter with your Lord is [only] for those who fear Him.

Here Allah tells us that this world is worthless before Him, and that were it not for His kindness and mercy towards His slaves, over which nothing takes precedence, He would have granted a life of ease and luxury in this world to those who disbelieve, and He would have granted them ﴿roofs of silver for their houses, and staircases [of silver] on which to climb﴾ up to their roofs, ﴿and doors [of silver] for their houses, and couches [of silver] on which to recline﴾.

And He would have given them ﴿[all these things made] of gold too﴾.

But what prevented Him from doing that was His mercy towards His slaves, lest they hasten to disbelieve and commit many sins because of their love of worldly gain.



This indicates that He may withhold some worldly gains from His slaves, from communities or from individuals, in their best interests. This world is not worth a gnat's wing before Allah, and all the things mentioned are but enjoyments of the life of this world; they are tainted with stress, grief and sorrow and are transient. The hereafter is better before Allah for those who fear their Lord by obeying His commands and heeding His prohibitions, because its blessings are perfect and complete in all aspects, in paradise there is everything that souls could desire and could delight the eyes, and they will abide therein forever. How great is the difference between the two realms!



﴿وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ قَرِينٌ﴾ ٣٦ ﴿وَلَا يَنْصُرُهُمْ﴾  
 عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ﴾ ٣٧ ﴿حَقَّ إِذَا جَاءَنَا قَالَ يَلَيْتَ بَيْنِي وَبَيْنَكَ بَعْدَ﴾  
 الْمَشْرِقَيْنِ قَيْسٌ الْقَرِينُ﴾ ٣٨ ﴿وَلَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ﴾  
 مُشْتَرِكُونَ﴾ ٣٩ ﴿ (سورة الزُّخْرُف: ٣٦-٣٩)

- 43:36. Whoever turns away from the reminder of the Most Gracious [the Qur'an], We will assign to him a devil to be his constant companion.
- 43:37. Verily they [the devils] bar them from the [right] path, but they think that they are rightly guided.
- 43:38. Then when [such a one] comes to Us, he will say [to his devil companion]: Would that there was between me and you the distance between east and west. What a wretched companion!
- 43:39. [It will be said to them:] As you have done wrong, it will not benefit you today that you are to share the punishment.

Here Allah tells us of the severe punishment for those who turn away from His reminder:

﴿Whoever turns away from the reminder of the Most Gracious﴾ namely the Holy Qur'an which is the greatest mercy that the Most Gracious has bestowed upon His slaves; whoever accepts it has accepted the best of gifts and has attained the most sublime aims and goals, but whoever turns away from it and rejects it has failed and is exposed to loss in such a way that he will never be blessed after that, and the Most Gracious will assign to him a rebellious devil to accompany him, make false promises to him, raise his hopes and incite him to commit sins.

﴿Verily they [the devils] bar them from the [right] path﴾ that is, the straight path and the true religion  
 ﴿but they think that they are rightly guided﴾ because the devil makes falsehood fair-seeming to them and makes them turn away from the truth, thus combining the two matters.

If it is asked: does this person have any excuse because he thinks that he is rightly guided, although he is not? The response is: no, he and his ilk have no excuse, because the cause of their ignorance is turning away from the reminder of Allah, even though they are able to choose guidance. They showed no interest in guidance, even though they were able to do so, and they chose falsehood. So the fault is theirs and the error is theirs.

This is the condition of the one who turns away from the reminder of Allah in this world, with his devil companion; he is in a state of misguidance and error, as for him, the facts are turned upside down.

As for his situation when he comes to his Lord in the hereafter, it will be the worst of situations, and he will express regret, sorrow and grief that will not help him at all, and he will disavow his devil companion. Hence Allah (ﷻ) says: ﴿Then when [such a one] comes to Us, he will say [to his devil companion]: Would that there was between me and you the distance between east and west. What a wretched companion!﴾. This is like the passage in which Allah (ﷻ) says:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend! He led me astray from the Reminder [the Qur'an] after it had come to me. And Shaytân is ever treacherous to man.﴾ (al-Furqân 25: 27-29)

﴿[It will be said to them:] As you have done wrong, it will not benefit you today that you are to share the punishment﴾ that is, on the Day of Resurrection, it will not benefit you that you are to share the punishment, you and your devil companions and close friends. That is because you shared in wrongdoing, so you will share the consequences and punishment thereof.

But you will not find any consolation in the fact that others are also suffering, for when calamity strikes in this world and many suffer as a result, they find a little consolation in one another, but the calamity of the hereafter consists of all types of punishment, and there will be no relief, not even this kind of relief (namely the consolation of it being shared with others). We ask You, O our Lord, for well-being and relief, by Your mercy.



﴿أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ ﴿٤٠﴾ فَإِنَّمَا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُمْ مُنْقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ الَّذِي وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِمْ مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَسِيكَ بِالَّذِي أَوْحَىٰ إِلَيْكَ إِنَّا كَ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾ وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٤٥﴾﴾ (سورة الزخرف: ٤٠-٤٥)

43:40. Can you [O Muhammad] make the deaf to hear, or guide the blind or those who are clearly misguided?

43:41. If We take you away [in death], We will surely exact retribution upon them,

- 43:42. but if We show you that [punishment] of which We warned them, then [you will see a retribution that they could not escape]; verily We have power over them.
- 43:43. So hold fast to that which has been revealed to you. Verily you are on a straight path.
- 43:44. Verily it [the Qur'an] is an honour for you and your people, and surely you will all be questioned [concerning it].
- 43:45. Ask those of Our Messengers whom We sent before you [O Muhammad]: Did We ever appoint any gods to be worshipped besides the Most Gracious?

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Here Allah says to His Messenger (ﷺ), consoling him for the refusal of the disbelievers to respond to him, and telling him that there is no goodness or purity in them that would cause them to follow guidance:

﴿Can you [O Muhammad] make the deaf to hear, or guide the blind or those who are clearly misguided?﴾ They are aware of being misguided and are content with it.

Just as the deaf person cannot hear sounds and the blind person cannot see, the one who is clearly misguided cannot be guided. Their natural inclinations and way of thinking became corrupted when they turned away from the reminder and acquired corrupt beliefs and evil characteristics which prevented them from being guided, and dictated that they should go further on the path of doom.

There is nothing left for such people except punishment and chastisement, either in this world or in the hereafter. Hence Allah (ﷻ) says: ﴿If We take you away [in death], We will surely exact retribution upon them﴾ that is, if We take you away in death before We show you what We have promised them of punishment, then you may be certain on the basis of Our truthful promise that We will wreak vengeance upon them.

﴿but if We show you that [punishment] of which We warned them, then [you will see a retribution that they could not escape]; verily We have power over them﴾, but that depends on what divine wisdom dictates of hastening or delaying the punishment. This is your situation and the situation of these disbelievers.

﴿So hold fast to that which has been revealed to you﴾ in your deeds and by adopting the attitude that is enjoined upon you, calling others to it and striving to implement it in yourself and in others.

﴿Verily you are on a straight path﴾ that leads to Allah and to His paradise. This is something which dictates that you should adhere strongly to it and be guided by it. If you know that it is true, just and right, then you will be basing your affairs on a strong foundation at a time when others are basing their affairs on doubts, illusions, injustice and wrongdoing.

﴿Verily it [the Qur'an] is an honour for you and your people﴾ that is, it is a source of pride for you, a great virtue and an immense blessing, the value of which no one could estimate or describe. It also points out to you what is good for you in this world and the hereafter, and urges you to adhere to it, and it points out to you what is evil and warns you against it.

﴿and surely you will all be questioned [concerning it]﴾ – did you adhere to it, attain honour thereby and benefit from it, or did you fail to adhere to it, so that it became proof against you as a result of your rejecting this blessing?

﴿Ask those of Our Messengers whom We sent before you [O Muhammad]: Did We ever appoint any gods to be worshipped besides the Most Gracious﴾, such that the polytheists have any kind of argument by claiming that they are following one of the Messengers?

If you were to ask them and find out about their lives, you would not find anyone among them who called for taking any other gods besides Allah. Moreover, all of the Messengers, from the first of them

to the last, called people to the worship of Allah alone, with no partner or associate. Allah (ﷻ) says:

﴿Indeed, We sent to every nation a Messenger [saying]: Worship Allah [alone] and shun false gods...﴾ (an-Nahl 16: 36)

Every Messenger whom Allah sent said to his people:

﴿...worship Allah; you have no god but He...﴾ (al-Mu'minoon 23: 23)

This indicates that the polytheists have no foundation for their ascription of partners to Allah, whether on the basis of sound reasoning or any report from the Messengers.



﴿وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِۦ فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ﴿٤٦﴾ فَلَمَّا جَاءَهُمْ بِآيَاتِنَا إِذَا هُمْ مِنْهَا يَضْحَكُونَ ﴿٤٧﴾ وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا وَأَخَذْنَاهُمْ بِالْعَذَابِ لَأَعْلَاهُمْ يَرْجِعُونَ ﴿٤٨﴾ وَقَالُوا يَتَأْتِيَ الْسَّاحِرُ أَدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ إِنَّا لَمُهْتَدُونَ ﴿٤٩﴾ فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُتُونَ ﴿٥٠﴾ وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَنْفِرُوا الْيَوْمَ الْبَيْتَ إِلَىٰ مَلِكٍ مُّصْرَ وَهَٰذِهِ الْأَنْهَارُ تَجْرَىٰ مِنْ تَحْتِي ۖ أَفَلَا بُصِرُونَ ﴿٥١﴾ أَمْرًا أَنَا خَيْرٌ مِنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ بَيْنُ ﴿٥٢﴾ فَلَوْلَا أَلْقَىٰ عَلَيْهِ آيَاتُنَا مِنْ ذَهَبٍ أَوْ جَاءَهُ الْمَلَائِكَةُ مُقَرَّرِينَ ﴿٥٣﴾ فَاسْتَحَفَّ قَوْمَهُ، فَاطَاعُوهُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾ فَلَمَّا ءَاسَفُونَا أُنْتَقِمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾﴾ (سورة الزخرف: ٤٦-٥٦)

43:46. Indeed We sent Moosā with Our signs to Pharaoh and his chiefs, and he said: Verily I am the Messenger of the Lord of the worlds.

43:47. But when he came to them with Our signs, they ridiculed them.

- 43:48. Every sign We showed them was greater than the one that came before it, and We afflicted them with punishment<sup>14</sup> so that they might turn in repentance.
- 43:49. They said: O magician, call upon your Lord for us, on the strength of the promise He has made to you;<sup>15</sup> we will surely accept guidance.
- 43:50. But when We removed the punishment from them, they immediately broke their promise.
- 43:51. Pharaoh proclaimed to his people: O my people, does not the dominion of Egypt belong to me, and these rivers flowing at my feet? Do you not see?
- 43:52. Am I not better than this contemptible wretch who cannot even express himself clearly?<sup>16</sup>
- 43:53. Why have no armlets of gold been bestowed upon him, and why have no angels come with him to support him?
- 43:54. Thus he made fools of his people and they obeyed him. They were indeed a rebellious and wicked people.
- 43:55. When they provoked Our wrath, We exacted retribution upon them and We drowned them all.
- 43:56. Thus We made them a precedent and an example for those who would come after them.

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Having said ﴿Ask those of Our Messengers whom We sent before you [O Muhammad]: Did We ever appoint any gods to be worshipped besides the Most Gracious?﴾ (43: 45), Allah (ﷻ) then describes the situation of Moosâ and his call, which is the most well-known of the

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<sup>14</sup> Some of the signs came in the form of punishments (floods, locusts, lice, frogs and blood), as mentioned in al-A'râf (7: 133).

<sup>15</sup> The promise was that if they believed in Moosâ, Allah would relieve them of the punishment.

<sup>16</sup> Pharaoh referred to Moosâ in these terms because he had a speech impediment.

calls of the Messengers, because Allah (ﷻ) mentions it a great deal in His Book, and tells us his story with Pharaoh.

«Indeed We sent Moosâ with Our signs» which definitively confirmed the truth of what he brought, such as the staff, the snake, the locusts, the lice and so on

«to Pharaoh and his chiefs, and he said: Verily I am the Messenger of the Lord of the worlds». Thus he called them to acknowledge their Lord, and told them not to worship anything other than Him.

«But when he came to them with Our signs, they ridiculed them» that is, they rejected them, denied them and mocked them, wrongfully and arrogantly. That was not because of any shortcoming in the signs or any lack of clarity in them. Hence Allah says:

«Every sign We showed them was greater than the one that came before it» that is, the later sign was greater than the earlier sign «and We afflicted them with punishment» such as the locusts, lice, frogs, and blood, distinct signs, «so that they might turn in repentance», submit to Allah, and give up their polytheism and evil.

«They said», when the punishment befell them:

«O magician» meaning Moosâ (ﷺ). This was either by way of ridiculing him, or because for them addressing someone in this manner was a kind of praise, so they beseeched him by addressing him as they addressed their so-called scholars, namely the magicians. Therefore they said: «O magician, call upon your Lord for us, on the strength of the promise He has made to you» that is, by virtue of what Allah has bestowed specifically upon you and has favoured you with of favours and virtues, asking Him to relieve us of the punishment;

«we will surely accept guidance» if Allah relieves us of it.

«But when We removed the punishment from them, they immediately broke their promise» that is, they did not keep their word; rather they broke their promise and persisted in their disbelief. This is like the verse in which Allah (ﷻ) says:



«So We sent against them floods, locusts, lice, frogs and blood, distinct signs, but they showed arrogance and were wicked people. When the punishment befell them, they said: O Moosâ, call upon your Lord for us, on the strength of the promise He has made to you; if you remove the punishment from us, we will surely believe in you and we will let the Children of Israel go with you. But when We removed the punishment from them until an appointed term which they were bound to reach, they immediately broke their promise.» (*al-A'raf* 7: 133-135)

«Pharaoh proclaimed to his people», showing arrogant pride in his falsehood, having been deceived by what he had of power and dominion, and behaving in a tyrannical manner because of the wealth and troops that he had:

«O my people, does not the dominion of Egypt belong to me» that is, am I not the one who owns and controls all of that?

«and these rivers flowing at my feet» that is, the streams that were diverted from the Nile to flow among the palaces and gardens

«Do you not see» my vast dominion?

This stemmed from his great ignorance, for he took pride in something that was not connected to his attitude and character, and he did not take pride in praiseworthy characteristics or righteous deeds.

«Am I not better than this contemptible wretch» the person he referred to – may Allah curse him – as a contemptible wretch was Moosâ ibn 'Imrân, the one to whom the Most Gracious spoke directly, who was of high status before Allah. In other words he was saying: I am honourable and mighty, and he is lowly, contemptible and despised, so which of us is better?

«who», furthermore, «cannot even express himself clearly» because he is not eloquent in speech. This is not something shameful at all, because he was still able to express what was in his heart, even though speaking was difficult for him.

Then Pharaoh said: «Why have no armlets of gold been bestowed upon him» that is, why can Moosâ not be like that, adorned with jewellery and armlets?

«and why have no angels come with him to support him» and help him with his call?

«Thus he made fools of his people and they obeyed him» that is, he insulted their intelligence by giving them these flimsy arguments that could not prove anything and were not based on facts; they could not prove anything, true or false, and could not be accepted by any except those who were weak-minded.

What proof was there to indicate that Pharaoh was in the right, just because the dominion of Egypt belonged to him and its rivers flowed at his feet? What proof was there to indicate that what Moosâ brought was false? Was it the fact that he had few followers, had difficulty in speaking and Allah did not bestow armlets upon him? But Pharaoh was addressing a people who did not think rationally, so whatever he said they would accept, regardless of whether it was true or false, for «They were indeed a rebellious and wicked people». Because of their wickedness, Allah gave Pharaoh control over them and he made polytheism and evil fair-seeming to them.

«When they provoked Our wrath» that is, incurred Our anger by their deeds,

«We exacted retribution upon them and We drowned them all. Thus We made them a precedent and an example for those who would come after them» so that they might learn lessons from them and pay heed to their story.



﴿وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ﴾ ﴿٥٧﴾ وَقَالُوا  
﴿إِن هُوَ إِلَّا جَدْلٌ﴾ ﴿٥٨﴾ بَلْ هُمْ قَوْمٌ خَصِمُونَ ﴿٥٩﴾ إِنَّ هُوَ إِلَّا

عَبْدٌ أَعْْمَنَّا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ ﴿٥٨﴾ وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ مَلَائِكَةً فِي الْأَرْضِ يَخْلُقُونَ ﴿٥٩﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٠﴾ وَلَا يَصُدَّنَّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦١﴾ وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُمْ بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَأَتَقُوا اللَّهَ وَأَطِيعُوا ﴿٦٢﴾ إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٣﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَ الْيَوْمِ ﴿٦٤﴾ (سورة الزخرف: ٥٧-٦٥)

- 43:57. When the son of Maryam was mentioned as an example, your people [O Muhammad] laughed and jeered,<sup>17</sup>
- 43:58. and said: Are our gods better, or he? They only mentioned him to you for the sake of argument. Indeed they are an argumentative people.
- 43:59. He was but a slave whom We blessed, and We made him a sign for the Children of Israel.

<sup>17</sup> A polytheist called 'Abdullāh ibn az-Zab'ari asked the Prophet (ﷺ) about the verse:

﴿Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell...﴾ (al-Anbiyā' 21: 98)

– and whether it applied only to Quraysh and their gods, or to other nations too. When the Prophet (ﷺ) replied that it applied to all nations, the polytheist said: Do you not say that 'Eesā is a Prophet of Allah and you venerate him and his mother, when you know that the Christians worship them both, and the angels are also worshipped? If all of these will be in the fire, we are happy to be with them, along with our gods! The Prophet (ﷺ) remained silent and Quraysh jeered and gloated, as they thought that he had been defeated in argument. Then Allah revealed the words:

﴿But those for whom We have decreed good will surely be kept far away from it [the fire].﴾ (al-Anbiyā' 21: 101)

– and these verses (43: 57-58), confirming that those who rejected the worship directed to them would never enter the fire.

- 43:60. If We so willed, We could [destroy you all] and make angels to replace you on earth.
- 43:61. Verily he ['Eesâ] will be a sign of the Hour, so have no doubt about it, and follow me; this is a straight path.
- 43:62. Do not let the Shayṭân turn you away [from the straight path]; verily he is to you an avowed enemy.
- 43:63. When 'Eesâ came with clear signs, he said: I have come to you with wisdom, and to clarify to you some of that concerning which you differ. So fear Allah, and obey me.
- 43:64. Verily Allah is my Lord and your Lord, so worship Him. This is a straight path.
- 43:65. But the sects differed among themselves [concerning 'Eesâ]. So woe to the wrongdoers from the punishment of a painful day!

«When the son of Maryam was mentioned as an example» that is, when it was said that it is forbidden to worship him, and worship of him was deemed equivalent to worshipping the idols and rivals, «your people [O Muhammad]» who disbelieved in you «laughed and jeered» as they persisted in their opposition to you, and they gloated and claimed that they had defeated you in argument.

«and said: Are our gods better, or he?» – referring to 'Eesâ, as worship of all of them was forbidden and the worship of all of them was included in the warning. Moreover, the words:

«Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.» (*al-Anbiyâ' 21: 98*)

– were also revealed.

Their argument was as follows: it is well established and known to us and to you, O Muhammad (ﷺ), that 'Eesâ is one of the slaves of Allah who is close to Him and will have a good end, so why did you prohibit equally the worship of all of them (that is, of 'Eesâ and of the idols)? Were it not for the fact that your argument is false, you

would not have fallen into this contradiction! So why did you say, ﴿Verily you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come﴾? (21: 98) For this wording – according to their claim – included both the idols and ‘Eesâ; is this not a contradiction, and is not a contradiction in argument an indication that it is false?

This was the best argument they could come up with, which caused them to gloat and rejoice, so they started jeering and laughing.

But in fact – praise be to Allah – it is one of the weakest and falsest of specious arguments. The fact that Allah forbade equally the worship of the Messiah and the worship of idols is because He alone is deserving of worship, and no one else deserves to be worshipped, no created being, no angel who is close to Allah, no Prophet who was sent, or any other created entity. So what is so confusing about forbidding the worship of ‘Eesâ and anyone else equally? The fact that Jesus (ﷺ) is favoured by Allah and is close to his Lord highlights the difference between him and the idols. In fact he is as Allah (ﷻ) says: ﴿He was but a slave whom We blessed﴾ with prophethood, wisdom, knowledge and righteous deeds, ﴿and We made him a sign for the Children of Israel﴾ by which they would know the might of Allah (ﷻ) Who brought him into being without a father.

As for the verse:

﴿Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.﴾ (al-Anbiyâ’ 21: 98)

– the response to it is as follows:

- 1- In the phrase ﴿Verily you [O disbelievers] and that which you worship besides Allah﴾, the word *mâ* (translated here as ﴿that which﴾) refers to that which is inanimate and has no power of rational thinking, which does not include the Messiah and others like him.

2- It is addressed to the polytheists who lived in Makkah and its environs, who only worshipped idols and images; they did not worship the Messiah.

3- After this verse, Allah (ﷻ) says:

﴿But those for whom We have decreed good will surely be kept far away from it.﴾ (al-Anbiyā' 21: 101)

Undoubtedly 'Eesâ and other Prophets and close friends of Allah are included in this verse.

Then Allah says: ﴿If We so willed, We could [destroy you all] and make angels to replace you on earth﴾ that is, We could cause angels to take your place on earth, and they would remain on earth until We sent to them angels like them. As for you, O humans, you cannot bear it if angels are sent to you, so by His mercy towards you, Allah has sent to you Messengers of your own kind, so that you will be able to learn from them.

﴿Verily he ['Eesâ] will be a sign of the Hour﴾ that is, verily 'Eesâ (ﷺ) will be an indication of the approach of the Hour, and that the One Who brought him into being from a mother without a father is able to resurrect the dead from their graves; or 'Eesâ (ﷺ) will descend at the end of time and will be one of the portents of the Hour.

﴿so have no doubt about it﴾ that is, do not doubt the coming of the Hour, for doubt thereof constitutes disbelief

﴿and follow me﴾ by complying with what I enjoin upon you, and avoiding what I forbid to you

﴿this is a straight path﴾ that leads to Allah (ﷻ).

﴿Do not let the Shayṭān turn you away [from the straight path]﴾ and from what Allah enjoins upon you, for verily the Shayṭān ﴿is to you an avowed enemy﴾ who is keen to mislead you and is doing his utmost to achieve that.

﴿When 'Eesâ came with clear signs﴾ confirming his prophethood and the soundness of that which he brought to them, such as raising the dead, healing those born blind and lepers, and other signs,

﴿he said﴾ to the Children of Israel:

﴿I have come to you with wisdom﴾ namely prophethood and knowledge of what to do and how it should be done

﴿and to clarify to you some of that concerning which you differ﴾ that is, to explain to you what is correct and to give you answers, so as to dispel confusion from you.

He came to complete the law of Moosâ (ﷺ) and the rulings of the Torah, and to give some concessions to make things easier, which dictated that they should follow him and accept what he brought to them.

﴿So fear Allah, and obey me﴾ that is, worship Allah alone, with no partner or associate, obey His commands, heed His prohibitions, and believe in me and what I say, ﴿and obey me﴾.

﴿Verily Allah is my Lord and your Lord, so worship Him. This is a straight path﴾ which involves affirmation of the oneness of divine Lordship, for Allah is the Lord Who takes care of His creation by bestowing all kinds of blessings, both visible and hidden. It also affirms that worship should be devoted to Allah alone, as it enjoins worship of Him alone, with no partner or associate. Here ‘Eesâ (ﷺ) stated that he was one of the slaves of Allah, and was not as the Christians describe him, the “son of God” or the “third of three” (trinity), and he stated that the things mentioned comprise the straight path that leads to Allah and to His paradise.

When ‘Eesâ (ﷺ) came to them with this message, ﴿the sects differed among themselves﴾, each saying something false concerning him and rejecting the message he brought, except those of the believers whom Allah guided, who testified that he was a Messenger of Allah and who believed in everything that he brought, and said that he was the slave and Messenger of Allah.

﴿So woe to the wrongdoers from the punishment of a painful day!﴾ that is, how great the sorrow of the wrongdoers will be, and how great their loss, on that day!



﴿ هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴾ (٦٦) الْأَخِلَاءُ  
يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يَنْعَادُونَ لِحَقِّكَ الْيَوْمَ وَلَا  
أَنْتُمْ تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ ادْخُلُوا الْجَنَّةَ  
أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مَا  
شَتَّاهِ الْإِنْسُ وَلَكُلِّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧١﴾ وَتِلْكَ الْجَنَّةُ الَّتِي  
أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٣﴾

(سورة الزخرف: ٦٦-٧٣)

- 43:66. What are they waiting for, but for the Hour to come upon them suddenly when they least expect it?
- 43:67. Close friends, on that day, will be enemies to one another, except the righteous.
- 43:68. [It will be said to them:] O My slaves, you will have no fear this day, nor will you grieve,
- 43:69. [you] who believed in Our revelations and submitted [to Us, in Islam].
- 43:70. Enter the garden, you and your spouses, rejoicing.
- 43:71. Platters of gold and cups will be passed around among them; [there will be] therein all that souls may desire and all that eyes may delight in, and you will abide therein forever.
- 43:72. This is paradise, which you are made to inherit as a reward for your deeds.
- 43:73. In it there is abundant fruit for you to eat.

Here Allah says: what are the disbelievers waiting for? Are they expecting anything ﴿but for the Hour to come upon them suddenly when they least expect it?﴾ That is, when it comes, do not ask about



the situation of those who disbelieved in it and ridiculed the one who brought the message about it.

«Close friends, on that day» that is, the Day of Resurrection, who had bonded on the basis of disbelief and disobedience towards Allah «will be enemies to one another» because their close friendship and love in this world were not for the sake of Allah, therefore on the Day of Resurrection their friendship will turn into enmity «except the righteous» who avoided polytheism and sins; their friendship will persist and continue, as the one for Whose sake they loved one another is eternal.

Then Allah mentions the reward of the righteous; He will call them on the Day of Resurrection with that which will bring joy to their hearts and take away all ills and evils. He will say:

«O My slaves, you will have no fear this day, nor will you grieve» that is, you will have no fear with regard to what you expect to happen in the future, and you will feel no grief for what happened in the past. Once it is established that there is no fear or distress with regard to the future or the past, then what one loves and seeks is confirmed.

«[you] who believed in Our revelations and submitted [to Us, in Islam]» that is, they are described as believing in the revelations of Allah, which includes affirming them by means of that without which they cannot be affirmed, namely knowledge of their meanings and acting upon what they say.

«and submitted [to Us, in Islam]» that is, they submitted to Allah in all their affairs, thus they combined righteous deeds both outward and inward.

«Enter the garden» which is the eternal abode «you and your spouses» who did the same as you. The word translated here as «spouses» includes all companions, namely spouses, children, friends and so on.

﴿rejoicing﴾ that is, blessed and honoured, for favours will come to you from your Lord, good things, happiness, joy and delights such as cannot be described.

﴿Platters of gold and cups will be passed around among them﴾ that is, immortal youths will go around among them, serving them food and drink in the finest vessels, namely platters of gold and cups of silver, smoother than glass.

﴿[there will be] therein﴾ that is, in paradise  
 ﴿all that souls may desire and all that eyes may delight in﴾. This is a comprehensive phrase which includes all kinds of delights, joys, comfort and happiness; everything that souls may desire of food, drink, clothing and spouses; and all that eyes may delight in of beautiful scenes, abundant trees, a life of ease and luxury, and adorned buildings. All of that is available there, prepared for its people, in the most perfect manner, as Allah (ﷻ) says elsewhere:

﴿There they will have fruit and all that they ask for.﴾ (Yâ Seen 36: 57)

﴿and you will abide therein forever﴾ this is the perfection of the bliss of the people of paradise, which is eternal life therein, including the continuity and increase of its blessings, which will never cease.

﴿This is paradise﴾ that is described in the most perfect terms;  
 ﴿which you are made to inherit as a reward for your deeds﴾ that is, Allah will cause you to inherit it because of your deeds. By His grace, He has made it a recompense for those deeds and has filled it with abundant mercy.

﴿In it there is abundant fruit﴾ – this is like the verse in which Allah (ﷻ) says:

﴿In them are two kinds of every fruit.﴾ (ar-Rahmân 55: 52)

﴿for you to eat﴾ that is, you may eat whatever you choose of those delicious fruits.

Having mentioned the delights of paradise, Allah follows that with mention of the punishment of hell, as He says:



﴿إِنَّ الْمُجْرِمِينَ فِي عَذَابٍ مُّهِينٍ ۖ لَا يَنْفَعُهُمْ فِيهِ مِيلُسٌ ۖ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ۖ﴾ ﴿٧٦﴾ ﴿وَنَادُوا بِمَلِكٍ لِّيَقْضِيَ عَلَيْهِمُ تَارِكًا قَالَ إِنَّا أَنْكُرُكُمْ كُنُوتَ﴾ ﴿٧٧﴾ ﴿لَقَدْ جِئْتَكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ﴾ ﴿٧٨﴾ (سورة الزُّحْرُف: ٧٤-٧٨)

- 43:74. Verily the evildoers will abide forever in the torment of hell.
- 43:75. It will not be lightened for them, and they will be plunged into utter despair therein.
- 43:76. We will not have wronged them; rather they will have wronged themselves.
- 43:77. They will call out [to the keeper of hell]: O Mâlik, let your Lord put an end to us! He will say: Verily you will remain [in the same plight forever].
- 43:78. Verily We brought you the truth, but most of you were averse to the truth.

﴿Verily the evildoers﴾ who did evil by disbelieving and rejecting the truth

﴿will abide forever in the torment of hell﴾ that is, they will be immersed in it, encompassed by the torment on all sides, and they will never emerge from it.

﴿It will not be lightened for them﴾ even for a brief moment, whether by stopping it altogether or alleviating the punishment ﴿and they will be plunged into utter despair therein﴾ that is, they will give up all hope of anything good and will have no hope of relief. They will call out to their Lord, saying:

﴿Our Lord, deliver us from this. Then if we return [to evil], we will indeed be wrongdoers. Allah will say: Away with you! Be humiliated therein and do not speak to Me.﴾ (al-Mu'minoon 23: 107-108)

This severe punishment will be because of what their hands sent forth and because they wronged themselves; Allah will not wrong them and will not punish them for no sin or misdemeanour on their part.

«They will call out» when they are in hell, hoping to get some relief: «O Mâlik, let your Lord put an end to us!» That is, let Him cause us to die so that we may find some relief, for we are in a state of extreme distress and severe punishment that we have no patience to bear. But Mâlik, the keeper of hell, will say to them, when they ask him to pray to Allah to put an end to them: «Verily you will remain [in the same plight forever]» that is, you will abide therein forever and never emerge from it. So they will not get what they seek; rather the response will be a denial of their request which will add to their distress. Then Allah will rebuke them for what they did, saying:

«Verily We brought you the truth» which required you to follow it, and if you had followed it, you would have triumphed and been blessed,

«but most of you were averse to the truth» hence you were doomed in such a way that you will never attain any bliss thereafter.



﴿أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾﴾ (سورة الزخرف: ٧٩-٨٠)

43:79. Or have they [the disbelievers] devised a plan? Verily We too have devised a plan.

43:80. Or do they think that We do not hear what they conceal [of thoughts] and what they talk about in secret? Indeed [We do], and Our messengers [angels] are with them, recording everything.

Here Allah says: or have the disbelievers who stubbornly reject the truth devised a plan? In other words have they come up with this

scheme and plotted against the truth and the one who brought the truth, so as to refute it on the basis of what they present of false and misleading arguments?

«Verily We too have devised a plan» that is, We too are planning something and taking measures that are superior to their plan and will undermine their schemes and render them ineffective. This refers to what Allah has made available of measures and evidence to support the truth and defeat falsehood, as He says elsewhere:

«Nay, rather We hurl the truth against falsehood, and it crushes it...»  
(*al-Anbiyā'* 21: 18)

«Or do they think» in their ignorance and wrongdoing  
«that We do not hear what they conceal [of thoughts]» that they do not speak about; rather they conceal them in their hearts  
«and what they talk about in secret» that is, their private discussions when they talk to one another in low voices, and that is why they dare to commit sins, thinking that there will be no consequences and no requital for what they concealed of it?

But Allah responded to them by saying: «Indeed [We do]» that is, We know their concealed thoughts and what they talk about in secret  
«and Our messengers» namely the noble angels  
«are with them, recording everything» that they do, and the record is kept to be used against them when they come on the Day of Resurrection; they will find the record of what they did present, and your Lord will not wrong anyone.



﴿قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَالَمِينَ﴾ ٨١ سُبْحَنَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ  
الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ  
﴿٨٣﴾ (سورة الزخرف: ٨١-٨٣)

- 43:81. Say: If the Most Gracious had a son, I would have been the first one to worship [him].
- 43:82. Glory be to the Lord of the heavens and the earth, Lord of the Throne, [and exalted be He] far above what they ascribe [to Him].
- 43:83. So leave them to indulge in their falsehood and idle worldly pursuits until they encounter that day of theirs which they are promised.

That is, say, O noble Messenger, to those who ascribe a son to Allah, when He is the One, the Unique, the Eternal, Who has not taken a spouse or a son, and there is none like unto Him:

﴿Say: If the Most Gracious had a son, I would have been the first one to worship [him]﴾ namely that son, because he would be a part of his father, and I am the first of humankind to submit to that which is beloved to Allah. But I am the first to reject this notion and the most emphatic in denying it. Thus it is known that it is false.

This is a strong argument, for those who know how the Messengers really are. When it is known that they are the most perfect of humankind, and that they are the first to accept and adhere to and perfect everything that is good, and they are the first to reject, denounce and keep away from everything that is evil, therefore if the Most Gracious had a son, and it was true, then Muhammad ibn 'Abdullâh (ﷺ), the best of the Messengers, would have been the first one to worship him and the polytheists would not have done that before him.

It may be that what the verse means is: if the Most Gracious had a son, I would be the first to worship Allah, and part of worshipping Allah is to affirm that which He affirmed, and to deny that which He denied. This is a verbal act of worship in terms of beliefs, that would mean, if it were really true, that I would be the first one to confirm it.

Thus it is known that the claim of the polytheists is false and corrupt, both in terms of rational thinking and in terms of religious texts.

«Glory be to the Lord of the heavens and the earth, Lord of the Throne, [and exalted be He] far above what they ascribe [to Him]» of having a partner, supporter, helper, child or other things that the polytheists ascribe to Him.

«So leave them to indulge in their falsehood and idle worldly pursuits» that is, let them indulge in falsehood and play with that which leads to no results, for the knowledge they acquire is harmful and not beneficial, for they are seeking kinds of knowledge that would help them to refute the truth and that which was brought by the Messengers, and their deeds are foolish play that do not lead to purification of souls or yield knowledge. Hence He warned them of some of what lies ahead of them on the Day of Resurrection, as He says: «until they encounter that day of theirs which they are promised», for they will come to know what they have gained from their efforts of eternal doom and everlasting punishment.



﴿وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌُ وَفِي الْأَرْضِ إِلَهٌُ وَهُوَ الْحَكِيمُ الْعَلِيمُ﴾ (٨٤) وَتَبَارَكَ الَّذِي لَهٗ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٥﴾ وَلَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ إِلَّا مَنْ شِئَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾ وَلَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٨٧﴾ وَقِيلَ لَهُ بَرِّبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾ فَأَصْفَحْ عَنْهُمْ وَقُلْ سَلِّمْ فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾ (سورة الزخرف: ٨٤-٨٩)

43:84. It is He [Allah] Who is God in heaven and God on earth, and He is the Most Wise, All-Knowing.

43:85. Blessed be He to Whom belongs the dominion of the heavens and the earth, and all that is between them. He alone has knowledge of the Hour, and to Him you will be brought back.

- 43:86. Those on whom they call besides Allah have no power of intercession, except those who bear witness to the truth on the basis of knowledge.
- 43:87. If you ask them who created them, they will surely say: Allah. Then how could they have gone so far astray?
- 43:88. [The Prophet] said: O my Lord, verily these are people who do not believe.
- 43:89. But bear with them and say: Peace. They will come to know [the consequences of their actions].

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Here Allah (ﷻ) tells us that He alone is deserving of worship in the heavens and on earth. Therefore all the inhabitants of the heavens, and the believers among the inhabitants of the earth, worship Him, venerate Him, submit to His majesty and are in need of Him, because of His perfect attributes.

﴿The seven heavens and the earth, and all those who are therein, glorify Him. There is not a thing that does not glorify Him with praise...﴾ (al-Isrâ' 17: 44)

﴿To Allah prostrate all those who are in the heavens and on earth, willingly or unwillingly...﴾ (ar-Ra'd 13: 15)

Allah (ﷻ) is the only One Who is deserving of devotion and worship, to Whom all creatures turn, willingly or unwillingly. This is like what Allah (ﷻ) says here:

﴿It is He [Allah] Who is God in heaven and God on earth﴾ that is, He is worshipped and loved in both realms; but His essence is above His Throne, distinct from His creation. He is One in His majesty, glorious in His perfection.

﴿and He is the Most Wise﴾ Who created everything on the basis of wisdom, and based His laws on wisdom. He has not created anything but for a wise reason, and He has not prescribed any law but for a wise reason. His divine will and shar'î rulings are all based on wisdom



﴿All-Knowing﴾ – He knows all things; He knows what is said privately and that which is yet more hidden (of unspoken thoughts) (20: 7); not an atom's weight escapes Him in either the upper or lower realm, and nothing smaller or greater than that.

﴿Blessed be He to Whom belongs the dominion of the heavens and the earth, and all that is between them﴾ that is, exalted and glorified be He, for His blessings are abundant, His attributes are sublime, and His dominion is great. His dominion is so great that it encompasses the heavens and the earth, and all that is between them; and His knowledge is so vast that He knows all things; He even knows many unseen matters of which no one in creation is aware, no Prophet who was sent and no angel who is close to Him. Hence He says:

﴿He alone has knowledge of the Hour﴾ – no one knows when the Hour will come except He.

Part of His perfect and all-inclusive dominion is that He is in control of the affairs of this world and the hereafter, hence He says: ﴿and to Him you will be brought back﴾ that is, in the hereafter, then He will judge between you according to His just rulings.

Another aspect of His perfect dominion is that no one of His creation has any control over anything at all, and no one will come forth to intercede with Him except by His leave.

﴿Those on whom they call besides Allah have no power of intercession﴾ that is, everyone who is called upon besides Allah, whether they are Prophets or angels or anyone else, has no power to intercede, and they will not intercede except by Allah's leave, and they will not intercede except for those with whom He is pleased. Hence He says:

﴿except those who bear witness to the truth on the basis of knowledge﴾ that is, they bear witness verbally and in their hearts, knowingly. It is stipulated that the testimony should be in favour of the truth, which is testifying to the oneness of Allah and to the prophethood

and message of His Messengers, and the truth of what they brought of major and minor matters of religion, basic beliefs, and laws and regulations. These are the ones who will benefit from the intercession of the intercessors, and these are the ones who will be saved from the punishment of Allah and will attain His reward.

Then Allah says: ﴿If you ask them who created them, they will surely say: Allah﴾ that is, if you ask the polytheists about the oneness of divine Lordship, and who is the Creator, they will affirm that it is Allah alone, with no partner or associate.

﴿Then how could they have gone so far astray?﴾ That is, how could they have been diverted from worship of Allah alone and focusing their devotion on Him alone? Their affirmation of the oneness of divine Lordship requires them to affirm the oneness of divinity. This is one of the greatest indications of the falseness of polytheism.

﴿[The Prophet] said: O my Lord, verily these are people who do not believe﴾ that is, the Messenger (ﷺ) said this, complaining to his Lord about the rejection of his people, expressing his sorrow thereat, and feeling sad because of their lack of faith. But Allah (ﷻ) is well aware of this situation and will deal with them by sending the punishment upon them.

But Allah (ﷻ) is forbearing and gives respite to people, delaying the punishment so that they may repent and turn back to Him. Hence He says: ﴿But bear with them and say: Peace﴾ that is, put up with their offence in word and deed, and forgive them; you should not show them anything but the attitude of peace, which is the attitude of people of intelligence and understanding towards the ignorant, as Allah (ﷻ) says of His righteous slaves:

﴿...when the ignorant address them...﴾ (al-Furqān 25: 63)

in accordance with their ignorance:

﴿...they say words of peace.﴾ (al-Furqān 25: 63)

The Prophet (ﷺ) obeyed the command of his Lord and reacted with forgiveness and patience to what his people said and did to offend him; he did not respond to it except by showing them kindness and speaking nicely to them. Blessings and peace of Allah be upon the one upon whom Allah bestowed this noble attitude, made him superior to the inhabitants of earth and heaven, and raised him to a status higher than that of the stars.

﴿They will come to know [the consequences of their actions]﴾ that is, the consequences of their sins and evil deeds.

This is the end of the commentary on Soorat az-Zukhruf.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



44.

## Soorat ad-Dukhân

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿حَمْدٌ ۝١﴾ وَالْكِتَابِ الْمُبِينِ ۝٢ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُبَرَّكَةٍ ۝٣ إِنَّا كُنَّا مُنذِرِينَ ۝٤ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ۝٥ أَمْرًا مِنْ عِنْدِنَا إِنَّا كُنَّا مُرْسِلِينَ ۝٦ رَحْمَةً مِنْ رَبِّكَ ۝٧ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ۝٨ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۝٩ إِن كُنْتُمْ مُوقِنِينَ ۝١٠ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝١١ بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ۝١٢ فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُحَانٍ مُبِينٍ ۝١٣ يَغْشَى النَّاسَ ۝١٤ هَذَا عَذَابٌ أَلِيمٌ ۝١٥ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ۝١٦ أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ۝١٧ ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلَّمٌ مَجْنُونٌ ۝١٨ إِنَّا كَاشِفُوا الْعَذَابَ قَلِيلًا ۝١٩ إِنَّكُمْ عَائِدُونَ ۝٢٠ يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى ۝٢١ إِنَّا مُنْفِقُونَ ۝٢٢﴾

(سورة الدخان: ١-١٦) ﴿١١﴾

44:1. Hâ'. Meem.

44:2. By the clear Book,

- 44:3. verily We sent it down during a blessed night, for We were to give warning.
- 44:4. On that night, all matters are decided<sup>18</sup> on the basis of wisdom,
- 44:5. by Our command. Verily, We were to send Messengers
- 44:6. as a mercy from your Lord. Verily He is the All-Hearing, All-Knowing,
- 44:7. Lord of the heavens and the earth and all that is between them, if you would but be convinced!
- 44:8. There is no god but He – He gives life and causes death – your Lord, and the Lord of your forefathers.
- 44:9. Rather they are steeped in doubt and mockery.
- 44:10. So watch [O Muhammad] for the day when the sky will bring forth obvious smoke
- 44:11. that will envelop the people. [They will say:] This is a painful punishment!
- 44:12. Our Lord, remove the punishment from us; we will surely believe!
- 44:13. How is it that now they pay heed, when a Messenger who explained things clearly came to them before,
- 44:14. then they turned away from him and said: [He is] a madman, taught by others?
- 44:15. We will indeed remove the punishment for a little while, but you will surely go back [to disbelief].
- 44:16. On the day when We seize [them] with a mighty onslaught, We will surely exact retribution.

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﴿By the clear Book﴾ this is an oath sworn by the Qur'an concerning the Qur'an. Allah swears by the clear Book that explains everything that needs to be explained, stating that He sent it down

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<sup>18</sup> This refers to *Laylat al-Qadr*, when Allah decrees matters for His slaves regarding their provision, lifespan and so on, for the coming year.

«during a blessed night» that is, one in which there was much good and *barakah* (blessing), namely Laylat al-Qadr, which is better than a thousand months. Thus He sent down the best of words on the best of nights and days, to the best of people, in the language of the noble Arabs, to warn thereby people who were enveloped in ignorance and overcome with wretchedness, so that they might find enlightenment and be guided by it, and follow it, thus attaining a great deal of good in this world and in the hereafter. Hence Allah says: «for We were to give warning».

«On that night» namely the blessed night on which the Qur'an was revealed

«all matters are decided on the basis of wisdom» that is, all matters are distinguished and clarified, and every issue of the divine decree and religious decree is recorded as Allah decides.

This recording and clarification that take place on Laylat al-Qadr is one example of the writing that will take place and be clarified, and it will be identical to what is written in al-Lawḥ al-Maḥfooḍh, in which Allah has decreed the affairs of all creatures and their lifespan, provision, deeds and circumstances.

Moreover, Allah has appointed angels to write down what will happen to a person when he is in his mother's womb, then, after he comes to this world, He appoints noble scribes to write down and record his deeds, then on Laylat al-Qadr He decrees what is to happen for the coming year.

All this is part of Allah's perfect knowledge, wisdom and care for His creation.

«by Our command» that is, this wise command is something that comes from Us

«Verily, We were to send Messengers» and send down the Books, and the Messengers were to convey the commands of the Sender and tell of His decrees

﴿as a mercy from your Lord﴾ that is, the sending of the Messengers and the revelation of the Books, the best of which is the Qur'an, is a mercy from the Lord of humankind to humankind. Allah has not bestowed any greater mercy upon His slaves than guiding them by means of the Books and Messengers. All good that they attain in this world and the hereafter is as a result of that and because of it.

﴿Verily He is the All-Hearing, All-Knowing﴾ that is, He hears all voices and knows all matters, visible and hidden. He knew that people needed His Messengers and Books, so He had mercy on them and bestowed that and blessed them with it. To Him be all praise.

﴿Lord of the heavens and the earth and all that is between them﴾ that is, the Creator and Controller of all of that; He controls it as He wills.

﴿if you would but be convinced﴾ that is, and know that for certain. You should know that the Lord of all creatures is their true God, hence He says:

﴿There is no god but He﴾ that is, there is none worthy of worship except Him.

﴿He gives life and causes death﴾ that is, He alone has control over life and death, and He will gather you after your death and requite you for your deeds; if they are good then the outcome will be good, and if they are bad then the outcome will be bad.

﴿your Lord, and the Lord of your forefathers﴾ that is, Lord of the first and the last, Who cares for them and bestows blessings upon them, and protects them from harm.

Having affirmed His Lordship and divinity in such a way as to establish complete certainty and ward off doubt, Allah now tells us that those who disbelieve despite all this clear evidence ﴿are steeped in doubt and mockery﴾ that is, they are immersed in doubt and confusion, heedless about the purpose for which they were created. They have been distracted by focusing on falsehood that will only bring them harm.

«So watch [O Muhammad]» that is, expect the punishment to befall them, for it is at hand and its time has come.

«for the day when the sky will bring forth obvious smoke that will envelop the people» that is, that smoke will surround them.

«[They will say:] This is a painful punishment!»

The commentators differed as to what is meant by this smoke. It was suggested that it is the smoke that will envelop the people when the fire comes near the evildoers on the Day of Resurrection, and that here Allah is warning them of the punishment of the Day of Resurrection, and instructing His Prophet (ﷺ) to watch and wait for that day to come upon them.

This interpretation is supported by the fact that this is the way of the Qur'an in warning the disbelievers and giving them respite, alerting them to that day and its punishments, and consoling the Messenger (ﷺ) and the believers by telling them to wait and see what will happen to those who harm them. It is also supported by the fact that Allah says in this passage (44: 13): «How is it that now they pay heed, when a Messenger who explained things clearly came to them before». This will be said on the Day of Resurrection to the disbelievers, when they ask to go back to this world and they will be told that the time for going back is now over.

It was also suggested that what is meant by the smoke is what happened to the disbelievers of Quraysh when they refused to believe and were too arrogant to accept the proof. So the Prophet (ﷺ) prayed against them, saying:

«O Allah! Help me against them by afflicting them with seven years of famine similar to the seven years of Yoosuf.» (Bukhari)

Therefore Allah sent against them a great famine, until they began to eat dead animals and bones, and they began to see the area between heaven and earth as if it were smoke, but it was not smoke; that was the effect of intense starvation.



Based on this interpretation, the words «the day when the sky will bring forth obvious smoke» refer to what they thought they were seeing, and it was not real smoke.

This situation continued until they asked the Messenger of Allah (ﷺ) for mercy, and requested him to call upon Allah for them and ask Him to grant them relief. So he called upon his Lord, and Allah granted them relief. According to this interpretation, in verse 15 «We will indeed remove the punishment for a little while, but you will surely go back [to disbelief]», Allah is stating that He will divert it from them, and warning them that they will go back to arrogance and disbelief. He foretold that this would happen, and it indeed happened; and He foretold that He would punish them with a mighty onslaught. The commentators said that that was the Battle of Badr. This view carries weight.

It is also possible that what is mentioned in the passage, «So watch [O Muhammad] for the day when the sky will bring forth obvious smoke that will envelop the people. [They will say:] This is a painful punishment! Our Lord, remove the punishment from us; we will surely believe! How is it that now they pay heed, when a Messenger who explained things clearly came to them before, then they turned away from him and said: [He is] a madman, taught by others?» (44: 10-14), will all happen on the Day of Resurrection, and that the words, «We will indeed remove the punishment for a little while, but you will surely go back [to disbelief]. On the day when We seize [them] with a mighty onslaught, We will surely exact retribution.» (44: 15-16) refer to what happened to Quraysh (on the day of Badr), as mentioned above.

These verses may also include both meanings, because there is nothing in the wording to rule that out; rather they are perfectly applicable to both, and this is what appears most likely to be correct in my view. And Allah knows best.



﴿وَلَقَدْ فَتَنَّا قَوْمَ فِرْعَوْنَ وَجَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿١٧﴾ أَنْ أَذُوا إِلَىٰ  
عِبَادِ اللَّهِ إِنَّي لَكَزُّ رَسُولٌ آمِينَ ﴿١٨﴾ وَأَنْ لَا تَعْلُوا عَلَى اللَّهِ إِنِّي آتِيكُمْ بِسُلْطَانٍ مُبِينٍ ﴿١٩﴾  
وَلِيَّ عِذَّتْ بَرِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾ وَإِنْ لَمْ تُؤْمِنُوا لِي فَأَعَزُّ لُونِ ﴿٢١﴾﴾ (سورة الدخان:

(٢١-١٧)

- 44:17. Indeed We tested the people of Pharaoh before them, when a noble Messenger came to them, [saying]:  
44:18. Hand over to me the slaves of Allah. Verily I am a trustworthy Messenger to you.  
44:19. Do not be arrogant towards Allah, for I come to you with clear authority.  
44:20. Verily I seek refuge with my Lord and your Lord lest you kill me.  
44:21. If you do not believe me, then let me be.

Having mentioned the rejection of those who disbelieved in the Messenger Muhammad (ﷺ), Allah (ﷻ) states that they had a precedent among the earlier disbelievers, and He mentions their story with Moosâ and how Allah punished them, in order to deter these disbelievers (Quraysh) from what they were doing:

«Indeed We tested the people of Pharaoh before them» that is, We tested them by sending to them Our Messenger Moosâ ibn 'Imrân, the noble Messenger who had a sublime character and attitude that did not exist in others.

He said to them: «Hand over to me the slaves of Allah» that is, he said to Pharaoh and his chiefs: hand over to me the slaves of Allah, meaning the Israelites. In other words: let them go and release them from torment and stop mistreating them, for they are my people and the best of nations of their time. But you have wronged them and enslaved them unjustifiably. So let them be free to worship their Lord.

«Verily I am a trustworthy Messenger to you» that is, a Messenger from the Lord of the worlds, faithful to the purpose for which He has sent me; I do not withhold anything of the message from you, and I do not add anything to it or take anything away from it, and this requires you to submit completely to Him.

«Do not be arrogant towards Allah» by refusing to worship Him or being high-handed towards the slaves of Allah  
 «for I come to you with clear authority» that is, with clear evidence. This refers to what he brought of dazzling miracles and overwhelming signs. But they rejected him and were about to kill him, so he sought refuge with Allah from their evil, saying: «Verily I seek refuge with my Lord and your Lord lest you kill me» in the worst manner, which is by stoning to death.

«If you do not believe me, then let me be» that is, you have three choices: either believe in me, which is what I want for you; or if that does not happen, then let me be and do not be against me or for me, just do not harm me.

But they did not choose either of these two options; rather they continued to stubbornly oppose Allah and fight His Prophet Moosâ (ﷺ), and did not release his people, the Israelites, for him.



﴿فَدَعَا رَبَّهُ أَنَّ هَؤُلَاءِ قَوْمٌ تُجْرِمُونَ﴾ (٢٢) فَاسْرِ يَعَادِي لَيْلًا إِنَّكُمْ مُّتَّبِعُونَ ﴿٢٣﴾ وَاتْرِكِ الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مُّغْرَقُونَ ﴿٢٤﴾ كَذَرْتُمْ مَن جَنَّتْ وَعُيُونِ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعَمَ كَانُوا فِيهَا فَكِهِينَ ﴿٢٧﴾ كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا ءَاخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٩﴾ (سورة الدخان: ٢٢-٢٩)

44:22. Then he called upon his Lord, [saying]: Verily these are wicked people.

- 44:23. [Allah said:] Travel by night with My slaves; you will surely be pursued.
- 44:24. And leave the sea parted [behind you];<sup>19</sup> for they are an army destined to be drowned.
- 44:25. How many gardens and springs did they leave behind,
- 44:26. and cornfields and splendid mansions,
- 44:27. and a life of ease in which they had taken such delight.
- 44:28. And so it was; and We caused other people to inherit such things.
- 44:29. Neither heaven nor earth wept for them, nor were they given respite.

﴿Then he called upon his Lord, [saying]: Verily these are wicked people﴾ that is, they have committed evil deeds, which requires hastening the punishment.

Thus Moosâ (ﷺ) described their condition; this was an implicit supplication against them, by describing them as wicked, which is more eloquent than praying against them explicitly. This is like the verse which tells us that Moosâ (ﷺ) said of himself:

﴿...O my Lord, I am in need of whatever good You may bestow upon me.﴾ (al-Qaşş 28: 24)

So Allah instructed him to leave at night with His slaves, and told him that Pharaoh and his people would pursue him.

﴿And leave the sea parted [behind you]﴾ that is, leave it as it is. This refers to the time when Moosâ took the Children of Israel away by night, as Allah instructed him, then they were pursued by Pharaoh. Allah instructed Moosâ to strike the sea, so he struck it, and it turned

<sup>19</sup> After crossing the path through the parted sea, Moosâ wanted to strike it again with his staff so that the waters would close. But Allah instructed him to leave it alone so that Pharaoh and his troops would enter it, then He would cause it to close on them and drown them. (an-Nasafi)

into twelve pathways, in between which the water became like huge mountains, and Moosâ and his people followed those pathways.

When they emerged from the sea, Allah instructed him to leave the sea parted – that is, to leave it as it was, so that Pharaoh and his troops could pursue them, ﴿for they are an army destined to be drowned﴾.

When all the people of Moosâ had come out of the sea, and the people of Pharaoh had entered it, Allah (ﷻ) commanded the sea to close over them, so every single one of them was drowned. They left behind all that they had enjoyed of this worldly life, and Allah caused the Children of Israel, who had been enslaved by them, to inherit it. Hence He says (44: 25-28):

﴿How many gardens and springs did they leave behind, and cornfields and splendid mansions, and a life of ease in which they had taken such delight. And so it was; and We caused other people to inherit such things﴾ namely the blessings mentioned. Elsewhere, Allah says: ﴿And so it was; and We caused the Children of Israel to inherit such things.﴾ (ash-Shu'arâ' 26: 59)

﴿Neither heaven nor earth wept for them﴾ that is, when Allah destroyed them and eradicated them, neither the heavens nor the earth wept for them. In other words, nobody grieved for them or felt sorry for their loss. Rather everyone rejoiced at their destruction, even the heavens and the earth, because they had not left behind any legacy except something shameful, which brought upon them the curse and the hatred of all the worlds.

﴿nor were they given respite﴾ that is, there was no deferral of their punishment; rather it struck them instantly.



﴿وَلَقَدْ مَجَنَّبْنَا بَنِي إِسْرَءِيلَ مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾ مِنْ فِرْعَوْنَ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدْ أَخَذْنَاهُمْ عَلَىٰ عِلْمٍ عَلَى الْعَالَمِينَ ﴿٣٢﴾ وَأَلَيْنَاهُمْ مِنَ الْآيَاتِ مَا فِيهِ بَلَاءٌ مُبِينٌ ﴿٣٣﴾﴾ (سورة الدخان: ٣٠-٣٣)

- 44:30. Thus We delivered the Children of Israel from the humiliating punishment,  
 44:31. from Pharaoh. Indeed he was high-handed in the land and was one who transgressed all bounds.  
 44:32. We chose them, knowingly, above all other nations [of that time],  
 44:33. and We showed them signs in which there was a clear test.

Then Allah (ﷻ) reminds the Children of Israel of His blessings, as He says:

﴿Thus We delivered the Children of Israel from the humiliating punishment﴾ that they were suffering ﴿from Pharaoh﴾ when he slaughtered their sons and let their womenfolk live.

﴿Indeed he was high-handed in the land﴾ that is, he was arrogant in the land, without justification  
 ﴿and was one who transgressed all bounds﴾, audaciously overstepping and violating the limits set by Allah.

﴿We chose them﴾ that is, We selected them  
 ﴿knowingly﴾ that is, We knew that they deserved that virtue  
 ﴿above all other nations﴾ that is, over all other nations of their own time and those who came before them and after them, until Allah brought the Ummah of Muhammad (ﷺ), who surpassed all other nations, and Allah made them the best nation that He had brought forth for humankind, and He blessed them with virtues with which He did not bless others.

﴿and We showed them﴾ namely the Children of Israel  
 ﴿signs﴾ that is, dazzling signs and clear miracles  
 ﴿in which there was a clear test﴾ that is, We tested them by bestowing much good upon them and clear favours from Us to them, and proof for them of the soundness of what their Prophet Moosâ (ﷺ) brought to them.



﴿إِنَّ هَٰؤُلَاءِ لَيَقُولُونَ ۖ﴾ (٣٦) ﴿إِنْ هِيَ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ۖ﴾ (٣٧) ﴿قَاتُوا بَنِي آدَمَ إِن كُنتُمْ صَادِقِينَ ۚ﴾ (٣٨) ﴿أَهَمُّ خَيْرٌ أَمْ قَوْمُ تُبَّعَ وَالَّذِينَ مِن قَبْلِهِمْ أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ﴾ (سورة الدخان: ٣٤-٣٧)

44:34. Verily these people [Quraysh] say:

44:35. There is nothing but our first death, and we will not be resurrected.

44:36. Then bring back our forefathers, if you are telling the truth!

44:37. Are they better [in power and strength], or the people of Tubba'<sup>20</sup> and those who came before them? We destroyed them, for verily they were evildoers.

﴿Verily these people [Quraysh]﴾ that is, these disbelievers who think the resurrection is unlikely

﴿say: There is nothing but our first death, and we will not be resurrected﴾ that is, there is only the life of this world; there is no resurrection, no paradise and no hell.

Then they said, showing audacity towards their Lord and trying to outwit Him: ﴿Then bring back our forefathers, if you are telling the truth!﴾ This was one of the demands made by the extremely stubborn ignorant people. What connection is there between the truthfulness of the Messenger (ﷺ) and bringing their forefathers back to life? The signs had already established the truthfulness of what he had brought to them, and these signs were many and varied.

﴿Are they﴾ namely the people referred to here (Quraysh) ﴿better [in power and strength], or the people of Tubba' and those who came before them? We destroyed them, for verily they were evildoers﴾. They are no better than them, for they have committed the same evil

<sup>20</sup> Tubba': a hereditary title of the kings of Yemen.

deeds, so they should expect the same destruction as that which befell their fellow evildoers.



﴿وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَإِغْوٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ إِنَّ يَوْمَ الْفَصْلِ مِيقَتُهُمْ أَجْمَعِينَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤١﴾ إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٤٢﴾﴾ (سورة الدخان: ٣٨-٤٢)

- 44:38. We have not created the heavens and the earth, and all that is between them, in vain.
- 44:39. We have not created them both except for a true purpose, but most of them do not know.
- 44:40. Verily the Day of Judgement is the time appointed for all of them,
- 44:41. a day on which no friend [or relative] will avail another at all, nor will they be helped,
- 44:42. except those to whom Allah shows mercy. Verily He is the Almighty, the Most Merciful.

Here Allah tells us about the perfect nature of His might and wisdom, and that He has not created the heavens and earth in vain or for no purpose; He has only created them for a true purpose. In other words, their very creation is based on truth and contains truth, for He has created them to worship Him alone with no partner or associate, and so that He might issue commands and prohibitions to them, and reward them or punish them.

﴿but most of them do not know﴾ therefore they do not reflect upon the creation of the heavens and the earth.



﴿Verily the Day of Judgement﴾ which is the Day of Resurrection, on which Allah will judge between the first and the last, and between all those who differ  
 ﴿is the time appointed for all of them﴾ that is, for all of creation.

Allah will gather all of them on that day, and He will bring them and their deeds and requite them for those deeds. No friend or relative will benefit from another, ﴿nor will they be helped﴾ that is, nor will they be protected from the punishment of Allah (ﷻ), because no one among creation has any control over anything whatsoever.

﴿except those to whom Allah shows mercy. Verily He is the Almighty, the Most Merciful﴾ for they are the ones who will be helped, by the mercy of Allah, which they strove to attain and worked hard in this world for that purpose.



﴿إِنَّ شَجَرَتَ الزَّقُّومِ ٤٣ طَعَامُ الْأَثِيمِ ٤٤ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ٤٥ كَغَلْيِ الْحَمِيمِ ٤٦ خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَاءِ الْجَحِيمِ ٤٧ مِنْ عَذَابِ الْحَمِيمِ ٤٨ ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ٤٩ إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ٥٠﴾ (سورة الدخان: ٤٣-٥٠)

44:43. Verily the tree of *Zaqqoom*

44:44. will be the food of the wicked.

44:45. Like dregs of oil, it will boil in their bellies,

44:46. like the boiling of scalding water.

44:47. [It will be said:] Seize him and drag him into the middle of the blazing fire,

44:48. then pour over his head the punishment of scalding water.

44:49. Taste it, O you who were mighty and honourable!

44:50. This is what you used to doubt.

Having mentioned the Day of Resurrection, and stated that He will judge between His slaves on that day, Allah now tells us that they will be divided into two groups: one group in paradise and the other in hell. The latter are the sinners who did deeds of disbelief and disobedience. «Verily» their food will be «the tree of Zaqqoom» which is the worst and most terrible of trees; its food is «Like dregs of oil» or like stinking pus, with a foul stench and taste, exceedingly hot. It will boil in their bellies «like the boiling of scalding water».

And it will be said to the one who is being punished: «Taste it» that is, taste the painful punishment, «O you who were mighty and honourable!» as you thought you were mighty and would be protected from the punishment of Allah, and you thought you were dear to Allah and no punishment would befall you. But today it will become clear to you that you are humiliated, insignificant and worthless.

«This» namely the great punishment «is what you used to doubt», but now it has become clear to you that it is certain and true.



﴿إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِنْ تَحْتِهَا  
وَأَسْتَبْرَقَ مُتَقَابِلِينَ ﴿٥٣﴾ كَذَلِكَ وَرَزَقْنَاهُمْ بِحُورٍ عِينٍ ﴿٥٤﴾ يَدْخُلُونَ فِيهَا  
بِكُلِّ فَلَاحَةٍ أَمِينَةٍ ﴿٥٥﴾ لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ  
وَوَقَّعَهُمْ عَذَابَ الْجَحِيمِ ﴿٥٦﴾ فَضَلَّامِينَ فِيهِ ۖ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٧﴾ فَإِنَّمَا  
يَسَّرْنَاهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥٨﴾ فَأَرْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٩﴾﴾ (سورة

الدخان: ٥١-٥٩)

44:51. Verily the righteous will be in a secure place,

44:52. amidst gardens and springs,

- 44:53. wearing green garments of fine silk and heavy brocade, facing one another.
- 44:54. So it will be, and We will marry them to fair companions with big beautiful eyes.
- 44:55. There they will call for every kind of fruit, secure from all ills.
- 44:56. They will not taste death therein, except the first death, and He will protect them from the punishment of the blazing fire,
- 44:57. by the grace of your Lord. That is the supreme triumph.
- 44:58. We have made this [Qur'an] easy, in your own language, so that they may pay heed.
- 44:59. So wait; verily they too are waiting.

This is the reward of the righteous, who feared Allah and feared His wrath and punishment by refraining from sin and by doing deeds of obedience. As they are not subject to divine wrath and punishment, it is confirmed that they will attain the pleasure of Allah and the immense reward, in shady places with many trees and fruits, flowing springs, and rivers flowing at their feet in the gardens of bliss.

The gardens are described as containing all kinds of delights, perfect in all aspects and not tainted with any unpleasantness in any way whatsoever.

Their garments will be of green silk, fine silk and heavy brocade, such as they desire.

﴿facing one another﴾ in their hearts and physically, in perfect comfort, reassurance, love, good companionship and the best etiquette.

﴿So it will be﴾ that is, there will be perfect bliss and happiness.  
 ﴿and We will marry them to fair companions with big beautiful eyes﴾ that is, beautiful women, whose beauty is astounding and dazzling; they will have huge and beautiful eyes.

﴿There﴾ that is, in paradise

﴿they will call for every kind of fruit﴾ both that which has a name in this world and that which has no equivalent in this world. They will call for every kind and type of fruit, which will be brought to them immediately, with no effort

﴿secure from all ills﴾ that is, they will be safe from that coming to an end, and safe from harm, safe from anything that could spoil their bliss, safe from being expelled from paradise, and safe from death. Hence Allah says:

﴿They will not taste death therein, except the first death﴾; there will be no death there at all.

Thus they will attain everything they loved and wanted.

﴿and He will protect them from the punishment of the blazing fire, by the grace of your Lord﴾ that is, attaining bliss and being protected from the punishment will happen by the grace and kindness of Allah towards them, for it is He Who enables them to do the righteous deeds by means of which they will attain goodness in the hereafter, and He will also give them more than they could deserve by virtue of their deeds.

﴿That is the supreme triumph﴾ and what triumph could be greater than attaining the pleasure of Allah and His paradise, and being safe from His punishment and wrath?

﴿We have made this [Qur'an] easy, in your own language﴾ that is, We have made it easy in your language, which is the most eloquent and most sublime of all languages, so its words and meanings have been made easy

﴿so that they may pay heed﴾ to that which will benefit them, and do it, and to that which will harm them, and refrain from it.

﴿So wait﴾ that is, wait for what your Lord has promised you of goodness and victory

﴿verily they too are waiting﴾ for what will befall them of punishment. What a great difference there is between the two kinds of waiting: the Messenger of Allah (ﷺ) and his followers are waiting for goodness

in this world and the hereafter, whilst their opposite numbers are waiting for evil in this world and the hereafter.

This is the end of the commentary on Soorat ad-Dukhân.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



45.

## Soorat al-Jâthiyah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿حَمْدٌ ۝١﴾ نَزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ إِنَّ فِي السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّلْمُؤْمِنِينَ ﴿٣﴾ وَفِي خَلْقِكُمْ وَمَا يَبُتُّ مِنْ دَابَّةٍ ءَايَاتٌ لِّقَوْمٍ يُوقِنُونَ ﴿٤﴾ وَخُلِقَ اللَّيْلُ وَالنَّهَارُ وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيفِ الرِّيحِ ءَايَاتٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٥﴾ تِلْكَ ءَايَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ قِيَاسَ حَدِيثٍ بَعْدَ اللَّهِ وَءَايَاتِهِ ءُؤْمِنُونَ ﴿٦﴾ وَيَلْ لَّكُلِّ أَفَّاكٍ أَثِيمٍ ﴿٧﴾ يَسْمَعُ ءَايَاتُ اللَّهِ تُنَلَّى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِيرُهُ عَذَابٍ أَلِيمٍ ﴿٨﴾ وَإِذَا عَلِمَ مِنْ ءَايَاتِنَا شَيْئًا أَخَذَهَا هَرُورًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٩﴾ مِّن رَّآيِهِمْ جَهَنَّمُ وَلَا يُغْنِي عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠﴾ هَٰذَا هُدًى وَلِلَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ﴿١١﴾ ﴿سورة الجاثية: ١-١١﴾

45:1. Hâ'. Meem.

45:2. The revelation of the Book is from Allah, the Almighty, the Most Wise.

45:3. Verily in the heavens and the earth there are indeed signs for the believers;

- 45:4. and in your own creation, and [in that of] the creatures He scatters [throughout the earth], there are signs for people who are certain in faith.
- 45:5. And the alternation of night and day, the provision [rain] which Allah sends down from the skies and gives life thereby to the earth after its death, and the changing of the winds, are signs for people of understanding.
- 45:6. These are the signs of Allah, which We recount to you in truth. Then in what message, after Allah's signs, will they believe?
- 45:7. Woe to every evil liar,
- 45:8. who hears the signs [and revelations] of Allah being recounted to him, yet he persists in his arrogance, as if he did not hear them. So give him the tidings of a painful punishment.
- 45:9. When he comes to know anything of Our signs [and revelations], he makes a mockery of them. For such there will be a humiliating punishment.
- 45:10. Ahead of them is hell; neither their gains nor those whom they take as protectors other than Allah will avail them anything, and theirs will be a grievous punishment.
- 45:11. This [Qur'an] is true guidance, and for those who deny the signs of their Lord, there will be a punishment of painful suffering.

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Here Allah issues an implicit command to venerate the Qur'an and pay attention to it, for it is revelation from Allah, Who is the only One Who is deserving of devotion and worship, because of what He possesses of perfect attributes, for He is the only Bestower of blessings, the only One Who possesses perfect power and wisdom. Then He supports that by mention of signs in the universe and in their own selves, such as the creation of the heavens and the earth, what He has scattered in them of creatures, what He has placed in them of benefits, and what Allah sends down of water by means of which He gives life to the land and the people.

All of these are clear signs and proofs of the truthfulness of this mighty Qur'an and the soundness of what it contains of wisdom and rulings. They are also indicative of what Allah (ﷻ) possesses of perfection, and of the resurrection. Then Allah divides people into two categories, according to whether or not they benefit from His signs:

The first category learns from them, reflects upon them and benefits from them, thus rising in status. They are the ones who believe in Allah, His angels, His Books, His Messengers and the Last Day, with perfect faith that reaches the level of certainty. Thus they increase in mature thinking and knowledge.

The other category hears the signs and revelations of Allah being recounted in such a way that proof is established against them, but then they turn away from them in arrogance, as if they did not hear them, because they did not cleanse and purify their hearts; moreover, because of their arrogance towards them, they increased in transgression.

Such people, if they do come to know anything of the signs and revelations of Allah, make a mockery of them. Allah (ﷻ) warns such people of doom and says: ﴿Woe to every evil liar﴾ that is, everyone who is untruthful in his speech and sinful in his deeds.

Allah tells us that such people will have a painful punishment, and that ﴿Ahead of them is hell﴾, which is sufficient as a severe punishment, and that ﴿neither their gains﴾ in terms of wealth ﴿nor those whom they take as protectors other than Allah﴾, seeking their help, ﴿will avail them anything﴾, for they will abandon them at the time when they will need them most.

Having highlighted His Qur'anic revelations and visible signs, and stated that people fall into two categories in terms of their response to them, Allah now tells us that the Qur'an, which invites people to these sublime aims and goals, is guidance, as He says: ﴿This [Qur'an] is true guidance﴾. This is a general description of the entire Qur'an,



for it guides people to knowledge of Allah by describing His sacred attributes and praiseworthy deeds; it guides them to knowledge of His Messengers, close friends and enemies, by describing their characteristics; it guides people to righteous deeds and promotes them; it describes evil deeds and forbids them; it explains the requital for deeds, describing requital both in this world and the hereafter. Those who are guided follow its guidance, and thus they will triumph and attain bliss.

﴿and for those who deny the signs of their Lord﴾, which are definitive and clear, and no one rejects them except one who has gone too far in wrongdoing and transgressed far beyond all bounds ﴿there will be a punishment of painful suffering﴾.



﴿اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلُكُ فِيهِ بِأَمْرِهِ وَلِيَسْتَبْغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ۝ وَسَخَّرَ لَكُم مَّا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ جَمِيعًا مِنْهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ﴾ (سورة الجاثية: ١٢-١٣)

45:12. It is Allah Who has made the sea to be of service to you, so that the ships may sail on it by His command, and so that you may seek His bounty and so that you may give thanks.

45:13. He has made to be of service to you all that is in the heavens and all that is on earth; all is from Him. Verily in that there are signs for people who reflect.

Here Allah (ﷻ) tells us of His favours and kindness towards His slaves, by making the sea to be of service to them so that ships and boats may sail on it by His command ﴿and so that you may seek His bounty﴾ by pursuing all kinds of trade and livelihood

﴿and so that you may give thanks﴾ to Allah (ﷻ), for if you give thanks to Him, He will increase His blessings and will reward you immensely for your gratitude.

﴿He has made to be of service to you all that is in the heavens and all that is on earth; all is from Him﴾ that is, by His grace and kindness. This includes the heavenly bodies and the earth, and all that Allah has placed in them, such as the sun, moon, stars and other heavenly bodies; all kinds of animals, trees and fruits; all types of metals and minerals; and other things that are prepared to serve the interests of the sons of Adam and meet their needs.

This requires them to do their utmost to give thanks for His blessings, and to think deeply and reflect upon His signs and wisdom. Hence Allah says: ﴿Verily in that there are signs for people who reflect﴾.

To sum up: the creation and control of these things, and the fact that they are made to be of service to humanity, demonstrate that Allah's will is always done and are indicative of His perfect might.

What is seen in them of the precision and beauty with which they are created and the amazing way in which they are crafted is indicative of the perfect wisdom and knowledge of Allah.

What is seen in them of their vast size and great numbers is indicative of the vastness of Allah's dominion and authority.

What is seen in them of specific functions and opposites indicates that Allah does whatever He wills.

What is seen in them of benefits that serve human interests in both spiritual and worldly terms is indicative of the vastness of Allah's mercy, and demonstrates that His grace, kindness and care are all-encompassing.

All of that points to the fact that He alone is deserving of devotion and worship, and it is not appropriate to worship, show humility

towards or love anyone but Him; and that His Messengers spoke the truth in the message that they brought. This is clear rational evidence that cannot be subject to doubt.



﴿قُلْ لِلَّذِينَ ءَامَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١٥﴾﴾

(سورة الجاثية: ١٤-١٥)

- 45:14. Tell those who believe to forgive [for their offences] those who do not fear the vengeance of Allah, for He will requite such people [in the hereafter] for their deeds.
- 45:15. Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. Then to your Lord you will be brought back.

Here Allah (ﷻ) instructs His believing slaves to adopt a good attitude and bear with patience the offence caused by the polytheists who do not fear the vengeance of Allah and do not hope for His reward. For He will requite every people for what they have earned, but He will reward you, O believers, abundantly for your faith, tolerance and patience.

But if they persist in their disbelief, you will not suffer what they will suffer of severe punishment and disgrace. Hence Allah says: ﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment. Then to your Lord you will be brought back﴾. Then He says:



﴿وَلَقَدْ آتَيْنَا بَنِي إِسْرَءِيلَ الْكِتَابَ وَالْحُكْمَ وَالنَّبُوءَ وَرَزَقْنَهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ﴿١٦﴾ وَآتَيْنَاهُمْ بَيِّنَاتٍ مِّنَ الْأَمْرِ فَمَا اخْتَلَفُوا إِلَّا مِمَّا بَعْدَ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾﴾ (سورة الجاثية: ١٦-١٧)

- 45:16. We gave the Children of Israel the scripture, wisdom and prophethood; provided them with good things; and favoured them above all other nations [of that time].
- 45:17. We gave them clear directions in matters pertaining to religion, and they did not differ except after knowledge had come to them, out of mutual envy and rivalry. Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ.

That is, We bestowed upon the Children of Israel blessings that were not granted to any other people. We gave them «the scripture», namely the Torah and Gospel, «wisdom» to judge between people «and prophethood» by which they were distinguished, for prophethood was bestowed upon the descendants of Ibrâheem, and most of them (the Prophets) were from among the Children of Israel.

«provided them with good things» of food, drink and clothing, and sending down to them the manna and quails. «and favoured them above all other nations [of that time]» that is, We favoured them over all other nations with these blessings. Our (Muslim) Ummah may be excluded from this general meaning, because they are the best community ever brought forth for (the benefit of) humankind (3: 110).

From the context we may understand that they are favoured over all other nations apart from the (Muslim) Ummah, because Allah tells us

about the blessings that He bestowed upon the Children of Israel, by means of which He made them distinct from others. But all the virtues and blessings by means of which the Children of Israel surpassed other nations – namely the scripture, wisdom, prophethood and other qualities – were bestowed upon this Ummah, and many more virtues were granted to them. This law, the law of the Children of Israel, is part of these virtues, but this Book (the Qur'an) confirms the scripture that came before it and supersedes it (cf. 5: 48); and Muhammad (ﷺ) confirms all the Messengers.

﴿We gave them﴾ that is, but we gave to the Children of Israel ﴿clear directions﴾ that is, signs to distinguish truth from falsehood ﴿in matters pertaining to religion﴾.

These blessings that Allah bestowed upon the Children of Israel required them to fulfil their religious duties in the most perfect manner and to unite upon the truth that Allah had made manifest to them. But they did the opposite of that; they did the opposite of what was required and became divided at the time when they were enjoined to unite. Hence Allah says:

﴿and they did not differ except after knowledge had come to them﴾ that required them not to differ. What made them differ was resentment and wrongdoing towards one another.

﴿Verily your Lord will judge between them on the Day of Resurrection concerning that wherein they differ﴾. So He will distinguish between the follower of truth and the follower of falsehood. What made them differ was whims and desires, and the like.



﴿ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يَغْتَنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿١٩﴾﴾

(سورة الجاثية: ١٨-١٩)

- 45:18. Now We have set you [O Muhammad] on a clear path of religion; so follow it and do not follow the desires of those who have no knowledge.
- 45:19. They cannot avail you at all against Allah. Verily the wrongdoers are allies and protectors of one another, but Allah is the Protector of the righteous.

That is, We have set out for you a clear path and sent down perfect teachings that call to all that is good and forbid all that is evil

﴿so follow it﴾, for following it leads to eternal happiness, well-being and prosperity

﴿and do not follow the desires of those who have no knowledge﴾ that is, those whose desires differ from what is dictated by knowledge and are not in accordance with it. Everyone who wants and desires something that is contrary to the teachings of the Messenger (ﷺ) comes under the heading of those who have no knowledge.

﴿They cannot avail you at all against Allah﴾ that is, they cannot benefit you at all before Allah, so they cannot bring you anything good or ward off any harm from you, if you follow their desires. It is not right to go along with them and take them as allies, for you and they are not the same; rather they are allies of one another.

﴿but Allah is the Protector of the righteous﴾ – He brings them forth from the depths of darkness to the light because of their piety and acts of obedience.



﴿هَذَا بَصِيرَةٌ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ﴾ (سورة الجاثية: ٢٠)

- 45:20. This [Qur'an] contains clear proofs, and is a guidance and a mercy for people who are certain in faith.

«This [Qur'an]», the wise reminder, «contains clear proofs» that is, by means of it matters will become clear to people, so the believers will benefit from it, be guided and attain mercy «for people who are certain in faith», so they are guided by it to the straight path with regard to fundamental and minor issues of religion, and by means of it they attain goodness, happiness and bliss in this world and the hereafter, which is mercy. Thus their souls are purified, they increase in wisdom, faith and certainty thereby, and proof is established thereby against those who persist in stubbornness.



﴿أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَنْ نَجْعَلَهُمُ كَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءٌ مِّنْجَاهُمْ وَمَعَادُهُمْ سَاءَ مَا يَحْكُمُونَ﴾ (سورة الجاثية: ٢١)

45:21. Do those who commit evil deeds think that We will deal with them as We deal with those who believe and do righteous deeds, and that they will be alike in their living and their dying?<sup>21</sup> How ill they judge.

That is, do the evildoers, who commit many sins and fall short in their duties towards their Lord, think

«that We will deal with them as We deal with those who believe and do righteous deeds» by keeping their duty towards their Lord and avoiding that which incurs His wrath, so they constantly give precedence to pleasing Him over their own whims and desires. In

<sup>21</sup> Believers and disbelievers are not alike during life, when dying or after death. As Allah has made them different in this life, He will treat them differently after they die. The disbeliever dies despairing of divine mercy and not believing in the resurrection, and he will be punished as Allah promised. In contrast, the believer dies hoping for divine mercy and believing in the resurrection, and he will be rewarded as Allah promised. (Ibn 'Ashoor)

other words, do they think that they will be *«alike»* in this world and the hereafter? How wrong is their way of thinking and how ill they judge, for their view is contrary to the ruling of the wise judgement of the Most Wise, the Most Just, and it is contrary to sound reasoning and sound human nature; it is the opposite of what was sent down in the Books and what the Messengers taught. Rather the definite ruling is that the believers who do righteous deeds will attain victory, prosperity, happiness and reward, in this world and the hereafter, each commensurate with his good deeds, but for the evildoers there will be wrath, humiliation, punishment and wretchedness, in this world and in the hereafter.



﴿وَخَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ﴾ (سورة الجاثية: ٢٢)

45:22. Allah created the heavens and the earth for a true purpose, and so that every soul may be requited according to what it earned, and they will not be wronged.

That is, Allah created the heavens and the earth on the basis of wisdom, so that He alone may be worshipped, with no partner or associate. Then after that He will requite those whom He commanded to worship Him and upon whom He bestowed blessings both visible and hidden: did they give thanks to Allah (ﷻ) and do what they were enjoined to do? Or were they ungrateful and thus deserve the requital of ingratitude?



﴿أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوْنَهُ وَأَصْلَهُ اللَّهُ عَلَىٰ عِلْمٍ وَحَّمَ عَلَىٰ سَمْعِهِ، وَقَلْبِهِ، وَجَعَلَ عَلَىٰ بَصَرِهِ، غَشَوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ﴾ (٢٣) وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا



وَمَا يُدْلِكُهُ إِلَّا الدَّهْرُ وَمَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٣﴾ وَإِذَا نُنزلُ عَلَيْهِمْ آيَاتُنَا يَنْسَوْنَ مَا كَانَ حُجَّتَهُمْ إِلَّا أَنْ قَالُوا اتَّبَعُوا آبَاءَنَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٤﴾ قُلِ اللَّهُ يُخَيِّمُكُمْ ثُمَّ يُمَيِّسُكُمْ لِيَوْمِ الْقِيَمَةِ لَا رَبَّ فِيهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٥﴾ (سورة

الجاثية: ٢٣-٢٦)

- 45:23. Have you seen the one who takes his own whims and desires as his god, whom Allah allows to go astray knowingly, and has sealed up his hearing and his heart, and put a cover on his sight? Who can guide him after Allah [has abandoned him]? Will you not then pay heed?
- 45:24. And they say: There is nothing beyond our life in this world; we die and we live,<sup>22</sup> and nothing but the passage of time causes us to die. They have no knowledge of that; they are merely speculating.
- 45:25. When Our clear revelations are recited to them, their only argument is to say: Then bring back our forefathers, if you are telling the truth!
- 45:26. Say: It is Allah Who gives you life, then causes you to die; then He will gather you together on the Day of Resurrection, concerning which there is no doubt. But most people do not realise.

«Have you seen» the misguided man «who takes his own whims and desires as his god», so whatever he desires he pursues it, whether it is pleasing to Allah or incurs His anger  
 «whom Allah allows to go astray knowingly» for Allah (ﷻ) knows that guidance is not appropriate for him and will not benefit him.  
 «and has sealed up his hearing» so that he cannot hear that which would benefit him  
 «and his heart» so that he does not understand what is good

<sup>22</sup> That is, one generation dies and is succeeded by another. (*al-Kash-shâf*)

﴿and put a cover on his sight﴾ that prevents him from seeing the truth. ﴿Who can guide him after Allah [has abandoned him]?﴾ In other words, no one can guide him, for Allah has closed the gates of guidance for him and has opened the gates of misguidance for him. And Allah has not wronged him; rather it is he who has wronged himself and is the cause of divine mercy being withheld from him. ﴿Will you not then pay heed﴾ to what will benefit you, so that you can seek it, and what will harm you, so that you can avoid it?

﴿And they﴾ namely those who deny the resurrection say: There is nothing beyond our life in this world; we die and we live, and nothing but the passage of time causes us to die﴾ this is nothing but the routine passage of night and day, some people die and some people live, and those who die do not return to Allah and will not be requited for their deeds.

These words of theirs stem from lack of knowledge; ﴿they are merely speculating﴾ when they deny the resurrection and reject the Messengers who speak the truth, without any evidence or proof to support them in that. Rather it is mere speculation and unlikely ideas, devoid of any reality. Hence Allah (ﷻ) says: ﴿When Our clear revelations are recited to them, their only argument is to say: Then bring back our forefathers, if you are telling the truth!﴾ This is audacity towards Allah on their part, as they made this demand and claimed that the truthfulness of the Messengers of Allah depended on them bringing back their forefathers. But even if they brought them every sign, they would not believe, unless the Messengers complied with what they said. But they were lying in what they said; their only aim was to justify their rejection of the Messengers' call, not to seek evidence for the truth. Allah (ﷻ) says: ﴿Say: It is Allah Who gives you life, then causes you to die; then He will gather you together on the Day of Resurrection, concerning which there is no doubt. But most people do not realise﴾ otherwise, if knowledge of the Last

Day had really reached their hearts, they would strive hard for it and prepare for it.



﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَيَوْمَ تَقُومُ السَّاعَةُ يُعَذِّبُ الْمُجْرِمِينَ﴾ (٢٧) وَتَرَى كُلَّ أُمَّةٍ جَائِيَةً كُلُّ أُمَّةٍ تُدْعَى إِلَى كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾ فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ ءَايَتِي تُلَىٰ عَلَيْهِمْ فَاستَكْبَرْتُمْ وَكُنتُمْ قَوْمًا تُجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ فِيهَا قُلْتُمْ مَا نَدْرِي مَا السَّاعَةُ إِنْ نَظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ ﴿٣٢﴾ وَبَدَأَهُم مُّسَبِّحَاتٍ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ نَنسِفُكُمْ كَمَا نَسِفْنَا لِقَاءَ يَوْمِكُمْ هَذَا وَمَأْوَهُمُ النَّارُ وَمَا لَكُمْ مِنْ نَّاصِرِينَ ﴿٣٤﴾ ذَلِكَ بِأَنَّهُمْ أَخَذْتُمْ ءَايَاتِ اللَّهِ هُرُوفًا وَغَرَّبْتُمْ الْحَيٰوةَ الدُّنْيَا قَالِیَوْمَ لَا يُخْرِجُونَ مِنْهَا وَلَا هُمْ يُسْمَعُونَ ﴿٣٥﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبَرِيَّاءُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾ (سورة الجاثية: ٢٧-٣٧)

- 45:27. To Allah belongs the dominion of the heavens and the earth. On the day when the Hour begins, on that day the followers of falsehood will be the losers.
- 45:28. You will see every community on its knees. Every community will be called to its Book, [and it will be said:] Today you will be requited for what you used to do.
- 45:29. This Book of Ours will testify against you truthfully, for We used to put on record all that you did.
- 45:30. As for those who believed and did righteous deeds, their Lord will admit them to His mercy. That is the clearest triumph.

- 45:31. And as for those who disbelieved, [it will be said to them:] Were not My revelations recited to you? But you showed arrogance and were wicked people.
- 45:32. When it was said [to you]: Verily the promise of Allah is true and there is no doubt about the Hour, you said: We do not know what the Hour is; we think it is just a matter of conjecture, but we are not entirely certain.
- 45:33. The evil consequences of what they have done will become apparent to them, and the very thing [punishment] they used to ridicule will overwhelm them.
- 45:34. It will be said to them: Today We will forget you as you forgot that you would ever meet this day of yours. Your abode will be the fire, and you will have no helpers.
- 45:35. That is because you made a mockery of Allah's revelations, and you were deceived by the life of this world. So on that day they will not be brought forth from it [the fire], nor will they be allowed to make amends.
- 45:36. So praise be to Allah, Lord of the heavens and Lord of the earth, Lord of the worlds.
- 45:37. To Him belongs all supremacy in the heavens and on earth, and He is the Almighty, Most Wise.

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Here Allah (ﷻ) tells us of the vastness of His dominion, and that He alone controls it at all times, and that ﴿On the day when the Hour begins﴾ and all creatures are gathered on the Day of Resurrection, the followers of falsehood will be the losers – those who came up with false arguments in an attempt to refute the truth thereby. Their deeds are invalid, because they are based on falsehood; thus they will become invalid on the Day of Resurrection, the day on which all facts will become clear and all false arguments will avail them nothing, and they will miss out on the reward and will receive a painful punishment.

Then Allah (ﷻ) describes the intensity of the Day of Resurrection, and how terrifying it will be, so as to warn people of it and so that they may prepare for it:

﴿You will see﴾ on that day ﴿every community on its knees﴾ in fear and panic, awaiting the judgement of the Most Gracious Sovereign.

﴿Every community will be called to its Book﴾ that is, to the law of its Prophet who came to them from Allah: did they comply with it and thus attain reward and salvation? Or did they neglect it, and thus incur loss?

The nation of Moosâ will be called to the law of Moosâ, the nation of ‘Eesâ will be called likewise, and the Ummah of Muhammad (ﷺ) will be called likewise; each nation will be called to the law that it was enjoined to follow.

This is one of the possible meanings of this verse, and it is undoubtedly sound and valid in and of itself. Or it may be that what is meant by the words ﴿Every community will be called to its Book﴾ is that every community will be called to the record of its deeds and what was written down of its actions, both good and evil, and each person will be requited for what he himself has done, as Allah (ﷻ) says: ﴿Whoever does righteous deeds, it is to his own benefit and whoever does evil deeds, it is to his own detriment﴾ (45: 15).

Or it may be that both meanings are intended. This is indicated by the words ﴿This Book of Ours will testify against you truthfully﴾ that is, this Book of Ours that We sent down to you will judge between you on the basis of truth, which is justice ﴿for We used to put on record all that you did﴾ – this refers to the book of deeds.

Hence Allah explains how He will deal with the two parties, as He says:

﴿As for those who believed and did righteous deeds﴾ that is, they held sound beliefs and confirmed their faith with righteous deeds, both obligatory and recommended

﴿their Lord will admit them to His mercy﴾ the location of which is paradise, with all that it contains of eternal delights and a life of ease. ﴿That is the clearest triumph﴾ that is, clear triumph, salvation, gain and success which, if a person attains it, he has attained all that is good and ward off all that is bad.

﴿And as for those who disbelieved﴾ in Allah, it will be said to them, by way of rebuke and chastisement:

﴿Were not My revelations recited to you﴾ which showed you that which was in your best interests, and forbade to you that which was harmful to you? This was a great blessing that reached you, if you had wanted to attain it, but you were too arrogant to accept it and you turned away from it and disbelieved in it. Thus you committed the greatest offence and worst crime, so today you will be requited for what you used to do.

They will also be rebuked by the words: ﴿When it was said [to you]: Verily the promise of Allah is true and there is no doubt about the Hour, you said﴾ denying it: ﴿We do not know what the Hour is; we think it is just a matter of conjecture, but we are not entirely certain﴾. This is how they were in this world and will be at the time of the resurrection: they will continue to deny it and reject the words of those who told them about it.

﴿The evil consequences of what they have done will become apparent to them﴾ that is, on the Day of Resurrection, the punishments for their deeds will become clear to them

﴿and the very thing [punishment] they used to ridicule will overwhelm them﴾ that is, befall them. In other words, the punishment that they used to ridicule and mock in this world will befall them.

﴿It will be said to them: Today We will forget you﴾ that is, We will leave you in the punishment

﴿as you forgot that you would ever meet this day of yours﴾, for the requital fits the nature of the deeds.

«Your abode will be the fire» that is, it is your destination and your fate

«and you will have no helpers» to protect you from the punishment of Allah and ward off His wrath from you.

«That» which will befall you of punishment is because «you made a mockery of Allah's revelations» even though they should have motivated you to strive hard and try your best, and you should have received them with joy.

«and you were deceived by the life of this world» with all its adornments, pleasures and desires. So you were at ease with it and strove for it, and you failed to strive for the eternal realm.

«So on that day they will not be brought forth from it [the fire], nor will they be allowed to make amends». They will not be given any respite and they will not be sent back to this world so that they can do righteous deeds.

«So praise be to Allah» as befits His majesty and immense power «Lord of the heavens and Lord of the earth, Lord of the worlds» that is, to Him be praise for His Lordship and care for all creatures, as He created them and cares for them, and bestows blessings upon them, both visible and hidden.

«To Him belongs all supremacy in the heavens and on earth» that is, to Him belong majesty, greatness and glory.

This is praising Allah for His perfect attributes, His love and honour, and supremacy that reflects greatness and majesty. Worship is based on two foundations: love of Allah and humility towards Him, both of which stem from knowledge of the praiseworthy attributes, majesty and supremacy of Allah.

«and He is the Almighty» Who subdues all things «Most Wise» Who does all that is appropriate, so whatever He prescribes is for a wise reason and in order to achieve beneficial interests, and whatever He creates is for a purpose.

This is the end of the commentary on Soorat al-Jâthiyah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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46.  
Soorat al-Ahqâf  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿حَمْدٌ ۝١ تَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝٢ مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذَرُوا مُعْرِضُونَ ۝٣﴾ (سورة

الأحقاف: ١-٣)

- 46:1. Hâ'. Meem.  
46:2. The revelation of the Book is from Allah, the Almighty, the Most Wise.  
46:3. We have not created the heavens and the earth, and all that is between them, except for a true purpose and for an appointed term. But those who disbelieve pay no heed to the warning that is given to them.
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This is praise and veneration from Allah (ﷻ) for His holy Book, highlighting its dignity and implicitly telling people to seek guidance by its light, focus on pondering its verses and extract its treasure.

Having referred to the revelation of His Book that contains commands and prohibitions, Allah now mentions His creation of the heavens and the earth, thus combining the creation and the command.

﴿...Verily, His is the creation and the command...﴾ (al-A'râf 7: 54)

This is like the verses in which Allah (ﷻ) says:

﴿It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them...﴾ (at-Talâq 65: 12)

– and:

﴿He sends down the angels with His revelation by His command to whomever among His slaves He wills, saying: Proclaim that there is no god but I, so fear Me. He created the heavens and the earth for a true purpose...﴾ (an-Nahl 16: 2-3)

It is Allah (ﷻ) Who created those who are accountable, and He created their dwellings and made to be of service to them all that is in the heavens and on earth, then He sent His Messengers to them, and sent down to them His Books. He sent His commands and prohibitions to them and told them that this realm is the realm of striving and a place for those who strive to pass through; it is not a place of settlement that people will never leave. Rather they will move on from it to the place of settlement and the eternal abode, and they will find the reward for their deeds that they did in this realm waiting for them in full in that realm.

Thus Allah establishes proof that points to that realm and gives people a taste of reward and punishment in this world, so as to motivate them to seek what they love and flee from what they fear. Therefore He says here: ﴿We have not created the heavens and the earth, and all that is between them, except for a true purpose﴾ that is, We have not created them without purpose or in vain; rather it is so that people will come to know the greatness of the Creator thereof and find evidence of His perfect attributes, and so that they may come to know that the One Who created both realms, despite their vastness,

is able to recreate people after their death in order to requite them, and that their creation and life is limited ﴿for an appointed term﴾.

Having told us of that – and He is the most truthful of speakers – and thus established proof and lighted the way, Allah now tells us that despite that, some people insist on turning away from the truth and turning away from the call of the Messengers, as He says: ﴿But those who disbelieve pay no heed to the warning that is given to them﴾.

As for those who believe, when they came to know the truth, they responded to the commands of their Lord, accepted the truth and submitted with humility and veneration. Thus they attained all that is good and all that is evil was ward off from them.



﴿قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ ۚ  
 أَنْتَوْنِ يَكْتَسِبُ مِنْ قَبْلِ هَذَا أَوْ أَتُتْرَكُونَ ۚ عَلِيمٌ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤﴾ وَمَنْ  
 أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ  
 غَفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ ﴿٦﴾﴾ (سورة الأحقاف:

(٤-٦)

- 46:4. Say: Tell me about those on whom you call besides Allah. Show me what they have created on the earth. Or do they have any share in the heavens? Bring me [proof from] a Book revealed before this, or some remnant of knowledge, if you are telling the truth.
- 46:5. Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection, and are oblivious to his call?
- 46:6. When humankind are gathered [on the Day of Resurrection], they will become their enemies and will reject their worship of them.

«Say» to these people who associate idols and rivals in worship with Allah, which have no power to bring benefit or cause harm, or to cause death, give life or resurrect – say to them, highlighting the helplessness of their idols and pointing out that they do not deserve anything of worship: «Tell me about those on whom you call besides Allah. Show me what they have created on the earth. Or do they have any share in the heavens?».

Have they created any of the heavenly bodies or any of the creatures on earth? Have they created mountains? Have they caused rivers to flow? Have they scattered animals throughout the earth? Have they caused trees to grow? Did they help in the creation of any of these things?

They have done none of these things, by their own admission, let alone the admission of anyone else. This offers definitive rational evidence that the worship of anyone or anything other than Allah is invalid.

Moreover, there is no textual evidence: «Bring me [proof from] a Book revealed before this», namely a book that promotes the association of others with Allah, «or some remnant of knowledge» inherited from the Messengers, that enjoins that.

It is well known that they are incapable of bringing any evidence to that effect from any of the Messengers; in fact we are confident and certain that all the Messengers promoted the affirmation of the oneness of their Lord, and they forbade associating others with Him. This is the greatest knowledge that is narrated from them. Allah (ﷻ) says: «Indeed, We sent to every nation a Messenger [saying]: Worship Allah [alone] and shun false gods...» (*an-Nahl* 16: 36)

And every Messenger said to his people:

«...worship Allah; you have no god but He...» (*al-A'raf* 7: 65)

Thus it is known that the argument that the polytheists give for their association of others with Allah is not based on proof or evidence; rather they rely on false notions, ill-founded opinions and corrupt reasoning.

What indicates that their argument is invalid is studying their stories, finding out about their knowledge and deeds, and examining the situation of those who spent their lifetimes worshipping false gods: did it benefit them at all in this world or in the hereafter?

Hence Allah (ﷻ) says: ﴿Who is more astray than one who calls upon, besides Allah, those who will not answer him until the Day of Resurrection﴾ that is, for the duration of his stay on earth, and they do not benefit him even an atom's weight

﴿and are oblivious to his call﴾ for they do not hear or respond to any call. This is how they are in this world, and on the Day of Resurrection they will reject their association of them with Allah.

﴿When humankind are gathered [on the Day of Resurrection], they will become their enemies﴾ – they will curse one another and disavow one another, and they (the false gods) ﴿will reject their worship of them﴾.



﴿وَإِذَا نُنَادِيهِمْ ءَايَتُنَا بِيَنَدٍ قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُبِينٌ ۖ أَمْ يَقُولُونَ افْتَرَيْنَاهُ قُلْ إِنْ أَفْتَرَيْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا ۖ هُوَ أَعْلَمُ بِمَا تُفْعِلُونَ فِيهِ كَذِبٌ بِهِ ۖ شَهِيدًا بَيْنِي وَبَيْنَكُمْ ۖ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝﴾ قُلْ مَا كُنْتُ بِدَعَا مَنْ الرُّسُلِ وَمَا أَدْرَى مَا يَفْعَلُ بِي وَلَا بِكُمْ إِنْ أَنِيعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُبِينٌ ۝﴾ قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنَ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ ۖ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ فَقَامَ وَاسْتَكْبَرَ ثُمَّ إِتَىٰ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ۝﴾ (سورة الأحقاف: ٧-١٠)

- 46:7. When Our clear revelations are recited to them, those who disbelieve say of the truth when it comes to them: This is obviously magic!
- 46:8. Or do they say: He has fabricated it himself? Say [O Muhammad]: If I did fabricate it, then there is nothing you can do to shield me from the punishment of Allah. He knows best what you utter against it. Sufficient is He as a witness between me and you, and He is the Oft-Forgiving, Most Merciful.
- 46:9. Say [O Muhammad]: I am not the first of the Messengers, and I do not know what will happen to me or to you. I only follow what is revealed to me, and I am but a clear warner.
- 46:10. Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? What if a witness from among the Children of Israel has testified in its favour and has believed, whilst you remain arrogant? Verily Allah does not guide people who are given to wrongdoing.

That is, when ﴿Our clear revelations﴾ are recited to the disbelievers, in such a way that they cannot doubt them, that does not benefit them; rather proof is established against them thereby, and they say by way of fabrication, ﴿of the truth when it comes to them: This is obviously magic!﴾ That is, it is clearly and undoubtedly magic. This is a kind of turning the facts upside down, but no one can be fooled by that except those who are weak in reasoning. Otherwise the difference between the truth that was brought by the Messenger (ﷺ) and magic is greater than the distance between heaven and earth.

How can the truth – which is as sublime as the stars and whose light surpasses that of the sun, and is supported by evidence in the universe and in their own selves, and is affirmed and accepted by people of insight and mature thinking – be compared with falsehood such as magic, which only comes from misguided wrongdoers who are evil at heart and evil in their deeds, so it is appropriate for them and suits their condition?

﴿Or do they say: He has fabricated it himself﴾ that is, Muhammad (ﷺ) has fabricated this Qur'an himself, and it is not from Allah?

﴿Say [O Muhammad]﴾ to them: ﴿If I did fabricate it﴾ then Allah has power over me and He has knowledge of your plan and what you say about it, so why has He not punished me for fabricating it, as you claim?

Is there anything ﴿you can do to shield me from the punishment of Allah﴾ if it be His will to harm me or to have mercy on me?

﴿Sufficient is He as a witness between me and you﴾. If I was making it up, He would have seized me by my right hand and punished me with a punishment that would be seen by all, because this is the worst type of fabrication, if I were really attributing it falsely to Him.

Then Allah calls them to repent, despite what they have done of stubbornly rejecting the truth and disputing it: ﴿and He is the Oft-Forgiving, Most Merciful﴾ that is, so repent to Him and give up what you are doing; He will forgive you your sins, have mercy on you, guide you to all that is good and reward you immensely.

﴿Say [O Muhammad]: I am not the first of the Messengers﴾ that is, I am not the first Messenger to come to you, such that you should find my mission strange and find my call odd. There have been previous Messengers and Prophets whose call was like mine, so why do you object to my message?

﴿and I do not know what will happen to me or to you﴾ that is, I am only human; I have no control over anything, for it is Allah (ﷻ) Who is in control of me and you, and He will decide between me and you. I am not bringing anything of my own accord,

﴿and I am but a clear warner﴾ if you accept my message and respond to my call, that is your good fortune in this world and the hereafter, but if you reject my message, then your reckoning will be with Allah. I have warned you and whoever is given a prior warning is left with no excuse.

«Say: What do you think, if it [the Qur'an] is really from Allah but you reject it? What if a witness from among the Children of Israel has testified in its favour and has believed, whilst you remain arrogant?» That is, tell me, if this Qur'an is from Allah and those who are guided among the People of the Book testify to its truth, for they have knowledge of the truth by which they know that it is true, so they believe in it and are guided, and thus it is proven that what the Prophets brought was all in harmony and their followers are people of dignity, whilst you, O ignorant ones, are too arrogant to follow it. Can this be anything but the greatest wrongdoing and worst disbelief? «Verily Allah does not guide people who are given to wrongdoing» – part of wrongdoing is being too arrogant to follow the truth after it comes within reach.



﴿وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ سَبَقُوا لَنَا هَذَا أَفَنُفَكِّ قَدِيرٌ ۝ وَمِنْ قَبْلِهِ كَتَبَ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانِ عَرَبِيًّا يُنذِرُ الَّذِينَ ظَلَمُوا وَيُبَشِّرُ لِّلْحَسَنِينَ ۖ﴾ (سورة

(الأحاف: ١١-١٢)

- 46:11. Those who disbelieve say of those who believe: If it [the Qur'an] were a good thing, they would not have believed in it before us. Since they have not let themselves be guided by it, they will continue to say: This is an ancient fabrication.
- 46:12. But before it came the Book of Moosâ [which was revealed as] a guide and a mercy. This Book, which is in the Arabic language, confirms it, warning those who do wrong and bringing glad tidings to those who do good.

That is, those who stubbornly disbelieved in the truth and rejected its call said: «If it [the Qur'an] were a good thing, they would not have



believed in it before us» that is, the believers would not have beaten us to it; rather we would have been the first to embrace it. This is pure nonsense. What evidence is there that the sign of something being the truth is that the rejecters should attain it before the believers? Are they more pure at heart or more perfect in reasoning? Or is guidance under their control?

Rather with these words they were trying to console themselves, like one who fails to attain something so he begins to criticise it. Hence Allah says:

«Since they have not let themselves be guided by it, they will continue to say: This is an ancient fabrication» that is, this is the reason why they said that about it: because they were not guided by this Qur'an and they missed out on the greatest blessing, they criticised it by saying that it was a lie, when it is undoubtedly true and is in accordance with the previous Books, especially the most perfect and best of them after the Qur'an, namely the Torah, which Allah sent down to Moosâ as «a guide and a mercy» that is, the Children of Israel followed it and were guided by it, and thus it brought them good in this world and the hereafter.

«This Book» namely the Qur'an  
 «which is in the Arabic language» so that it is easy to approach and understand  
 «confirms it» that is, it confirms the previous Books and testifies in their favour by being in harmony with them.  
 «warning those who do wrong» that is, who wrong themselves by indulging in disbelief, immorality and sin; if they persist in their wrongdoing, it warns them of a grave punishment.

But it gives glad tidings to those who do good by worshipping the Creator and being kind to others, of a great reward in this world and the hereafter. It mentions the deeds that it warns against and the deeds for which it gives glad tidings.



﴿إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ﴾  
 ﴿أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ﴾ (سورة الأحقاف: ١٣-١٤)

46:13. Verily those who say: Our Lord is Allah, then remain steadfast, will have no fear, nor will they grieve.

46:14. They will be the inhabitants of paradise; they will abide therein forever, as a reward for what they used to do.

That is, those who acknowledge their Lord, testify to His oneness and are constant in their obedience to Him,

﴿then remain steadfast﴾ all their lives

﴿will have no fear﴾ of any turmoil that lies ahead of them

﴿nor will they grieve﴾ over whatever they leave behind them.

﴿They will be the inhabitants of paradise﴾ that is, they will be its people who abide therein, who will never want to leave it or desire anything else.

﴿they will abide therein forever, as a reward for what they used to do﴾ of believing in Allah, which required them to do the righteous deeds in which they remained steadfast.



﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفَصَّلُهُ  
 ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ  
 الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي  
 إِنِّي بُنِيتُ إِلَيْكَ وَإِلَىٰ مِنَ الْمُسْلِمِينَ﴾ ﴿أُولَٰئِكَ الَّذِينَ نَقَبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا  
 وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصَّادِقُ الَّذِي كَانُوا يُوعَدُونَ﴾ (سورة الأحقاف: ١٥-١٦)

(الأحقاف: ١٥-١٦)

- 46:15. We have enjoined upon man kindness to his parents. With hardship his mother bears him and with hardship she brings him forth, and his bearing and weaning take thirty months. Then when he reaches his prime and reaches the age of forty years, he says: O my Lord, inspire me to be constantly grateful for Your blessings that You have bestowed upon me and my parents, and to do righteous deeds with which You will be pleased; and establish righteousness among my offspring for me. Verily I repent to You and verily I am one of those who submit to Allah [in Islam].
- 46:16. Such are the ones from whom We will accept their righteous deeds and overlook their bad deeds. They will be among the inhabitants of paradise – a true promise that has been given to them.

Because of His kindness towards His slaves and His appreciation towards parents, Allah (ﷻ) enjoins and instructs children to treat their parents kindly, by speaking to them gently and nicely, spending on them, and other ways of showing kindness.

Then He points out the reason for that, by mentioning what the mother has to go through of hardship because of her child, such as hardship during pregnancy, then the hardship of birth, which is very painful, then the hardship of breastfeeding and looking after the child at that time. The things mentioned do not last for a short time, one or two hours; rather they go on for a long time, «thirty months». Pregnancy lasts nine months or so, and the remainder of that time is for breastfeeding. This refers to what is usually the case.

This verse, along with the verse:

«Mothers may breastfeed their children for two whole years...»  
(*al-Baqarah* 2: 233)

– is quoted as evidence that the minimum length of pregnancy is six months, because if the period of breastfeeding – which is two

years – is subtracted from thirty months, what is left is six months for pregnancy.

«Then when he reaches his prime» that is, the pinnacle of his youth and intellect,

«and reaches the age of forty years, he says: O my Lord, inspire me» that is, guide me and help me

«to be constantly grateful for Your blessings that You have bestowed upon me and my parents» that is, spiritual blessings and worldly blessings. Gratitude means using those blessings in obedience to the One Who bestowed them and granted them, and responding to His blessings by acknowledging and admitting one's inability to give proper thanks, and striving to praise Allah for them. A blessing to the parents is a blessing to their children and descendants, because they will inevitably get some of them and some of their effects, especially the blessing of religious commitment, because the righteousness of the parents, that is based on knowledge and deeds, is one of the main reasons for the righteousness of their children.

«and to do righteous deeds with which You will be pleased» by helping me to do the type of deed that meets all the prerequisites of being sound and right, and is free of anything that may spoil it. Such is the deed that Allah is pleased with and accepts, and for which He gives reward.

«and establish righteousness among my offspring for me» – as he prayed for himself to be righteous, he also prayed for his offspring to be righteous, asking Allah to rectify their condition. He stated that the benefit of the children's righteousness comes back to their parents, because he said, «and establish righteousness among my offspring for me».

«Verily I repent to You» from sins and acts of disobedience, and I come back to obedience to You, «and verily I am one of those who submit to Allah [in Islam]».

«Such» that is, those who are described here  
 «are the ones from whom We will accept their righteous deeds» which  
 are acts of obedience, because they also do other kinds of deeds.  
 «and overlook their bad deeds» in general terms.  
 «They will be among the inhabitants of paradise» so they will attain  
 goodness and what they seek, and evil and what they dislike will be  
 removed from them.  
 «a true promise that has been given to them» that is, this promise that  
 We have made to them is a true promise from the One Who is truest  
 in speech, Who does not break His promise.



﴿وَالَّذِي قَالَ لَوْلَدِيَ أَفِي لَكُمْ أَنْ أَعْدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي  
 وَهُمَا يَسْتَغِيثَانِ اللَّهَ وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرُ الْأَوَّلِينَ  
 ١٧ أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمْرٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّ وَالْإِنْسِ إِنَّهُمْ  
 كَانُوا خَاسِرِينَ ١٨ وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَلِيُوفيَهُمْ أَعْمَلَهُمْ وَهُمْ لَا يَظْلَمُونَ ١٩﴾

(سورة الأحقاف: ١٧-١٩)

- 46:17. But some say to their parents: Fie on you both! Are you telling me that I will be brought forth [from the grave] even though many generations have passed away before me? They seek Allah's help [and say]: Woe to you! Have faith, for the promise of Allah is true. But he says: This is nothing but tales of the ancients.
- 46:18. Such are the ones for whom the punishment becomes inevitable, as happened to nations of jinn and men who came before them, for indeed they are [all] losers.
- 46:19. For all there will be ranks according to their deeds, so that [Allah] may pay them in full for their deeds, and no one will be wronged.

Having mentioned the situation of the righteous one who honours his parents, Allah (ﷻ) now tells us of the situation of the one who is disobedient to his parents, and that it is the worst of situations:

﴿But some say to their parents﴾ when they call them to believe in Allah and the Last Day, and warn them of the requital.

This is a great act of kindness and the best thing that the parents can do for their child, to call him to that which leads to eternal happiness and bliss, but he responds in the worst manner and says: ﴿Fie on you both!﴾ That is, may you perish, you and what you have brought.

Then he explains why he thinks that unlikely, rejecting this idea: ﴿Are you telling me that I will be brought forth [from the grave]﴾ on the Day of Resurrection

﴿even though many generations have passed away before me?﴾ That is, many generations have passed away who were disbelievers, following the path of disbelief, and they were the leaders for every stubborn, ignorant disbeliever?

﴿They﴾ namely his parents ﴿seek Allah's help﴾ in dealing with him, and they say to him: ﴿Woe to you! Have faith﴾ that is, they do their utmost in trying hard to guide him, to the extent that – in their keenness for him to be guided – they seek the help of Allah, like one who is drowning, asking Him in desperation, trying to convince their son and feeling sad for him, trying to explain the truth to him. Hence they say: ﴿for the promise of Allah is true﴾. Then they present whatever evidence they can to him.

But their son only increases in stubbornness, aversion, arrogance towards the truth, and speaking ill of it.

﴿But he says: This is nothing but tales of the ancients﴾ that is, it is only something that was transmitted from the books of the earlier generations; it is not from Allah, and Allah did not reveal it to His Messenger (ﷺ).

Everyone knows that Muhammad (ﷺ) was unlettered and could neither read nor write, and did not learn from anyone. So where did he learn it from? How could people produce something like this Qur'an, even if they came together to do so?

«Such are the ones» that is, the ones who are in this blameworthy state

«for whom the punishment becomes inevitable» that is, they deserved the punishment

«as happened to nations of jinn and men who came before them», who followed the path of disbelief and rejection. So these people will be included with them and will disappear in their midst.

«for indeed they are [all] losers» – loss means losing one's capital, for if a man loses his capital, it is more apt that he should lose the profits thereon. They have lost faith, and did not attain any bliss, nor were they safe from the punishment of hell.

«For all» that is, for both good people and evil people  
 «there will be ranks according to their deeds» that is, for each one according to his level of good or evil. Their ranks in the hereafter will be according to their deeds. Hence Allah says: «so that [Allah] may pay them in full for their deeds, and no one will be wronged» by having anything added to their bad deeds or anything subtracted from their good deeds.



﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِذَا كُنْتُمْ فَتْسُقُونَ﴾

(سورة الأحقاف: ٢٠)

46:20. On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good

things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously.

Here Allah (ﷻ) mentions the state of the disbelievers when they are brought before the fire and rebuked and chastised. It will be said to them: «You had your share of good things in the life of the [previous] world», when you felt content with the world, were deceived by its pleasures and were pleased with its desires. Its good things distracted you from striving for your hereafter, and you enjoyed it in the manner of grazing animals. That was your share, and you have no share of the hereafter.

«Today you will be recompensed with a humiliating punishment» that is, a severe punishment that will humiliate you and expose you to shame, because you used to say of Allah that which was not true, for you used to attribute to Allah and to His decree the path of misguidance that you were following, but you were lying when you said that. «and because you acted rebelliously» and were too arrogant to obey Allah.

Thus they combined speaking words of falsehood, acting upon falsehood, telling lies against Allah by attributing their falsehood to Him, casting aspersions upon the truth and being too arrogant to follow it. So they will be given the most severe of punishments.



﴿وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذُرُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ ۖ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ﴾ (١١) قَالُوا أَجِئْتَنَا لِنَأْفِكَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٢﴾ قَالَ إِنَّمَا أَعِظُكُمْ عَنِ اللَّهِ وَأُبَلِّغُكُمْ مَا



أَرْسَلْتُ بِهِ وَلَكِنِّي أَرَىٰكُمْ قَوْمًا يَجْهَلُونَ ﴿٢١﴾ فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ  
 قَالُوا هَذَا عَارِضٌ مُّطْرًا بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ رِيحٌ فِيهَا عَذَابٌ أَلِيمٌ ﴿٢٢﴾ تَذَرِكُلَّ  
 شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا بَرَىٰ إِلَّا مَسْكِنُهُمْ كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٣﴾  
 وَلَقَدْ مَكَنَّهُمْ فِيهَا إِن مَّكَنَّكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَرًا وَأَفْئِدَةً فَمَا أَغْنَىٰ  
 عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَرُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ  
 وَحَاقَّ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٤﴾ ﴿سورة الأحقاف: ٢١-٢٦﴾

- 46:21. Remember the brother of 'Âd [namely Hood], when he warned his people in [the land of] al-Ahqâf – and indeed there came warners before him and after him – [saying]: Do not worship any but Allah. Verily I fear for you the punishment of a momentous day.
- 46:22. They said: Have you come to lure us away from our gods? Bring us that with which you are threatening us, if you are telling the truth.
- 46:23. He said: Knowledge [of when it will come] is only with Allah. I only convey to you the message with which I have been sent. But I see that you are ignorant people.
- 46:24. When they saw it [the punishment] as a cloud approaching their valleys, they said: This is a cloud bringing us rain. [Hood said:] Nay; rather it is that which you sought to hasten – a wind bearing a painful punishment.
- 46:25. It will destroy everything by the command of its Lord. And they became such that there was nothing left to be seen except their [empty] dwellings. Thus We requite the evildoers.
- 46:26. We gave them power [and prosperity] to an extent to which We did not give it to you [O Quraysh], and We gave them hearing, sight and intellect. But neither their hearing nor their sight nor their intellect was of any avail to them, for they used to reject the signs of Allah. And the very thing [punishment] they used to ridicule overwhelmed them.

«Remember» that is, by way of praise  
 «the brother of 'Ād [namely Hood]» (هُودٌ), who was one of the noble Messengers whom Allah (ﷻ) blessed by making them callers to His religion who guided people towards Him.

«when he warned his people» namely 'Ād «in [the land of] al-Aḥqāf» that is, in their dwellings that were known as *al-aḥqāf*, a word which refers to an area where there is a great deal of sand, in the land of Yemen.

«and indeed there came warners before him and after him» so he was not the first among them and was no different from them. He said to them: «Do not worship any but Allah. Verily I fear for you the punishment of a momentous day».

Thus he instructed them to worship Allah, which includes all good words and praiseworthy deeds. And he forbade them to ascribe partners to Allah or make others equal to Him. And he warned them, if they did not obey him, of the severe punishment. But this call was to no avail in their case.

«They said: Have you come to lure us away from our gods?» That is, you have no other aim, and there is no truth in what you say. You are envying us for what we have of gods and you want to turn us away from them.

«Bring us that with which you are threatening us, if you are telling the truth» – this is the utmost ignorance and stubbornness.

«He said: Knowledge [of when it will come] is only with Allah» for it is He in Whose Hand is control of all things, and it is He Who will bring you the punishment if He so wills.

«I only convey to you the message with which I have been sent» that is, my only responsibility is to convey the message clearly.

«But I see that you are ignorant people», therefore you did what you did of showing extreme audacity.

So Allah sent against them the severe punishment, namely the wind that destroyed them utterly.

Hence He says: ﴿When they saw it [the punishment] as a cloud approaching their valleys﴾ that is, it appeared like a cloud that came towards their valleys, that would provide water with which they would irrigate their land and drink from their wells and streams  
 ﴿they said﴾ optimistically: ﴿This is a cloud bringing us rain﴾ that is, this cloud will give us rain.

﴿[Hood said:] Nay; rather it is that which you sought to hasten﴾ that is, this is what you have brought upon yourselves when you said: ﴿Bring us that with which you are threatening us, if you are telling the truth﴾ (46: 22).

﴿a wind bearing a painful punishment. It will destroy everything﴾ that it passes over, because of its intensity and destructive power. Allah sent it against them:

﴿...for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.﴾ (al-Hâqqah 69: 7)

– ﴿by the command of its Lord﴾ that is, by His leave and His will.

﴿And they became such that there was nothing left to be seen except their [empty] dwellings﴾ that is, their flocks, their wealth and they themselves were destroyed.

﴿Thus We requite the evildoers﴾ because of their sin and wrongdoing.

Although Allah (ﷻ) had bestowed great blessings upon them, they did not give thanks to Him or remember Him. Hence He says: ﴿We gave them power [and prosperity] to an extent to which We did not give it to you [O Quraysh]﴾ that is, We gave them power (and prosperity) in the land, so they were helping themselves to its good things and enjoying its pleasures. We made their lives long enough for anyone who might reflect and pay heed to do so (cf. 35: 37), and for anyone who might be guided to follow guidance. In other words,

We gave 'Ad power and prosperity more than We have given to you (O Quraysh), so do not think that what We have bestowed upon you has never been given to anyone else, or that it will protect you from the punishment of Allah at all. Rather others were given more power and prosperity than you, but their wealth, sons and troops did not avail them before Allah in the slightest.

﴿and We gave them hearing, sight and intellect﴾ that is, there was no shortcoming in their hearing, sight or intellect, such that it could be said that they neglected the truth out of ignorance and were unable to learn about it. There was nothing wrong with their reasoning, but guidance is in the Hand of Allah.

﴿But neither their hearing nor their sight nor their intellect was of any avail to them﴾ at all.

That is because they ﴿used to reject the signs of Allah﴾ that pointed to His oneness and indicated that He alone is to be worshipped.

﴿And the very thing [punishment] they used to ridicule overwhelmed them﴾ that is, there befell them the punishment that they denied would happen, and they ridiculed the Messengers who warned them of it.



﴿وَلَقَدْ أَهَلَكْنَا مَا حَوْلَكُمْ مِنَ الْقَرْيِ وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصْرُهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ قُرْبَانًا آلِهَةً بَلْ صَلَّوْا عَنْهُمْ وَذَلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْقَهُونَ ﴿٢٨﴾﴾ (سورة الأحقاف: ٢٧-٢٨)

46:27. Indeed We destroyed the cities that were around you [O Quraysh], having given them a variety of signs, so that they might turn back [from their evil ways].

46:28. Why then was no help forthcoming to them from those whom they took as gods besides Allah so that they might bring them

closer to Him? Nay, they were lost from them; such was the outcome of their lie and the fabrication they used to invent.

Here Allah (ﷻ) warns the polytheist Arabs and others by mentioning the destruction of the disbelieving nations who had lived around their land; in fact many of them had lived in the Arabian Peninsula itself, such as 'Âd, Thamood and others. Allah (ﷻ) sent various signs to them, of different types, ﴿so that they might turn back [from their evil ways]﴾ that is, so that they might give up their ways of disbelief and rejection.

But because they did not believe, Allah seized them with the vehement grip of One Who is Almighty, Omnipotent (cf. 54: 42), and their gods upon whom they called besides Allah did not help them in the slightest. Hence Allah says here: ﴿Why then was no help forthcoming to them from those whom they took as gods besides Allah so that they might bring them closer to Him﴾ and because they hoped that they would benefit them?

﴿Nay, they were lost from them﴾, so they did not respond to them or protect them.

﴿such was the outcome of their lie and the fabrication they used to invent﴾ by way of wishful thinking, as they claimed that they were following the truth and that their deeds would benefit them, but they came to nought.



﴿وَإِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا  
فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِمْ مُّنْذِرِينَ ﴿١٩﴾ قَالُوا يَنْقُومُنَا إِنَّا سَمِعْنَا كِتَابًا أُنزِلَ مِن  
بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى طَرِيقٍ مُّسْتَقِيمٍ ﴿٢٠﴾ يَنْقُومُنَا  
أَجِيبُوا دَاعِيَ اللَّهِ وَءَامِنُوا بِهِ يَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُخْرِجَكُمْ مِّنْ عَذَابِ آلِيمٍ ﴿٢١﴾﴾

وَمَنْ لَا يُحِبَّ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهُ مِنْ دُونِهِ أَوْلِيَاءُ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ ﴿٣٢﴾ (سورة الأحقاف: ٢٩-٣٢)

- 46:29. And [remember] when We sent a group of jinn to you, to listen to the Qur'an. When they were close enough to hear it, they said [to one another]: Listen attentively. And when [the recitation] was over, they went back to their people to warn them.
- 46:30. They said: O our people, verily we have heard [recitation from] a Book that has been revealed after Moosâ, confirming that which came before it, guiding to the truth and to a straight path.
- 46:31. O our people, respond to the one who is calling to Allah, and believe in him, so that Allah may forgive you some of your sins and protect you from a painful punishment.
- 46:32. And whoever does not respond to the one who is calling to Allah can never escape [Allah's punishment] on earth, and besides Him he has no protectors. Such people are clearly misguided.

Allah (ﷻ) sent His Messenger Muhammad (ﷺ) to all of creation, both humans and jinn, and he had to convey to all the message of his prophethood.

As for humans, he was able to call them and warn them. As for the jinn, Allah sent them to him by His might; He sent to him ﴿a group of jinn ... to listen to the Qur'an. When they were close enough to hear it, they said [to one another]: Listen attentively﴾ that is, they urged one another to listen attentively.

﴿And when [the recitation] was over﴾ and they had understood it and it had had an impact on them,

﴿they went back to their people to warn them﴾ out of sincerity towards them and so as to establish the proof of Allah against them. Allah made them a help to His Messenger (ﷺ) in spreading His call among the jinn.

«They said: O our people, verily we have heard [recitation from] a Book that has been revealed after Moosâ» because the Book of Moosâ was the basis for the Gospel, and it was the main reference for the Children of Israel with regard to religious rulings; as for the Gospel, it complemented and completed the Book of Moosâ, and changed a few rulings.

«confirming that which came before it» namely the Book that we have mentioned confirms that which came before it

«guiding to the truth» that is, leading to what is sound and correct in terms of teachings and stories

«and to a straight path» that is, it leads to Allah and to His paradise, based on knowledge of Allah and of His religious rulings and rulings that have to do with requital in the hereafter.

Having praised the Qur'an and highlighted its sublime status, they then called their fellow jinn to believe in it, saying: «O our people, respond to the one who is calling to Allah» that is, the one who is not calling to any but his Lord. He is not calling you for some ulterior motive, or on the basis of his own whims and desires; rather he is calling you to your Lord, so that He may reward you and remove from you all evils and harms. Hence they said: «so that Allah may forgive you some of your sins and protect you from a painful punishment». For if He protects you from the painful punishment, there can be nothing after that but bliss. This is the reward of those who respond to the one who is calling to Allah.

«And whoever does not respond to the one who is calling to Allah can never escape [Allah's punishment] on earth» for Allah has power over all things, so no one can escape Him or overcome Him.

«and besides Him he has no protectors. Such people are clearly misguided» and what misguidance can be greater than that of one whom the Messengers call, and the warning reaches him on the basis of clear signs and abundant proof, but he turns away and is too arrogant to pay heed?



(سورة الأحقاف: ٣٣)



سورة الأحقاف: (٣٤-٣٥)



than an hour of a day. This [Qur'an] is sufficient reminder. Will any, then, be doomed but the rebellious and wicked people?

Here Allah (ﷻ) tells us of the terrible situation of the disbelievers when they will be brought to the fire that they disbelieved in; they will be rebuked and it will be said to them: ﴿Is this not the truth?﴾ Here it is before you; you can see it with your own eyes.

﴿They will say: Yes indeed, by our Lord﴾ – they will acknowledge their sin and their lies (namely their denial of the punishment) will become apparent.

﴿He will say: Taste then the punishment for having disbelieved﴾ that is, an eternal, everlasting punishment, as your disbelief was a constant and well-entrenched characteristic of yours.

Then Allah (ﷻ) instructs His Messenger (ﷺ) to be patient in putting up with the harm of the disbelievers who opposed him, and to keep calling them to Allah, emulating the patience of the Messengers of firm resolve and leaders of humankind, men of high ambition whose patience was immense and whose faith was perfect, for they are most deserving of being taken as examples, to follow in their footsteps and be guided by their beacon.

The Prophet (ﷺ) obeyed the command of his Lord, and was patient as no Prophet before him had ever been. His opponents united against him and all strove hard to divert him from calling people to Allah, doing their utmost to oppose him and fight him. But he persisted in obeying the command of Allah, and never wearied of striving against the enemies of Allah, bearing with patience whatever harm he faced, until Allah granted him victory in the land and caused His religion to prevail over all others, and his Ummah to prevail over all other nations. May the blessings and peace of Allah be upon him.

﴿and do not seek to hasten [the punishment] for them﴾ that is, these disbelievers who seek to hasten the punishment for themselves, for that stems from ignorance and foolishness on their part. Do not let

their ignorance discourage you, and do not let what you see of them seeking to hasten the punishment lead you to pray to Allah against them to hasten it for them, for everything that is coming is imminent, and when it comes ﴿it will be as if they had not remained [in this world] for longer than an hour of a day﴾. So do not be upset by the little enjoyment that they have in this world, when they will end up facing a terrible punishment.

This mighty Qur'an, in which We have explained the message perfectly, is enough for you, and it is sufficient provision for you during your journey to the hereafter. What a good provision it is, that will help you to reach the realm of joy and protect you from the painful punishment. It is the best provision that Allah has granted to people, and the greatest blessing that He has bestowed upon them.

﴿Will any, then, be doomed﴾ to punishment ﴿but the rebellious and wicked people?﴾ That is, those in whom there is nothing good, for they refused to obey their Lord, and they did not accept the truth that the Messengers brought to them. Allah warned them and left them with no excuse, but they persisted in their rejection and disbelief. We ask Allah to protect us.

This is the end of the commentary on Soorat al-Ahqâf.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



47.

## Soorat Muhammad

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ أَضَلَّ اللَّهُ أَعْمَالَهُمْ﴾ ۝ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَءَامَنُوا بِمَا نُزِّلَ عَلَى مُحَمَّدٍ وَهُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَأَصْلَحَ بَالَهُمْ ۝ ذَلِكَ  
يَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَأَنَّ الَّذِينَ ءَامَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَبِّهِمْ كَذَلِكَ يَضْرِبُ اللَّهُ لِلنَّاسِ  
أَمْثَلَهُمْ ﴿٢﴾ ﴿سورة محمد: ١-٣﴾

- 47:1. Those who disbelieve and bar others from the path of Allah, He will cause their deeds to come to naught.
- 47:2. Those who believe and do righteous deeds, and believe in that which was sent down to Muhammad – for it is the truth from their Lord – He will absolve them of their bad deeds and rectify their condition.
- 47:3. That is because those who disbelieve follow falsehood and those who believe follow the truth from their Lord. Thus does Allah set forth for humankind their comparisons.

These verses include mention of the reward of the believers and the punishment of the sinners, the reason for that, and the call to humankind to learn lessons from that. Allah says:

﴿Those who disbelieve and bar others from the path of Allah﴾ – this refers to the leaders of disbelief and misguidance, who combine disbelief in Allah and His signs with barring themselves and others from the path of Allah, which means believing in and following that to which the Messengers called.

﴿He﴾ namely Allah ﴿will cause their deeds to come to naught﴾ that is, He will render them invalid and cause their doom because of them. This includes their efforts to oppose the truth and the close friends of Allah. Allah will cause their schemes to backfire, so they will not attain any of their goals. As for the deeds for which they hoped to be rewarded, Allah will cause them to come to naught. The reason for that is that they followed falsehood. That includes every effort that is not made for the sake of Allah, such as worshipping idols and images, and efforts that are put into supporting falsehood, because such aims are invalid, and any deeds done for their sake are also invalid.

As for ﴿Those who believe﴾ in what Allah sent down to His Messengers in general, and to Muhammad (ﷺ) in particular, ﴿and do righteous deeds﴾ by doing what is required of duties towards Allah and towards people, both obligatory and recommended, ﴿He﴾ that is, Allah ﴿will absolve them of their bad deeds﴾ both minor and major, and if their bad deeds are absolved, they will be safe from punishment in this world and the hereafter ﴿and rectify their condition﴾ that is, He will rectify their religious and worldly affairs, rectify their hearts and deeds, and rectify all their affairs. The reason for that is that they ﴿follow the truth from their Lord﴾ which is contained in this mighty Qur'an, that comes ﴿from their Lord﴾ Who has been caring for them by means of what He bestows of blessings, and managing their affairs by means of His

kindness, so He cares for them by guiding them to the path of truth, which they follow, and thus their affairs are rectified.

As their goal is connected to the truth, that is attributed to Allah the Eternal, the Manifest Truth, their means of achieving that is sound and eternal, and the reward for that will be stored up for them.

﴿Thus does Allah set forth for humankind their comparisons﴾ as He explains to them who the good people and evil people are, and gives for each a description by which they may be recognised and distinguished from others,

﴿...so that those who chose to perish [by choosing disbelief] might do so after seeing clear evidence, and those who chose to live [by choosing faith] might do so after seeing clear evidence...﴾ (al-Anfāl 8: 42)



﴿فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَسْتُمُوهُمْ فَشُدُّوا الْوَتَانَ فِيمَا مَنَّا بَعْدَ وَمَا  
فِدَاءٌ حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانْتَصَرَ مِنْهُمْ وَلَكِنْ لِيَبْلُوَ بَعْضَكُمْ بِبَعْضٍ  
وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤٦﴾ سَيَجْزِيهِمْ وَصْلِهِمُ بِالْمَنَىٰ ﴿٤٧﴾ وَيُدْخِلُهُمْ  
الْجَنَّةَ عَرَفَهَا هُمْ ﴿٤٨﴾﴾ (سورة محمد: ٤-٦)

47:4. When you meet the disbelievers [in battle], strike their necks until, when you have thoroughly subdued them, then bind the captives firmly – then after that [you may release them], either as an act of grace or in return for a ransom – until the war ends. Thus [are you commanded]. If Allah had so willed, He could have exacted retribution upon them [without you fighting], but He [commands you to fight] in order to test some of you by means of others. For those who are slain in Allah's cause, He will never allow their deeds to come to naught.

47:5. He will guide them and rectify their condition,

47:6. and will admit them to paradise, which He has already made known to them.

Here Allah (ﷻ) says, guiding His slaves to that which is in their best interests and supporting them against their enemies:

﴿When you meet the disbelievers [in battle]﴾ then be steadfast in fighting them, and strike their necks, until you have thoroughly subdued them, weakened their resolve and broken their spirit. Then when you have done that and you think it is more appropriate to take prisoners than to kill, ﴿then bind the captives firmly﴾. This is a precaution lest the captives run away; if they are bound firmly, then the Muslims will be reassured that they will not flee, and will not harm them.

Once they are your prisoners, then you have the choice between doing an act of grace towards them by letting them go without payment of a ransom, or ransoming them by not releasing them until they have bought their freedom, or their companions have done so, or they are exchanged for Muslim prisoners held by the enemy.

This should continue ﴿until the war ends﴾ that is, until there is no more fighting, and you reach a peace deal or truce. For every situation there is a different attitude and different rulings. The rulings mentioned in this verse have to do with situations of war.

But sometimes there is no war, and if there is no war for some reason, then there is no fighting and no taking of prisoners.

﴿Thus [are you commanded]﴾ that is, the ruling mentioned above is for the purpose of testing the believers by means of the disbelievers, and to make fortunes and victories alternate between them.

﴿If Allah had so willed, He could have exacted retribution upon them [without you fighting]﴾, for He has power over all things and is able to never let the disbelievers be victorious over the Muslims in any place, until the Muslims completely defeat them.

﴿but He [commands you to fight] in order to test some of you by means of others﴾ so that jihad will flourish and it will become clear who is sincere and who is lying, and so that some people will believe sincerely on the basis of understanding, not on the basis of following the group that has the upper hand, for such faith is very weak and can hardly survive trials and tests.

﴿For those who are slain in Allah's cause﴾ there is a great reward, for they are the ones who fought those who they were commanded to fight, so that the word of Allah may be supreme. Allah will never let the deeds of such people go to waste. In other words, He will not let them come to naught and be invalid; rather He will accept them, cause their reward to grow, and show the outcome of their deeds in this world and the hereafter.

﴿He will guide them﴾ to follow the path that leads to paradise ﴿and rectify their condition﴾ that is, their condition, their affairs and their reward will all be complete and sound, with no stress and nothing to spoil it in any way whatsoever.

﴿and will admit them to paradise, which He has already made known to them﴾ that is, He made it known first of all to make them long for it; He described it to them and told them the deeds that lead to it, one of which is fighting in His cause, and He enabled them to do what He commanded and urged them to do. Then when they enter paradise, He will show them their dwellings and what they contain of eternal bliss and sound living.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ۝ (٧) وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَصَلَ أَعْمَلُهُمْ ۝ (٨) ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أُنْزِلَ اللَّهُ فَاحْبَطُوا أَعْمَلَهُمْ ۝ (٩)﴾ (سورة محمد:

- 47:7. O you who believe, if you help Allah's cause, He will help you and steady your footsteps.
- 47:8. As for those who disbelieve, how wretched they are. Allah will cause their deeds to come to naught.
- 47:9. That is because they resent that which Allah has sent down, so He will cause their deeds to come to nothing.

This is a command from Allah (ﷻ) to the believers, instructing them to support His cause by adhering to His religion, calling others to Him, striving against His enemies, seeking thereby the pleasure of Allah. If they do that, Allah will help them and steady their footsteps. In other words, He will instil in their hearts patience, reassurance and steadfastness, He will give them physical endurance and help them against their enemies.

This is a promise from One Who is generous and true in His promise, that whoever supports His cause in word and deed, his Lord will support him and grant him the means of victory, such as steadfastness and the like.

As for those who disbelieve in their Lord and support falsehood, they are in a wretched state; that is, their affairs are in decline and doomed to failure.

«Allah will cause their deeds to come to naught» that is, He will render invalid their efforts to plot against the truth, so their schemes will backfire on them, and the deeds which they claim to do for the sake of Allah will come to naught.

That misguidance and wretchedness is for those who disbelieve, because «they resent that which Allah has sent down» of the Qur'an, which Allah sent down to show people the path of righteousness and prosperity. But they did not accept it; rather they hated it and resented it, «so He will cause their deeds to come to nothing».





﴿ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَلِلْكَافِرِينَ أَمْثَلُهَا ﴾ (١٠) ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ ءَامَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾

(سورة محمد: ١٠-١١)

- 47:10. Have they not travelled in the land and seen what was the fate of those who came before them? Allah destroyed them utterly, and a similar fate awaits those who disbelieve.
- 47:11. That is because Allah is the Protector of those who believe, whereas the disbelievers have no protector.

That is, have these people who reject the Messenger (ﷺ) not travelled and seen what was the fate of those who came before them? For they will not find that anything befell them but the worst of fates. Wherever they turn, right or left, they will find around them people who perished and were doomed and eradicated because of their rejection of the truth and their disbelief. So they became lifeless, and Allah destroyed their property and homes around them; in fact He destroyed their efforts and plots. The disbelievers in every time and place will have similar bad consequences and terrible punishments.

As for the believers, Allah (ﷻ) will save them from punishment and bestow upon them a great reward.

«That is because Allah is the Protector of those who believe», so He cares for them and shows them mercy, bringing them forth from the depths of darkness to light, rewarding them and supporting them Himself.

«whereas the disbelievers» who disbelieve in Allah (ﷻ) and deprive themselves of divine protection and mercy «have no protector» to guide them to the paths of peace or save them from the wrath and punishment of Allah. In fact their protectors are the false gods; from light they will lead them forth into the depths of

darkness. They will be inhabitants of the fire; they will abide therein forever (cf. 2: 257).



﴿إِنَّ اللَّهَ يَدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا يَتَنَبَّهُونَ وَيُكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَطْوًى لَهُمْ﴾ (سورة محمد: ١٢)

47:12. Verily Allah will admit those who believe and do righteous deeds to gardens through which rivers flow. As for those who disbelieve, they are taking their pleasure [in this world] and they eat as cattle eat; the fire will be their abode.

Having stated that He is the protector of the believers, Allah (ﷻ) now tells us what will happen to them in the hereafter, of admittance to gardens through which rivers flow, which irrigate those verdant gardens and beautiful trees that bear all kinds of delicious fruit.

Having stated that the disbelievers have no protector, Allah now tells us that they are left to their own devices, so they do not have any qualities of dignity or humanity; rather they have sunk to the level of cattle that possess no reason or virtue, and all they care about and seek is enjoyment of worldly pleasures and desires. So you see that all their thoughts and activities are focused on such matters, and do not go beyond them to that in which there could be some goodness and happiness. Hence the fire will be their abode; that is, it is prepared for them and they will never leave it, and their punishment will never be alleviated.



﴿وَكَايْنٍ مِنْ قَرْيَةٍ هِيَ أَشَدُّ قُوَّةً مِنْ قَرْيَتِكَ الَّتِي أَخْرَجْنَاكَ أَهْلَكْنَاهُمْ فَلَا نَاصِرَ لَهُمْ﴾ (سورة محمد: ١٣)

(سورة محمد: ١٣)

47:13. How many cities there were, that were more powerful than your city which has expelled you. Yet We destroyed them and there was none to help them.

That is, how many cities of the disbelievers there were that were more powerful than your city in terms of wealth, sons, helpers, buildings and technology.

﴿Yet We destroyed them﴾ when they rejected Our Messengers, and when exhortation proved to be of no avail in their case. And there was none to help them; their strength did not avail them at all against the punishment of Allah.

So how about these weak people, the people of your city, when they expelled you from your homeland, rejected you and opposed you at the time when you are the best of the Messengers, the best of the first and the last?

Are they not more deserving than others of doom and punishment, were it not for the fact that Allah sent His Messenger (ﷺ) to show mercy towards every disbeliever and not be hasty (in seeking their punishment)?



﴿أَفَمَنْ كَانَ عَلَىٰ يَتْنٍ مِّنْ رَبِّهِ كَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ﴾ (سورة محمد: ١٤)

(١٤)

47:14. Is one who possesses clear proof from his Lord like one whose evil deeds are made fair-seeming to him or those who follow their own whims and desires?

That is, they are not equal. One who clearly understands his religion and acts upon it by learning about the truth and following it, hoping for what Allah has promised to those who follow the truth, is

not like one who is spiritually blind and has rejected the truth, gone astray and followed his whims and desires, with no guidance from Allah, yet he thinks that what he is following is true. How great is the difference between the two groups, the followers of truth and the followers of misguidance!



﴿مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّارِبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَمْ يَكُن فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءُهُمْ﴾ (سورة محمد: ١٥)

47:15. The likeness of paradise, which the righteous are promised, [is that of a garden] in which there are rivers of water forever fresh; rivers of milk of which the taste never changes; rivers of wine, delightful to those who drink it; and rivers of honey, pure and clear. There they will have all kinds of fruit and forgiveness from their Lord. Can they be like those who will abide forever in the fire and be given scalding water to drink that will tear their intestines?

That is, the likeness of paradise, which Allah has prepared for His slaves who feared His wrath and sought His pleasure, is a beautiful likeness.

﴿in which there are rivers of water forever fresh﴾ that is, it never changes, becomes stagnant, develops a foul smell, or becomes bitter or murky. Rather it is the freshest and purest of water, with the best fragrance and most delicious taste.

﴿rivers of milk of which the taste never changes﴾ by turning sour or otherwise

«rivers of wine, delightful to those who drink it» that is, the one who drinks it enjoys it very much. It is not like the wine of this world that tastes bad, causes headache and makes people lose their minds.

«and rivers of honey, pure and clear», free of wax and other dirt.

«There they will have all kinds of fruit» such as dates, grapes, apples, pomegranates, citrons, figs and other fruits that have no equal in this world. They will have attained all that they wanted and that was dear to them.

«and forgiveness from their Lord» by means of which all that they fear will be kept away from them. Are they better, or those who will abide forever in the fire, with its intense heat and multiple punishments, where they will «be given scalding» that is, intensely hot «water to drink that will tear their intestines»?

Glory be to the One Who has differentiated between the two abodes, the two recompenses, the two types of people and the two types of deeds.



﴿وَمِنْهُمْ مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ؕ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۚ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآيَاتِهِمْ نَقُولُهُمْ ۖ﴾ (سورة محمد: ١٦-١٧)

47:16. Among them are some who listen to you [O Muhammad], but when they leave your presence, they say to those who have been given knowledge: What did he say just now? These are the ones whose hearts Allah has sealed up and they follow their own whims and desires.

47:17. But as for those who follow guidance, Allah increases them in guidance and instils in them righteousness.

Here Allah tells us that among the hypocrites ﴿are some who listen to you [O Muhammad]﴾ that is, they listen to what you say, but it is not by way of accepting and following; rather they are not really paying attention. Hence Allah says: ﴿but when they leave your presence, they say to those who have been given knowledge﴾, asking about what you said and what they heard, that they had no real interest in: ﴿What did he say just now?﴾

This is a criticism of them, for if they had really been eager to attain good, they would have listened attentively and with understanding, and they would have complied with it. But their attitude is the opposite of that, hence Allah says: ﴿These are the ones whose hearts Allah has sealed up﴾ that is, He has barred to them the goodness that could have reached their hearts, because they followed their whims and desires and had no inclination except towards falsehood.

Then He describes those who follow guidance: ﴿But as for those who follow guidance﴾ by believing, submitting and seeking that which is pleasing to Allah

﴿Allah increases them in guidance﴾, in appreciation of their doing that ﴿and instils in them righteousness﴾ that is, He enables them to do good and protects them from evil. Therefore He mentions two rewards for those who are guided: beneficial knowledge and righteous deeds.



﴿فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ أَشْرَاطُهَا فَأَنَّى لَهُمْ إِذَا جَاءَهُمْ ذِكْرُهُمْ﴾ (سورة محمد: ١٨)

47:18. What are they waiting for, but for the Hour to come upon them suddenly? Its portents have already appeared, so what good will it do them to pay heed when it has actually come upon them?

That is, are these disbelievers waiting for anything ﴿but for the Hour to come upon them suddenly﴾, without them realising?

﴿Its portents﴾ that is, its signs which indicate that it is at hand ﴿have already appeared﴾.

﴿so what good will it do them to pay heed﴾ that is, when the Hour comes and their lifespan is over, how can they pay heed to it and mend their ways? It will be too late for that; the time for paying heed will be over, and their lives will have been long enough for anyone who might reflect and pay heed to do so, as the warner did indeed come to them.

This verse urges people to be prepared before death comes suddenly, for a person's death is the beginning of the Hour for him.



﴿فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ﴾ (سورة محمد: ١٩)

47:19. Know, then, that there is no god but Allah, and ask forgiveness for your sins and for [the sins of] believing men and women, for Allah knows your movements [during the day] and your places of rest [at night].

With regard to knowledge, it is essential to affirm it in the heart and understand properly what is required of knowledge, and the perfection thereof is to act in accordance with it.

This knowledge that Allah enjoins – namely knowledge of the oneness of Allah – is an individual obligation upon every human, and is not waived for anyone, no matter who he is. Rather each individual is obliged to know that, and the way to know that there is no god but He is by doing the following:

- 1- The first and greatest way is reflecting upon His names and attributes, and His actions that highlight His perfection, greatness and majesty. That compels one to strive one's utmost in devotion to Him and in worshipping the Lord Who possesses perfect names and attributes and to Whom belong all praise, glory, majesty and beauty.
- 2- Knowing that He is the only Creator and controller. Thus one may know that He is the only One Who is deserving of devotion.
- 3- Knowing that He alone bestows blessings both visible and hidden, spiritual and worldly. That makes one's heart be attached to Him, love Him and be devoted to Him alone, with no partner or associate.
- 4- What we see and hear of the great reward for His close friends who affirm His oneness, of divine support and blessings in this world; and the punishment for His enemies who associate others with Him. This makes one realise that He alone is deserving of all worship.
- 5- Understanding the nature of the idols and rivals that are worshipped alongside Allah and taken as gods, for they are helpless in all aspects, inherently needy and have no power to benefit or harm themselves or their worshippers, or to cause death, give life or resurrect. They do not support those who worship them, and they do not benefit them in the slightest by bringing good or warding off evil. Knowing that leads to knowing that there is no god but Allah, and that all gods besides Him are false.
- 6- The Books of Allah are all agreed on that and they all stated it.
- 7- The elite of creation, who are the most perfect of people in attitude, mature thinking, wisdom, sound judgement and knowledge – namely the Messengers, Prophets and devout scholars – have testified that Allah is one.



- 8- Allah has established proofs in the universe and in people themselves that offer the greatest proof of His oneness and point towards that fact, because of what He has instilled in them of precise creation and what they reflect of brilliant wisdom and amazing design.

These are the ways through which Allah calls people to the message of *lâ ilâha illâ Allâh*, which He highlights repeatedly in His Book. When a person ponders some of them, he will inevitably develop certain faith and knowledge of that. So how about if he studies all of them, and they all point to His oneness and agree on that? The proofs of divine oneness come from all directions, then faith and knowledge of that become deeply rooted in the heart, so that they are like firm mountains that cannot be shaken by doubts or illusions, and they only increase and grow the more one comes across false ideas and specious arguments. Moreover, there is the greatest evidence and the most important matter – which is pondering this mighty Qur'an and reflecting on its verses – because it is the main gateway to learning about divine oneness, and through it one may learn what it says in detail and in general terms, that one cannot learn from any other source.

﴿and ask forgiveness for your sins﴾ that is, ask Allah for forgiveness for your sins, by taking measures that lead to forgiveness, such as repentance, praying for forgiveness, doing good deeds that erase sin, refraining from sin and forgiving others for any wrongs they have done to you.

﴿and﴾ seek forgiveness also ﴿for [the sins of] believing men and women﴾ for they – because of their faith – have rights over every Muslim man and woman.

One of those rights is that they should pray for them and seek forgiveness for their sins. If it is the case that the Prophet (ﷺ) is instructed to pray for them, which means asking for their sin to be

removed and for them to be protected from the punishment thereof, it is implied that he is to show sincerity towards them, love good for them as he loves it for himself, hate evil for them as he hates it for himself, enjoin them to do that which is good for them and forbid them to do that which is harmful to them, overlook their shortcomings and faults, and be keen that they should be united and in harmony, and that all grudges between them should be removed that could lead to enmity and division that would increase them in sin.

﴿for Allah knows your movements [during the day]﴾ and your comings and goings

﴿and your places of rest [at night]﴾ where you settle, for He knows all about you and your movements, and He will requite you for that in full.



﴿وَيَقُولُ الَّذِينَ ءَامَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ فَإِذَا أُنزِلَتْ سُورَةٌ مُحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ فَأُولَٰئِكَ لَهُمْ ۖ طَاعَةٌ وَقَوْلٌ مَّعْرُوفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ لَكَانَ خَيْرًا لَهُمْ ۚ فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُقَطِّعُوا أَرْحَامَكُمْ ۚ أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَارَهُمْ ۚ﴾ (سورة محمد: ٢٠-٢٣)

47:20. Those who believe say: If only a *soorah* were to be sent down [instructing us to fight]! But when an unambiguous *soorah* is sent down, in which fighting is mentioned, you see those in whose hearts is a disease staring fixedly at you like one who is about to die. So woe to them!

47:21. It is more appropriate for them to show obedience and speak honourable words. Once the matter is resolved upon [and fighting becomes obligatory], then if they are true to Allah, that will be better for them.

47:22. Then is it to be expected of you, if you turn away, that you will spread mischief in the land and sever your ties of kinship?

47:23. These are the ones whom Allah has cursed, and has made them deaf and has blinded their eyes.

«Those who believe say» in haste, showing eagerness to comply with tough and difficult commands: «If only a soorah were to be sent down [instructing us to fight]!»

«But when an unambiguous soorah is sent down», compliance with which is binding, «in which fighting is mentioned», which is the most difficult thing for people, those who are weak in faith cannot comply with the command. Hence Allah says: «you see those in whose hearts is a disease staring fixedly at you like one who is about to die» because they hate it and it is so difficult for them.

This is like the verse in which Allah (ﷻ) says:

«Have you not seen those to whom it was said: Restrain your hands [from fighting], establish prayer and give zakâh? But then when fighting was ordained for them, some of them feared men as much as they feared Allah or even more...» (*an-Nisâ' 4: 77*)

Then Allah (ﷻ) urges them to do that which is more appropriate to their situation, as He says:

«It is more appropriate for them to show obedience and speak honourable words» that is, it is more appropriate for them to comply with the command and focus on what they are required to do now, and not to demand that there be prescribed for them that which is too difficult for them. They should rejoice in the fact that Allah (ﷻ) is letting them be and showing kindness to them.

«Once the matter is resolved upon [and fighting becomes obligatory]» that is, once the issue becomes serious and the command

becomes binding, then in that situation, if they are true to Allah by seeking His help and doing their utmost to comply with His commands, ﴿that will be better for them﴾ than demanding a verse with the command to fight. That is for several reasons:

- The individual is helpless in all ways and has no power, unless Allah helps him. So he should not ask for more than he is obliged to do at present.
- If he starts thinking too much of deeds to do in the future, that will lead to his resolve becoming weakened with regard to what he has to do now and in the future. As for the present, his resolve will be weakened because his focus has been moved to something else, and resolve is connected to focus. As for what he wants to do in the future, the time for that deed will not come before he loses resolve and motivation, and he will not be able to do it.
- The one who thinks of what he wants to do in the future at the time when he is too lazy to do what he must do at present is like someone who is helpless yet still thinks that he will be able to do whatever tasks he will face in the future. Therefore he is more likely to fail and not do what he wanted to do and thought of doing. What he should do is focus his thoughts and energy on what is to be done now, and do it to the best of his ability. Then after that, when he is faced with a new task, he will be able to do it with energy and motivation, and with proper focus, seeking the help of his Lord. Such a person is more deserving of divine help and support in all his affairs.

Then Allah (ﷻ) mentions the situation of one who turns away from obeying his Lord, stating that he is not turning to anything good; rather he is turning to something bad, as He says: ﴿Then is it to be expected of you, if you turn away, that you will spread mischief in the land and sever your ties of kinship?﴾ That is, there are two scenarios: either to adhere to obedience to Allah and comply with His commands, which

will lead to goodness, righteousness and success; or to turn away from that and fail to obey Allah, after which there is nothing but spreading mischief in the land by committing sins and severing ties of kinship.

«These» namely the ones who spread mischief in the land and sever ties of kinship

«are the ones whom Allah has cursed» by casting them far away from His mercy, and they are subjected to the wrath of Allah.

«and has made them deaf and has blinded their eyes» that is, He has caused them not to hear or see that which will benefit them. So they have ears, but they do not hear in the sense of obedience and acceptance; rather they hear in the sense that the proof of Allah is established against them. And they have eyes, but they do not see the lessons and signs, and they do not pay attention to proof and clear evidence.



﴿أَفَلَا يَتَذَكَّرُونَ الْفُرَاتِ أَمْ عَلَى قُلُوبِ أَقْفَالِهَا﴾ (سورة محمد: ٢٤)

47:24. Will they not then ponder on the Qur'an, or are there locks on their hearts?

That is, why do these people who turn away not ponder the Book of Allah and reflect upon it properly, for if they did that, it would guide them to all that is good and warn them against all that is evil, and it would fill their hearts with faith and certainty, enable them to attain sublime goals and great reward, and explain to them the path that leads to Allah and to His paradise. It would show them what would help them to attain that and what would hinder them from it, and it would highlight the path that leads to punishment and what to beware of. It would tell them about their Lord, His names and attributes, and His kindness; it would make them long for the great reward, and would alert them to the dire punishment.

«or are there locks on their hearts?» That is, are their hearts closed on all the evil that they contain, so that nothing good can enter them? This is how they really are.



﴿إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ ۖ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَلَىٰ لَهُمْ ۚ﴾ (٢٥) ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَطِيئُكُمْ فِي بَعْضِ الْأُمْرِ ۖ وَاللَّهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾ فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾ ذَلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا آسَخَطَ اللَّهُ وَكَرِهُوا رِضْوَانَهُ ۖ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾ (سورة محمد: ٢٥-٢٨)

- 47:25. Verily those who turn back to disbelief after guidance has become clear to them, Shayṭān has made [their evil deeds] fair-seeming to them and has deceived them with false hopes of a long life.
- 47:26. That is because they [the hypocrites] said to those who hate what Allah has revealed: We will cooperate with you in some matters. But Allah knows their secret dealings.
- 47:27. How then will they fare when the angels take their souls in death, striking their faces and backs?
- 47:28. That is because they pursue that which angers Allah, and they hate that which pleases Him; so He will cause their deeds to come to nothing.

Here Allah tells us about the situation of those who apostatise from right guidance and faith, and turn back to misguidance and disbelief. They do not do that on the basis of evidence or proof that led them to that conclusion; rather it is misguidance from their enemy the Shayṭān, who made that fair-seeming to them and prompted them to do it.

«[Shayṭān] makes promises to them and fills them with false hopes; but Shayṭān makes promises to them only in order to deceive them.»  
(an-Nisā' 4: 120)

That is because guidance became clear to them, but they showed no interest in it and rejected it, «That is because they [the hypocrites] said to those who hate what Allah has revealed» and showed open enmity towards Allah and His Messenger (ﷺ): «We will cooperate with you in some matters» that is, in those matters that suited their whims and desires. Therefore Allah punished them by causing them to go astray and making them persist in that which would lead to their eternal doom and everlasting punishment.

«But Allah knows their secret dealings» therefore He exposed them and disclosed their secrets to His believing slaves, lest they be deceived by them.

«How then» do you think their terrifying situation will be «when the angels» whose task is to take people's souls «take their souls in death, striking their faces and backs» with rods of iron?

«That» punishment which they deserve and will be given is «because they pursue that which angers Allah» of all kinds of disbelief, evildoing and sin.

«and they hate that which pleases Him» so they have no desire for that which would bring them closer to Him.

«so He will cause their deeds to come to nothing» that is, He will render them invalid and cause them to be lost. This is in contrast to those who pursue that which pleases Allah and hate that which angers Him; He will absolve their bad deeds and multiply their reward.



﴿أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ أَنْ لَنْ يُخْرِجَ اللَّهُ أَصْفَانَهُمْ﴾ (١٩) وَلَوْ نَشَاءُ  
لَأَرْسَلْنَاهُمْ قُلُوبَهُمْ بِسِينِهِمْ وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٢٠﴾

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ مِنْكُمْ وَالصَّادِقِينَ وَنَبْلُوَ أَخْبَارَكُمْ ﴿٣١﴾ (سورة محمد:

(٣١-٢٩)

- 47:29. Do those in whose hearts is a disease think that Allah will never bring their malice to light?
- 47:30. If We so willed, We could show them to you, so that you would recognise them by their marks. But you will surely recognise them by the tone of their speech. And Allah knows all that you do.
- 47:31. We will certainly test you so that We may make known those among you who strive [in Allah's cause] and are steadfast, and We will expose your deeds.

«Do those in whose hearts is a disease» caused by doubt or desires, to the extent that the heart becomes unhealthy and unbalanced, think that Allah will not bring to light what their hearts contain of grudges and enmity towards Islam and its people? This is the notion that is incompatible with the wisdom of Allah, for He will inevitably distinguish between those who are sincere and those who are lying, by means of tests and trials; whoever remains steadfast and persists in his faith when faced with such trials is truly a believer.

But whoever turns on his heels and shows no patience in the face of trials, or when subjected to a test, will panic, his faith will grow weak and he will show what his heart contains of grudges and hypocrisy. This is what is dictated by divine wisdom, even though Allah (ﷻ) says: «If We so willed, We could show them to you, so that you would recognise them by their marks» that is, their signs which are like marks on their faces.

«But you will surely recognise them by the tone of their speech» that is, what is in their hearts will inevitably appear through slips of the tongue, for what people say reflects what is in their hearts of good and evil.



﴿And Allah knows all that you do﴾ and will requite you for your deeds.

Then Allah mentions the great test with which He tests his slaves, namely jihad in the cause of Allah, as He says:

﴿We will certainly test you﴾ that is, We will test your faith and patience

﴿so that We may make known those among you who strive [in Allah's cause] and are steadfast, and We will expose your deeds﴾. Whoever complies with the command of Allah and strives in His cause to support His religion and make His word supreme is a true believer; whoever is reluctant to do that, it is due to a shortcoming in his faith.



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَشَاقُّوا الرَّسُولَ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَىٰ لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيُحِطُّ أَعْمَلُهُمْ﴾ (سورة محمد: ٣٢)

47:32. Verily those who disbelieve and bar others from the path of Allah, and oppose the Messenger after guidance has become clear to them, not the least harm will they do to Allah, and He will cause their deeds to come to nothing.

This is a stern warning to those who combine all kinds of evil, namely disbelief in Allah and barring people from the path of Allah which He has set out for people to reach Him.

﴿and oppose the Messenger after guidance has become clear to them﴾ that is, they stubbornly and deliberately go against him, not on the basis of ignorance and misguidance.

﴿not the least harm will they do to Allah﴾ and they will not detract from His sovereignty.

﴿and He will cause their deeds to come to nothing﴾ that is, the efforts they made to support falsehood will not lead to anything

but failure and loss, and their deeds for which they hoped to attain reward will not be accepted, because they failed to fulfil the necessary conditions.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ﴾ (سورة

محمد: ٣٣)

47:33. O you who believe, obey Allah and obey the Messenger, and do not let your deeds go in vain.

Here Allah instructs the believers to do something that is essential to their well-being, whereby they may attain happiness in this world and the hereafter, which is to obey Him and obey His Messenger (ﷺ) with regard to fundamental and minor matters of religion. Obedience means complying with commands and heeding the prohibitions, in the manner enjoined, with sincerity, and following in a perfect and precise manner.

﴿and do not let your deeds go in vain﴾. This includes a prohibition on rendering deeds invalid after doing them, by doing things that spoil them, such as reminding people of favours, self-admiration, pride and seeking a good reputation, and committing sins that spoil good deeds and cancel out the reward thereof. It also includes a prohibition on spoiling good deeds whilst doing them, by giving them up or doing something that renders them invalid.

Things that render prayer, fasting, Hajj and so on invalid are included in that and are forbidden. The *fuqahâ'* quote this verse as evidence for it being forbidden to interrupt an obligatory prayer, and for it being disliked to interrupt a supererogatory prayer, for no good reason.

Because Allah has forbidden rendering good deeds invalid, He enjoins doing them properly, in a complete and perfect manner, by having knowledge and acting upon it.



﴿إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ مَاتُوا وَهُمْ كُفَّارٌ فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ۚ فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَهِ وَأَنْتُمْ الْأَعْلَوْنَ وَاللَّهُ مَعَكُمْ وَلَنْ يَتَرَكَكُمْ أَعْمَلَكُمْ ۚ﴾ (سورة

محمد: ٣٤-٣٥)

- 47:34. Verily those who disbelieve and bar others from the path of Allah, and die as disbelievers, Allah will never forgive them.
- 47:35. Do not falter and call for peace, for you will overcome. Allah is with you and will never detract from the reward of your good deeds.

These verses and the verse in al-Baqarah:

﴿...And if any of you turn back from their faith and die as disbelievers, their deeds will come to nothing in this world and in the hereafter...﴾  
(*al-Baqarah* 2: 217)

– make specific every text that speaks in general terms of deeds being nullified by disbelief, and limit it to the case of those who die in a state of disbelief. Allah says here:

﴿Verily those who disbelieve﴾ in Allah, His angels, His Books, His Messengers and the Last Day

﴿and bar others from the path of Allah﴾ by making them disinclined towards the truth and calling them to falsehood, making it fair-seeming to them,

﴿and die as disbelievers﴾ without repenting therefrom

﴿Allah will never forgive them﴾ by means of intercession or otherwise, because the punishment will have become inevitable for them, they

will have missed out on reward, they will deserve to abide forever in hell, and the mercy of the Most Merciful, Oft-Forgiving will be denied to them.

What the verse means is that if they repent from that before they die, then Allah will forgive them, have mercy on them and admit them to paradise, even if they spent their entire lives disbelieving in Him, barring others from His path and committing sins.

Glory be to the One Who has opened the gates of mercy to His slaves, and has not barred them to anyone, so long as he is still alive and able to repent.

Glory be to the Most Forbearing Who does not hasten to punish those who disobey Him; rather He grants them well-being and provision, as if they had not disobeyed Him, despite the fact that He has power over them.

Then Allah says: ﴿Do not falter﴾ that is, do not grow weak and lose your energy to fight or let fear overtake you. Rather be patient and steadfast, make firm your resolve to fight and stand firm, seeking the pleasure of your Lord, in sincerity towards Islam, and so as to annoy the Shayṭān.

Do not call for peace and give up the fight between you and your enemies in pursuit of comfort, ﴿for you will overcome. Allah is with you and will never detract from the reward of your good deeds﴾.

The following three things should motivate one to remain patient and not feel weak, for they will overcome:

- 1- All means of victory are available and they have a true promise from Allah. Usually people do not falter unless they feel inferior to others, and are weaker in terms of numbers, equipment and psychological and physical strength.
- 2- Allah is with them, for they are believers, and Allah is with the believers, giving them His help and support. That should give them strength of heart and courage against their enemies.

- 3- Allah will not detract from the reward of their good deeds in the slightest; rather He will reward them in full and give them more by His grace, especially for the act of worship of jihad, for the reward of spending in jihad will be multiplied up to seven hundredfold, up to many times more than that. Allah (ﷻ) says: ﴿...That is because whenever they suffer any thirst, weariness or hunger in Allah's cause, or they take any step that angers the disbelievers, or inflict any loss on an enemy, a righteous deed is recorded to their credit thereby. For Allah will not cause the reward of those who do good to be lost. Nor do they spend anything [for Allah's cause], small or great, or cross any valley, but it is recorded to their credit, so that Allah may reward them in accordance with the best of their deeds.﴾ (at-Tawbah 9: 120-121)

If a person knows that Allah (ﷻ) will not cause his deeds and efforts to be lost, that will motivate him and make him strive his utmost to do that which will lead to reward. So how about if all these three factors are put together? That will motivate him completely. This is an example of Allah encouraging and motivating His slaves, and strengthening their resolve to persist on the path that will lead to their righteousness and success.



﴿إِنَّمَا الْحَيَوةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْزِكُمْ أَجْرَكُمْ وَلَا يَسْتَلْكُمْ أَمْوَالُكُمْ ﴿٣٦﴾ إِنْ يَسْأَلْكُمْوهَا فَيَحْضِكُمْ تَبَخَّلُوا وَخُذُوا أَصْفَانَكُمْ ﴿٣٧﴾ هَٰذَا نَسْأَلُكَ هَٰؤُلَاءِ تَدْعُونَ لِنُفِقُوا فِي سَبِيلِ اللَّهِ فَمِنْكُمْ مَنْ يَبْخَلُ وَمَنْ يَبْخَلْ فَإِنَّمَا يَبْخَلْ عَنْ نَفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ وَإِنْ تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا أَمْثَلَكُمْ ﴿٣٨﴾﴾ (سورة محمد: ٣٦-٣٨)

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- 47:36. The life of this world is nothing but play and a distraction. But if you believe and guard against evil, He will grant you your rewards. He does not ask you for all your wealth.
- 47:37. If He were to ask you for it and insist that you give it all, you would covetously withhold, and that could lead to ill will.
- 47:38. O you who are being called to spend in Allah's cause, among you are some who are miserly, but the one who is miserly is miserly only towards his own self. Allah is Self-Sufficient, whereas it is you who are in need of Him. If you turn away, He will replace you with another people, who will not be like you.
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This passage is aimed at making His slaves lose interest in the life of this world, by telling them of its reality, for it is no more than play and distraction. It is play in a physical sense and a distraction to their hearts and minds, for a person keeps being distracted by his wealth, children and well-being, and by pleasures such as physical pleasure, food, drink, houses, gatherings, showing off and leadership, playing and doing all kinds of deeds that are of no benefit; rather he is wasting his time in idleness, negligence and heedlessness, until his time in this world comes to an end and he is faced with his death.

Then suddenly all these things disappear and leave him, without him having gained anything from them. Rather he will realise his loss and deprivation, and his punishment will be presented to him. This dictates that the wise man should show no interest in worldly gain, have no desire for it, and pay no attention to worldly matters.

Rather what he should do is pay attention to what is mentioned here: ﴿But if you believe and guard against evil﴾ by believing in Allah, His angels, His Books, His Messengers and the Last Day, and you fear Him, which is one of the requirements of faith, and you strive consistently to please Him and avoid disobeying Him. This is what

will benefit a person and this is what he should compete in and focus all his ambition and efforts on seeking. This is what Allah wants from His slaves, out of compassion and kindness towards them, so that He may reward them abundantly. Hence He says: ﴿But if you believe and guard against evil, He will grant you your rewards. He does not ask you for all your wealth﴾ that is, He does not want to impose on you that which is too difficult for you and will cause you hardship, by taking all of your wealth and leaving you with nothing, or taking so much of it that it will cause you harm. Hence He says:

﴿If He were to ask you for it and insist that you give it all, you would covetously withhold, and that could lead to ill will﴾ that is, developing resentment, if He were to ask you to give what you do not want to give.

The evidence for the fact that if Allah were to ask you to give your wealth and insist that you give it all, you would withhold it, is the fact that you ﴿are being called to spend in Allah's cause﴾ in this manner, which is in your religious and worldly interests, but ﴿among you are some who are miserly﴾, so how about if He were to ask you for all of your wealth, for a purpose of which you cannot see the immediate benefits? Is it not more likely that you would refuse to give?

Then He says: ﴿but the one who is miserly is miserly only towards his own self﴾ because he is depriving himself of the reward of Allah (ﷻ) and missing out on much goodness, and he will never harm Allah in the slightest by his refusal to spend.

For Allah is ﴿Self-Sufficient, whereas it is you who are in need of Him﴾ – you need Him at all times, in all your affairs.

﴿If you turn away﴾ from believing in Allah and doing what He commands you to do, ﴿He will replace you with another people, who will not be like you﴾ in turning away; rather they will obey Allah and His Messenger (ﷺ), and they will love Allah and His Messenger (ﷺ), as Allah (ﷻ) says elsewhere:

﴿O you who believe, whoever among you renounces his faith, Allah will bring forth [in their stead] people whom He loves and who love Him...﴾ (al-Mā'idah 5: 54)

This is the end of the commentary on Soorat Muhammad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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48.  
Soorat al-Fath  
(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾ لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا ﴿٣﴾﴾ (سورة الفتح: ١-٣)

- 48:1. Verily We have granted you [O Muhammad, in the Treaty of al-Hudaybiyah] a manifest victory,<sup>23</sup>
- 48:2. so that Allah may forgive you your past and future sins, complete His blessings upon you, and guide you on a straight path;

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<sup>23</sup> This refers to the Treaty of al-Hudaybiyah. In 6 AH, the Prophet (ﷺ) and his Companions set out to perform 'umrah, but were prevented by Quraysh from reaching Makkah. The ensuing negotiations led to the Treaty of al-Hudaybiyah, in which the Muslims agreed to return to Madinah without performing 'umrah, but would be allowed to come back and do so the following year, and hostilities between the two sides would cease. The Muslims initially objected to this treaty, as they felt that its terms were unfair, but its ultimate consequences were good. The cessation of fighting allowed people from both sides to talk and get to know one another, which led to more people becoming Muslim.

48:3. and so that Allah may bestow upon you mighty support.

The victory mentioned is the Treaty of al-Hudaybiyah, when the polytheists barred the way to the Messenger of Allah (ﷺ) when he came to do 'umrah. It is a long story, which ended with their making a treaty with the Messenger of Allah (ﷺ), agreeing to a cessation of war between him and them for ten years; that he would do 'umrah the following year; that whoever wanted to join the treaty on the side of Quraysh and join their alliance might do so, and whoever wanted to join the treaty on the side of the Messenger of Allah (ﷺ) might do so.

As a result of that, once the people were safe from one another, the opportunities for calling people to the religion of Allah expanded, and any believer in any place in those regions was able to call people to Islam.

Anyone who wanted to find out about what Islam really is, was able to do so, and during that period the people entered the religion of Allah in crowds. Therefore Allah called it a victory and described it as a manifest – that is, clear and obvious – victory. That is because the purpose of conquering the lands of the polytheists was to make the religion of Allah supreme and cause the Muslims to have the upper hand. This happened as a result of this victory, and Allah caused this victory to lead to many positive consequences.

«so that Allah may forgive you your past and future sins» that – and Allah knows best – is because of what happened as a result of many acts of worship and many people becoming Muslim, and because of what the Prophet (ﷺ) had to put up with of conditions that no one could bear except the Messengers of strong will. This is one of his greatest attributes and virtues, and that is why Allah forgave him his past and future sins.

«complete His blessings upon you» by making your religious commitment strong, causing you to prevail over your enemies and making your call go further afield

﴿and guide you on a straight path﴾ by which you will attain eternal happiness and success.

﴿and so that Allah may bestow upon you mighty support﴾ that is, strong support, because of which Islam can never be shaken; rather it will attain complete victory and will suppress, humiliate and weaken the disbelievers, whilst sparing the strength of the Muslims and causing them to increase in numbers and their wealth to grow.

Then Allah mentions the consequences of this victory for the believers:



﴿هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيْمَانِهِمْ ۖ وَلِلَّهِ جُنُودُ  
السَّمَوَاتِ وَالْأَرْضِ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝٤٨﴾ لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۖ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا  
عَظِيمًا ۝٤٩﴾ وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ  
يَا اللَّهُ ظَنَبَ السَّوْءَ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ  
وَسَاءَتْ مَصِيرًا ۝٥٠﴾ (سورة الفتح: ٤-٦)

- 48:4. It is He Who sent down reassurance to the hearts of the believers so that they might increase in faith. To Allah belong the hosts of the heavens and the earth. And Allah is All-Knowing, Most Wise.
- 48:5. So that He may admit the believing men and women to gardens through which rivers flow, to abide therein forever, and absolve them of their bad deeds, and that, before Allah, is a great triumph.
- 48:6. And so that He may punish the hypocrites, men and women, and the polytheists, men and women, who harbour evil thoughts

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about Allah.<sup>24</sup> An evil turn of fortune will befall them; Allah is angry with them and has cursed them; He has prepared hell for them – an evil journey's end.

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Here Allah (ﷻ) tells us of the blessing that He bestowed upon the believers when he sent down reassurance to their hearts, which is peace of mind, tranquillity and steadfastness when faced with disconcerting trials and difficult circumstances that make people worried, distract their thoughts and weaken their resolve.

By His blessings to His slave in such circumstances He makes him steadfast, strengthens his resolve and gives him a sense of peace, so that he may meet those difficulties with steadfastness and focus of mind, and thus he will be prepared to comply with the commands of Allah in such circumstances and thereby increase in faith and certainty.

When the Messenger of Allah (ﷺ) agreed on the deal between him and the polytheists, on the basis of those conditions which appeared to be unfair to them, it seemed to undermine the status of the Companions (رضي الله عنهم), and appeared to be an insult such that people can hardly tolerate. But when they bore it with patience and decided to accept it, that increased them in faith.

﴿To Allah belong the hosts of the heavens and the earth﴾ that is, all of them are under His dominion and control, so the polytheists should not think that Allah will not support His religion and His Prophet (ﷺ). Rather Allah (ﷻ) is All-Knowing, Most Wise, and His wisdom dictates that people's fortunes should alternate and that the victory of the believers should sometimes be delayed until another time.

﴿So that He may admit the believing men and women to gardens through which rivers flow, to abide therein forever, and absolve them

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<sup>24</sup> The hypocrites thought that when the Prophet (ﷺ) and his Companions set out to perform 'umrah, they would never return to Madinah, as the polytheists would eradicate them and disbelief would prevail over Islam.

of their bad deeds». For this is the greatest thing that they could achieve, to attain what they hope for by entering those gardens and be protected from what they fear, by means of the absolution of their bad deeds.

«and that» namely the reward of the believers mentioned here «before Allah, is a great triumph». This is what the believers gained through that manifest victory.

As for the hypocrites, men and women, and the polytheists, men and women, Allah punished them by means of that and showed them that which caused them distress. For their aim had been to humiliate the believers, and they thought ill of Allah, supposing that He would not support His religion or make His word supreme, and that the followers of falsehood would gain the upper hand against the followers of truth. But Allah made their evil thoughts backfire on them, and the evil turn of fortune befell them in this world.

«Allah is angry with them» because of their opposition to Him and His Messenger (ﷺ)

«and has cursed them» that is, He has cast them far away from His mercy, and «He has prepared hell for them – an evil journey's end».



﴿وَلِلَّهِ جُنُودُ السَّمَوَاتِ وَالْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَكِيمًا﴾ (سورة الفتح: ٧)

48:7. To Allah belong the hosts of the heavens and the earth. And Allah is Almighty, Most Wise.

Allah repeats the statement that to Him belongs the dominion of the heavens and the earth, and all that they contain of hosts, so that people will know that it is He Who honours and humiliates, and it is He Who grants victory to His hosts who are attributed to Him, as He says elsewhere:

﴿And it is surely Our troops who will be the victors.﴾ (as-Saffāt 37: 173)

﴿And Allah is Almighty﴾ that is, strong, prevalent, subduer of all things. In addition to being Almighty and strong, He is also ﴿Most Wise﴾ in His creation and control, and He controls things in a manner dictated by His perfect wisdom.



﴿إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ۝٨ لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۖ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝٩﴾ (سورة الفتح: ٨-٩)

48:8. Verily We have sent you [O Muhammad] as a witness, a bringer of glad tidings, and a warner,

48:9. so that you [O people] may believe in Allah and His Messenger, and support and honour him, and glorify Allah morning and afternoon.

﴿Verily We have sent you [O Muhammad] as a witness﴾ to your Ummah of all that they do, both good and evil, and as a witness of what is said and various issues, true and false, to testify to Allah's oneness and perfection in all ways.

﴿a bringer of glad tidings﴾ to those who obey you and obey Allah, of reward both worldly and spiritual, and in the hereafter, and as a warner to those who disobey Allah of punishment in this world and the hereafter.

Part of bringing glad tidings and warning is explaining the deeds and behaviour that are subject to the glad tidings and warnings. The Prophet (ﷺ) is the one who explains what is good and what is evil, what leads to happiness and what leads to doom, what is true and what is false.

Hence Allah followed that by saying: ﴿so that you [O people] may believe in Allah and His Messenger﴾ that is, because of the

Messenger's call to you, and his teaching of that which will benefit you. We sent him so that you may believe in Allah and His Messenger (ﷺ), which requires you to obey them in all your affairs.

﴿and support and honour him﴾ that is, support the Messenger (ﷺ) ﴿and honour him﴾ that is, venerate him, respect him and fulfil his rights, because you owe him a great deal.

﴿and glorify Allah morning and afternoon﴾, at the beginning and end of the day. In this verse, Allah mentions the right that is shared between Allah and His Messenger (ﷺ), which is to believe in them both; the right which is exclusive to the Messenger (ﷺ), which is veneration and honour; and the right which is exclusive to Allah, which is to glorify and worship Him, by prayer and otherwise.



﴿إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَى بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمِيسُوتُهُ أَجْرًا عَظِيمًا﴾ (سورة الفتح):

(١٠)

- 48:10. Verily those who swear allegiance to you are in fact swearing allegiance to Allah; the Hand of Allah is over their hands. Whoever breaks his oath does so only to his own detriment, but whoever fulfils the covenant he has made with Allah, He will grant him an immense reward.

The allegiance to which Allah refers here is *Bay'at ar-Ridwān*, in which the Companions (رضي الله عنهم) swore allegiance to the Messenger of Allah (ﷺ), pledging not to desert him on the battlefield. This was a specific covenant, one of the conditions of which was that they would not flee from battle, even if only a few of them were left, and even if things reached the point at which it is ordinarily permissible to flee.

Allah (ﷻ) says here: those who swore allegiance to you were in fact «swearing allegiance to Allah» and making their covenant with Him. So as to emphasise this idea, Allah says: «the Hand of Allah is over their hands» that is, it is as if they were swearing allegiance to Allah and putting their hands in His Hand in this instance. All of this serves to emphasise the importance of that oath and motivate them to fulfil it. Hence He says: «Whoever breaks his oath» and does not fulfil the pledge he made to Allah «does so only to his own detriment» that is, the consequences of that will affect him and the punishment thereof will befall him.

«but whoever fulfils the covenant he has made with Allah» that is, fulfils it completely «He will grant him an immense reward» – no one knows how great it is except the One Who will bestow it upon him.



﴿سَيَقُولُ لَكَ الْمُخَلْفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۖ يَقُولُونَ بِالسَّيْتِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾ بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْفَلِبَ الرُّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنًّا سَوْءًا وَكُنْتُمْ قَوْمًا بُورًا ﴿١٢﴾ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ﴿١٣﴾﴾

(سورة الفتح: ١١-١٣)

48:11. Those of the Bedouin who lagged behind<sup>25</sup> will say to you: We were preoccupied with [looking after] our wealth and families, so pray for forgiveness for us. They say with their tongues what is not in their hearts. Say: Who has any power at all [to intervene]

<sup>25</sup> These Bedouin stayed behind when the Prophet (ﷺ) set out for Makkah to perform 'umrah.



on your behalf with Allah if it be His will to do you harm or benefit you? Verily Allah is well aware of all that you do.

48:12. Rather you thought that the Messenger and the believers would never return to their families, and that was made fair-seeming in your hearts. You harboured evil thoughts, for you are people devoid of good and doomed.

48:13. Whoever does not believe in Allah and His Messenger, verily We have prepared for the disbelievers a raging fire.

Here Allah (ﷻ) criticises those who lagged behind and did not join His Messenger (ﷺ) in striving in His cause, such as the Bedouin whose faith was weak and in whose hearts was a disease and who thought ill of Allah (ﷻ). They would make excuses and say that they were distracted by their property and their families from going out for jihad.

They asked the Messenger of Allah (ﷺ) to pray for forgiveness for them. But Allah (ﷻ) said: ﴿They say with their tongues what is not in their hearts﴾. The request for prayers for forgiveness from the Messenger of Allah (ﷺ) may have been indicative of regret and may have been an admission of their sin, for their lagging behind required repentance and prayers for forgiveness. If this is what was in their hearts, then the Messenger's prayers for forgiveness would benefit them, because they had repented and regretted it. But what was really in their hearts was that they only lagged behind because they thought ill of Allah.

They thought ﴿that the Messenger and the believers would never return to their families﴾ that is, they thought that they would be killed or eradicated, and this notion became fair-seeming in their hearts and they were content with it, until it became deeply rooted in their hearts. There were two reasons for that:

- 1- They were people who were ﴿devoid of good and doomed﴾ that is, there was nothing good in them, for if there had been

anything good in them, this notion would not have taken root in their hearts.

- 2- They were lacking in faith and certainty of the promise of Allah that His religion would eventually be victorious and His word would become supreme. Hence Allah says: «Whoever does not believe in Allah and His Messenger», and therefore is a disbeliever who is deserving of punishment, «verily We have prepared for the disbelievers a raging fire».



﴿وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا﴾ (سورة الفتح: ١٤)

48:14. To Allah belongs the dominion of the heavens and the earth. He forgives whomever He wills and punishes whomever He wills, and Allah is Oft-Forgiving, Most Merciful.

That is, He is the only One Who possesses sovereignty in the heavens and on earth; He controls them as He wills, in accordance with the divine decree, religious decree and rulings of requital. Hence He mentions the requital that has to do with shar'i obligations:

«He forgives whomever He wills» – this refers to those who carry out what Allah commands

«and punishes whomever He wills» of those who neglect the commands of Allah.

«and Allah is Oft-Forgiving, Most Merciful» that is, His constant attributes that are never separated from Him are forgiveness and mercy.

At all times He forgives the sinners and pardons those who err; He accepts the repentance of the penitent and sends down abundant goodness by night and day.



﴿سَيَقُولُ الْمُخَلَّفُونَ إِذَا انْطَلَقْتُمْ إِلَى مَغَائِمٍ لِنَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَكُمُ اللَّهُ مِنْ قَبْلُ فَسَيُقُولُونَ بَلْ نَحْسُدُونَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا﴾ (سورة الفتح: ١٥)

48:15. Those who lagged behind will say, when you set out to collect the spoils: Allow us to follow you. They want to change the word [promise] of Allah. Say: You shall not follow us; Allah has already decreed that. They will say: You begrudge us [a share of the spoils] out of jealousy. Rather they understand only a little.<sup>26</sup>

Having mentioned and criticised those who lagged behind, Allah (ﷻ) now mentions their worldly punishment: when the Messenger of Allah (ﷺ) and his Companions set out to collect the spoils, for which there was no fighting involved in seizing them, these people asked to be allowed to join them and have a share, saying: ﴿Allow us to follow you. They want﴾ thereby ﴿to change the word [promise] of Allah﴾, as He decreed punishment for them, and that only the believing Companions should get a share of those spoils, as Allah decreed that in terms of both religious rulings and the divine decree.

﴿Say﴾ to them: ﴿You shall not follow us; Allah has already decreed that﴾ – you are to be deprived of it because you wronged yourselves and because you failed to fight the first time.

﴿They will say﴾ in response to these words by which they are prevented from going out: ﴿You begrudge us [a share of the spoils] out

<sup>26</sup> Allah (ﷻ) promised the spoils of Khaybar exclusively to the Muslims who were present at al-Hudaybiyah, but those who had lagged behind wanted to join the Khaybar campaign in hope of acquiring a share of the spoils. Hence in this verse He states that this will not be allowed.

of jealousy». This is the best that they can come up with concerning this matter. If they were mature enough, they would have realised that their being deprived of a share was because of their sin, and that sins have consequences in both worldly and spiritual terms. Hence Allah says: «Rather they understand only a little».



﴿قُلْ لِلْمُخَلَّفِينَ مِنَ الْأَعْرَابِ سُدُّوعُونَ إِلَى قَوْمٍ آوَلَى بِأَسْ شَدِيدٍ تَقْنَلُونَهُمْ أَوْ يُسْلَمُونَ ۖ فَإِنْ تُطِيعُوا يُؤْتِكُمُ اللَّهُ أَجْرًا حَسَنًا ۖ وَإِنْ تَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا أَلِيمًا ۝ لَيْسَ عَلَى الْأَعْمَى حَرَجٌ ۖ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ ۖ وَلَا عَلَى الْمَرِيضِ حَرَجٌ ۖ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا ۝﴾

(سورة الفتح: ١٦-١٧)

- 48:16. Say to the Bedouin who lagged behind: You will be called upon to fight a people formidable in warfare, and you will fight them unless they submit. Then if you obey, Allah will grant you a goodly reward; but if you turn away as you did before, He will afflict you with a painful punishment.
- 48:17. There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]. Whoever obeys Allah and His Messenger, He will admit him to gardens through which rivers flow; but whoever turns away, He will afflict him with a painful punishment.

Having mentioned those Bedouin who lagged behind from jihad in His cause, and who gave invalid excuses, and asked to go out with the Muslims when there was no fighting involved, just for the purpose of getting a share of the spoils, Allah said to them, by way of testing them:

﴿Say to the Bedouin who lagged behind: You will be called upon to fight a people formidable in warfare﴾ that is, the Messenger (ﷺ) and those who take his place among the Rightly-Guided Caliphs and rulers will call you to fight.

Those people who they were to be called upon to fight were the Persians, Romans and others of their ilk.

﴿and you will fight them unless they submit﴾ that is, either one or the other will happen. This describes the real situation, for when they engaged them and fought them, as these people were still formidable in warfare, in that situation they did not accept to pay the *jizyah*; rather they would either enter Islam or fight in defence of their religion to which they chose to adhere.

But when the Muslims defeated them and they grew weak and submitted, they lost their strength. Therefore their options were either to become Muslim or pay the *jizyah*.

﴿Then if you obey﴾ the one who calls you to fight these people ﴿Allah will grant you a goodly reward﴾ which is the reward that Allah and His Messenger (ﷺ) have connected to jihad in Allah's cause.

﴿but if you turn away as you did before﴾ when you turned away from fighting those whom the Messenger (ﷺ) called you to fight ﴿He will afflict you with a painful punishment﴾. This verse is indicative of the virtue of the Rightly-Guided Caliphs who called for jihad against people who were formidable in warfare, and that it was obligatory to obey them in that regard.

Then Allah mentions valid reasons that excuse a person from going out for jihad, as He says: ﴿There is no blame on the blind nor any blame on the lame nor any blame on the sick [if they do not go forth to fight]﴾ that is, there is no blame on them for staying behind from jihad, because they have excuses that prevent them from doing so.

«Whoever obeys Allah and His Messenger» by complying with their commands and heeding their prohibitions,  
 «He will admit him to gardens through which rivers flow», in which there is all that their souls may desire and that may delight their eyes.  
 «but whoever turns away» from obedience to Allah and His Messenger (ﷺ),  
 «He will afflict him with a painful punishment». All happiness is in obeying Allah and all misery is in disobeying Him and going against His commands.



﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتْحًا قَرِيبًا ۝۱۸ وَمَعَانِدَ كَثِيرَةٍ يَأْخُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ۝۱۹ وَعَدَكُمْ اللَّهُ مَعَانِدَ كَثِيرَةٍ تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ ۚ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ۝۲۰ وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا ۝۲۱﴾

(سورة الفتح: ۱۸-۲۱)

48:18. Allah was well pleased with the believers when they swore allegiance to you [O Muhammad] under the tree.<sup>27</sup> He knew what was in their hearts, so He sent down reassurance to them, and He rewarded them with [the glad tidings of] a victory soon to come

<sup>27</sup> The Prophet (ﷺ) had sent 'Uthmān (رضي الله عنه) to Makkah to speak with Quraysh and tell them that the Muslims had come in peace for the sole purpose of performing 'umrah, but they detained him for so long that the Muslims thought that they might have murdered him, which would constitute an act of war. Hence the Prophet (ﷺ), standing under a tree, accepted their oaths of allegiance and pledge to fight, if need be, and never flee.

- 48:19. and abundant spoils that they would seize. And Allah is Almighty, Most Wise.
- 48:20. Allah has promised you abundant spoils that you will seize and has hastened this<sup>28</sup> for you, and He has restrained people's hands from [harming] you, so that it may be a sign for the believers and so that He may guide you to a straight path.
- 48:21. And there are other spoils that you have not yet been able to seize; Allah has earmarked them for you, for Allah has power over all things.

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Here Allah (ﷻ) tells us of His grace and mercy, and that He was pleased with the believers when they swore that oath of allegiance to the Messenger (ﷺ) that led to their triumph, and by means of which they attained happiness in this world and the hereafter.

The reason for that oath of allegiance – which was called Bay‘at ar-Riḍwān (the oath of divine pleasure) because Allah was pleased with the believers because of it; it is also known as the oath of the people of the tree – was that when negotiations took place between the Messenger of Allah (ﷺ) and the polytheists on the Day of al-Ḥudaybiyah concerning the reasons for his coming, and he stated that he had not come to fight anyone and that he had only come to visit and venerate the sacred House, the Messenger of Allah (ﷺ) sent ‘Uthmān ibn ‘Affān (*raḍiya Allāhu ‘anhu* – may Allah be pleased with him) to Makkah with that message. Then there came false news that the polytheists had killed ‘Uthmān, so the Messenger of Allah (ﷺ) gathered together the believers who were with him, of whom there were approximately fifteen hundred, and they swore allegiance to him beneath a tree, pledging to fight the polytheists and swearing that they would not flee until they died.

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<sup>28</sup> This refers to the spoils of Khaybar; immediately after their return to Madinah from al-Ḥudaybiyah, the Muslims set out on the campaign to Khaybar.

So Allah stated that He was pleased with the believers in that situation, which was one of the greatest acts of obedience and means of drawing close to Him.

﴿He knew what was in their hearts﴾ of faith  
 ﴿so He sent down reassurance to them﴾ in appreciation of what was in their hearts and so as to increase them in guidance.

He also knew what was in their hearts of distress at the conditions imposed by the polytheists on His Messenger (ﷺ), so he sent down reassurance to them in order to make them steadfast and give them peace of mind.

﴿and He rewarded them with [the glad tidings of] a victory soon to come﴾ which was the conquest of Khaybar, at which no one was present but those who had been at al-Hudaybiyah.

They alone were present at Khaybar, the booty of which was for them alone, as appreciation for what they had done of obeying Allah (ﷻ) and seeking His pleasure.

﴿and abundant spoils that they would seize. And Allah is Almighty, Most Wise﴾ that is, He possesses might and power by which He subjugates all things. If He so willed, He would have defeated the disbelievers in every battle that took place between them and the believers. But He is also Most Wise; He tests some by means of others, and He tests the believers by means of the disbelievers.

﴿Allah has promised you abundant spoils that you will seize﴾ – this includes all the booty that the Muslims will seize until the Day of Resurrection

﴿and has hastened this﴾ namely the spoils of Khaybar ﴿for you﴾, so do not think that this is all there is; rather it will be followed by much more.

﴿and﴾ give thanks to Allah, for ﴿He has restrained people's hands from [harming] you﴾ when they came to fight you and were eager to do so. This is a blessing by means of which He made things easier for you.



﴿so that it﴾ namely this blessing ﴿may be a sign for the believers﴾ by means of which they see proof of the promise of Allah and know that His promise is true, and so that they may be certain of His reward for the believers, and that the One Who decreed that this should happen may decree other booty for them.

﴿and so that He may guide you﴾ by means of what He makes available to you

﴿to a straight path﴾ of knowledge, faith and good deeds.

﴿And there are other spoils﴾ that is, He has promised you other spoils

﴿that you have not yet been able to seize﴾ at the time when these words were first spoken.

﴿Allah has earmarked them for you﴾ that is, as He has control over them and they are subject to His sovereignty, and He has promised them to you. What He has promised will inevitably come to pass, because of the perfect might of Allah (ﷻ). Hence He says: ﴿for Allah has power over all things﴾.



﴿وَلَوْ قَتَلْتُمُ الَّذِينَ كَفَرُوا لَوَلَّوْا الْأَدْبَرَ ثُمَّ لَا يَجِدُونَ وِلِيًّا وَلَا نَصِيرًا﴾ (سورة الفتح: ٢٢-٢٣) سُنَّة

اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ وَلَنْ يَجْدِيَ سُنَّةَ اللَّهِ تَبْدِيلًا﴾ (سورة الفتح: ٢٢-٢٣)

48:22. If those who disbelieve had fought you [at al-Hudaybiyah], they would have turned and fled, and they would not have found any protector or helper.

48:23. Such was the way of Allah in the past. And you will find no change in the way of Allah.

These are glad tidings from Allah to His believing slaves of their victory over the disbelieving enemies, and that if they had confronted

them in battle and fought them, ﴿they would have turned and fled, and they would not have found any protector﴾ to take care of them ﴿or helper﴾ to help them and support them in fighting you; rather they would have failed and been defeated. This is the way of Allah in dealing with the previous nations, that it is the troops of Allah who will be the victors. ﴿And you will find no change in the way of Allah﴾.



﴿وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝٢٤﴾ هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ. وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَّوَّهُمْ فِتْصِبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾﴾ (سورة الفتح: ٢٤-٢٥)

48:24. It is He Who restrained their hands from [harming] you and your hands from [harming] them inside Makkah, after giving you the upper hand over them. And Allah sees well all that you do.

48:25. It is they who disbelieved and barred you from the Sacred Mosque, and prevented the offerings from reaching their place of sacrifice. Were it not for believing men and believing women [in Makkah] of whom you were unaware, whom you might have trampled underfoot and thus unwittingly incurred a burden of sin [Allah would have commanded you to fight the disbelievers. But He ordained it thus] so that He might admit whomever He will to His mercy. If they [believers and disbelievers] had been distinct from one another, We would surely have afflicted those among them who disbelieved with a painful punishment.

Here Allah (ﷻ) reminds His slaves of how He blessed them by saving them from the evil of the disbelievers and from having to fight them, as He says:

﴿It is He Who restrained their hands﴾ that is, the hands of the people of Makkah ﴿from [harming] you and your hands from [harming] them inside Makkah, after giving you the upper hand over them﴾ that is, after you gained the upper hand over them and they came under your control, without any peace deal or covenant. They were approximately eighty men who charged at the Muslims, hoping to catch them unawares, but they found the Muslims alert and ready, so they seized them, then they let them go and did not kill them, out of mercy from Allah towards the believers, because it was not in their interests to kill them.

﴿And Allah sees well all that you do﴾ and He will requite each person for his deeds, and He takes care of you as He is the best to do that.

Then Allah (ﷻ) mentions the reasons that encourage the Muslims to fight the polytheists, which is their disbelief in Allah and His Messenger (ﷺ), and their barring the Messenger of Allah (ﷺ) and the believers with him from going to the Sacred House to visit it and venerate it by performing Hajj and ‘umrah.

It is also they who ﴿prevented the offerings from reaching their place of sacrifice﴾, which is the place where they are to be slaughtered, namely Makkah. They prevented them from reaching it wrongfully and out of enmity. All of these matters are reasons to fight them.

But then there was a reason not to fight them, which was the presence of believing men and women among the polytheists; they were not living apart from them in a separate place, such that harm would not reach them. Were it not for these believing men and women, whom the Muslims did not know, and whom they might have ﴿trampled underfoot﴾ – in other words, were it not for fear that they might be trampled underfoot, ﴿and thus unwittingly incurred

a burden of sin» that would result from fighting them and causing them harm and injury, Allah would have commanded you to fight the disbelievers.

There is also another benefit from not fighting, which is so that Allah might admit to His mercy whomever He willed, and bless them with faith after disbelief, and guidance after misguidance. Therefore He prevented them from fighting them for this reason.

«If they [believers and disbelievers] had been distinct from one another» that is, if the believers had been separate from the disbelievers,

«We would surely have afflicted those among them who disbelieved with a painful punishment» by making it permissible for you to fight them, giving you permission to do that, and granting you victory over them.



﴿إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (سورة الفتح: ٢٦)

48:26. [Remember] when those who disbelieved harboured bigotry in their hearts – the bigotry of ignorance<sup>29</sup> – then Allah sent down His reassurance to His Messenger and to the believers, and caused them to adhere to the word of piety,<sup>30</sup> for they were more deserving and worthy of it. And Allah has knowledge of all things.

<sup>29</sup> When drawing up the treaty document at al-Hudaybiyah, the disbelievers refused to include the phrases “in the name of Allah, the Most Gracious, the Most Merciful” and “the Messenger of Allah (ﷺ)”.

<sup>30</sup> The word of piety is “*lā ilāha illā Allāh* (there is no god but Allah)”, which forms the basis of piety and righteousness.

«[Remember] when those who disbelieved harboured bigotry in their hearts – the bigotry of ignorance» as they refused to write the words “In the name of Allah, the Most Gracious, the Most Merciful”, and they refused to let the Messenger of Allah (ﷺ) and the believers enter Makkah that year, lest the people say: They entered Makkah in spite of Quraysh.

These and similar matters of ignorance still remained in their hearts, and that led them to commit many sins.

«then Allah sent down His reassurance to His Messenger (ﷺ) and to the believers» so that anger did not make them respond in kind to the polytheists; rather they showed patience and self-restraint in obedience to the ruling of Allah, and they adhered to the conditions that involved respecting the sacred limits of Allah, no matter what the conditions were, and they did not care about anyone who blamed or criticised them.

«and caused them to adhere to the word of piety» which is “*lā ilāha illā Allāh* (there is no god but Allah)” and the duties dictated by it. He caused them to adhere to that, so they adhered to it and carried out the duties dictated thereby.

«for they were more deserving and worthy of it» than others, because of what Allah knew of their character and what was in their hearts of goodness. Hence Allah said: «And Allah has knowledge of all things».



«لَقَدْ صَدَقَ اللَّهُ رَسُولَهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا قَرِيبًا ﴿٢٧﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَكَفَىٰ بِاللَّهِ شَهِيدًا ﴿٢٨﴾» (سورة الفتح: ٢٧-٢٨)

48:27. Indeed Allah will fulfil the dream of His Messenger in truth: you will surely enter the Sacred Mosque, if Allah wills, in peace and safety, and you will shave your heads or cut your hair, without any fear. He knew what you did not know and He granted, before that,<sup>31</sup> a victory soon to come.

48:28. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all other religions; and sufficient is Allah as a witness.

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«Indeed Allah will fulfil the dream of His Messenger in truth» – the Messenger of Allah (ﷺ) had seen a dream in Madinah and had told his Companions about it; the dream said that they would enter Makkah and circumambulate the Kaaba. But when, as a result of the Treaty of al-Hudaybiyah, they went back without having entered Makkah, they had a great deal to say about that, to the extent that they said to the Messenger of Allah (ﷺ): Did you not tell us that we would come to the Kaaba and circumambulate it? He said:

«Did I tell you that it would be this year?» (Bukhari)

They said: No. He said:

«You will surely come to it and circumambulate it.» (Bukhari)

– and Allah says here: «Indeed Allah will fulfil the dream of His Messenger in truth» that is, it will inevitably come to pass and be fulfilled, and whether it comes sooner or later, that does not undermine the promise.

«you will surely enter the Sacred Mosque, if Allah wills, in peace and safety, and you will shave your heads or cut your hair» that is, you will enter it for the purpose of venerating this sacred House, and you will perform and complete your rituals by shaving your heads or cutting your hair, without any fear.

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<sup>31</sup> That is, before they were to enter Makkah to perform 'umrah the following year. The victory referred to here is the conquest of Khaybar.

«He knew», of what was in your best interests,  
 «what you did not know and He granted, before that» that is, before  
 entering Makkah in the manner described,  
 «a victory soon to come».

Because this incident caused some distress to some of the believers, as they did not understand the wisdom behind it, Allah explained the wisdom behind it and the benefits thereof. The same applies to all of His shar'i rulings; they are all guidance and mercy. Allah explained the matter in general terms that apply to all rulings, as He said: «It is He Who has sent His Messenger with guidance» which is beneficial knowledge that guides people away from misguidance and shows the paths of good and evil.

«and the religion of truth» that is, the religion that is based on truth, and is justice, kindness and mercy.

This refers to every righteous deed that purifies the heart, cleanses the soul, guides to good characteristics and raises one in status.

«so that He may cause it to prevail over all other religions» on the basis of proof and evidence, and subdue the disbelievers.



﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَزَرْعٍ أَخْرَجَ شَطْطَهُ فَفَازَرَهُ فَاسْتَظْلَمَ فَاسْتَوَى عَلَى سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيْعِيْظَ بِهِمُ الْكُفَّارُ وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا﴾ (سورة الفتح: ٢٩)

48:29. Muhammad is the Messenger of Allah, and those who are with him are firm and unyielding towards the disbelievers, compassionate towards one another. You see them bowing and

prostrating [in prayer], seeking the grace and pleasure of Allah. Their mark is on their faces from the effects of prostration. Such is their description in the Torah, and their likeness in the Gospel is that of a seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem, delighting the sowers – so that He may infuriate the disbelievers through them.<sup>32</sup> Allah has promised those among them who believe and do righteous deeds forgiveness and an immense reward.

Here Allah tells us about His Messenger and his Companions, both *Muhājireen* and *Anṣār*, describing them with the most perfect attributes and in the most sublime situation (namely bowing and prostrating).

And He tells us that they are «firm and unyielding towards the disbelievers» that is, they are serious and strive hard in opposing them, putting their utmost effort into achieving that. Hence the disbelievers saw nothing of them except harshness and toughness, therefore their enemies submitted and yielded to them, and the Muslims subdued them.

«compassionate towards one another» that is, loving one another, showing mercy and kindness to one another, like a single body; each of them loves for his brother what he loves for himself. This is how they treat one another.

As for their interactions with their Creator, «You see them bowing and prostrating [in prayer]» that is, their main characteristic is that they pray a great deal, and the most important part of the prayer is bowing and prostration.

«seeking» by means of this act of worship

<sup>32</sup> The likeness of the seed describes the Ṣaḥābah, who were few in number and weak in the beginning, but gradually increased in numbers and strength until they reached a level of strength that infuriated the disbelievers.



«the grace and pleasure of Allah» that is, this is their aim, to attain the pleasure of their Lord and His reward.

«Their mark is on their faces from the effects of prostration» that is, the act of worship – as a result of their doing it a great deal and doing it well – has left its mark on their faces, which shine brightly. Just as the prayer illuminated their hearts, it has also illuminated their faces.

«Such» that is, what is described here «is their description in the Torah» that is, this description of them that is given by Allah is also mentioned in the Torah.

As for their likeness in the Gospel, they are described in a different way: in their perfection and cooperation, they are like «a seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem, delighting the sowers» with its perfection, upright growth, beauty and reaching maturity.

The Companions (ﷺ) are like such plants in that they benefit people and people need them. Strength of faith and righteous deeds are like the strong roots and stem of the plant.

The fact that the minor Companions and those who came to Islam later joined the senior Companions and helped and supported them in their endeavours to establish the religion of Allah and call people to it is like the seed which sends forth its shoot, then makes it strong; then it grows thick and stands straight on its stem.

Hence Allah says: «so that He may infuriate the disbelievers through them» when they see the believers' unity and firm adherence to their religion, and when they confront one another in the battlefield.

«Allah has promised those among them who believe and do righteous deeds forgiveness and an immense reward». The Companions (ﷺ) combined faith and righteous deeds, so Allah combined for them forgiveness that results in protection from the evils of this world and the hereafter with great reward in this world and the hereafter.

Here we will tell the story of al-Ḥudaybiyah at length, as narrated by Imam Shams ad-Deen Ibn al-Qayyim in *al-Hadi an-Nabawi*, as this will help us to understand this soorah which speaks of this event. He (may Allah have mercy on him) said:

### The story of al-Ḥudaybiyah

Nāfi' said that it occurred in Dhul-Qa'dah 6 AH, which is the correct view. This is the view of az-Zuhri, Qatādah, Moosâ ibn 'Uqbah, Muhammad ibn Is-hâq, and others.

Hishâm ibn 'Urwah said, narrating from his father (*raḍiya Allāhu 'anhuma* – may Allah be pleased with both of them), that the Messenger of Allah (ﷺ) set out for al-Ḥudaybiyah in Ramadan, but in fact it was in Shawwâl. This is a mistake on his part; it was the conquest of Makkah that occurred in Ramadan.

Abul-Aswad said, narrating from 'Urwah, that it occurred in Dhul-Qa'dah, according to the correct view.

In *as-Ṣaḥeḥayn* it is narrated from Anas that the Prophet (ﷺ) performed 'umrah four times, all of them in Dhul-Qa'dah, and he mentioned the 'umrah of al-Ḥudaybiyah as one of them, when he was accompanied by fifteen hundred believers. This was also narrated in *as-Ṣaḥeḥayn* from Jâbir; in the same books it was narrated from 'Abdullâh ibn Abi Awfâ that they were thirteen hundred.

Qatādah said: I said to Sa'eed ibn al-Musayyab: How many were the people who were present at Bay'at ar-Riḍwân? He said: Fifteen hundred. I said: Jâbir ibn 'Abdullâh said that they were fourteen hundred. He said: May Allah have mercy on him; he must be mistaken, for it was he who told me that they were fifteen hundred. I said: Both views are narrated soundly from Jâbir, and it was narrated soundly from him that in the year of al-Ḥudaybiyah they slaughtered seventy camels, and one camel may be sacrificed on behalf of seven people. It was said to him: How many were you? He said: Fourteen hundred, on horseback and on foot.

One feels more at ease with this view (namely that they were fourteen hundred), and this is the view of al-Barâ' ibn 'Âzib, Ma'qil ibn Yasâr, Salamah ibn al-Akwa' (ﷺ), according to the more sound of the two reports, and al-Musayyab ibn Hazan. Shu'bah said, narrating from Qatâdah, from Sa'eed ibn al-Musayyab, from his father: We were with the Messenger of Allah (ﷺ) beneath the tree, fourteen hundred men. Those who say that they were seven hundred are clearly mistaken. The reason for their mistake is that on that day they slaughtered seventy camels, and it was stated that a camel is sufficient for seven or ten men, but this is not in harmony with what he stated concerning their number, because he stated that a camel was slaughtered during this campaign on behalf of seven, so if the seventy camels were for all of them, they would have been four hundred and ninety men. But at the end of the same hadith, he said that they were fourteen hundred.

When they were in Dhul-Hulayfah the Messenger of Allah (ﷺ) garlanded and marked his sacrificial camel, and entered *ihrâm* for 'umrah. He sent a spy from Khuzâ'ah ahead of him, to find out about Quraysh for him, and when they were near 'Usfân, the spy came and said: I have just left Ka'b ibn Lu'ayy; they have gathered the Aḥâbeesh (some Arab tribes) and many others against you, and they want to fight you and bar you from reaching the Kaaba. The Prophet (ﷺ) consulted his Companions, and asked them:

«Do you think we should attack the land of these people who are supporting Quraysh, or should we head towards the House, and whoever tries to bar us from it, we should fight them?»

Abu Bakr said: Allah and His Messenger know best. Rather we have come to perform 'umrah and we have not come to fight anyone, but whoever prevents us from reaching the House, we should fight them. So the Prophet (ﷺ) said:

«Then let us move on.»

So they moved on, until when they were partway there, the Prophet (ﷺ) said:

«Khâlid ibn al-Waleed is in al-Ghumaym with the cavalry of Quraysh; go to the right.»

(The narrators said:) By Allah, Khâlid did not realise that they were there until he saw the dust of the oncoming army. So he rushed to warn Quraysh.

The Prophet (ﷺ) continued on until, when he was in the mountain pass from which he would come down upon them, his mount sat down. The people said: Move, move! But it would not move. Then they said: Al-Qaṣwâ' is being obstinate. The Prophet (ﷺ) said:

«Al-Qaṣwâ' is not being obstinate, for that is not her nature. What is restraining her is the same thing that restrained the elephant.»

Then he said:

«By the One in Whose Hand is my soul, they will not ask me for any deal that is based on venerating what Allah has made sacred, but I will agree to it.»

He prodded his camel and she jumped up, and he turned back and camped in the furthest part of al-Ḥudaybiyah, beside a well that had a little water. The people took the water a little at a time, but they soon used it up, and they complained of thirst to the Messenger of Allah (ﷺ).

He took an arrow from his quiver, and instructed them to put it in the well. By Allah, it kept flowing with what they needed of water until they moved on.

Quraysh got worried because of his coming down towards them, so the Messenger of Allah (ﷺ) wanted to send one of his Companions to them. He summoned 'Umar ibn al-Khaṭṭāb in order to send him, but 'Umar said: O Messenger of Allah, there is no one of Banu Ka'b in Makkah who could defend me if they want to harm me; send 'Uthmān ibn 'Affān instead, for his clan is there and he will be able to tell them whatever you want.

So the Messenger of Allah (ﷺ) summoned 'Uthmân ibn 'Affân and sent him to Quraysh, saying:

«Tell them that we have not come to fight; we have only come to perform 'umrah. And call them to Islam.»

He instructed him to go to some believing men and women in Makkah, and give them the glad tidings of victory and tell them that Allah (ﷻ) would cause His religion to prevail in Makkah, so that no one would have to conceal his faith in the city. 'Uthmân set out, and passed by Quraysh in Balдах. They said: Where are you going? He said: The Messenger of Allah (ﷺ) has sent me to call you to Allah and to Islam, and to tell you that we have not come to fight; rather we have come to perform 'umrah. They said: We have heard what you say; you may carry on.

Abân ibn Sa'eed ibn al-'Âş stood up to welcome him. He put a saddle on his horse and seated 'Uthmân on the horse, declaring that he was under his protection, then Abân rode behind 'Uthmân, until they came to Makkah. Before 'Uthmân came back, the Muslims said: 'Uthmân is the first one of us to reach the Kaaba and circumambulate it. But the Messenger of Allah (ﷺ) said:

«I do not think he will circumambulate the Kaaba when we are detained (and prevented from doing so).»

They said: What is there to prevent him from doing that, O Messenger of Allah, when he has reached it? He said:

«That is what I think: he will not circumambulate the Kaaba unless we circumambulate it with him.»

And the Muslims approached the polytheists to discuss a peace deal.

A man from one of the two groups threw something at a man from the other side, and a skirmish took place in which they shot arrows and threw stones at one another, and the two groups shouted at one another and detained whomever they found of the other party. The

Messenger of Allah (ﷺ) heard that 'Uthmân had been killed, so he called the Muslims to swear allegiance to him.

The Muslims rushed to the Messenger of Allah (ﷺ), who was beneath a tree, and swore allegiance to him, pledging not to flee. Then the Messenger of Allah (ﷺ) took hold of his own hand and said:

«This is on behalf of 'Uthmân.»

When the oath of allegiance was complete, 'Uthmân came back and the Muslims said to him: Have you had your fill, O Abu 'Abdullâh, of circumambulating the Kaaba? He said: How ill you think of me! By the One in Whose Hand is my soul, even if I stayed there for a year, and the Messenger of Allah (ﷺ) stayed in al-Hudaybiyah, I would not circumambulate it until the Messenger of Allah (ﷺ) did so. Quraysh invited me to circumambulate the Kaaba, but I refused. The Muslims said: The Messenger of Allah is the most knowledgeable of us about Allah and the most positive in thinking.

'Umar had taken the hand of the Messenger of Allah (ﷺ) to swear allegiance to him under the tree, and all the Muslims swore allegiance except al-Jadd ibn Qays. Ma'qil ibn Yasâr held a branch up away from the Messenger of Allah (ﷺ). The first one to swear allegiance to him was Abu Sinân al-Asadi. Salamah ibn al-Akwa' swore allegiance to him three times, among the first group of people, the middle group and the last group.

Whilst they were like that, Budayl ibn Warqa' al-Khuzâ'i came with a group of Khuzâ'ah, who were sincere advisers to the Messenger of Allah (ﷺ), from among the people of Tihâmah, and said: I have just seen Ka'b ibn Lu'ayy and 'Âmir ibn Lu'ayy, camped by the profuse water of al-Hudaybiyah. They have milch-camels with them, and they intend to fight you and bar you from reaching the Kaaba.

The Messenger of Allah (ﷺ) said:

«We have not come to fight anyone; rather we have come to perform 'umrah. War has weakened Quraysh and they have suffered great

losses. If they wish I will conclude a truce with them and they must refrain from interfering between me and the people (and if I prevail), then they may decide whether they want to enter Islam as the people have done. If not, they will have rested and regained their strength, and will be able to resume fighting me. Then, by the One in Whose Hand is my soul, I will surely fight them in defence of this cause of mine, until I am killed or Allah causes His religion to prevail.»

Budayl said: I will convey your words to them. He set out until he came to Quraysh and said to them: I have come to you from this man, and I heard him say something. If you wish, I will tell you about it. The foolish ones among them said: We have no need for you to tell us anything about him. But the wise ones among them said: Tell us what you heard. He said: I heard him say such and such. ‘Urwah ibn Mas‘ood ath-Thaqafi said: This man has offered you a reasonable proposal, so accept it and let me go and talk to him. They said: Go to him.

So he came to him and began talking to him, and the Prophet (ﷺ) said to him something similar to what he had said to Budayl, whereupon ‘Urwah said: O Muhammad, do you want to eradicate your own people? Have you ever heard of anyone among the Arabs who destroyed his own people? If you insist on fighting, then by Allah, I am looking at the people’s faces and I see a collection of riffraff, the type who would flee and abandon you. Abu Bakr said: Suck the teat of al-Lât! Do you think we would flee and abandon him? He said: Who is this? He said: Abu Bakr. He said: By the One in Whose Hand is my soul, were it not for a favour that I still owe you and have not yet returned, I would have answered you.

Every time the Prophet (ﷺ) started speaking, ‘Urwah reached out for his beard. Al-Mugheerah ibn Shu‘bah was beside the Prophet (ﷺ), and had a sword with him and was wearing a helmet. Every time ‘Urwah reached out to grab the Prophet’s beard, al-Mugheerah struck his hand with the handle of his sword and said: Keep your hand

away from the beard of the Messenger of Allah (ﷺ)! 'Urwah raised his head and said: Who is this? He said: Al-Mugheerah ibn Shu'bah. He said: O betrayer! Am I not still striving to protect you from the consequences of your treachery?

Al-Mugheerah had accompanied some people during the *jāhiliyah*, then he had killed them and taken their property, then he came and entered Islam. The Prophet (ﷺ) said:

«As for your Islam, I accept it; as for the property, I do not want anything of it.»

Then 'Urwah started watching the Companions of the Messenger of Allah (ﷺ), and by Allah, the Prophet (ﷺ) did not spit but it fell into the hand of one of them, and he rubbed it on his skin and face.

If he instructed them to do something, they hastened to obey his command. When he did *wuḍoo* ', they almost fought over his leftover water. When he spoke, they lowered their voices in his presence, and they refrained from looking at him, out of respect.

'Urwah went back to his companions and said: O people, by Allah, I have visited kings, Chosroes and Caesar and the Negus, but, by Allah, I have never seen any king whose companions venerated him as the Companions of Muhammad venerate Muhammad. By Allah, he does not spit but it falls in the hand of one of them, and he rubs his face and skin with it. If he instructs them to do something, they hasten to obey his command. When he does *wuḍoo* ', they almost fight over his leftover water. When he speaks, they lower their voices in his presence, and they refrain from looking at him, out of respect. He has offered you a reasonable proposal, so accept it.

A man from Banu Kinānah said: Let me go to him. So they said: Go to him.

When he approached the Prophet (ﷺ), the Messenger of Allah (ﷺ) said:



«This is So-and-so; he is from a people who venerate the sacrificial camels, so send them in his direction.»

So they sent them, and the people met him reciting the *talbiyah*. When he saw that, he said: Glory be to Allah! These people should not be prevented from reaching the Kaaba.

He went back to his companions and said: I saw that the sacrificial camels have been garlanded and marked, and I do not think that they should be barred from reaching the Kaaba.

Mikraz ibn Hafş stood up and said: Let me go to him. So they said: Go to him.

When he approached them, the Prophet (ﷺ) said:

«This is Mikraz ibn Hafş; he is a vicious man.»

He started speaking to the Messenger of Allah (ﷺ), and whilst he was speaking to him, Suhayl ibn ‘Amr came and the Prophet (ﷺ) said:

«Now the matter has become easy.»<sup>33</sup>

He said: Come, let us have a deal written down between us and you. He called for the scribe and said:

«Write: In the name of Allah, the Most Gracious, the Most Merciful.»

Suhayl said: As for the Most Gracious, by Allah we do not know what this is. Rather write: “In Your name, O Allah”, as you used to write.

The Muslims said: By Allah, we will not write anything except: “In the name of Allah, the Most Gracious, the Most Merciful”.

The Prophet (ﷺ) said:

«Write: In Your name, O Allah.»

Then he said:

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<sup>33</sup> This was an optimistic remark based on the man’s name, because the name Suhayl is derived from the same root as the word *sahl* (easy).

«Write: This is what has been agreed to by Muhammad the Messenger of Allah.»

Suhayl said: By Allah, if we knew that you were the Messenger of Allah, we would not have barred you from reaching the Kaaba and we would not have fought you. Rather write: "Muhammad ibn 'Abdullâh". The Prophet (ﷺ) said:

«I am indeed the Messenger of Allah, even if you deny me. Write: Muhammad ibn 'Abdullâh.»

Then the Prophet (ﷺ) said:

«That you will allow us to go to the Kaaba and circumambulate it.»

Suhayl said: By Allah, we do not want the Arabs to say that we yielded to pressure, but you can have that next year. So he wrote it down.

Suhayl said: No man of ours will come to you, even if he follows your religion, but you will return him to us.

The Muslims said: *Subhân Allâh!* How can he be returned to the polytheists, when he has come as a Muslim?

Whilst they were like that, Abu Jandal ibn Suhayl came, dragging his chains, having escaped from the other side of Makkah, and went to the Muslims, seeking their protection. Suhayl said: This is the first one I ask you to return on the basis of our deal. The Prophet (ﷺ) said: «We have not concluded the deal yet.»

Suhayl said: Then in that case I will not make any deal with you. The Prophet (ﷺ) said:

«Let him off for my sake.»

He said: I will not let him off. He said:

«Do it!»

He said: I will not do it.

Abu Jandal said: O Muslims, am I be returned to the polytheists when I have come as a Muslim? Do you not see what I have

been suffering? For he had been tortured severely for the sake of Allah.

‘Umar ibn al-Khaṭṭāb said: I never had any doubts since I became Muslim, except on that day. I came to the Prophet (ﷺ) and said: O Messenger of Allah, are you not the Prophet of Allah? He said:

«Indeed I am.»

I said: Are we not following the truth and our enemies following falsehood? He said:

«Indeed.»

I said: How can we accept a deal that is humiliating for our religion, and go back before Allah decides between us and our enemy? He said:

«Verily I am the Messenger of Allah, and He will cause me to prevail, and I will not disobey Him.»

I said: Did you not tell us that we would come to the Kaaba and circumambulate it? He said:

«Indeed I did, but did I tell you that you would come to it this year?»

I said: No. He said:

«You will surely come to it and circumambulate it.»

Then I went to Abu Bakr and said to him what I had said to the Messenger of Allah (ﷺ), and Abu Bakr replied exactly as the Messenger of Allah (ﷺ) had replied, and he added: So stay close to him until you die, for by Allah he is on the path of truth. ‘Umar said: I did many good deeds in hope of expiating that.

When he had finished writing the treaty, the Messenger of Allah (ﷺ) said:

«Get up and offer your sacrifices, then shave your heads.»

By Allah, not one man among them got up even after he had said that three times.

When none of them got up, he got up and went to Umm Salamah (*raḍiya Allāhu 'anhā* – may Allah be pleased with her), and told her how the people had responded. She said: O Messenger of Allah, do you want that to be done? Go out and do not say a word to anyone until you slaughter your camel and call your barber to shave your head. So he got up and went out, and he did not speak to anyone among them until he had done that: he slaughtered his camel and called his barber to shave his head.

When the people saw that, they got up and slaughtered their camels, and they started shaving one another's heads, to the point that some of them almost killed one another out of distress.

Then some believing women came, and Allah (ﷻ) revealed the words:

﴿O you who believe, when believing women come to you as migrants, test their sincerity, although Allah knows best as to [the sincerity of] their faith. Then if you determine that they are sincere believers, do not send them back to the disbelievers; they are not lawful [wives] for the disbelievers nor are the disbelievers lawful [husbands] for them. ... Do not hold on to marriage ties with disbelieving women...﴾  
(*al-Mumtahanah* 60: 10)

On that day 'Umar divorced two wives of his who were polytheists; Mu'âwiyah married one of them and Şafwân ibn Umayyah married the other.

Then the Prophet (ﷺ) returned to Madinah.

On the way back, Allah revealed to him the words: ﴿Verily We have granted you [O Muhammad, in the Treaty of al-Ḥudaybiyah] a manifest victory﴾ (48: 1). 'Umar said: Is it a victory, O Messenger of Allah? He said:

«Yes.»

The Companions said: Congratulations to you, O Messenger of Allah, but what about us?

Then Allah (ﷻ) revealed the words: ﴿It is He Who sent down reassurance to the hearts of the believers so that they might increase in faith...﴾ (48: 4)<sup>34</sup>

This is the end of the commentary on Soorat al-Fath.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.




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<sup>34</sup> The incident of Ḥudaybiyah is mentioned in detail in Ibn al-Qayyim's *Zâd al-Ma'âd*. Some portions of it have been recorded by Imam Bukhari. (Editor)

49.

## Soorat al-Hujurât

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدِمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ ۚ وَانْقُوا اللَّهَ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾  
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ ۚ بِالْقَوْلِ كَجَهْرِ  
بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾ إِنَّ الَّذِينَ يَغُضُّونَ  
أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّقَاةِ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ  
عَظِيمٌ ﴿٣﴾﴾ (سورة الحُجُرَات: ١-٣)

- 49:1. O you who believe, do not decide any matter [of a religious or communal nature] before Allah and His Messenger have decided concerning it; and fear Allah, for verily Allah is All-Hearing, All-Knowing.
- 49:2. O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him as you speak loudly to one another, lest your deeds come to nothing without your realising it.

49:3. Verily those who lower their voices in the presence of Allah's Messenger are those whose hearts Allah has tested [and purified] for piety; for them is forgiveness and an immense reward.

This refers to the proper etiquette to be observed with Allah (ﷻ) and with the Messenger of Allah (ﷺ), and the proper veneration, respect and honour to be shown to him.

Allah instructs His believing slaves to do what is required of them as believers in Allah and His Messenger (ﷺ), which is to obey the commands of Allah and heed His prohibitions, and to comply with the commands of Allah and follow the Sunnah of the Messenger of Allah (ﷺ) in all their affairs, and not to decide any matter before Allah and His Messenger (ﷺ) have decided concerning it, and not to speak before the Prophet (ﷺ) speaks or to issue any instructions before he does so.

This is the real etiquette that is required with Allah and His Messenger (ﷺ), and it is a sign of a person being blessed and successful. By missing out on this, he will miss out on eternal bliss and everlasting joy.

This is an emphatic prohibition on giving precedence to any view over that of the Messenger (ﷺ), for once the Sunnah of the Messenger of Allah (ﷺ) is clear, it becomes obligatory to follow it and give precedence to it over everything else, no matter what it is.

Then Allah enjoins us to fear him and be pious in general terms, which means, as Talq ibn Hābeeb said, to do acts of obedience to Allah in the light of clear guidance from Allah, hoping for the reward of Allah, and to refrain from disobeying Allah in the light of clear guidance from Allah, fearing the punishment of Allah.

﴿for verily Allah is All-Hearing﴾ that is, He hears all voices at all times, even in hidden places and locations.

﴿All-Knowing﴾ that is, He knows what is visible and what is hidden, what comes first and what comes later, what is inevitable, what is impossible and what is possible.

By mentioning these two divine names – after forbidding the believers to decide any matter before Allah and His Messenger (ﷺ) have decided concerning it and commanding them to fear Him – Allah is urging them to comply with those good commands and observe that etiquette, and warning against not complying.

Then Allah (ﷻ) says: ﴿O you who believe, do not raise your voices above the voice of the Prophet, and do not speak loudly to him﴾. This is the etiquette to be observed when addressing the Messenger of Allah (ﷺ): the one who is addressing him should not raise his voice above his or speak loudly to him; rather he should lower his voice and address him politely and gently, with all veneration and respect.

The Messenger (ﷺ) is not like one of them, so they should address him in a different manner when they speak to him, for he is different to others with regard to his due rights over the Ummah, and the obligation to believe in him and love him, without which faith cannot be complete. By failing to comply with these instructions, a person may be committing a sin and there is the fear that his good deeds could be nullified without him realising. By the same token, observing proper etiquette with him is one of the means of attaining reward and of having one's good deeds accepted.

Then Allah praises those who lower their voices in the presence of the Messenger of Allah (ﷺ), for Allah has tested their hearts and purified them for piety; in other words He has tried and tested them, and the outcome of that is that their hearts became fit for piety.

Then Allah promises them forgiveness for their sins, which implies that they will be protected from evil and harm and will attain the great reward, the description of which no one knows except Allah (ﷻ). The great reward includes attaining all that is good. This indicates that Allah tests people's hearts with commands, prohibitions and trials.



Whoever adheres to the command of Allah and seeks His pleasure, hastening to do so and giving it precedence over his whims and desires, will be purified and be fit to have piety in his heart, and his heart will be fit to accommodate piety. Whoever is not like that, it is known that he is not fit for piety.



﴿إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٥﴾﴾ (سورة الحجرات: ٤-٥)

49:4. As for those who called out to you [O Muhammad] from outside the apartments, most of them lack understanding.

49:5. If they had been patient until you came out to them, that would have been better for them. But Allah is Oft-Forgiving, Most Merciful.

These verses were revealed concerning some Bedouin whom Allah described as rough, for they were more likely to be unaware of the limits prescribed by Allah in what He has revealed to His Messenger (ﷺ) (9: 97). They came in a delegation to the Messenger of Allah (ﷺ), and they found him in his house and the apartments of his wives, but they were impatient and did not have the manners to wait until he came out. Rather they called out to him: O Muhammad, O Muhammad! (That is, come out to us).

Allah criticised them for their lack of reason, because they did not understand His command to observe etiquette with His Messenger (ﷺ) and show him respect, for it is a sign of reason to be polite and observe etiquette.

A person's manners are a sign of reason, and indicate that Allah intends good for him. Hence Allah says: «If they had been patient until you came out to them, that would have been better for them.

But Allah is Oft-Forgiving, Most Merciful» that is, He is forgiving of what His slaves have committed of sins and lapses of etiquette; and He is most merciful towards them, as He does not hasten to punish them for their sins.



يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنْ جَآءَكُمْ فَاسِقٌ بِّنَا فَتَبَيَّنُوْا اَنْ تُصِيْبُوْا قَوْمًا بِجَهْلَةٍ فَتُصِحُّوْا  
عَلٰى مَا فَعَلْتُمْ تَذٰمِرِيْنَ ﴿٦﴾ (سورة الحجرات: ٦)

49:6. O you who believe, if a wrongdoer comes to you with any news, investigate [and verify the facts], lest you harm people out of ignorance, then come to regret your actions.<sup>35</sup>

This also comes under the heading of the etiquette that people of understanding should follow. If an evildoer tells them some news, they should verify it and not accept it before that, because that involves a grave risk and falling into sin. If his report is given the same status as one who is truthful and of good character, you may take action or pass judgement on that basis, which may then result in the killing of people or destruction of property without justification, because of that news, and that would become a cause for regret. Rather what must be done in the event of news from a wrongdoer is to check and verify it.

<sup>35</sup> The Prophet (ﷺ) had sent al-Waleed ibn 'Uqbah (رضي الله عنه) to collect zakâh from Banu al-Muṣṭaliq, with whom al-Waleed had some ill feeling stemming from events that had occurred before Islam. When they rode out to welcome him, he thought that they were going to attack him, so he returned to Madinah and told the Prophet (ﷺ) that they had apostatised. The Prophet (ﷺ) sent Khâlid ibn al-Waleed (رضي الله عنه) to them, and instructed him to verify the facts and not hasten to attack them. He found that they were indeed still Muslims. (al-Qurṭubî)

If other indicators and circumstantial evidence point to it being true, then it may be believed and acted upon but if they indicate that it is false, then it is to be rejected and not acted upon. This indicates that news brought by one who is truthful may be accepted, whereas news brought by a liar is to be rejected. With regard to news brought by a wrongdoer, it depends, as we have mentioned above. Hence the early generations would accept the reports of many of the Kharijites, who were known to be honest, even if they were wrongdoers.



﴿وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ لَوْ يُطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُمْ وَلَئِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ وَالْعِصْيَانَ أُولَٰئِكَ هُمُ الرَّشِدُونَ ﴿٧﴾ فَضَلَّآ مِنَ اللَّهِ وَنِعْمَهُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾﴾ (سورة الحُجُرَات: ٧-٨)

(A-V)

49:7. Know that the Messenger of Allah is among you; if he were to listen to you in many cases, you would surely suffer for it. But Allah has made faith dear to you and has made it beautiful in your hearts, and He has made hateful to you disbelief, wickedness and sin. Such are the rightly guided,

49:8. by the grace and favour of Allah. And Allah is All-Knowing, Most Wise.

That is, let it be known to you all that the Messenger of Allah (ﷺ) is among you, and he is the wise, kind and generous Messenger who wants what is good for you and is sincere towards you, but you want for yourselves evil and harm to which the Messenger (ﷺ) would not agree. If he were to listen to you in many cases, that would put you through hardship and difficulty, but the Messenger (ﷺ) guides you to that which is best for you.

Allah endears faith to you and makes it fair-seeming to you, by means of what He has instilled in your hearts of loving the truth and preferring it; and by means of what he sets out for the truth of proof and evidence to testify to its soundness and make it appealing to people's hearts and minds; and by means of what he does of enabling you to turn to Him.

And He makes hateful to you disbelief and evildoing, namely major sins and lesser sins, by means of what He has instilled in your hearts of hatred for evil and a lack of desire to do it; and by means of what He has set out of proof and evidence to testify to its corrupt nature, and the fact that people of sound nature have no inclination towards it; and by means of what Allah has instilled in people's hearts of hatred towards it.

«Such» that is, those to whom Allah makes faith fair-seeming and endears it to them, and He makes disbelief, evildoing and sin hateful to them,

«are the rightly guided» that is, they are the ones who have sound knowledge, do righteous deeds and adhere to the true religion and straight path.

Their opposites are the misguided to whom disbelief, evildoing and sin are endeared, and faith is made hateful to them. It is their fault, because when they did evil, Allah put a seal on their hearts, and when they:

«...chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance]...» (*as-Saff* 61: 5)

– because they did not believe in the truth when it came to them the first time, so Allah turned their hearts away.

«by the grace and favour of Allah» that is, this good that they have attained is by the grace and kindness of Allah towards them, not by their own power and strength.

«And Allah is All-Knowing, Most Wise» that is, He knows who will be grateful for the blessing and He guides him to attain it, and He knows who will not be grateful for it and for whom it is not appropriate, therefore He bestows His grace according to His wisdom.



﴿وَلِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَىٰ فَجَنِّبُوا الَّتِي تَبَغَىٰ حَتَّىٰ تَفِيءَ إِلَىٰ أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ وَأَقْسِطُوا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾﴾ (سورة الحُجُرَات: ٩-١٠)

49:9. If two groups among the believers fight one another, then make peace between them. If one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one that transgresses, until it complies with the command of Allah. Then if it complies, make peace between them on the basis of equity and be just, for verily Allah loves those who are just.

49:10. The believers are but brothers, so make peace between your [contending] brothers. And fear Allah, so that you may be shown mercy.

This is an implicit prohibition on the believers transgressing against one another and fighting one another. If two groups of believers fight, then other believers are obliged to try to contain this great evil by making peace between them and intervening in the best manner whereby they may achieve peace, and they should take all measures that may lead to achieving that. If they make peace, all well and good, but if «one of them transgresses against the other [and rejects all efforts to make peace], then fight [all of you] against the one

that transgresses, until it complies with the command of Allah» that is, until it comes back to what Allah and His Messenger (ﷺ) have prescribed of doing good and refraining from evil, one of the gravest kinds of which is fighting.

«Then if it complies, make peace between them on the basis of equity and be just» – this is a command to reconcile and be just in bringing about reconciliation, because reconciliation may take place, but it may not be just; rather it may be unjust and unfair to one of the two disputing parties. This is not the kind of reconciliation that is enjoined. There should be no bias towards one of the two groups because of kinship, a common homeland, or any other reason that may cause people to drift away from justice.

«for verily Allah loves those who are just» that is, those who are fair when judging between people and in all that they do, to the extent that this includes a man being fair towards his wife and children, by fulfilling their rights.

In the *ṣaḥeeḥ* hadith it says:

«Those who are fair and just will be with Allah on thrones of light, those who are just in their judgement, and towards their families, and in whatever they have authority over.» (Muslim)

«The believers are but brothers» this is a bond that Allah has established between the believers. If anyone in the furthest east or west is found to believe in Allah, His angels, His Books, His Messengers and the Last Day, then he is a brother to the believers, with a bond of brotherhood that dictates that the believers should love for him what they love for themselves, and hate for him what they hate for themselves. Hence the Prophet (ﷺ) said, enjoining the fulfilment of the rights of brothers in faith:

«Do not envy one another, do not artificially inflate prices, do not hate one another, do not undersell one another, and be – O slaves of Allah – brothers. The believer is the brother of his fellow believer; he does not wrong him, let him down or despise him.» (Bukhari and Muslim)

And he said:

«The believers are like a structure, parts of which support other parts.»  
(Bukhari)

And he interlaced his fingers.

Allah and His Messenger (ﷺ) have enjoined the believers to fulfil one another's rights, and to do that which will lead to harmony, love and understanding among them. All of that confirms the rights that they have over one another. Therefore, if fighting occurs among them that would lead to division, hatred and shunning of one another, let the believers bring about reconciliation between their brothers and strive to do that which will remove grudges and ill feeling.

Then Allah commands them to fear Him in general terms, and makes fulfilling the rights of fellow believers and fearing Allah conditions of His mercy, as He says: «so that you may be shown mercy». If mercy is attained, then all that is good in this world and the hereafter is also attained. This indicates that not fulfilling the rights of fellow believers is one of the greatest barriers to divine mercy.

In addition to the above, we also learn that fighting among the believers is contrary to the brotherhood of faith; hence it is one of the worst of major sins. Faith and the brotherhood that is based on it are not diminished when there is fighting, as is the case with other major sins that are less than the ascription of partners to Allah. This is the view of ahl as-Sunnah wal-jamâ'ah.

We also learn that it is obligatory to reconcile between the believers on the basis of justice, and to fight the transgressors until they come back to compliance with the command of Allah, and that their wealth is protected, because Allah has specifically made it permissible to fight them if they persist in their misguidance, but He has not made it permissible to seize their wealth.



﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُونَ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءً مِنْ نِسَاءِ  
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُمْ وَلَا تَلْعَنُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالِأَلْقَابِ بِئْسَ إِلَاسِمُ الْفُسُوقِ  
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾﴾ (سورة الحجرات: ١١)

- 49:11. O you who believe, let not some men ridicule others, for it may be that they are better than them; and let not some women ridicule others, for it may be that they are better than them. Do not speak ill of one another, and do not call each other by [offensive] nicknames. What a bad thing it is to be called an evildoer after having believed. And whoever does not repent, it is they who are the wrongdoers.

This is another of the rights that the believers have over one another, that some should not «ridicule others» in words or deeds that are indicative of looking down on one's Muslim brother, because that is prohibited and is not permitted, as it is indicative of self-admiration on the part of the one who is mocking the other.

It may be that the one who is ridiculed is better than the one who is ridiculing him, as is usually the case, because mockery is only a reflection of a bad attitude and bad manners, and all bad characteristics. Hence the Prophet (ﷺ) said:

«It is sufficient evil for a man to look down on his Muslim brother.» (Muslim)

Then Allah says: «Do not speak ill of one another» that is, do not criticise one another. That criticism may be verbal or by means of gestures; both are prohibited and carry a warning of hell, as Allah (ﷻ) says elsewhere:

«Woe to every backbiter, fault-finder.» (al-Humazah 104: 1)



The literal meaning of this verse is “Do not speak ill of yourselves”, because the believers should be like one body, and because if you criticise someone else, he will inevitably criticise you, and thus you will have brought it upon yourself.

﴿and do not call each other by [offensive] nicknames﴾ that is, no one of you should embarrass his brother by giving him an insulting nickname that he would not like to be called by. As for nicknames that are not offensive, they are not included in this.

﴿What a bad thing it is to be called an evildoer after having believed﴾ that is, what a bad thing it is to change after having believed and carried out the duties of faith, by turning away from the commands and prohibitions of faith and becoming rebellious evildoers, calling people by offensive nicknames.

﴿And whoever does not repent, it is they who are the wrongdoers﴾. This is what is required of the individual: to repent to Allah (ﷻ) and try to settle matters with his Muslim brother by asking him to pardon and forgive him, and to praise him in order to make up for having criticised or insulted him.

﴿And whoever does not repent, it is they who are the wrongdoers﴾. Thus people are of two types: those who wrong themselves and do not repent, and those who repent and succeed. There is no third category.



﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ اِنَّ بَعْضَ الظَّنِّ اِنْمٌ وَلَا يَجْسَسُوْا وَلَا يَغْتَبَ بَعضُكُمْ بَعضًا اُحِبُّ اَحَدُكُمْ اَنْ يَّأْكُلَ لَحْمَ اَخِيْهِ مِمَّا فَكَرِهْتُمُوْهُ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿١٢﴾﴾ (سورة الحُجُرَات: ١٢)

49:12. O you who believe, avoid suspicion in most cases, because in some cases suspicion is a sin. Do not spy on one another, and do not backbite one another. Would any of you like to eat the

flesh of his dead brother? You would surely abhor it. So fear Allah; verily Allah is Accepting of repentance, Most Merciful.

Allah forbids suspicion in most cases, and thinking ill of the believers, ﴿because in some cases suspicion is a sin﴾. Examples include suspicion that is not based on facts and evidence, and thinking ill of a person, which usually leads to saying and doing many things that are prohibited. That is because harbouring bad thoughts does not usually stop there; rather the bad thoughts persist until one says or does something that is not appropriate.

That also includes thinking ill of a Muslim, hating him and showing enmity towards him. What is enjoined is the opposite of that.

﴿Do not spy on one another﴾ that is, do not seek out the faults of the Muslims. Leave the Muslim alone and pay no attention to his private affairs which, if they were to be investigated, there would appear of them that which is not appropriate.

﴿and do not backbite one another﴾. Backbiting, as the Prophet (ﷺ) said, means:

«...saying about your brother something that he dislikes, even if it is true.» (Muslim)

Then Allah gives an off-putting likeness of backbiting, as He says: ﴿Would any of you like to eat the flesh of his dead brother? You would surely abhor it﴾. Backbiting him is likened to eating his flesh when he is dead, which is extremely abhorrent and repugnant. So just as you would hate to eat his flesh, especially when he is dead and lifeless, so too you should hate to backbite him and eat his flesh when he is alive.

﴿So fear Allah; verily Allah is Accepting of repentance, Most Merciful﴾. Accepting of repentance means that He guides and enables His slave to repent, then He accepts his repentance. He is Most Merciful to His slaves, as He calls them to that which will benefit them and accepts their repentance. This verse is indicative of the stern

warning against backbiting and highlights the fact that backbiting is a major sin, because Allah likens it to eating the flesh of a dead person, which is a major sin.



﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ﴾ (سورة الحجرات: ١٣)

49:13. O humankind, verily We created you from one man and one woman, and made you into nations and tribes so that you may recognise one another.<sup>36</sup> Verily the noblest of you before Allah is the most righteous among you. Verily Allah is All-Knowing, All-Aware.

Here Allah (ﷻ) tells us that He created the sons of Adam from a single origin and they are all of one race. They all come from one male and one female; they are all descended from Adam and Ḥawwâ', from whom Allah spread countless men and women far and wide (4: 1). He divided them and made them into nations and tribes, small and great, so that they may recognise one another. That is because, if each one of them was only known by himself (without his roots and origin), that recognising of one another – which leads to supporting one another, cooperating with one another, inheriting from one another and fulfilling the rights of relatives – would not take place. But Allah made them into nations and tribes so that these things and others, that are based on recognising one another and knowing people's lineage,

<sup>36</sup> The purpose behind making humankind into nations and tribes is so that they may know one another's origins and lineage for the purpose of identification and for the fulfilment of rights and duties that are based on blood ties, but they should not boast about their lineage or use it as a means of claiming superiority over others.

may be fulfilled. But nobility and dignity are connected to piety and righteousness. The noblest of them before Allah are those who are the most righteous, which means those who are the most obedient and who most keep away from sin, not those who have the most relatives or are the noblest in lineage.

But Allah (ﷻ) is All-Knowing, All-Aware. He knows who truly fears Allah, both outwardly and inwardly, as opposed to those who do that outwardly only, and He will requite each as he deserves.

This verse indicates that knowing people's lineage is something that is required according to Sharia, because Allah has made them nations and tribes for that purpose.



﴿قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِيمَانُ فِي قُلُوبِكُمْ وَإِنْ تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءَامَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ ﴿١٥﴾ قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَبْدِيكُمْ وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٦﴾ يَمْنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمْنُوا عَلَيَّ إِسْلَمَكُمْ بَلِ اللَّهُ يَمْنُ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٧﴾ إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ﴾ (سورة الحجرات: ١٤-١٨)

- 49:14. The Bedouin say: We believe. Say: You have not [yet] believed. Rather you should say: We have submitted [in Islam], for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not detract from the reward of any of your deeds. Verily Allah is Oft-Forgiving, Most Merciful.

- 49:15. The believers are only those who believe in Allah and His Messenger, then do not doubt, and strive and fight in the cause of Allah, offering their wealth and their lives. It is they whose faith is true.
- 49:16. Say: Will you inform Allah about your faith, when Allah knows all that is in the heavens and all that is on earth, for Allah has knowledge of all things?
- 49:17. They think that they have done you a favour by embracing Islam. Say: Do not regard your embracing Islam as a favour to me. Rather it is Allah Who has done you a favour by guiding you to faith, if you are telling the truth [in your claim to be believers].
- 49:18. Verily Allah knows all that is unseen in the heavens and on earth, and Allah sees well all that you do.

Here Allah (ﷻ) tells us of what was said by the Bedouin who entered Islam at the time of the Messenger of Allah (ﷺ) without understanding properly and without doing what is dictated and required by faith, yet despite that they said ﴿We believe﴾, claiming to believe in a perfect sense, fulfilling all the requirements of faith, which is what is implied by their statement. Allah instructed His Messenger (ﷺ) to refute them, as He said: ﴿Say: You have not [yet] believed﴾ that is, do not claim to have attained perfect faith, both inwardly and outwardly.

﴿Rather you should say: We have submitted [in Islam]﴾ that is, we have entered Islam; and you should limit it to that.

The reason for that is that ﴿faith has not yet entered your hearts﴾; rather you have believed out of fear or hope (in worldly terms) and the like. This is the reason for your belief, and therefore you have not yet tasted the sweetness of faith in your hearts.

﴿for faith has not yet entered your hearts﴾ that is, at the time when you said those words. It is as if it were an indication of what would

happen to them later on, for Allah blessed many of them with real faith and jihad in His cause.

﴿But if you obey Allah and His Messenger﴾ by doing good or refraining from evil

﴿He will not detract from the reward of any of your deeds﴾ that is, He will not detract even an atom's weight from it; rather He will reward you in full, in the most perfect manner, and you will not miss out on any part of it, small or great.

﴿Verily Allah is Oft-Forgiving, Most Merciful﴾ that is, He is forgiving to the one who repents and turns to Him, and most merciful to him, as He accepts his repentance.

﴿The believers﴾ that is, the true believers

﴿are only those who believe in Allah and His Messenger, then do not doubt, and strive and fight in the cause of Allah, offering their wealth and their lives﴾ that is, those who combine faith and jihad in His cause, because if a person strives against the disbelievers, that is indicative of complete faith in his heart, for whoever strives against others in support of Islam and striving to establish its laws, it is more likely that he will strive against himself to establish Islam and its laws in his own life, because if a person has no motivation for jihad, that is indicative of the weakness of his faith.

Allah (ﷻ) has stipulated that there should be no doubts in faith, because beneficial faith is certain and firm belief in that which Allah has enjoined us to believe in, and is not influenced by doubt in any way.

﴿It is they whose faith is true﴾ that is, it is they who confirm their faith with their good deeds. Claiming to be sincere in any matter is a very serious claim that requires one to produce proof and evidence, and the most serious matter is claiming to have faith, which is the basis of bliss and eternal triumph. Whoever claims to have faith and carry out the duties required thereby is the true believer; if a person

is not like that, it will be known that he is not sincere in his claim, and he will never benefit from his claim.

Faith in the heart cannot be seen by anyone except Allah (ﷻ), so confirming its existence or otherwise is akin to informing Allah of what is in the heart. This is poor etiquette and thinking ill of Him. Hence He says: ﴿Say: Will you inform Allah about your faith, when Allah knows all that is in the heavens and all that is on earth, for Allah has knowledge of all things?﴾ This encompasses all things, including what is in the heart of faith or disbelief, righteousness or wickedness. Allah (ﷻ) knows all of that, and will requite people accordingly; if it is good, then the outcome will be good, and if it is bad, then the outcome will be bad.

This is talking about those who claim to have faith when they do not. Either they are presuming to inform Allah, when it is known that He has knowledge of all things, or their aim in saying these words is to give a reminder of favours done to His Messenger (ﷺ), as if they had given him things that were not in their own interests; rather they served his worldly interests! This is a kind of pride and boasting about things that it is inappropriate for them to boast about to the Messenger (ﷺ), because it is Allah (ﷻ) Who had bestowed those favours upon them.

Just as Allah (ﷻ) bestowed favours upon them in terms of creating them, granting them provision and bestowing blessings upon them both visible and hidden, the divine favour of guidance to Islam and the bestowal of faith are greater than everything else. Hence Allah (ﷻ) says: ﴿They think that they have done you a favour by embracing Islam. Say: Do not regard your embracing Islam as a favour to me. Rather it is Allah Who has done you a favour by guiding you to faith, if you are telling the truth [in your claim to be believers]﴾.

﴿Verily Allah knows all that is unseen in the heavens and on earth﴾ that is, He knows the hidden matters in both realms that are concealed from people, such as what is in the depths of the sea or in the middle

of the wilderness, and what is covered by the night or hidden by the day. He knows the drops of rain and the grains of sand, what is hidden in people's hearts and all subtle issues.

﴿...Not a leaf falls but He knows it; there is no grain in the darkest bowels of the earth, nor anything fresh or dry, but it is [inscribed] in a clear record.﴾ (al-An'âm 6: 59)

﴿and Allah sees well all that you do﴾; He is recording your deeds and will requite you for them in full, as dictated by His encompassing mercy and utmost wisdom.

This is the end of the commentary on Soorat al-Hujurât.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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50.  
Soorat Qâf  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



قَافٌ وَالْقُرْآنِ الْمَجِيدِ ﴿١﴾ بَلْ عِيبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا  
شَيْءٌ عَجِيبٌ ﴿٢﴾ أَوَ ذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ﴿٣﴾ قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ  
مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ﴿٤﴾ (سورة ق: ١-٤)

- 50:1. Qâf. By the Glorious Qur'an [you, O Muhammad, are indeed the Messenger of Allah].
- 50:2. But they deem it strange that a warner has come to them from among themselves, and the disbelievers say: This is a strange thing indeed!
- 50:3. What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!
- 50:4. Indeed We know what the earth consumes of them; with Us is a record that preserves everything.
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Here Allah swears by the Glorious Qur'an that contains deep meanings and great concepts, discusses various issues and brings

much blessing (barakah). The word translated here as «Glorious» indicates that it has numerous, great attributes.

The best thing to be described in such terms is this Qur'an, which contains knowledge of the earlier and later generations, and speaks with the highest and most perfect eloquence, the most beautiful and concise words, the most comprehensive and beautiful meanings. This makes it obligatory to follow it in the most perfect manner, to hasten to implement its teachings, and to show gratitude to Allah for blessing us with it.

But most people do not appreciate the blessings of Allah as they should, hence Allah (ﷻ) says: «But they» that is, those who disbelieve in the Messenger (ﷺ) «deem it strange that a warner has come to them from among themselves» that is, to warn them of that which will harm them and instruct them to do that which will benefit them, and he is one of their own kind, so that they will be able to learn from him, and they know his character and his sincerity.

They deemed strange something that they should not have found strange at all. Rather one should wonder about the rationality of those who deem it strange.

«and the disbelievers» whose disbelief and rejection made them do that; it was not because of any lack of intelligence or wisdom on their part

«say: This is a strange thing indeed!» That is, it is most odd. This attitude of theirs stemmed from one of two things:

Either they genuinely found it strange, which would be indicative of extreme ignorance and weak reasoning on their part, like the insane person who finds the words of the sane person strange, or the coward who finds it strange that a courageous horseman would meet others in battle, or the miser who finds the generosity of generous people strange. What does it matter if someone like that finds it strange? This attitude is indicative of nothing but extreme wrongdoing and ignorance.

Or they found it strange yet knew that they were wrong. This is one of the worst kinds of wrongdoing, because it stems from nothing but stubbornness.

Then Allah mentions what they found so strange, as He tells us that they said: «What! When we have died and have turned into dust [will we be brought back to life]? That is farfetched indeed!» Thus they compared the might of the One Who has power over all things and is perfect in all respects with the power of the human being who is in need and is helpless in all respects. They compared the ignorant person who has no knowledge with the One Who has knowledge of all things, Who knows what the earth consumes of their bodies during their stay in al-barzakh and has recorded in His Book which is with Him, protected from any change or alteration, all that will happen to them in life and in death. This is indicative of His perfect and comprehensive knowledge – that no one could have except Him – and that He has the ability to bring the dead back to life.



﴿بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ﴾ (سورة ق: ٥)

50:5. Rather they denied the truth when it came to them, so they are in a state of confusion.<sup>37</sup>

«Rather» the words that they utter stem from stubbornness and rejection of truth concerning which there is no doubt «when it came to them, so they are in a state of confusion» that is, they are uncertain and confused, and cannot settle on anything or agree on something to say regarding the Prophet (ﷺ). Sometimes

<sup>37</sup> Because they denied that Muhammad (ﷺ) was the Messenger of Allah, they were confused as to what he was; hence they described him variously as a sorcerer, poet or madman.

they say that he is a sorcerer, sometimes they say that he is insane, and sometimes they say that he is a poet.

Similarly, they had various views concerning the Qur'an, each one of them saying what he thought on the basis of his own corrupt view. This is applicable to everyone who rejects the truth: he is confused, does not know what direction to take, and cannot settle on anything. Therefore you see him contradicting himself.

By the same token, the one who follows the truth and believes in it is steadfast, his path is straightforward, and his deeds confirm his words.



﴿أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾  
وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾ تَبْصِرَةٌ  
وَذِكْرٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ  
الْحَبِيدِ ﴿٩﴾ وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾ رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً  
مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾﴾ (سورة ق: ٦-١١)

- 50:6. Have they not looked at the heaven above them – how We have constructed it and adorned it, and there are no flaws in it?
- 50:7. And the earth We have spread out, and set therein mountains standing firm, and caused to grow therein beautiful plants of every kind.
- 50:8. All that is [a source of] insight and a reminder for every slave who turns to Allah [and reflects upon His signs].
- 50:9. We send down from the sky blessed rain, with which We cause to grow gardens and the grain that is harvested,
- 50:10. and lofty date palms with spathes containing tightly-packed flower-clusters,<sup>38</sup>

<sup>38</sup> The flowers of the date palm initially appear along small branches that =

50:11. as provision for people, and We give life thereby to a dead land.  
In like manner will be the resurrection.

Having described the situation of the disbelievers and explained why they are blameworthy, Allah (ﷻ) now calls them to look at His signs in the universe, so that they may reflect and see the conclusions to which they point, as He says:

﴿Have they not looked at the heaven above them﴾ that is, looking at it does not require any effort or travel; rather it is very easy.

Let them see ﴿how We have constructed it﴾ like a smooth dome, well-built and adorned with stars, stretching from one horizon to the other in the most beautiful manner. No defect, gap or flaws can be seen in it. Allah has made it a roof for the people of the earth, and has placed in it things that serve essential interests for them.

﴿and the earth﴾, how ﴿We have spread﴾ it ﴿out﴾ and made it spacious so that every animal can settle on it, rest on it and find all that it needs. Allah has made it stable with mountains, so that it will not shake or sway.

﴿and caused to grow therein beautiful plants of every kind﴾ that is, every kind of plant that is pleasant to the eye and brings delight and joy to the observer, as food for the sons of Adam and their livestock, and bringing other benefits.

Among those benefits, Allah singles out for mention the gardens that contain delicious fruits, such as grapes, pomegranates, citrons, apples and other kinds of fruit. And He mentions lofty date palms, which give lasting benefits, and which reach towards the sky until they reach a height that many other trees do not reach. From the

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= are enclosed in a spathe or sheath that protects the delicate flowers from intense heat in the arid regions where date palms grow. As the flowers mature, the spathe splits open, exposing the flower clusters for the purpose of pollination.

spathes containing tightly-packed flower-clusters come provision, nourishment, staple food and fruits for people; they eat some and store some for themselves and their flocks.

Similarly, Allah brings forth by means of the rain and the rivers that flow on the face of the earth and beneath it as a result thereof, ﴿the grain that is harvested﴾ that is, crops that are harvested, such as wheat, barley, corn, rice, millet and others.

Looking at these things ﴿is [a source of] insight﴾ that allows one to see after having been blind due to ignorance ﴿and a reminder﴾ of that which is beneficial in both spiritual and worldly terms. Thus one is reminded of what Allah and His Messengers have told us. But that is not for everyone; rather it is for ﴿every slave who turns to Allah﴾ that is, everyone who turns to Him with love, fear and hope, and responds to His call.

As for the one who disbelieves or turns away, the signs and warnings are of no avail to people who do not believe.

In conclusion, everything that the heaven contains of dazzling creation and well-built construction is indicative of the perfect might of Allah (ﷻ).

What it contains of beauty, precision, and brilliant design and creation indicates that Allah is Most Wise, and that He has knowledge of all things.

What it contains of benefits and things that serve the interests of people are indicative of the mercy and generosity of Allah that encompass all things.

What it contains of mighty creations and amazing systems indicate that Allah (ﷻ) is the One, the Unique, the Eternal, Who has no spouse or offspring and there is none like unto Him. No worship, humility or love should be directed to any but Him.

What it contains of the means of reviving the earth after its death indicates that Allah will give life to the dead in order to requite them

for their deeds. Hence He says: ﴿and We give life thereby to a dead land. In like manner will be the resurrection﴾.

Having reminded them of these heavenly and earthly signs, Allah now warns them lest there befall them what befell other nations of punishment, and tells them that they should not persist in their current disbelief, lest there befall them what befell their fellow disbelievers, as He says:



﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيْسِ وَنُوحٌ ﴿١٢﴾ وَعَادٌ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾ وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدِ ﴿١٤﴾ أَفَعَيَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾﴾ (سورة ق: ١٢-١٥)

50:12. Before them the people of Nooh, the people of the well,<sup>39</sup> and Thamood also disbelieved,

50:13. [as did] ‘Ād, Pharaoh and the brethren of Loot,

50:14. and the dwellers of the Wood, and the people of Tubba’.<sup>40</sup> All of them rejected the Messengers, and My warning was duly fulfilled.

50:15. Did We fail in the first creation [so that they think that We are unable to recreate them on the Day of Resurrection]? Rather they are in doubt about the resurrection.

That is, those nations who came before them rejected their noble Messengers and Prophets, such as Nooh, whose people rejected

<sup>39</sup> They were idol-worshippers to whom Allah sent His Prophet Shu‘ayb, but they rejected his call. Whilst they were around the well, it collapsed and they and their dwellings were swallowed up by the earth. (an-Nasafi; al-Bayḍāwī)

<sup>40</sup> Tubba’: a hereditary title of the kings of Yemen.

him. Thamood rejected Şâlih, 'Âd rejected Hood, the people of Loot rejected Loot, the dwellers of the Wood rejected Shu'ayb, and the people of Tubba' – Tubba' was the title of every king of Yemen in ancient times, before Islam – rejected the Messenger whom Allah sent to them. Allah does not tell us who that Messenger was, or which of the kings who bore the title of Tubba' is referred to here, because that – and Allah knows best – was well known to the Arabs, for the people of Yemen were the original Arabs whose stories were not unknown to the Arabs, especially stories such as this significant event.

All of these people rejected the Messengers whom Allah sent to them, so they deserved the warning and punishment of Allah.

And you who disbelieve in Muhammad (ﷺ) are not better than them, and their Messengers are not dearer to Allah than your Messenger (ﷺ), so beware of committing their sin, lest the same fate befall you as befell them.

Then Allah (ﷻ) cites the first creation as proof for the second creation, which is the resurrection.

Just as it is He Who created them from nothing, in like manner He will recreate them after they have died and turned into dust and bones. Therefore He says:

«Did We fail» that is, were We incapable or did Our strength falter «in the first creation»? That is not the case; it was not beyond Us and We did not fail in that; they (the disbelievers) do not doubt that.

«Rather they are in doubt about the resurrection». This is what they are in doubt and confused about, even though there is no room for confusion, because recreating is easier than the initial creation, as Allah (ﷻ) says elsewhere:

«It is He Who originates creation then repeats it, and that is [even] easier for Him...» (ar-Room 30: 27)





﴿وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾ إِذْ يُلْقَى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾﴾

(سورة ق: ١٦-١٨)

- 50:16. We have created man, and We know what his soul whispers within him, for We are closer to him than his jugular vein,  
 50:17. when the two recording angels record [his deeds], constantly accompanying him, one on his right, the other on his left.  
 50:18. Not a word does he utter but there is with him a watcher, ready to record it.

Here Allah (ﷻ) tells us that He is the only Creator of humankind, male and female, and that He knows man's circumstances, what he keeps in his heart, and his thoughts.

He is ﴿closer to him than his jugular vein﴾, which is the closest thing to a person; the jugular veins are the veins on both sides of the neck. This is a reminder to man to remember that his Creator is watching him; He sees what is in his heart and mind and is close to him in all situations. So he should feel shy, lest Allah see him where He forbade him to be, or He not see him where He commanded him to be.

Similarly, he should bear in mind the angels, the noble scribes; he should respect them and beware of doing or saying anything that may be written down of things that are displeasing to the Lord of the worlds. Hence He says:

﴿when the two recording angels record [his deeds], constantly accompanying him﴾ that is, they record all of a person's deeds ﴿one on his right﴾ who records his good deeds, and the other ﴿on his left﴾ who records his bad deeds. Each of them is ﴿constantly accompanying him﴾, ready to do the work that is assigned to him.

«Not a word does he utter», good or bad, «but there is with him a watcher, ready to record it» that is, he is watching him and is always present with him. This is like the verses in which Allah (ﷻ) says:

«While indeed there are watchers appointed over you, honourable scribes, who know all that you do.» (al-Infīṭār 82: 10-12)



﴿وَجَاءَت سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ۝۱۹ وَنُفِخَ فِي الصُّورِ ذَلِكَ يَوْمُ الْوَعِيدِ ۝۲۰ وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ ۝۲۱ لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝۲۲﴾ (سورة ق: ۱۹-۲۲)

- 50:19. The throes of death will bring the truth [before his eyes]: This is what you have been trying to avoid.
- 50:20. And the Trumpet will be blown; that will be the day whereof warning [had been given].
- 50:21. Every soul will come, accompanied by [an angel] to drive him on and another to bear witness.
- 50:22. [It will be said:] You were heedless of this; now We have removed the veil for you and your vision today is keen.

There will come to this heedless person who rejects the signs of Allah «The throes of death» which «will bring the truth [before his eyes]» that cannot be warded off or avoided.

«This is what you have been trying to avoid» that is, what you have been trying to delay or run away from.

«And the Trumpet will be blown; that will be the day whereof warning [had been given]» that is, the day when there will befall the wrongdoers the punishment of which Allah warned them, and there will come to the believers the reward that He promised them.

﴿Every soul will come, accompanied by [an angel] to drive him on﴾, driving him to the place of standing, and he will not be able to refuse

﴿and another to bear witness﴾ and testify to all his deeds, both good and bad. This is indicative of Allah's care for His slaves, and that He records their deeds and will requite them justly for them. This is something that one must bear in mind.

But most people are heedless, therefore Allah says:

﴿[It will be said:] You were heedless of this﴾ that is, this will be said on the Day of Resurrection to those who turned away and disbelieved, by way of rebuke, criticism and blame. In other words: you disbelieved in this and did not act upon it, but ﴿now We have removed the veil for you﴾ that covered your heart, so that you slept a great deal and persisted in your heedlessness.

﴿and your vision today is keen﴾. He will look at that which will alarm and frighten him of all kinds of punishment and vengeance.

All this may be addressed by Allah to the individual, because in this world he is heedless of the purpose for which he was created, but on the Day of Resurrection he will be alert to that and will awaken from his sleep, but that will be at a time when he will not be able to make amends or make up for lost time. All of this is an alert from Allah to His slaves, to warn them by telling them of what will happen to the disbelievers on that momentous day.



﴿وَقَالَ قَرِينُهُ هَذَا مَا لَدَىٰ عَيْنِي ۖ أَلَيَّ فِي جَهَنَّمَ كُلٌّ كَفَّارٌ عَنِّي ۖ ﴿٢٤﴾ مَنَاجِلَ لِلْخَيْرِ مُعْتَدٍ ۖ مُّرِيبٍ ۖ ﴿٢٥﴾ الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ۖ ﴿٢٦﴾ ۖ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ۖ ﴿٢٧﴾ قَالَ لَا تَخَسِّمُوا لَدَىٰ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ۖ ﴿٢٨﴾ مَا يُبَدِّلُ الْقَوْلَ لَدَىٰ وَمَا أَنَا بِظَلَمٍ لِّلْعَبِيدِ ۖ ﴿٢٩﴾﴾ (سورة ق: ٢٣-٢٩)

- 50:23. His companion [the angel who recorded his deeds] will say:  
Here is [the record of his deeds] ready with me.
- 50:24. [It will be said to the two angels:] Throw into hell every obstinate disbeliever,
- 50:25. every withholder of good, transgressor, doubter,
- 50:26. who set up another god besides Allah. Throw him into the severe punishment.
- 50:27. His [devil] companion will say: Our Lord, it was not I who misled him; he himself had already gone far astray.
- 50:28. Allah will say: Do not argue with one another in My presence when I had already sent you warning.
- 50:29. My word cannot be changed, and I am never unjust to My slaves.

«His companion» that is, the companion of this disbeliever who turned away, from among the angels, whom Allah appointed to watch over him and record his deeds. He will bring him on the Day of Resurrection, and he will also bring his deeds, and say:

«Here is [the record of his deeds] ready with me» that is, I have brought that which was entrusted to me, the record of his deeds for which he will be requited.

It will be said regarding those who deserve hell: «Throw into hell every obstinate disbeliever» that is, everyone who disbelieved a great deal, stubbornly rejected the signs of Allah, committed many sins, and had the audacity to transgress the sacred limits of Allah.

«every withholder of good» that is, who withheld the good that he had, the greatest of which is belief in Allah, His angels, His Books and His Messengers; and he withheld the benefit of his wealth and physical effort

«transgressor» who transgressed against the slaves of Allah and transgressed His sacred limits

«doubter» that is, he doubted the promise and warning of Allah, so he had no faith or good deeds to his credit. Rather Allah describes him

as a disbeliever, transgressor, doubter and covetous, and as having taken gods besides the Most Gracious. Hence Allah says:

﴿who set up another god besides Allah﴾ that is, he worshipped others alongside Him that had no power to benefit or harm themselves, or to cause death, give life or resurrect.

﴿Throw him﴾, O you two companion angels  
﴿into the severe punishment﴾ which is the greatest, worst and most terrible of punishments.

﴿His [devil] companion will say﴾, disavowing him and blaming him for his sin

﴿Our Lord, it was not I who misled him﴾ because I had no power over him, and no proof or evidence; rather he went far astray, so he went astray by his own choice. This is like what Allah says elsewhere:

﴿And Shayṭān will say, when the matter is decided: Verily, Allah gave you a true promise; I also gave you promises, but I betrayed you. I had no power over you, except that I called you and you responded to me. So do not blame me; blame yourselves...﴾ (Ibrâheem 14: 22)

Allah (ﷻ) will say, responding to their dispute: ﴿Do not argue with one another in My presence﴾ that is, there is no benefit in your disputing with one another in My presence ﴿when﴾ in fact ﴿I had already sent you warning﴾ that is, My Messengers came to you with clear signs and proof, and definitive evidence, and thus My proof was established against you and you have no argument. Now you have come to Me with the deeds that you did and the time has come for requital.

﴿My word cannot be changed﴾ that is, it is not possible to change what Allah has said, for no one is truer in speech than Allah.

﴿and I am never unjust to My slaves﴾; rather I requite them according to their deeds, good or bad. Nothing is added to their bad deeds and nothing is detracted from their good deeds.



﴿يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَنَقُولُ هَلْ مِنْ مَزِيدٍ﴾ (٣٠) وَأَزْلَفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٣١﴾ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ ﴿٣٢﴾ مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ (سورة)

ق: ٣٠-٣٥

- 50:30. [Warn them of] the day when We will say to hell: Are you full? and it will say: Can there be any more to come?
- 50:31. Paradise will be brought within sight of the righteous, not far off.
- 50:32. [It will be said:] This is what you were promised; it is for everyone who constantly turned [to Us] and remained dutiful,
- 50:33. and feared the Most Gracious unseen, and came with a sincere heart.
- 50:34. Enter here in peace; this is the day of eternity.
- 50:35. There they will have all that they wish for, and with Us there is yet more.

Here Allah (ﷻ) says, to alarm His slaves: ﴿[Warn them of] the day when We will say to hell: Are you full?﴾ That is because of the large number of people who will be thrown into it.

﴿and it will say: Can there be any more to come?﴾ That is, it will keep asking for more evildoers and sinners, out of anger for its Lord's sake and in fury against the disbelievers.

Allah (ﷻ) has promised to fill it, as He says elsewhere:

﴿...I will certainly fill hell with jinn and men, all together.﴾ (as-Sajdah 32: 13)

That will continue until the Lord of Glory will place His holy Foot – which cannot be compared to anything in creation – on it,

whereupon it will shrink into itself and will say: Enough, enough!  
Meaning: I have had enough and I am full.

﴿Paradise will be brought within sight of the righteous, not far off﴾ that is, it will be brought close enough to look and see what it contains of eternal delights, joy and happiness. Rather it will be brought close for those who feared their Lord and avoided associating others with Him in both a minor and major sense, who obeyed the commands of their Lord and submitted to Him.

It will be said to them by way of congratulations: ﴿This is what you were promised; it is for everyone who constantly turned [to Us]﴾ that is, this paradise and what it contains of all that one's soul may desire and that may delight the eyes, is what Allah promised to everyone who constantly turned to Him and came back to Allah at all times, by remembering Him, loving Him, seeking His help, calling upon Him, fearing Him and putting his hope in Him.

﴿and remained dutiful﴾ that is, he adhered to what Allah enjoined upon him, obeyed Him sincerely and carried out his duties towards Him perfectly, keeping to His limits.

﴿and feared the Most Gracious unseen﴾ that is, he feared Him on the basis of his knowledge of his Lord, in hope of His mercy, and feared Allah unseen in all situations, even when people cannot see Him. This is true fear of Allah.

As for fearing Him in the presence of others, when they are looking at one, this is showing off and seeking reputation, and is not indicative of fear of Allah. Rather beneficial fear of Allah is fear of Him when one is alone and when one is with others.

Fearing Allah unseen stems from belief in the unseen, as opposed to believing when one sees some matters of the unseen, in which case faith and fear of Allah become inevitable and are not voluntary, because the person will see with his own eyes the punishment and the signs of Allah.

«and came with a sincere heart» such a person is described as turning to his Lord and as being motivated to please Him.

It will be said to these pious and righteous people: «Enter here in peace» that is, enter it in peace, safe from troubles and ills, and secure from all distressing matters. There will be no end to their bliss and there will be nothing to spoil it.

«this is the day of eternity» which will never end; there will be no death and nothing to spoil it.

«There they will have all that they wish for» that is, everything that they want, they will attain.

And in addition to that, they will have «yet more», namely a reward bestowed upon them by the Most Gracious, Most Merciful, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of any human.

The greatest and best of that will be gazing upon the noble Countenance of Allah and the joy of hearing His words and being close to Him. We ask Allah (ﷻ) to make us among them.



﴿وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِنْ مَخِصٍ ۚ إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ۚ﴾

﴿(سورة ق: ٣٦-٣٧)﴾

50:36. How many nations We destroyed before them [Quraysh] who were stronger in power than them! They ventured through many lands, but did they find any escape?

50:37. Verily in that is a reminder for anyone who understands and listens attentively with full presence of mind.



Here Allah (ﷻ) says, warning the polytheists who rejected the Messenger (ﷺ): «How many nations We destroyed» that is, We destroyed many nations «before them [Quraysh] who were stronger in power than them» that is, they were more powerful than them and left a greater mark on the land.

Hence He says: «They ventured through many lands» that is, in various lands they built strong fortresses and tall buildings, planted trees, dug channels, formed the land, and constructed and destroyed much.

But when they rejected the Messengers of Allah and denied His signs, Allah afflicted them with a painful and severe punishment.

«but did they find any escape?» They had no escape from the punishment of Allah when it befell them, and they had no one to save them. Their strength, wealth and children did not avail them anything.

«Verily in that is a reminder for anyone who understands» that is, who has a mind that is active, alert and smart, and who has pure intentions. Such a person, if he sees any of Allah's signs, will pay heed to them and will benefit from them and be able to advance.

The same applies to one who listens attentively to the revelations of Allah, and listens to them by way of seeking guidance from them, with presence of mind. For such a person there is also a reminder, exhortation, healing and guidance.

But as for the one who turns away and does not lend an ear to the revelations, they will not benefit him at all, because he is not receptive and the wisdom of Allah did not dictate that such a person should be guided.



﴿وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ  
لُغُوبٍ ﴿٣٨﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ  
الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ الشُّجُورِ ﴿٤٠﴾﴾ (سورة ق: ٣٨-٤٠)

50:38. Verily We created the heavens and the earth, and all that is between them, in six days and no toil or weariness touched Us.

50:39. So bear patiently what they say, and glorify and praise your Lord before the rising of the sun and before [its] setting,

50:40. and glorify Him in the night and after the prayers.

Here Allah (ﷻ) tells us of His great might and His will that is always done, by means of which He brought into being the mighty creations, ﴿the heavens and the earth, and all that is between them, in six days﴾, the first of which was Sunday and the last of which was Friday, without any toil, weariness, exhaustion or fatigue.

And it is more appropriate that the One Who brought them into being – despite their great size – should be able to give life to the dead.

﴿So bear patiently what they say﴾ of criticism and rejection of the message you have brought. Distract yourself from them by focusing on your Lord and glorifying Him, at the beginning and end of the day, and during the night and after the prayers, for remembering Allah (ﷻ) consoles and brings comfort to the heart, and helps one to be patient.



﴿وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ  
الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ

سِرَاعًا ذَلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤١﴾ نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذَكَرْ  
بِالْقُرْآنِ مَنْ يَخَافُ وَعِيدِ ﴿٤٢﴾ (سورة ق: ٤١-٤٥)

- 50:41. Listen! On the day when the Caller will call out from a place nearby,  
50:42. the day when they will hear the [second] Trumpet blast in truth, that will be the Day of Resurrection.  
50:43. Verily it is We Who give life and cause death, and unto Us is the return [of all].  
50:44. On the day when the earth will be rent asunder for them as they hasten forth [from their graves], that will be a gathering that is easy for Us.  
50:45. We know best what they say, and you are not sent to compel them to believe. But admonish with the Qur'an those who fear My warning.

«Listen» with all your heart to the call of the caller, namely Isrāfeel (إسرافيل), when he blows the Trumpet «from a place nearby» that is, near to people.

«the day when they will hear the [second] Trumpet blast in truth» that is, all creatures will hear that frightening blast «in truth» concerning which there is no doubt whatsoever.

«that will be the Day of Resurrection» when all people will emerge from their graves, which Allah alone, Who has power over all things, will bring about. Hence He says: «Verily it is We Who give life and cause death, and unto Us is the return [of all]. On the day when the earth will be rent asunder for them» that is, for the dead, «as they hasten forth [from their graves]» that is, as they hasten to respond to the caller who calls them to the place of standing on the Day of Resurrection.

﴿that will be a gathering that is easy for Us﴾ that is, it is easy for Allah, with no toil or effort.

﴿We know best what they say﴾ to you of offensive talk that grieves you.

As We know best (about how much trouble they cause), you know how much We care for you and the extent to which We have made things easy for you and supported you against your enemies. So let your heart be filled with joy and reassurance, and know that We are more merciful and kinder to you than your own self.

Therefore there is nothing left for you to do but to await the promise of Allah and follow the example of the Messengers of strong will.

﴿and you are not sent to compel them to believe﴾ that is, you do not have power over them; rather:

﴿...You are but a warner, and for every people there is a guide.﴾ (*ar-Ra'd 13: 7*)

Hence Allah says: ﴿But admonish with the Qur'an those who fear My warning﴾. Admonishing means to remind of something that is already instilled in people's minds and sound nature of loving good, giving it precedence and doing it, and of hating evil and avoiding it. Those who benefit from the admonition are those who fear the warning of Allah.

As for those who do not fear the warning and do not believe in it, the benefit of the admonition in his case is the establishing of proof against him (and leaving him with no excuse), lest he say:

﴿...No bearer of glad tidings and no warner ever came to us...﴾ (*al-Ma'idah 5: 19*)

This is the end of the commentary on Soorat Qâf.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

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# 51.

## Soorat adh-Dhâriyât

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالذَّارِيَاتِ ذُرَّوًا ۝١ فَالْحَالِكَاتِ وَقرًا ۝٢ فَالْجَارِيَاتِ يُسرًا ۝٣ فَالْمُقَسَّمَاتِ أَمَّا ۝٤﴾  
﴿إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝٥ وَإِنَّ الْيَوْمَ لَوَقْعٌ ۝٦﴾ (سورة الذاريات: ١-٦)

- 51:1. By the winds that scatter [the dust],<sup>41</sup>  
51:2. and by the winds that carry the heavily-laden clouds,  
51:3. and by the stars that move gently,  
51:4. and by the angels who distribute [blessings] by Allah's command,  
51:5. verily that which you are promised is true,  
51:6. and verily judgement will surely come to pass.
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This is an oath from Allah, Who speaks the truth, swearing by these mighty creations which He has made to be of great benefit and

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<sup>41</sup> That is, before the initiation of cloud formation; clouds are formed by condensation of water vapour in the air, which is attracted to condensation nuclei such as dust particles.

of service to people, to confirm that His promise is true and that the Day of Judgement, which is the day of requital and reckoning of deeds, will inevitably come to pass and no one can ward it off.

As the truthful Almighty has spoken of it, sworn an oath to confirm it and established proof and evidence for it, why do the disbelievers disbelieve in it and turn away from striving for it?

What is meant by the winds that scatter is winds that scatter the dust when they blow gently, and when they blow strongly and cause disturbance.

﴿and by the winds that carry the heavily-laden clouds﴾ that is, clouds that carry a great deal of water by means of which Allah brings benefits to the land and the people.

﴿and by the stars that move gently﴾ that is, the stars that move easily, with which the heavens are adorned, and people navigate by means of them in darkness on land and sea, and may benefit from them by noticing signs from Allah in them.

﴿and by the angels who distribute [blessings] by Allah's command﴾ that is, the angels who distribute and control matters by Allah's leave. Allah has appointed each of them to control some matter in this world and the hereafter, and none of them goes beyond the limits set for him, or falls short.



﴿وَالسَّمَاءِ ذَاتِ الْحُبُوبِ ﴿٧﴾ إِنَّكَ لَنَاقِلٌ قَوْلٍ مُّخْتَلِفٍ ﴿٨﴾ يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ﴿٩﴾﴾ (سورة

الذاريات: ٧-٩)

51:7. By the heaven with its tracks,

51:8. verily you are confused in your beliefs,

51:9. because of which those who are diverted [away from the truth] are diverted.

«By the heaven with its tracks» that is, the sky with tracks that look like the ripples made on sand or water by the wind

«verily you» who reject Muhammad (ﷺ)  
 «are confused in your beliefs» for some of you say that he is a magician, some say that he is a soothsayer, some say that he is a madman, and various other statements that are indicative of their confusion and doubt, and that what they follow is false.

«because of which those who are diverted [away from the truth] are diverted» that is, they are diverted from faith and from the evidence and proof of Allah that gives certainty.

The differences in their views indicate that they are flawed and false; by the same token, the fact that the truth brought by Muhammad (ﷺ) is harmonious, in that some parts of it confirm others and there are no differences or flaws in it, indicates that it is sound and that it is from Allah.

«...If it had been from anyone other than Allah, they would surely have found therein many contradictions.» (*an-Nisâ' 4: 82*)



﴿قِيلَ الْخُرُوصُونَ ۝ الَّذِينَ هُمْ فِي غَمَرٍ سَاهُونَ ۝ يَسْتَلُونَ أَيَّانَ يَوْمِ الدِّينِ ۝﴾  
 ﴿هُمْ عَلَى النَّارِ يُفَنَّنُونَ ۝ ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِهِ تَسْتَعْجِلُونَ ۝﴾ (سورة

الذاريات: ١٠-١٤)

- 51:10. May those who base their beliefs on conjecture be doomed,  
 51:11. those who are steeped in ignorance and are heedless.  
 51:12. They ask [mockingly]: When will the Day of Judgement be?  
 51:13. It will be the day when they will be tormented with the fire.  
 51:14. [It will be said to them:] Taste your torment! This is what you were seeking to hasten.

«May those who base their beliefs on conjecture be doomed» that is, may Allah destroy those who tell lies against Him, reject His signs and resort to falsehood in their attempts to refute truth, who say of Allah that which they do not know.

«those who are steeped in ignorance» that is, they are immersed in disbelief, ignorance and misguidance, «and are heedless».

«They ask [mockingly]» that is, by way of doubt and disbelief, when they will be resurrected, thinking it unlikely. So do not ask about their situation and their bad fate on «the day when they will be tormented with the fire» that is, they will be punished because of what they did of evil, both hidden and visible. And it will be said to them:

«Taste your torment!» That is, the punishment and the fire that are the consequences of your disbelief.

«This» punishment to which you have ultimately come «is what you were seeking to hasten». So now enjoy all kinds of punishment, vengeance, chains, fetters, wrath and doom.



﴿إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٥١﴾ يَأْخُذِينَ مَا أَرَاءَهُمْ رَبُّهُمْ رِزْقُهُمْ كَانُوا قَبْلَ ذَلِكَ مُحْسِنِينَ ﴿٥٢﴾ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿٥٣﴾ وَلَا لَا تَنَاصَرُ لَهُمْ سِتَاقِفُونَ ﴿٥٤﴾﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٥٥﴾﴾ (سورة الذاريات: ١٥-١٩)

51:15. Verily the righteous will be amidst gardens and springs,

51:16. receiving what their Lord will bestow upon them, because before that they had been doers of good.

51:17. They used to sleep but little at night,

51:18. and before dawn, they would seek forgiveness,

51:19. and in their wealth, there was a due share for the beggar and the deprived.<sup>42</sup>

<sup>42</sup> The deprived is the needy person who refrains from asking others for help; =



Here Allah says, mentioning the reward of the righteous and the deeds that brought them to that reward: ﴿Verily the righteous﴾ that is, those who feared Allah and were very pious and obedient ﴿will be amidst gardens﴾ containing all kinds of trees and fruit that have equivalents in this world, and those that have no earthly equivalent, such as eyes have never seen the like thereof, ears have never heard of them, and they have never crossed people's minds. ﴿and springs﴾ that is, flowing springs that irrigate the gardens and from which people drink, making them flow as they please (76: 6).

﴿receiving what their Lord will bestow upon them﴾ – it may be that what is meant is that the Lord has given the people of paradise all that they wished for, of all kinds of delights, which they receive with contentment and which bring them joy and delight, and they do not ask for any alternative or seek any change. All of them will have attained bliss to such a degree that they will not ask for more.

Or it may be that this is a description of the righteous in this world; they accept what Allah gives of commands and prohibitions. In other words, they welcome them open-heartedly and submit to what Allah commands, complying with it in the most perfect manner, and they respond to His prohibitions by refraining for the sake of Allah, in the most perfect manner. For what Allah has given them of commands and prohibitions is the best gift, which deserves to be received with gratitude and submission to Allah.

The former meaning is more appropriate to the context, because the following verse gives a description of them and their deeds in this world, as Allah says: ﴿because before that﴾, before they attained that bliss, ﴿they had been doers of good﴾.

This includes their excellence in worship of the Lord, for they worship Him as if they could see Him, and although they cannot see

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= people are therefore unaware of his need, and as a result he is deprived of charitable help.

Him, He sees them; and it includes their kindness towards other people by benefitting them in terms of wealth or knowledge, or using their status to help them, or showing sincerity towards them, or enjoining what is right, or forbidding what is wrong, or other ways of showing kindness and doing good.

That also includes speaking kindly and gently, and showing kindness to slaves and to animals, whether they are owned by people or not.

One of the best kinds of doing good is worshipping the Creator by praying at night, which is indicative of sincerity and of harmony between what is in the heart and the words one utters. Hence Allah says: ﴿They﴾ namely the doers of good ﴿used to sleep but little at night﴾ that is, their sleep at night was little.

Most of the night was spent in devotion to their Lord, by praying, reading Qur'an, remembering Allah, calling upon Him and beseeching Him.

﴿and before dawn﴾ that is, the time just before dawn  
﴿they would seek forgiveness﴾ from Allah (ﷻ).

So they would make their prayer last until the time just before dawn, then at the end of the night prayers, they would ask Allah (ﷻ) for forgiveness in the manner of a sinner seeking forgiveness for his sin. Praying for forgiveness before dawn is an act that has a special virtue and character that is not present at other times, as Allah (ﷻ) says, describing the people of faith and obedience:

﴿...those who pray for forgiveness before dawn.﴾ (Āl 'Imrân 3: 17)

﴿and in their wealth, there was a due share﴾ whether obligatory or recommended

﴿for the beggar and the deprived﴾ that is, for the needy who ask of people and those who do not ask.



﴿وَفِي الْأَرْضِ آيَاتٌ لِلْمُتَوَقِّينَ ﴿٢٠﴾ وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقُّ مِثْلٍ مَّا أَنْتُمْ نَاطِقُونَ ﴿٢٣﴾﴾ (سورة

الذاريات: ٢٠-٢٣)

- 51:20. In the earth are signs for those whose faith is certain,  
 51:21. and also in your own selves. Will you not then see?  
 51:22. And in the heaven is your provision<sup>43</sup> and all that you are promised.  
 51:23. By the Lord of heaven and earth, this is certainly true, as true as the fact of your speaking.

Here Allah says, calling His slaves to think and reflect: «In the earth are signs for those whose faith is certain». That includes the earth itself, and all that is on it of mountains, seas, rivers, trees and plants that direct the attention of the one who reflects upon them and ponders their significance to the greatness of their Creator, the vastness of His power, the comprehensive nature of His generosity and how His knowledge encompasses all things, both visible and invisible. Likewise, in the individual himself there are lessons and signs of divine wisdom and mercy which indicate that Allah alone is the One, the Unique, the Eternal, and that no one creates but He.

«And in the heaven is your provision» that is, the origin of your provision, in the form of rain and whatever decrees come down from heaven, provision both spiritual and worldly.

«and all that you are promised» of requital in this world and the hereafter; it comes down from Allah, like all other decrees.

<sup>43</sup> All earthly provision stems from the rain, which comes from the heaven or sky.

Having pointed out the signs in such a way that the smart person would pay heed, Allah (ﷻ) now swears that His promise and requital are true, and He likens that to the most obvious thing to us, which is our speech. Hence Allah says: ﴿By the Lord of heaven and earth, this is certainly true, as true as the fact of your speaking﴾. So just as you do not doubt your speech, you should not doubt the resurrection after death.



﴿هَلْ أُنَبِّئُكَ حَدِيثَ صَفِيفِ إِبْرَاهِيمَ الْمُكْرَمِ﴾ (١٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ (١٥) فَرَأَى إِلَيْكَ أَهْلِيهِ فَجَاءَ بِعِجْلٍ سَمِينٍ (١٦) فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ (١٧) فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ (١٨) فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ (١٩) قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ (٢٠) ﴿(سورة الذاريات: ٢٤-٣٠)

- 51:24. Has there come to you the story of the honoured guests of Ibrâheem?
- 51:25. When they came to him and said: Peace. He said: [And upon you be] peace; you are strangers [to me].
- 51:26. Then he went quietly to his household, and brought a fatted calf.
- 51:27. He placed it before them and said: Will you not eat?
- 51:28. He conceived a fear of them.<sup>44</sup> They said: Fear not, and gave him the glad tidings of a son endowed with knowledge.
- 51:29. His wife cried out loud, struck her face and said: [How can that be, when I am] a barren old woman?

<sup>44</sup> When they refrained from eating, he grew suspicious of them, because according to cultural norms, once a guest had eaten of the host's food, he could not harm him. When they did not eat, he feared that they intended him harm.

51:30. They said: Thus says your Lord. Verily He is Most Wise, All-Knowing.

«Has there come to you» that is, has there not come to you «the story of the honoured guests of Ibrâheem?» For it is a strange and wondrous story. They were angels whom Allah sent to destroy the people of Loot, and He commanded them to pass by Ibrâheem, so they came to him in the form of (human) guests.

«When they came to him and said: Peace. He said» in response to their greeting: «[And upon you be] peace; you are strangers [to me]» that is, you are people unknown, and I want you to tell me who you are. He did not know who they were until after that.

Hence he went quietly to his family – in other words, he slipped away discreetly – to bring food for them.

«and brought a fatted calf. He placed it before them» that is, he presented the food to them, «and said: Will you not eat? He conceived a fear of them» when he saw that their hands did not reach out for the food.

«They said: Fear not», and they told him what they had come for, «and gave him the glad tidings of a son endowed with knowledge» namely Is-hâq (إسحاق).

When his wife heard the glad tidings, she «cried out loud» with joy «struck her face» – which is something that women do when they are happy, and they say and do other things that are contrary to ordinary behaviour.

«and said: [How can that be, when I am] a barren old woman?» That is, how can I have a child, when I am an old woman who is past childbearing age and, moreover, I am barren and my womb has never been fit to bear a child, so there are two impediments, each of which on its own is sufficient to prevent me having a child.

A third impediment is mentioned in Soorat Hood, where she said:

﴿...and this husband of mine is an old man? That would be a strange thing indeed!﴾ (Hood 11: 72)

﴿They said: Thus says your Lord﴾ that is, it is Allah Who has decreed and ordained that, and there is nothing strange about the might and power of Allah (ﷻ).

﴿Verily He is Most Wise, All-Knowing﴾ that is, He does what is appropriate, and encompasses all things by His knowledge. So submit to His decree and show gratitude to Him for His blessing.



﴿قَالَ مَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿٣١﴾ قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِن طِينٍ ﴿٣٣﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾ فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿٣٥﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾ وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾﴾ (سورة الذاريات: ٣١-٣٧)

51:31. Ibrâheem said: Then what is your business, O messengers?

51:32. They said: We have been sent to a wicked people,

51:33. to unleash upon them [a shower of] stones of clay,

51:34. specifically marked and kept with your Lord for the transgressors.

51:35. We brought forth the believers who were in [the city],

51:36. but We found in it only one household of Muslims.

51:37. And We left it as a sign for those who fear the painful punishment.

﴿Ibrâheem said﴾ to them: ﴿Then what is your business, O messengers?﴾ That is, what is your purpose and what do you want? Because he felt that they were messengers whom Allah had sent for some important purpose.

﴿They said: We have been sent to a wicked people﴾ namely the people of Loot, who had done evil deeds, associated others with Allah,

rejected their Messenger and committed shameful deeds that were utterly unprecedented.

﴿to unleash upon them [a shower of] stones of clay, specifically marked and kept with your Lord for the transgressors﴾ that is, each one is marked for a specific person, because they had transgressed and overstepped all bounds.

Ibrâheem started to argue with them for the people of Loot, in the hope that Allah might ward off the punishment from them. But Allah said:

﴿O Ibrâheem, cease your pleading, for verily the decree of your Lord has gone forth; verily there is coming to them a punishment that cannot be averted.﴾ (Hood 11: 76)

﴿We brought forth the believers who were in [the city], but We found in it only one household of Muslims﴾ namely the household of Loot, apart from his wife, for she was one of the doomed.

﴿And We left it as a sign for those who fear the painful punishment﴾ so that they might learn a lesson from it and know that Allah is severe in punishment, and that His Messengers are honest and trustworthy.

## What this story includes of wisdom and rulings

The wisdom and rulings seen in this story include the following:

- It is wise that Allah tells His slaves the stories of both good and evil people, so that they may learn from their stories and the fate of each group.
- The virtue of Ibrâheem al-Khaleel (ﷺ), because Allah begins his story with that which sheds light on its importance and how He paid special attention to it.
- It is prescribed to be hospitable, for this is the way of Ibrâheem al-Khaleel (ﷺ), which Allah enjoined this Prophet and his Ummah to follow. Allah mentions it here by way of praising it.
- The guest is to be honoured in various ways, in word and deed, because Allah describes the guests of Ibrâheem as honoured. In

other words, Ibrâheem honoured them, and Allah describes the hospitality that he offered them in word and deed. They were also honoured by Allah (46).

- The house of Ibrâheem (47) was a place that was frequented by passers-by and visitors, because they entered upon him without seeking permission; rather they followed the etiquette of initiating the greeting of *salâm*, and Ibrâheem responded with a more complete greeting, because his greeting (as indicated by the Arabic wording) was indicative of a wish that peace be upon them all the time.
- It is prescribed to ask people who come to you or with whom contact takes place to introduce themselves, because there are many benefits in doing so.
- We see Ibrâheem's politeness and gentleness in speech, as he said: ﴿you are strangers [to me]﴾ (51: 25), rather than saying, "I do not know you". The difference between the two phrases is obvious.
- One should hasten to offer hospitality, because the best good deed is that which is done without delay. Hence Ibrâheem hastened to prepare a meal for his guests.
- If meat that has already been prepared is offered to a guest, this is not disrespectful in the slightest; rather it is an honour, as Ibrâheem (48) did that, and Allah tells us that his guests were honoured.
- Allah tells us of what He blessed His close friend Ibrâheem with of great generosity, as this food was ready to be served, and his house was in a state of constant readiness to welcome guests, so he did not need to go and fetch food from the market or from his neighbours and the like.
- Ibrâheem was the one who served his guests, even though he was the close friend of the Most Gracious. The man of dignity and honour is the one who serves his guests.



- He brought the food to them, to the place where they were sitting, and he did not put it somewhere else and tell them to come and have some food, because this is easier for them and is better.
- One should speak gently and show politeness to one's guest, especially when offering him food. Ibrâheem offered the food to them and requested them to eat in a very gentle manner, saying: ﴿Will you not eat?﴾ (51: 27). He did not say "You have to eat" and other such phrases that are not the most preferable; rather his approach was that of requesting them to eat.
- The one who wants to follow his example should use nice words, as appropriate to the situation, such as saying to his guests: Will you not eat? Or: Please do us the honour of eating with us, and the like.
- If a person is afraid of someone for any reason, that person should reassure him, and say things to put his mind at rest and calm him down, as the angels said to Ibrâheem, when he was afraid of them: ﴿Fear not﴾ (51: 28) and they told him of those glad tidings after he had been afraid of them.
- We see the great joy of Sârah, the wife of Ibrâheem, to the extent that she struck her face and cried out loud, which was not usual behaviour on her part.
- Allah honoured Ibrâheem and his wife Sârah with the glad tidings of a knowledgeable son.



﴿وَفِي مُوسَى إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْبَيْهِ ۖ وَقَالَ سِحْرٌ أَوْ يَجْنُونَ ﴿٣٩﴾ فَأَخَذْتُهُ ۖ وَجُودَهُ ۖ فَبَدَّدْتُهُمْ فِي آلِيمٍ ۖ وَهُوَ مُلِيمٌ ﴿٤٠﴾﴾ (سورة الذاريات: ٣٨-٤٠)

51:38. And [there is another sign in the story of] Moosâ, when We sent him to Pharaoh with compelling proofs.

51:39. But he and his people turned away, and he said [of Moosâ]: A magician, or a madman.

51:40. So We seized him and his troops and flung them into the sea, and he was to blame.

«And [there is another sign in the story of] Moosâ» and what Allah sent him with to Pharaoh and his chiefs of clear signs and dazzling miracles. This is another sign to those who fear the painful punishment. When Moosâ came with that compelling proof, Pharaoh and his people «turned away» that is, they turned away from the truth and paid no attention to it, and they criticised it in the worst manner, saying of Moosâ that he was «A magician, or a madman». In other words, they thought that Moosâ was either a magician, and what he had brought was charlatanry that had nothing to do with the truth at all, or he was a madman who was not to be blamed for what he said or did, because he was not sane.

However they – especially Pharaoh – knew that Moosâ was telling the truth, as Allah (ﷻ) says elsewhere:

«They rejected the signs, although in their hearts they were certain that they were true, out of wickedness and arrogance...» (an-Naml 27: 14)

Moosâ said to Pharaoh:

«...You know full well that none but the Lord of the heavens and the earth has sent down these [signs] as clear evidence...» (al-Isrâ' 17: 102)

«So We seized him and his troops and flung them into the sea, and he was to blame», for he was a sinner and transgressor who disobeyed Allah, so Allah seized him with the vehement grip of One Who is Almighty, Omnipotent.



﴿وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ ﴿٤١﴾ مَا تَذَرُونَ شَيْءًا أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالرِّيمِ ﴿٤٢﴾﴾ (سورة الذاريات: ٤١-٤٢)

- 51:41. And [there is another sign in the story of] ‘Âd, when We sent against them the [devastating] wind that was devoid of all good;<sup>45</sup>
- 51:42. It spared nothing it came upon, but it reduced it to ruin and decay.

﴿And [there is another sign in the story of] ‘Âd﴾ that is, there was another mighty sign among ‘Âd, a well-known tribe, ﴿when We sent against them the [devastating] wind that was devoid of all good﴾ that is, there was nothing good in it. That was when they rejected their Prophet Hood (ﷺ).

﴿It spared nothing it came upon, but it reduced it to ruin and decay﴾. Allah destroyed them despite their strength and power, which is indicative of His perfect might and omnipotence, for nothing is beyond Him, Who wreaks vengeance on those who disobey Him.



﴿وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَنَّوْا حَتَّىٰ جِئَ ٱلْحِجَابُ ۚ فَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ ۖ فَأَخَذْتَهُمُ الصَّيْقَةُ وَهُمْ يَنْظُرُونَ ۝٤٤﴾ فَمَا أَسْتَظِلُّوْا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصِرِفِينَ ﴿٤٥﴾﴾ (سورة الذاريات:

(٤٥-٤٣)

- 51:43. And [there is another sign in the story of] Thamood, when it was said to them: Enjoy life for a little while.
- 51:44. But they insolently transgressed the command of their Lord, so the devastating punishment overtook them whilst they were looking on.
- 51:45. They could not withstand [the punishment] and could not ward it off.

<sup>45</sup> There are usually some benefits in the wind, such as pollination of trees or bringing rain, but this wind brought no benefits at all; rather it brought utter destruction.

«And [there is another sign in the story of] Thamood» when Allah sent Ṣāliḥ (ﷺ) to them, but they stubbornly rejected him. Allah sent him the she-camel as a visible sign, but that only increased them in stubbornness and aversion.

So it was said to them: «Enjoy life for a little while. But they insolently transgressed the command of their Lord, so the devastating punishment» namely the destructive blast «overtook them whilst they were looking on», and saw the punishment with their own eyes.

«They could not withstand» that is, they could not be saved from «[the punishment] and could not ward it off» from themselves.



﴿وَقَوْمُ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ﴾ (سورة الذاريات: ٤٦)

51:46. And the people of Nooh [were destroyed by a devastating punishment] before them. They were indeed a rebellious and wicked people.

That is, Allah did likewise to the people of Nooh when they rejected Nooh (ﷺ) and rebelled against the command of Allah.

Allah sent against them the heaven and the earth, pouring and gushing forth with water, and He drowned them all, and did not leave any of the disbelievers alive. This is the way of Allah in dealing with those who disobey Him.



﴿وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ﴾ (٤٧) ﴿وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَسْهُودُونَ﴾ (٤٨) ﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (٤٩) ﴿فَقَرُّوا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ﴾ (٥٠) ﴿وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ﴾ (سورة الذاريات: ٤٧-٥١)

- 51:47. We built the heaven with might and verily We are [still] expanding it.
- 51:48. And We spread out the earth. How gracious is He Who smoothed it out.
- 51:49. And of all things We have created pairs, so that you may pay heed.
- 51:50. So flee to Allah. Verily I am a clear warner to you from Him.
- 51:51. Do not associate with Allah any other god. Verily I am a clear warner to you from Him.

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Here Allah (ﷻ) says, highlighting His great might: ﴿We built the heaven﴾ that is, We created it and built it well, and We made it a roof for the earth and all that is on it.

﴿with might﴾ that is, with immense power and strength  
 ﴿and verily We are [still] expanding it﴾ in all directions.

And We also bestow expensive and abundant provision upon Our slaves. Allah does not leave any creature in the midst of the wilderness or the depths of the sea, or in the upper or lower realms, but He causes provision to reach it as it needs, and He sends it blessings to suffice it.

So Glory be to the One Who bestows His generosity upon all creatures, and blessed be the One Whose mercy encompasses all of creation.

﴿And We spread out the earth﴾ that is, We have made it spread out for people, so that they will be able to do whatever they have to in order to meet their needs, such as building dwellings, planting, cultivating, tilling the soil, settling, and following routes that lead to their destinations.

Because the earth has been spread out, one may think that it may be beneficial in all respects, or it may be beneficial in some ways but not others. Therefore Allah (ﷻ) tells us that He has smoothed it out in the best way, and He praises Himself for that, saying: ﴿How

gracious is He Who smoothed it out» for His slaves, as dictated by His wisdom, mercy and generosity.

«And of all things We have created pairs» that is, two genders, male and female, of all types of animals  
«so that you may pay heed» to the blessings of Allah that He has bestowed upon you, as He has decreed that on the basis of wisdom, making the pairs (male and female) the means of the perpetuation of all types of animals, so that you will raise them, take care of them and look after them, and thus attain many benefits.

Having called people to look at His signs, which would lead them to fear Him and turn to Him, Allah now enjoins that which is the purpose of all these things, which is to flee to Him. What is meant is to flee from that which Allah hates, both outwardly and inwardly, to that which He loves, both outwardly and inwardly, fleeing from ignorance to knowledge, from disbelief to faith, from sin to obedience, and from heedlessness to remembrance of Allah.

Whoever does all of that has done all that religion requires of him; he will be spared all that he fears and he will attain all that he seeks.

Allah describes turning to Him as fleeing, because turning to anyone other than Him will result in all kinds of fearful outcomes and troubles, whereas turning to Him leads to all that one loves, security, joy, happiness and triumph.

You would flee from everyone you fear, except Allah (ﷻ); the more you fear Him, the more you flee to Him.

«Verily I am a clear warner to you from Him» that is, I am a warner to you of the punishment of Allah, bringing a clear message of warning.

«Do not associate with Allah any other god». This is part of fleeing to Allah; rather this is the basis of fleeing to Him, for a person to flee from taking any other god among the idols, rivals, graves and so on, things that are worshipped besides Allah, and devoting his worship, fear, hope, supplication and repentance to his Lord alone.



﴿كَذَلِكَ مَا أَتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا سَلِمْ أَوْ يَجْنُونَ ﴿٥٢﴾ أَتَوَصَّوْا بِهِ بِلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾﴾ (سورة الذاريات: ٥٢-٥٣)

51:52. Likewise, no Messenger came to those before them, but they said: [He is] a magician, or a madman.

51:53. Have they [the earlier and later generations] come to an agreement concerning this accusation? Rather they are a people transgressing beyond bounds.<sup>46</sup>

Here Allah consoles His Messenger (ﷺ) for the rejection of the polytheists who disbelieved in him and said abhorrent things concerning him that were blatantly untrue. Such views reflect the constant attitude of the evildoers who disbelieved in the Messengers. Allah never sent any Messenger but his people accused him of witchcraft or insanity.

Allah (ﷻ) says: Are these views which were expressed by the disbelievers – both earlier and later generations – something concerning which they have come to an agreement and instructed one another to say, and therefore there is nothing strange in the fact that they agree on this? ﴿Rather they are a people transgressing beyond bounds﴾ for their mindset and actions were similar, based on disbelief and overstepping the bounds, therefore the views that stemmed from their transgression were similar.

This is the reality concerning them, as Allah (ﷻ) says elsewhere:

<sup>46</sup> This refers to the accusation that the disbelievers made against every Messenger throughout the ages, labelling him a magician or madman. But it is not possible for them to have made such an agreement, because they never met. Rather what they have in common is a mindset based on transgression, which prompted them to say the same thing whenever a Messenger came to them.

﴿Those who have no knowledge say: If only Allah would speak to us or some sign would come to us. The people who came before them said something similar; their hearts are all much the same...﴾  
(*al-Baqarah* 2: 118)

By the same token, the mindset of the believers is similar, because they have submitted to the truth, and they seek it and strive for it; they hasten to believe in, venerate and respect their Messengers, and they address them in an appropriate manner.



﴿قُولْ عَنْهُمْ مِمَّا أَنْتَ بِمَلُومٌ ۝٥٤ وَذَكِّرْ فَإِنَّ الذِّكْرَى نَنْفَعُ الْمُؤْمِنِينَ ۝٥٥﴾  
(سورة الذاريات: ٥٥-٥٤)

51:54. So turn away from them; you are not to blame.

51:55. But continue to exhort them, for exhortation benefits the believers.

Here Allah (ﷻ) enjoins His Messenger (ﷺ) to turn away from those who reject his message and disbelieve:

﴿So turn away from them﴾ that is, do not pay any attention to them and do not rebuke them; rather focus on your own affairs, for you are not to blame for their sin. All you are required to do is convey the message, and you have discharged your responsibility and conveyed the message with which you were sent.

﴿But continue to exhort them, for exhortation benefits the believers﴾. Exhortation is of two types, the first of which is telling that of which the details are not known, although it is known in general terms through common sense and reasoning. Allah has caused everyone, on the basis of common sense, to love good and give precedence to it, and to hate evil and keep away from it, and



His laws are in accordance with that. Therefore all that He enjoins or forbids comes under the heading of exhortation. Proper exhortation is to mention the goodness and benefits in what is enjoined, and the harm in what is prohibited.

The second type of exhortation is to remind the believers to do what is known to them, but they have grown careless and heedless about it. For that reason they should be reminded repeatedly, so that the exhortation will take root in their minds and they will begin to pay attention to what they are reminded of. Thus their energy, motivation and resolve will be renewed, which will make them try to benefit from the exhortation and achieve progress.

Allah tells us that exhortation benefits the believers, because what they have of faith and fear of Allah, and their constant turning to Him and seeking His pleasure, allows them to benefit from the reminder and makes the exhortation more effective in this case. This is like the verses in which Allah (ﷻ) says:

﴿So remind people, if the reminder will be of benefit. The one who fears Allah will pay heed while the wretched one will avoid it.﴾ (al-A'la 87: 9-11)

As for those who do not have faith and are not prepared to pay heed to the exhortation, they will not benefit from it. This is like the salty ground that does not benefit at all from the rain; even if every sign were to come to this type of people, they would not believe until they see the painful punishment with their own eyes.



﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ٥٦﴾ مَا أُرِيدُ مِنْهُمْ مِنْ رِزْقٍ وَمَا أُرِيدُ أَنْ يُطِيعُونِ ٥٧﴾ إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ٥٨﴾ (سورة الذاريات: ٥٦-٥٨)

51:56. I have not created the jinn and humans except to worship Me.

51:57. I seek no provision from them, nor do I want them to feed Me.

51:58. Indeed, it is Allah Who is the Provider, Lord of Might, the Powerful.

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This is the purpose for which Allah created the jinn and humankind, and sent all the Messengers to call to it, namely to worship Him alone, which implies knowing Him, loving Him, turning to Him and turning away from all others.

That implies knowing Him, for worshipping properly depends on knowing Allah; in fact the more a person knows his Lord, the more perfect his worship will be. This is the purpose for which Allah created those who are accountable; He did not create them out of any need for them on His part.

Allah does not want any provision from them and He does not want them to feed Him; exalted be Allah, the Self-Sufficient, Who has no need of anyone in any way. Rather all creatures are in need of Him for all their needs and essential necessities. Hence He says: «Indeed, it is Allah Who is the Provider» that is, He gives abundant provision, and there is no creature that lives on the earth but its sustenance is guaranteed by Allah. He knows its dwelling place and its resting place (*cf. 11: 6*).

«Lord of Might, the Powerful» that is, the One Who possesses all strength and might, Who brought all great entities, in the upper and lower realm, into being. By that power all affairs, both apparent and hidden, are controlled and His will is done in all realms. Whatever Allah wills happens, and whatever He does not will does not happen. No one can flee from Him or escape His authority. By His might He causes His provision to reach all the worlds. By His might and strength, He will resurrect the dead after their bodies have disintegrated and their dust has been scattered by the winds, or they have been devoured by birds and wild animals and scattered in the far reaches of the wilderness and in the depths of the sea. No one can escape Him;

He knows what the earth consumes of them. Glory be to the Most Strong, the Powerful.



﴿ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذُنُوبًا مِثْلَ ذُنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونَ ﴾ ٥٩ قَوْلٌ لِلَّذِينَ كَفَرُوا  
مِنْ يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾ (سورة الذاريات: ٥٩-٦٠)

51:59. Verily those who do wrong will have a share [of punishment] like that of their counterparts [among the earlier nations], so let them not ask Me to hasten it.

51:60. So woe to the disbelievers from that day of theirs which they are promised.

That is, those who do wrong and reject Muhammad (ﷺ) will have a share of punishment like that which was sent upon their counterparts among earlier wrongdoers and disbelievers.

﴿so let them not ask Me to hasten it﴾ namely the punishment. For the way of Allah in dealing with the nations is always the same. Every disbeliever who persists in his disbelief without repenting and turning back to Allah will inevitably be afflicted with the punishment, even if it is delayed for a while. Hence Allah warned them of the Day of Resurrection, saying:

﴿So woe to the disbelievers from that day of theirs which they are promised﴾ for that is the Day of Resurrection, on which all kinds of punishment, vengeance, chains and fetters are promised. Then they will have no helper and no one to save them from the punishment of Allah (ﷻ). We seek refuge with Allah from it.

This is the end of the commentary on Soorat adh-Dhâriyât.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

52.  
Soorat at-Ṭoor  
(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْطُّورِ ١﴾ وَكُتِبَ مَسْطُورٍ ٢ فِي رَقٍّ مَنشُورٍ ٣ وَالْبَيْتِ الْمَعْمُورِ ٤  
وَالسَّقْفِ الْمَرْفُوعِ ٥ وَالْبَحْرِ الْمَسْجُورِ ٦ إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ٧ مَا لَهُ مِنْ دَافِعٍ  
يَوْمَ تَمُورُ السَّمَاءُ مَوْرًا ٨ وَتَسِيرُ الْجِبَالُ سَيْرًا ٩ قَوْلٌ يَوْمِيٌّ لِلْمُكَذِّبِينَ  
الَّذِينَ هُمْ فِي خَوْضٍ يَلْعَبُونَ ١٠ يَوْمَ يُدْعَوْنَ إِلَى نَارِ جَهَنَّمَ دَعَاً ١١ هَٰذَا  
النَّارُ الَّتِي كُنتُمْ بِهَا تُكَذِّبُونَ ١٢ أَفَسِحْرٌ هَٰذَا أَمْ أَنْتُمْ لَا بُصُورَ ١٣  
أَمْ لَوْ مَا فَاصَبُوا أَوْ لَا تَضَرُّوا سَوَاءٌ عَلَيْكُمْ إِنَّمَا تُعْرَضُونَ مَا كُنتُمْ تَعْمَلُونَ ﴿سورة الطور: ١-١٦﴾

- 52:1. By Mount Sinai,  
52:2. and by a Book inscribed  
52:3. on an unfurled parchment,  
52:4. and by the much-frequented House,  
52:5. and by the canopy [of heaven] raised high,  
52:6. and by the sea kept filled,

- 52:7. verily the punishment of your Lord will surely come to pass;  
 52:8. there is none who can avert it.  
 52:9. On the day when the heaven will convulse in a great convulsion,  
 52:10. and the mountains move and pass away,  
 52:11. then woe that day to the deniers,  
 52:12. those who amuse themselves with vain discourse.  
 52:13. On the day when they are shoved forcibly towards the fire of hell,  
 52:14. [It will be said to them:] This is the fire which you used to deny.  
 52:15. So is this magic? Or can you not see?  
 52:16. Burn therein, and whether you bear it patiently or not, it will make no difference to you; you will be requited only for what you used to do.

Here Allah swears by these great things, that are based on immense wisdom, to the truth of the resurrection and the requital of the pious and the disbelievers. He swears by Mount Sinai, which is the mountain on which Allah spoke to His Prophet Moosâ ibn 'Imrân (ﷺ) and revealed what He revealed to him of rulings.

This is pointing out the great blessings that Allah bestowed upon him and his nation, as the blessings of Allah cannot be appreciated fully or evaluated properly, for they are beyond measure.

﴿and by a Book inscribed﴾. It may be that what is meant is *al-Lawḥ al-Maḥfūdh*, in which Allah has written all things, or it may be that what is meant is the Holy Qur'an, which is the best Book that Allah sent down, containing stories and knowledge of the earlier and later generations.

﴿on an unfurled parchment﴾ that is, open, unconcealed pages, the nature of which is not hidden from anyone who is rational and has insight.

﴿and by the much-frequented House﴾. This refers to the House that is above the seventh heaven, that is frequented at all times by the noble angels. Every day seventy thousand angels enter it, worshipping their Lord therein, then they will never return to it until the Day of Resurrection. And it was suggested that the much-frequented House is the sacred House of Allah (the Kaaba), which is frequented by those who circumambulate it, pray and remember Allah at all times, and by the delegations who come to it for Hajj and 'umrah, as Allah swore by it elsewhere:

﴿And by this secure city [Makkah].﴾ (at-Teen 95: 3)

Such a House – that is the best house on earth, that is the destination for anyone who goes for 'umrah or Hajj, which is one of the pillars of Islam, without which Islam cannot be complete, and that was built by Ibrâheem and Ismâ'eel, and Allah made it a focal point for the people, and a sanctuary (cf. 2: 125) – deserves that Allah should swear by it and highlight of its greatness and sanctity what is appropriate to it.

﴿and by the canopy [of heaven] raised high﴾ that is, the sky which Allah has made a canopy for all creatures and the roof for the earth, from which light is received, by the markers and lights of which people navigate, and from which Allah sends down rain, mercy and all kinds of provision.

﴿and by the sea kept filled﴾ that is, filled with water which Allah has contained and prevented from overflowing and swamping the land, even though by nature it should cover the entire face of the earth. But His wisdom dictated that He should prevent it from flowing freely and flooding the land, so that all kinds of creatures can live on the face of the earth.

It was also suggested that what is meant by *masjoor* (translated here as ﴿kept filled﴾) is set on fire, which will happen on the Day of Resurrection, so it will become a raging fire that is filled – in all its greatness and vastness – with all kinds of torment.

The fact that Allah swears by these things indicates that they are among the signs of Allah and offer evidence and proof of His oneness and might, and that He will resurrect the dead. Hence He says:

﴿verily the punishment of your Lord will surely come to pass﴾ that is, it will inevitably happen, for Allah does not break His promise or His word.

﴿there is none who can avert it﴾ or ward it off, and there is no impediment that can prevent it, because no one can resist or escape the might of Allah (۞).

Then Allah describes that day on which the punishment will come to pass: ﴿On the day when the heaven will convulse in a great convulsion﴾ that is, the heavens will rotate in turmoil, continuously moving in a chaotic fashion and not remaining still.

﴿and the mountains move and pass away﴾ that is, they will shift from their places and move like clouds, changing colour, then they will crumble and become like scattered dust. All of that will be due to the immense fear and terrible events of the Day of Resurrection, and the turmoil and upheaval that will cause this disturbance to these great entities. So how about feeble human beings?

﴿then woe that day to the deniers﴾ – the word translated here as ﴿woe﴾ is a word that encompasses all punishment, grief, torment and fear.

Then Allah describes the deniers who are deserving of woe: ﴿those who amuse themselves with vain discourse﴾ that is, discourse about falsehood with which they amuse themselves. Their knowledge and learning is aimed at the pursuit of harmful types of knowledge, for the purpose of rejecting the truth and confirming falsehood. Their deeds are the deeds of people of ignorance, foolishness and idle pursuits, in contrast to the way of the people of faith who pursue beneficial knowledge and righteous deeds.

﴿On the day when they are shoved forcibly towards the fire of hell﴾ that is, on the day when they are pushed harshly and driven violently towards it, dragged on their faces, it will be said to them by way of rebuke and blame:

﴿This is the fire which you used to deny﴾ so today taste the eternal punishment, which no one could estimate or describe.

﴿So is this magic? Or can you not see?﴾ – It may be that this refers to the fire and the punishment, as indicated by the context. In other words: when they see the fire and the punishment, it will be said to them, by way of rebuke: Is this magic that has no reality? For you can see it, or did you not see when you were in the world? In other words: Did you have no insight or knowledge, and were you ignorant of this matter for which no proof was established for you?

The response in both cases is in the negative.

As for the idea of it being magic, it will become clear to them that it is the truest of truths, which is contrary to magic in all respects.

As for the idea of them not seeing, that is not the case. Rather the proof of Allah was established against them, and the Messengers called them to believe in that, establishing evidence and proof to that effect, that made it (the hereafter and the punishment) one of the issues that had the most proof and clearest evidence.

Or it may be that the question ﴿So is this magic? Or can you not see?﴾ refers to what the Messenger (ﷺ) brought of clear truth and the straight path. In other words: Was the message brought by Muhammad (ﷺ) magic or is it that you could not see, to the extent that you were confused? In fact his message is the clearest and truest of all things, and the proof of Allah has been established against them.

﴿Burn therein﴾ that is, enter the fire so that it may envelop you and contain your physical being from all directions.

﴿and whether you bear it patiently or not, it will make no difference to you﴾ that is, patience will not benefit you in the fire, and you



will not be able to console one another; the punishment will not be alleviated for you, for it is not one of the things of which the intensity will diminish if it is borne with patience.

That will happen to them because of their evil deeds. Hence Allah says: «you will be requited only for what you used to do».



﴿إِنَّ الْمُنْقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ﴿١٧﴾ فَتَكْبِهِنَّ بِمَاءٍ النَّهْمِ رِيحٌ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ  
الْجَحِيمِ ﴿١٨﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾ مُتَّكِئِينَ عَلَى سُرُرٍ مَصْفُوفَةٍ  
وَرَزَوَجَهُمْ يُحَوِّرُ عَيْنَ ﴿٢٠﴾﴾ (سورة الطور: ١٧-٢٠)

- 52:17. Verily the righteous will be amidst gardens and bliss,  
52:18. enjoying what their Lord has bestowed upon them, and their Lord will have saved them from the punishment of the blazing fire.  
52:19. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.  
52:20. They will be reclining on couches arranged in rows, and We will marry them to fair companions with big beautiful eyes.

Having mentioned the punishment of the deniers, Allah now mentions the bliss of the righteous, in order to combine encouragement and warning, and so that people's hearts may be in a state between fear and hope. Therefore He says:

«Verily the righteous» who feared their Lord and feared His wrath and punishment, by taking measures that could protect them against it by complying with the commands and heeding the prohibitions

«will be amidst gardens» that are filled with long-branched trees, flowing rivers, lofty palaces and adorned dwellings

﴿and bliss﴾ which includes all psychological, spiritual and physical delights.

﴿enjoying what their Lord has bestowed upon them﴾ that is, amazed by it, enjoying with delight and happiness what their Lord has granted them of indescribable blessings, for no soul knows what has been kept hidden for them of delight.

Allah protected them from the punishment of hell, granted them what they love and saved them from what they fear, because they did that which Allah loves and they avoided that which incurs His wrath.

﴿[It will be said to them:] Eat and drink﴾ that is, whatever you desire of all types of delicious food and drink

﴿with enjoyment﴾ that is, enjoying that food and drink with joy, happiness and pleasure,

﴿as a reward for your deeds﴾ that is, you have attained this because of your good deeds and good words.

﴿They will be reclining on couches arranged in rows﴾ what is meant by the word translated here as ﴿reclining﴾ is sitting and firmly resting in a relaxed and settled manner. The word translated as ﴿couches﴾ refers to couches that are adorned with all kinds of adornment, such as fine cloth and beautiful upholstery.

Allah describes the couches as being arranged in rows so as to indicate that they are numerous and well organised, and the people sitting on them are together and happy, treating one another kindly and speaking gentle words to one another. When they have all that may delight them, heart and soul, along with all kinds of physical delights such as have never crossed people's minds and cannot be described, of delicious food and drink and pleasant gatherings in a beautiful place, there is nothing left except to enjoy physical pleasures with women, without whom happiness cannot be complete. Therefore Allah tells us that they will have wives who are the most perfect of women, both physically and in attitude. Hence He says: ﴿and We will

marry them to fair companions with big beautiful eyes». These are women who combine beauty and glamour of outward form with the best attitude and character; their beauty would dazzle the onlookers and astound people, and they would be impatient to meet them and long to talk to them. The word translated here as referring to them having big beautiful eyes refers to the beauty of eyes of which the white and black parts are very clear and pure.



﴿وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ ﴿٢١﴾ وَأَمَدَدْنَاهُمْ فِيكَهْمُ وَلَحَرٍ مَّا يَشْتَهُونَ ﴿٢٢﴾ يَشْرَعُونَ فِيهَا كَأْسًا لَا لَغْوٌ فِيهَا وَلَا تَأْنِيَةٌ ﴿٢٣﴾ وَيَطُوفُ عَلَيْهِمْ زُعْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَكُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾ قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُتَشَفِّعِينَ ﴿٢٦﴾ فَمَنْ أَلَّاهُ عَلَيْنَا وَوَقَّعْنَا عَذَابَ السَّمُورِ ﴿٢٧﴾ إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾﴾ (سورة الطور: ٢١-٢٨)

- 52:21. For those who believe and whose offspring follow them in faith, We will cause their offspring to join them, and We will not detract anything from the reward of their good deeds. Every person is held in pledge for what he earns.
- 52:22. And We will provide them with fruit and meat, such as they desire.
- 52:23. There they will pass around a cup [of wine] which will not lead to any idle talk or sin.
- 52:24. There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded.
- 52:25. They will turn to one another with questions.
- 52:26. They will say: When we were living before among our kinsfolk we were afraid [of Allah's punishment].

52:27. Therefore Allah was gracious to us and protected us from the punishment of the scorching fire.

52:28. Verily we used to call upon Him before. Verily He is the Beneficent, the Most Merciful.

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This is part of the perfect bliss of the people of paradise: Allah will cause to join them their offspring who followed them in faith. Allah will cause these offspring to reach their parents' level in paradise, even though their deeds were not sufficient to reach their parents' level, as an increased reward for their parents. Moreover, that will not detract from the good deeds of the parents in the slightest.

Because some may imagine that the same is applicable to the people of hell, and that Allah will cause their offspring or parents to join them, Allah tells us that the rulings governing the two realms are not the same. Hell is the realm of justice, and part of Allah's justice is that He does not punish anyone except for his own sin. Hence He says: «Every person is held in pledge for what he earns». So no soul will bear the burden of another and the sins of one person will not be borne by another. This is adding a further comment in order to remove any misunderstanding.

«And We will provide them» that is, we will provide to the people of paradise, from Our abundant bounty and provision «fruit» such as grapes, pomegranates, apples and more types of delicious fruits than are essential for nourishment «and meat, such as they desire» of all that they may request and want, such as the flesh of fowls and other kinds of meat.

«There they will pass around a cup» that is, cups of nectar and wine will circulate among them, and they will pass them to one another, and immortal (servant) boys will circulate among them with cups and jugs (*cf.* 56: 17-18).

«which will not lead to any idle talk or sin» that is, there is no idle talk in paradise, which is talk in which there is no benefit; and there

will be no sin, which is that in which there is disobedience to Allah. As these two things are ruled out, a third matter is proven, which is that their talk in paradise will all be good and pure, bringing joy and happiness to hearts and souls. They will treat one another in the best manner, exchanging the best conversation, and they will not hear from their Lord anything but that which will bring them delight and will indicate that He is pleased with them and loves them.

«There will circulate among them [servant] boys of theirs, as if they are pearls carefully guarded» because of their beauty. They will go around to serve them and meet all their needs. This is indicative of many abundant blessings and perfect comfort.

«They will turn to one another with questions» about the affairs of the previous world and what happened.

«They will say», describing what brought them to this place of joy and happiness in which they find themselves:

«When we were living before» in the previous world «among our kinsfolk we were afraid [of Allah's punishment]» that is, we were afraid and apprehensive, so we refrained from sin out of fear of Him, and we corrected our faults.

«Therefore Allah was gracious to us» and He guided us «and protected us from the punishment of the scorching fire» that is, the punishment of severe heat.

«Verily we used to call upon Him before» asking Him to protect us from the punishment of the scorching fire and cause us to attain bliss. This includes the supplication of worship and the supplication of asking. In other words, we kept trying to draw close to Him by doing all kinds of acts of worship and calling upon Him at all times. «Verily He is the Beneficent, the Most Merciful» and part of His beneficence and mercy towards us is that He caused us to attain His pleasure and reach paradise, and He protected us from His wrath and the fire of hell.



﴿ فَذَكِّرْ مَا أَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴾ (٢٩) أَمْ يَقُولُونَ شَاعِرٌ نَتَرَبَّصُّ بِهِ رَيْبَ الْمُنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُمْ مِنَ الْمُرْتَصِينَ ﴿٣١﴾ أَمْ تَأْمُرُهُمْ أَهْلُهُمْ بِهَذَا أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿٣٢﴾ أَمْ يَقُولُونَ نَقُولُهُ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصِيطِرُونَ ﴿٣٧﴾ أَمْ لَهُمْ سُلُوكٌ يَسْتَمِعُونَ فِيهِ فَلْيَأْتِ مُسْتَعِثُّهُمْ بِسُلْطَانٍ مُبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٠﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَهٌ غَيْرُ اللَّهِ سُبْحَنَ اللَّهُ عَمَّا يُشْرِكُونَ ﴿٤٣﴾ ﴿ سورة الطور: ٢٩-٤٣ ﴾

- 52:29. So keep reminding [them, O Muhammad], for by the grace of your Lord you are neither a soothsayer nor a madman.
- 52:30. Or do they say: [He is] a poet; we are waiting for some misfortune to befall him?
- 52:31. Say: Wait then! I am waiting with you.
- 52:32. Is it their reasoning that prompts them to say this, or are they a people transgressing beyond bounds?
- 52:33. Or do they say: He has made it [the Qur'an] up himself? Rather they are not willing to believe.
- 52:34. Then let them produce a discourse like it, if they are telling the truth.
- 52:35. Were they created by nothing, or were they themselves the creators?
- 52:36. Or did they create the heavens and the earth? Rather they lack certainty of faith.
- 52:37. Or do they possess the treasures of your Lord? Or do they rule supreme?

- 52:38. Do they have a means of ascending [to heaven] in order to listen [to those on high]?<sup>47</sup> Then let their listener produce clear proof.
- 52:39. Does He have daughters while you have sons?<sup>48</sup>
- 52:40. Or is it that you are asking them for recompense which they find too burdensome?
- 52:41. Or do they have knowledge of the unseen, which they are writing down?
- 52:42. Or do they intend a plot [against you, O Muhammad]? But it is those who disbelieve who will be outwitted.
- 52:43. Or do they have a god other than Allah? Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him.

Here Allah (ﷻ) instructs His Messenger (ﷺ) to remind the people, both Muslims and disbelievers, so as to establish the proof of Allah against the wrongdoers and so that the fortunate will be guided by this reminder; and He tells him that he should not pay any attention to the words and annoyance of the disbelieving polytheists and what they say to bar people from following him, even though they know that he is the furthest removed of all people from what they accuse him of. Hence Allah declared him to be above any of the accusations that they made against him, as He said:

﴿for by the grace of your Lord﴾ that is, by His kindness and favour  
 ﴿you are neither a soothsayer﴾ who has a jinni with whom he communicates and who brings him some news of the unseen, adding to it a hundred lies  
 ﴿nor a madman﴾ who has lost his mind. Rather you are the most rational of people and the most mature in thinking, and the furthest

<sup>47</sup> That is, to listen to the angels and thus know that what they are following is the truth.

<sup>48</sup> The pagans of Quraysh regarded the angels as daughters of Allah and worshipped them. (at-Ṭabari)

removed from the devils; you are the most truthful of people and the most perfect in dignity.

And sometimes (they say) of him that «[He is] a poet» who composes poetry, and what he has brought is poetry. But Allah says: «We have not taught him [the Prophet] poetry, nor could he ever have been a poet...» (*Yâ Seen* 36: 69)

«we are waiting for some misfortune to befall him» that is, we are waiting for him to die, for then his call will come to an end and we will be rid of him.

«Say» to them, in response to these foolish words: «Wait then!» that is, wait for me to die,

«I am waiting with you», waiting for Allah to afflict you with punishment, either directly from Him or at our hands.

«Is it their reasoning that prompts them to say this, or are they a people transgressing beyond bounds?» That is, does this rejection of you, and what they say, stem from their reasoning and rational thinking? What bad reasoning it is that led to such a conclusion and outcome!

For no doubt reasoning that concluded that the most perfect of people in reason was insane, and deemed the most truthful of truth as a lie and falsehood, is indeed reasoning of a level to which even the insane would not sink.

Or is it that what made them reach this conclusion was their wrongdoing and transgression? This is in fact what it is, for transgression knows no limit. So such words and deeds are not surprising on the part of the transgressor who goes beyond all bounds.

«Or do they say: He has made it [the Qur'an] up himself?» that is, do they say that Muhammad (ﷺ) has made up the Qur'an of his own accord?

«Rather they are not willing to believe» for if they believed, they would not say such things.



«Then let them produce a discourse like it, if they are telling the truth» when they say that he made it up, for you are eloquent and well-spoken Arabs, and you have been challenged to produce something like it. Thus you will either prove your point or (if you fail) you will confirm that it is the truth and that, even if you all came together, humans and jinn, you would not be able to produce the like of it. Therefore, you are left with two choices:

Either you may believe in it and follow its guidance, or you can stubbornly persist in following what you know of falsehood.

«Were they created by nothing, or were they themselves the creators?» This is an argument against them, by presenting an argument that leaves them with no choice but to submit to it, or to go beyond the framework of reason and religious teachings (and thus demonstrate how lost they are). To explain further: they deny the oneness of Allah and reject His Messenger (ﷺ), which leads to denying that Allah created them.

But it is well established on the basis of reason, as well as religious teaching, with regard to the issue of creation, that only one of three scenarios may apply:

Either they were created by nothing. In other words there is no creator who created them; rather they came into existence without anyone to bring them into existence, which is impossible.

Or they created themselves, which is also impossible, because it cannot be imagined that they brought themselves into existence.

Having ruled out these two scenarios, as it is clear that they are impossible, it becomes clear that the only answer is the third scenario, which is that it is Allah Who created them.

Once that is established, it is known that Allah (ﷻ) is the only One Who is deserving of worship, the only one to Whom worship should be devoted, and it is not right or proper to worship any except Him.

«Or did they create the heavens and the earth?» This is a question which indicates that they did not do that. In other words, they did not

create the heavens and the earth, because in that case they would be partners with Allah. This is very clear.

But the disbelievers «lack certainty of faith» that is, they do not have proper knowledge or any certainty that would make them benefit from the textual and rational evidence.

«Or do they possess the treasures of your Lord? Or do they rule supreme?» That is, do these disbelievers possess the treasures of your Lord's mercy, so that they may give it to whomever they wish and withhold it from whomever they want, so that is why they wanted to prevent Allah from bestowing prophethood upon His slave and Messenger Muhammad (ﷺ), as if they were in charge of the treasures of Allah's mercy, when they are too insignificant for that, for they have no power to benefit or harm themselves, or to cause death, give life or resurrect?

«Is it they who distribute the blessings of your Lord? It is We Who distribute their livelihood among them in the life of this world...»  
(az-Zukhruf 43: 32)

«Or do they rule supreme?» That is, do they have authority over the creation and dominion of Allah by means of force and strength? That is not so; rather they are helpless and weak.

«Do they have a means of ascending [to heaven] in order to listen [to those on high]» that is, do they have the ability to find out about the unseen and listen to those on high, so that they are told about matters that no one else knows?

«Then let their listener» who makes that claim  
«produce clear proof» – but where will he get that from?

Allah (ﷻ) is the Knower of the unseen and the seen, and He does not allow anyone to learn about the unseen except the Messengers, with whom He is pleased, whom He tells whatever He wills.

Because Muhammad (ﷺ) is the best and most knowledgeable of the Messengers, and their leader, and is the one who conveyed

whatever he was told about the oneness of Allah, His promise and warning, and other matters of truth, whereas the deniers are the people of ignorance, misguidance, transgression and stubbornness, then which of the two parties is more deserving of having their word accepted?

Especially since the Messenger (ﷺ) has established proof and evidence for what he said, which makes what he said something very certain and most truthful, whereas they have not established any argument for their claims, let alone clear proof.

«Does He have daughters», as you claim, «while you have sons?» thus you combine two mistakes, by ascribing offspring to Him and choosing for Him the lesser of the two categories. Is there any greater disrespect towards the Lord of the worlds than this?

«Or is it that you» O Messenger (ﷺ) «are asking them for recompense» for conveying the message, «which they find too burdensome?» That is not so; rather you are keen to teach them for nothing in return, and in fact you are spending a great deal of money on them so that they may accept your message and respond to your call, and you give to those whose hearts are to be won over, so as to establish knowledge and faith in their hearts.

«Or do they have knowledge of the unseen, which they are writing down», so they write down what they know of the unseen, and thus gain information and knowledge of which the Messenger of Allah (ﷺ) is not aware, then they oppose him and stubbornly resist him because of knowledge of the unseen that they have? But it is known that they are an unlettered nation, ignorant and misguided.

It is the Messenger of Allah (ﷺ) who has more knowledge than anyone else, for Allah has granted him knowledge of the unseen that He did not disclose to anyone else. All of this proves to them by means of both rational and textual evidence that their views are corrupt, and proves, in the clearest and most eloquent manner, to which no objections can be raised, that what they say is false.

«Or do they intend» by criticising you and the message you have brought «a plot [against you, O Muhammad]» to invalidate your religion and cause you trouble?

«But it is those who disbelieve who will be outwitted» that is, their plot will backfire and it is they who will be harmed by it. And Allah indeed brought that about – to Him be praise. The disbelievers did not spare any effort in their plot, but Allah supported His Prophet (ﷺ) and His religion against them and caused them to fail and be defeated.

«Or do they have a god other than Allah?» That is, do they have a god that they call upon and hope will benefit them, and fear his harm, other than Allah (ﷻ)?

«Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him» for He has no partner in His dominion, and no partner in His oneness or worship.

That is the point of the previous verses, namely to highlight the falseness of worshipping anything other than Allah, and to explain that doing so is false and wrong, on the basis of definitive evidence; that what the polytheists follow is false; and that the only One Who should be worshipped, prayed to, prostrated to and to Whom the supplication of worship and the supplication of asking should be offered sincerely is Allah, the only One Who is deserving of devotion and worship, Who is perfect in His names and attributes, Who possesses many superlative attributes and beautiful deeds, the Lord of majesty and munificence, the Almighty Who cannot be undermined, the One, the Unique, the Eternal, the Most Great, the Most Praiseworthy, the Most Glorious.



﴿وَإِنْ يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ٤٤﴾ فَذَرَهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ  
الَّذِي فِيهِ يُصْعَقُونَ ٤٥﴾ يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ ﴿سورة

الطور: ٤٤-٤٦﴾

- 52:44. If they were to see pieces of the sky falling [on them], they would say: [This is nothing but] a mass of clouds.
- 52:45. So let them be until they encounter that day of theirs on which they will die,
- 52:46. the day when their plotting will avail them nothing, and they will not be helped.

Here Allah states that the polytheists who reject the clear truth have turned away from the truth and persisted in falsehood, and that even if all proof and evidence was established to support the truth, they would not follow it, and they would stubbornly oppose it and go against it:

«If they were to see pieces of the sky falling [on them]» that is, if clear evidence were to fall upon them from the sky in pieces – in other words, if large pieces of punishment were to fall upon them – «they would say: [This is nothing but] a mass of clouds» that is, this is just clouds piled up as usual. In other words, they do not pay attention to what they see of signs, and they do not learn anything from them.

There is no remedy for such people except punishment and chastisement. Hence Allah says: «So let them be until they encounter that day of theirs on which they will die», which is the Day of Resurrection, when they will be afflicted with inestimable and indescribable punishment and chastisement.

«the day when their plotting will avail them nothing», small or great, even though in this world they may be able to survive for a short time by means of their plots. But on the Day of Resurrection, their plots will come to naught, their efforts will prove worthless and they will not be aided against the punishment of Allah, as He says: «and they will not be helped».



﴿وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَلِكَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾ وَأَصْبِرْ لِحُكْمِ رَبِّكَ ﴿٤٨﴾ فَإِنَّكَ بِأَعْيُنِنَا وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَرَ النُّجُومِ ﴿٥٠﴾﴾

(سورة الطور: ٤٧-٤٩)

- 52:47. Verily, for those who do wrong, there will be another punishment before that day comes. But most of them do not know.
- 52:48. Be patient with your Lord's decree [O Muhammad], for verily you are under Our watchful eyes. And glorify and praise your Lord when you rise,
- 52:49. and glorify Him in the night and when the stars have set.

Having mentioned the punishment of the wrongdoers on the Day of Resurrection, Allah now tells us that they will be punished before that day; that includes punishment in this world by way of killing, capture, and expulsion from their homeland, as well as punishment in al-barzakh and in the grave.

﴿But most of them do not know﴾ that is, hence they persist in doing that which will incur punishment and a severe penalty.

Having highlighted the proof and evidence for the falseness of what the disbelievers say, Allah then instructed His Messenger (ﷺ) not to pay attention to them at all, and to show patience in accepting the universal and religious decrees of his Lord, by turning to Him and persisting in doing so. And Allah promised to suffice him, as He said: ﴿for verily you are under Our watchful eyes﴾ that is, We are watching over you and taking care of you.

Allah instructed him to seek help in being patient by remembering and worshipping Him: ﴿And glorify and praise your Lord when you rise﴾ that is, at night.

This is a command to pray *qiyām* (voluntary night prayers) and the five daily obligatory prayers, based on the fact that Allah then says: ﴿and glorify Him in the night and when the stars have set﴾ that is, at the end of the night; it also includes *fajr* prayer. And Allah knows best.

This is the end of the commentary on Soorat at-Ṭoor.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 53. Soorat an-Najm (Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالنَّجْمِ إِذَا هَوَىٰ ۝١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦ وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧ ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠ مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١ أَفَتَمْنُونَهُ عَلَىٰ مَا يَرَىٰ ۝١٢ وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝١٣ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝١٤ عِنْدَ هَاجَةِ الْمَآوَىٰ ۝١٥ إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ۝١٦ مَا زَاغَ الْبَصَرُ ۝١٧ وَمَا طَغَىٰ ۝١٨ لَقَدْ رَأَى مِنْ ءَايَاتِ رَبِّهِ الْكُبْرَىٰ ۝١٩﴾ (سورة النجم: ١-١٨)

- 53:1. By the star when it sets,  
53:2. your companion has neither strayed nor erred,  
53:3. nor does he speak of his own accord;  
53:4. It is but divine inspiration.<sup>49</sup>  
53:5. He was taught by one mighty in power,

<sup>49</sup> This includes the Qur'an and everything that the Prophet (ﷺ) uttered of religious teachings.



- 53:6. endowed with immense wisdom [namely Jibreel], who manifested himself [in his true form]  
 53:7. when he was above the horizon.  
 53:8. Then he approached and came down,  
 53:9. until he was two bow-lengths away or even nearer.  
 53:10. Then he revealed to Allah's slave what he had to reveal.  
 53:11. His heart did not deny what he saw.  
 53:12. How can you then dispute with him concerning what he saw?  
 53:13. Indeed he saw him a second time,  
 53:14. at the Lote-Tree of the Utmost Boundary,  
 53:15. near which is the Garden of Abode,  
 53:16. when there covered the Lote-Tree that which covered it.  
 53:17. His gaze did not wander or look beyond the limit.  
 53:18. Indeed he saw some of the greatest signs of his Lord.

Here Allah (ﷻ) swears by the stars when they set; that is, when they disappear below the horizon at the end of the night, when day comes. That is because there are great signs of Allah in that, that make it appropriate to swear thereby. The correct view is that the word translated here as "stars" includes all heavenly bodies. Allah swears by the stars to the soundness of what the Messenger (ﷺ) brought of divine revelation, because there is something amazing in common between the two. Allah has made the stars an adornment for the heaven, and in like manner He has made the revelation and its effects an adornment for the earth. Were it not for the knowledge inherited from the Prophets, the people would be in darkness greater than that of the darkest night.

The point made by this oath is to declare that the Messenger (ﷺ) is far above being misguided in his knowledge and aims, which implies that he is guided in his knowledge and that in guiding others he has the best of intentions and is utterly sincere towards the Ummah. This

is in contrast to the followers of misguidance, whose knowledge is corrupt and whose aims are corrupt.

«your companion» he is described as their companion in order to alert them to what they already know of his sincerity and guidance, and the fact that his character is not hidden from them.

«nor does he speak of his own accord» that is, what he says does not stem from his own whims and desires.

«It is but divine inspiration» that is, he is only following what Allah reveals to him of guidance and righteousness; he is guided in himself and is guiding others.

This indicates that the Sunnah is also revelation from Allah to His Messenger (ﷺ), as He says:

«...For Allah has sent down to you the Book and wisdom...» (*an-Nisâ' 4: 113*)

He is protected and infallible with regard to what he says about Allah (ﷻ) and about religious rulings, because these words do not stem from his own whims and desires; rather they are based on divine inspiration.

Then Allah mentions the teacher of the Messenger (ﷺ), namely Jibreel (ﷺ), the best, strongest and most perfect of the angels: «He was taught by one mighty in power» that is, the revelation was brought down to the Messenger (ﷺ) by Jibreel (ﷺ).

«mighty in power» that is, mighty in power both visible and invisible; he has the strength to carry out whatever Allah commands him to, and has the strength to convey the revelation to the Messenger (ﷺ), and to protect it from the eavesdropping of the devils or their attempts to insert into it that which is not part of it.

This is part of Allah's guarding His revelation, that He sent it with this powerful and trustworthy messenger.

«endowed with immense wisdom», power, good manners, and inner and outer beauty.

«[namely Jibreel], who manifested himself [in his true form] when he was above the horizon» that is, the horizon of the heaven, which is higher than the earth, because he is one of the beings of the upper realm, whom the devils cannot reach.

«Then he» namely Jibreel (جبريل) «approached» the Prophet (ﷺ), to convey the revelation to him. «and came down» to him from the upper horizon, until he was as close to him as «two bow-lengths away or even nearer» that is, or he was nearer than the distance of two bow-lengths. This is indicative of the direct nature of the communication of the message to the Messenger (ﷺ), with no intermediary between him and Jibreel (جبريل).

«Then he revealed» that is, Jibreel (جبريل) revealed, by Allah's leave «to Allah's slave» namely Muhammad (ﷺ) «what he had to reveal» of great religious rulings and the straight path.

«His heart did not deny what he saw» that is, the heart of the Messenger (ﷺ) and his sight were in agreement concerning the revelation that Allah revealed to him. His hearing, his heart and his sight were all in harmony, which is indicative of the perfect nature of the revelation that Allah sent to him, and that he received it in such a manner that there can be no doubt about it. So his heart did not deny or doubt what his eyes saw.

It may be that what is referred to here is what the Prophet (ﷺ) saw on the night when he was taken on the Night Journey (*al-Isrâ'*) of mighty signs of Allah, and that his certainty was based on what he realised in his heart and what he saw. This is the correct view concerning the interpretation of this verse.

It was also suggested that what is meant is the Messenger (ﷺ) having seen his Lord and spoken with Him on the night of the *Isrâ'*. This is a view favoured by many of the scholars (may Allah have mercy on them), on the basis of which they affirmed that the Messenger (ﷺ) had seen his Lord whilst he was in this world.

However the correct view is the first view mentioned above, which is that what is meant is Jibreel (جبريل), as is indicated by the context, and that Muhammad (ﷺ) saw Jibreel (جبريل) in his original, true form twice: once on the upper horizon below the lowest heaven, as mentioned above, and once above the seventh heaven on the night when the Messenger of Allah (ﷺ) was taken on the Night Journey. Hence Allah says:

«Indeed he saw him a second time» that is, Muhammad (ﷺ) saw Jibreel a second time, coming down to him.

«at the Lote-Tree of the Utmost Boundary», which is a very large tree above the seventh heaven. It is called the «Lote-Tree of the Utmost Boundary» (*sidrat al-muntahā*) because at it everything stops (*yantahi*) that ascends from the earth, and to it descends everything that comes down from Allah of revelation and so on.

Or it is because the knowledge of humankind ends there; in other words, it is above the heavens and the earth, and it is the utmost in its height. Or it may be for some other reason. And Allah knows best.

Muhammad (ﷺ) saw Jibreel in that place which is the place of the most sublime, pure and beautiful souls, that cannot be approached by any devil or any other evil soul.

Beside that tree there is «the Garden of Abode», which is a garden that contains all delights, a place that is the ultimate wish of all, the goal for which all strive, on which all desires are focused. This indicates that paradise is in the highest location, above the seventh heaven.

«when there covered the Lote-Tree that which covered it» that is, in accordance with the divine decree, it was covered by something very great, the description of which no one knows but Allah (ﷻ).

«His gaze did not wander or look beyond the limit» that is, his gaze did not wander right or left, away from what he saw

«or look beyond the limit» that is, he did not look any further than he was supposed to. This is perfect etiquette on the part of the Prophet (ﷺ), as he stood where Allah wanted him to stand, and he did not fall short or go beyond it or drift away from it.

This is the most perfect etiquette, in which the Prophet (ﷺ) surpassed the first and the last. What is contrary to proper etiquette is one of the following scenarios: either not carrying out what a person is instructed to do, or carrying it out in a negligent manner, or going to extremes in carrying it out, or twisting it or not doing it exactly as told. None of these was applicable in the case of the Prophet (ﷺ).

«Indeed he saw some of the greatest signs of his Lord» such as paradise and hell, and other things that he saw on the night of the Isrâ' (Night Journey).



﴿أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنْوَةَ الثَّالِثَةَ الْآخِرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾ تِلْكَ إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾ إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَّتُوهَا أَنْتُمْ وَآبَاءُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنْسَانِ مَا تَمَنَّى ﴿٢٤﴾ فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾﴾ (سورة النجم: ١٩-٢٥)

53:19. Have you thought about al-Lât and al-'Uzzâ,

53:20. and Manât, the third and last?

53:21. Do you choose males for yourselves and for Him females?<sup>50</sup>

53:22. That is indeed an unfair division.

53:23. They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority.

<sup>50</sup> Al-Lât, al-'Uzzâ and Manât were idols which the pagans of Quraysh regarded as daughters of Allah. (aṭ-Ṭabari)

They follow nothing but conjecture and what their own selves desire, although guidance has come to them from their Lord.

53:24. Is man to have everything he wishes for?<sup>51</sup>

53:25. Nay, to Allah belong the hereafter and the present.

Having commended what Muhammad (ﷺ) brought of guidance, true religion and the command to worship Allah and affirm His oneness, Allah (ﷻ) now mentions the falseness of what the polytheists did of worshipping that which did not possess any attributes of perfection at all and had no power to bring benefit or cause harm; rather they were mere names, devoid of meaning, that the polytheists and their ignorant, misguided forefathers had made up. These were unreal names that the idols did not deserve, and by giving them these names, they deceived themselves and other misguided people.

Gods such as these are not deserving of even an atom's weight of worship. They called these idols by these names, claiming that they were derived from characteristics that they possessed. So the name of al-Lât was derived from the word *al-ilâh*, meaning that which is deserving of worship; the name of al-'Uzzâ was derived from the word *'azeez* (mighty), and the name of Manât was derived from the word *al-mannân* (bestower of blessings). This was a profane distortion of the names of Allah, and a way of associating others with Him. But these names were devoid of meaning, because anyone who possesses the slightest reasoning will realise that these attributes are not applicable to these idols.

﴿Do you choose males for yourselves and for Him females?﴾ In other words, do you ascribe daughters to Allah, as you claim, and want sons for yourselves?

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<sup>51</sup> What is referred to here is the wishes and hopes of the pagans for the intercession of these false gods.

«That is indeed an unfair division» for what unfairness can be greater than a division that implicitly gives precedence to the created slave over his Creator? Exalted be Allah far above what they say.

«They are no more than names you have named, you and your forefathers, for which Allah has not sent down any authority» that is, there is no proof or evidence for the soundness of your view. Anything for which Allah did not send down any authority is false and corrupt, and is not to be taken as religion. They themselves were not following any proof to give them certainty about what they believed.

Rather what led them to that corrupt belief was conjecture and sheer ignorance, and their own inclination towards polytheism and innovation that was in accordance with their whims and desires. In fact there was nothing to make them follow conjecture, such as lacking access to knowledge and guidance. Therefore Allah (ﷻ) said: «although guidance has come to them from their Lord» that is, guidance that shows them the way to affirmation of Allah's oneness and to prophethood, and to all that people need. Allah has explained all of that in the most perfect and clearest manner, and has established evidence and proof against them that require them and others to follow it. So no one has any excuse or argument, after there has come clear explanation and proof.

As for what they follow, all that they base it on is conjecture, and it will ultimately lead to eternal misery and punishment. So continuing on this path is the utmost foolishness and worst wrongdoing. Yet despite that they still indulged in wishful thinking and deceived themselves.

Hence Allah (ﷻ) denounces those who claim that they will get what they wish for, for they are lying:

«Is man to have everything he wishes for? Nay, to Allah belong the hereafter and the present» so He gives thereof to whomever

He wills, and withholds from whomever He wills. So the matter is not in accordance with their wishes or with their whims and desires.



﴿وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَى﴾ (سورة النجم: ٢٦)

53:26. However many angels there may be in the heavens, their intercession will be of no avail except after Allah has given leave to whomever He wills and is pleased with.

Here Allah (ﷻ) denounces those who worship others, be they angels or otherwise, claiming that they will benefit them and intercede for them with Allah on the Day of Resurrection.

«However many angels there may be in the heavens», noble angels who are close to Allah,

«their intercession will be of no avail» that is, they cannot benefit those who call upon them, attach themselves to them and pin their hopes on them

«except after Allah has given leave to whomever He wills and is pleased with» that is, both conditions must be met: Allah's permission for intercession and His being pleased with the one for whom intercession is made.

It is well known that no deed will be accepted except that which is done sincerely for the sake of Allah, in accordance with Islamic teaching.

Therefore the polytheists will have no share of the intercession of the intercessors, for they have barred the way and deprived themselves of the mercy of the Most Merciful of those who show mercy.





﴿إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمُوعْنَ الْمَلَائِكَةَ نَسِيَةً الْأُنْثَى ﴿٢٧﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّى عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَى ﴿٣٠﴾﴾ (سورة النجم: ٢٧-٣٠)

- 53:27. Verily those who do not believe in the hereafter regard the angels as female.
- 53:28. But they have no knowledge of the matter. They follow nothing but conjecture, but conjecture is no substitute for certain truth.
- 53:29. So pay no heed to those who turn away from Our message and who seek nothing but the life of this world.
- 53:30. That is the extent of their knowledge. Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided.

That is, those who ascribe partners to Allah and disbelieve in His Messengers are those who do not believe in the hereafter, and the reason why they do not believe in the hereafter is that they showed audacity in their words and deeds, opposing Allah and His Messenger (ﷺ), such as their saying that the angels were the daughters of Allah. Thus they did not declare their Lord to be above having offspring, they did not respect or honour the angels, and they did not refrain from regarding them as female.

In fact they have no knowledge of such matters, based on any text from Allah or from His Messenger (ﷺ), and there is no evidence to that effect on the basis of common sense or rational thinking; rather all knowledge points to the opposite of their view, and indicates that Allah is far above having offspring or a spouse, because He is one and unique, the Eternal Who begets not and is not begotten, and there

is none like unto Him. And the angels are noble and close to Allah, carrying out His commands; they:

﴿...do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.﴾ (at-Tahreem 66: 6)

The polytheists are only basing that abhorrent view on conjecture that is no substitute for the truth, for belief in the truth must be with certainty that is based on definitive proof and clear evidence.

Because this was the attitude of these people, who had no desire to follow the truth, and their only aim was to follow what their own selves desired, Allah commanded His Messenger (ﷺ) to turn away from those who turned away from His message, which is the wise reminder and the mighty Qur'an, so they turned away from beneficial knowledge and did not seek anything but the life of this world. That was all they wanted.

It is well known that people only strive for the things that they want, so their efforts are limited to this world and its pleasures and desires, therefore they take whatever measures will lead to that and they hasten to make the most of whatever opportunity they may have.

﴿That is the extent of their knowledge﴾ that is, this is all they know. As for those who believe in the hereafter – the people of understanding and mature thinking, whose aspirations and goals are focused on the hereafter – their knowledge is the best and most sublime of knowledge, for it is based on the Book of Allah and the Sunnah of His Messenger (ﷺ).

Allah (ﷻ) knows best who is deserving of guidance, so He guides him, and who does not deserve that, so He leaves him to his own devices and forsakes him, so he goes astray from the path of Allah. Hence Allah (ﷻ) says: ﴿Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided﴾ so He bestows His grace where He knows it is most fitting and appropriate.



﴿وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لِيَجْزِيَ الَّذِيْنَ اَسْتَوٰ بِمَا عَمِلُوْا وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحَسَنٰى ۝ الَّذِيْنَ يَحْتَبِئُوْنَ كَثِيْرًا الْاِيْمَ وَالْفَوْحٰى ۚ اِلَّا اَلَمَّ اِنَّ رَبَّكَ وَسِيْعُ الْمَعْفِرَةِ ۚ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ ۚ وَاِذْ اَنْتُمْ اَجْنٰثٌ فِىْ بُطُوْنِ اُمَّهٰتِكُمْ فَلَا تُزَكُّوْا اَنْفُسَكُمْ ۚ هُوَ اَعْلَمُ بِمَنِ اَتَقٰى ۝﴾ (سورة النجم: ٣١-٣٢)

- 53:31. To Allah belongs all that is in the heavens and all that is on earth, and so He will requite those who do evil for their deeds, and He will reward those who do good with the best reward,
- 53:32. those who avoid major sins and shameful deeds – except for minor lapses. Verily your Lord is generous in forgiveness. He knows you best, from when He brought you forth from the earth and from when you were foetuses in your mothers' wombs, so do not claim purity for yourselves, for He knows best who is truly righteous.

Here Allah (ﷻ) tells us that He alone owns everything in this world and the hereafter, and that everyone in the heavens and on earth belongs to Allah, and He controls and directs them in the manner of a great king with his slaves; they are subject to His will and decree, and to His laws and regulations. He issues commands and prohibitions to them and requites them on the basis what He commands and forbids them to do; He rewards those who obey and punishes those who disobey.

﴿and so He will requite those who do evil﴾ deeds, including disbelief and lesser misdeeds  
 ﴿for their deeds﴾ that is, for what they do of evil. He will requite them with a severe punishment.  
 ﴿and He will reward those who do good﴾ by worshipping Allah (ﷻ) and treating the creation of Allah kindly

﴿with the best reward﴾ that is, with the best reward in this world and the hereafter, the greatest and most sublime of which is the pleasure of their Lord and attaining the bliss of paradise.

Then He describes them: ﴿those who avoid major sins and shameful deeds﴾ that is, they do what Allah enjoins upon them of obligatory deeds, the omission of which constitutes major sin, and they refrain from infractions of major prohibitions such as adultery, drinking alcohol, consuming *ribâ*, murder, and similar major sins.

﴿except for minor lapses﴾ – this refers to minor sins in which a person does not persist or that he commits more than once, but only rarely. Simply doing that does not exclude a person from being one of those who do good. If that happens when he is also doing obligatory duties and refraining from what is prohibited, it will come under the forgiveness of Allah which encompasses all things. Hence He says:

﴿Verily your Lord is generous in forgiveness﴾. Were it not for His forgiveness, the land and the people would have been destroyed. Were it not for His pardon and forbearance, the sky would have fallen upon the earth, and He would have left no living creature on the face of the earth. Hence the Prophet (ﷺ) said:

«The five daily prayers, one Jumu'ah to another, and one Ramadan to another, are expiation for whatever comes in between them, so long as major sins are avoided.» (Muslim)

﴿He knows you best, from when He brought you forth from the earth and from when you were foetuses in your mothers' wombs﴾ that is, Allah (ﷻ) knows best all your circumstances, and He knows your inherent nature of weakness and inability to do much of what Allah has enjoined upon you, and your strong inclination towards some prohibited matters, for which there is a great deal of temptation and no strong impediment.

Your weakness was quite obvious when Allah brought you forth from the earth, and when you were in your mothers' wombs, and it

is still present in you. Even though Allah (ﷻ) has given you some strength to help you carry out what He enjoins you to do, the weakness is still present.

Because He knows of your weak condition, divine wisdom and generosity dictate that He should shower you with His mercy, forgiveness and pardon, bestow His kindness upon you and remove evil deeds and sins from you, especially if an individual's aim is to please his Lord at all times and he is striving to do that which will bring him close to Allah most of the time, and he is fleeing from the sins that may lead to him incurring the wrath of his Lord, yet he slips up time after time. Allah is most generous and merciful; He is more merciful to His slaves than a mother to her child.

Therefore such a person must be close to his Lord's forgiveness, and Allah will surely respond to him in all circumstances. Hence Allah says: ﴿so do not claim purity for yourselves﴾ that is, do not tell people that your souls are pure, by way of self-praise.

﴿for He knows best who is truly righteous﴾. The place of righteousness is the heart, and it is Allah Who sees it and will reward what the heart contains of righteousness and piety. As for people, they cannot avail you in the slightest before Allah.

﴿أَفَرَأَيْتَ الَّذِي تَوَلَّى ۖ وَءَاتَىٰ قَلِيلًا وَآكَدَىٰ ۚ ۝٣١﴾ ۝٣٢  
 ﴿أَمْ لَمْ يُبْنَأْ بِمَا فِي صُحُفٍ مُّوسَىٰ ۚ ۝٣٣﴾ ۝٣٤ ﴿وَابْرَاهِيمَ الَّذِي وَفَّىٰ ۚ ۝٣٥﴾ ۝٣٦ ﴿أَلَا نُزِّلُ وَازِرَةً ۚ ۝٣٧﴾ ۝٣٨ ﴿وَزُرَّ أُخْرَىٰ ۚ ۝٣٩﴾ ۝٤٠ ﴿وَأَن لِّسَ لِلْإِنسَنِ إِلَّا مَا سَعَىٰ ۚ ۝٤١﴾ ۝٤٢ ﴿وَأَن إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۚ ۝٤٣﴾ ۝٤٤ ﴿وَأَنَّهُ هُوَ أَصْحَكَ وَأَبْكَىٰ ۚ ۝٤٥﴾ ۝٤٦ ﴿وَأَنَّهُ هُوَ أَمَاتٌ وَأَحْيَا ۚ ۝٤٧﴾ ۝٤٨ ﴿وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۚ ۝٤٩﴾ ۝٥٠ ﴿مِنْ نُطْفَةٍ إِذَا تَثْنَىٰ ۚ ۝٥١﴾ ۝٥٢ ﴿وَأَنَّهُ عَلَيْهِ النَّشَاءُ الْأُخْرَىٰ ۚ ۝٥٣﴾ ۝٥٤ ﴿وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۚ ۝٥٥﴾ ۝٥٦ ﴿وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ۚ ۝٥٧﴾ ۝٥٨

أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾ وَثَمُودَ إِفَّا بُعِثَ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ  
 ﴿٥٢﴾ وَالْمُؤَنَفِكَهَ أَهْوَىٰ ﴿٥٣﴾ فَفَعَّسْنَاهَا مَا غَشَىٰ ﴿٥٤﴾ فَيَأْتِيءَ آلَ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾ هَذَا  
 نَذِيرٌ مِّنَ النَّذِرِ الْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ الْأَافِزَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ هَذَا  
 الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنْتُمْ سَعِيدُونَ ﴿٦١﴾ فَأَسْبِغُوا لِلَّهِ تَعْبُدُوا

﴿سورة النجم: ٣٣-٦٢﴾

- 53:33. Have you seen the one who turns away [from Allah],
- 53:34. who gives a little, and then stops?
- 53:35. Does he have knowledge of the unseen, such that he has insight?<sup>52</sup>
- 53:36. Or has he not been informed of what is in the scriptures of Moosâ
- 53:37. and of Ibrâheem, who fulfilled his duty:
- 53:38. that no bearer of burdens can bear the burden of another;
- 53:39. that man will have nothing but what he strives for;
- 53:40. that his deeds will be examined,
- 53:41. then he will be requited in full;
- 53:42. that the final destination is with your Lord;
- 53:43. that it is He Who makes people laugh and weep;
- 53:44. that it is He Who causes death and gives life;
- 53:45. that He created two genders, male and female,
- 53:46. from an ejected drop of semen;
- 53:47. that incumbent upon Him is the second creation;
- 53:48. that it is He Who enriches and bestows wealth;

<sup>52</sup> Al-Waleed ibn al-Mugheerah became a Muslim, so one of the disbelievers criticised him and asked him why he had done that, and he told him that he feared the punishment of Allah. The disbeliever promised that he would take the punishment in his stead, if al-Waleed renounced Islam and gave him some of his wealth, so he did that. This verse highlights the fact that al-Waleed had no knowledge of the unseen and could not be certain that that man would take his punishment in his stead. (an-Nasafi)

- 53:49. that it is He Who is the Lord of Sirius;  
 53:50. that He destroyed the ancient tribe of ‘Ād  
 53:51. and Thamood, sparing none;  
 53:52. and [He destroyed] the people of Nooh before them, who were  
       more wicked and more rebellious;  
 53:53. and He toppled the cities overthrown,  
 53:54. thus they were utterly enveloped by divine punishment?  
 53:55. Then which of the favours of your Lord do you doubt?  
 53:56. This [Prophet] is a warner, like the warners of old.  
 53:57. The imminent [judgement] draws nigh;  
 53:58. none but Allah can disclose it.  
 53:59. Do you then wonder at this discourse [the Qur’an]  
 53:60. and laugh [at it], and not weep,  
 53:61. while you remain heedless?  
 53:62. So prostrate to Allah and worship Him.

«Have you seen» the reprehensible condition of the one who is commanded to worship his Lord and affirm His oneness, but he turns away from that?

If he feels like giving a little in charity, he will not persist in doing so; rather he will become stingy, stop giving and withhold his charity.

Such a one is not charitable by nature; rather his nature is to turn away and be disobedient, and not to persist in doing charitable deeds. Yet despite that, he praises himself and raises himself to a status over his true status before Allah.

«Does he have knowledge of the unseen, such that he has insight» into the unseen, and speaks of it? Or does he attribute falsely to Allah things that He never said, audaciously combining bad deeds with self-praise, as is indeed the case, because he knows that he has no knowledge of the unseen, and that if he makes such a claim,

the definitive information about the unseen that was brought by the infallible Prophet (ﷺ) is contrary to what he says, and that proves that what he says is false?

«Or has he» namely the one who makes this claim «not been informed of what is in the scriptures of Moosâ and of Ibrâheem, who fulfilled his duty» that is, he did everything with which Allah tested him and that He commanded him to do, of laws and the fundamental and minor matters of religion.

Those scriptures contained many rulings, among the most significant of which are those mentioned here:

«that no bearer of burdens can bear the burden of another; that man will have nothing but what he strives for» that is, each person who strives will have his own deeds, both good and bad, and no one will have a share of the deeds and efforts of any other person, nor will anyone carry another person's burden of sin.

«that his deeds will be examined» in the hereafter, and his good deeds will be distinguished from his bad deeds.

«then he will be requited in full» that is, purely good deeds will be requited with that which is the best (paradise); purely bad deeds will be requited with that which is the worst (hell); and deeds that are mixed will be requited accordingly. All of creation will acknowledge the justice and kindness of Allah, and will praise Allah for that, to the extent that even when the people of hell enter hell, their hearts will be filled with praise of their Lord and acknowledgement of His perfect wisdom and their own loathsomeness; they will acknowledge that it is they who brought it upon themselves and caused themselves to meet this bad fate.

The verse «that man will have nothing but what he strives for» is quoted as evidence by those who think that the reward for acts of worship cannot be given to anyone else, whether alive or dead. They say: that is because Allah says «that man will have nothing but what he strives for» (53: 39), so the idea that the efforts of others for his sake



may benefit him is contrary to that. But this view is subject to further discussion. In fact the verse indicates that each person will have only what he strives for himself. This is true, and there is no disagreement concerning that, but there is nothing in this verse to indicate that he cannot benefit from the effort of another person, if that person gives the reward to him. By the same token, a man has no wealth but what he owns, but that does not mean that he cannot take possession of what another person gives him of the latter's own wealth.

﴿that the final destination is with your Lord﴾ that is, all things will ultimately come to Him and all creatures will return to Him at the resurrection. The final destination is with Him in all cases, and He possesses the ultimate knowledge, wisdom, mercy and all perfect attributes.

﴿that it is He Who makes people laugh and weep﴾ that is, it is He Who creates the causes that lead to laughter and weeping, namely good and bad, joy and happiness, worry and sorrow, and there is great divine wisdom in that.

﴿that it is He Who causes death and gives life﴾ that is, He is the only One Who brings into existence or causes the cessation of existence, Who brought people into being, and issued commands and prohibitions to them. He will bring them back after they die, and will requite them for those deeds that they did in this world.

﴿that He created two genders﴾ which He explains by saying: ﴿male and female﴾. This is general in meaning and includes all living beings, both those that speak and those that cannot speak. It is He alone Who creates them

﴿from an ejected drop of semen﴾. This is one of the greatest proofs of the perfect nature of His power and that He alone is Almighty, as He brought all these living beings, small and great, into being from an insignificant drop of semen, which is a worthless liquid. Then He causes it to grow and perfects it, until it reaches its potential and becomes a human being, who will either rise up to the highest status

with those on high, or will sink to the worst status among the lowest of the low.

Hence Allah refers to the beginning of creation in order to prove that recreation is easy for Him, as He says:

﴿that incumbent upon Him is the second creation﴾ when He will bring people forth from their graves and gather them together on the appointed day, when He will requite them for their deeds, both good and bad.

﴿that it is He Who enriches and bestows wealth﴾ that is, He enriches people by making it easy for them to earn a livelihood through trade and different professions or crafts

﴿and wealth﴾ that is, He bestows all kinds of wealth abundantly upon His slaves, and people become owners of much of it and many items become their property. This is by His kindness towards His slaves, for all blessings come from Him, which requires people to give thanks to Him and to worship Him alone, with no partner or associate.

﴿that it is He Who is the Lord of Sirius﴾ – Sirius is a star, also known as the Dog Star. Allah singles it out for mention, although He is the Lord of all things, because this star was worshipped during the jâhiliyah. Thus Allah (ﷻ) highlights the fact that the like of what the polytheists worship is controlled and created, so how can it be taken as a god alongside Allah?

﴿that He destroyed the ancient tribe of 'Âd﴾ – they were the people of Hood (ﷻ), who rejected Hood, so Allah destroyed them with a furious violent wind.

﴿and Thamood﴾, who were the people of Ṣâliḥ (ﷻ). Allah sent him to Thamood, but they rejected him. Then Allah sent the she-camel to them as a sign, but they hamstrung her and rejected him. So Allah (ﷻ) destroyed them, ﴿sparing none﴾; rather He destroyed them to the last man.

﴿and [He destroyed] the people of Nooh before them, who were more wicked and more rebellious﴾ than these nations, so Allah destroyed them and drowned them in the sea.

﴿and He toppled the cities overthrown﴾, which were the cities of the people of Loot (لوط). Allah afflicted them with a punishment with which He had never punished any of the nations before: He turned their houses upside down and rained down upon them a shower of stones of baked clay. Hence He says:

﴿thus they were utterly enveloped by divine punishment﴾ that is, the terrible, painful punishment enveloped them in an utterly indescribable manner.

﴿Then which of the favours of your Lord do you doubt?﴾ That is, which of the blessings and bounties of Allah do you doubt, O man? For the visible blessings of Allah cannot be doubted; there is no blessing but it is from Him, and none can ward off punishment except Him.

﴿This [Prophet] is a warner, like the warners of old﴾ that is, this Qurashi, Hâshimi Messenger, Muhammad ibn ‘Abdullâh (ﷺ), is not without precedent among the Messengers; rather there were earlier Messengers who came before him, who called to the same message as him. So why are you so averse to his message? On what grounds do you reject his call?

Are not his character and attitude the most sublime character and attitude of the noble Messengers?

Does he not call to all that is good and prohibit all that is evil?

Has he not brought the Holy Qur’an which no falsehood can approach from before it or from behind it; (it is) a revelation from One Who is Most Wise, Praiseworthy (41: 42)?

Did Allah not destroy those who rejected the noble Messengers who came before him?

So what is there to prevent a similar punishment befalling those who disbelieve in Muhammad (ﷺ), the foremost of the Messengers,

the leader of the righteous whose limbs will shine (with the traces of wudoo', in the hereafter)?

﴿The imminent [judgement] draws nigh﴾ and the resurrection is at hand, for it is time is near and its signs have appeared.

﴿none but Allah can disclose it﴾ that is, when the Resurrection will come and the promised punishment will befall them.

Then Allah warns those who reject the message of the Messenger Muhammad (ﷺ) and reject what he has brought of the Holy Qur'an: ﴿Do you then wonder at this discourse [the Qur'an]﴾ that is, do you wonder at this discourse, which is the best and noblest of speech, and regard it as something extraordinary?

This stems from their ignorance, misguidance and stubbornness. Otherwise it is a discourse which, when it speaks it tells the truth, and when it says something it is a decisive word and is no joke (86: 13-14). It is the mighty Qur'an, which if it had been sent down upon a mountain, you would have seen it humbled and rent asunder out of fear of Allah (59: 21). It increases the people of wisdom in wisdom, mature thinking, steadfastness, faith and assurance. What should be seen as strange is a man whose reasoning makes him find it strange; it is amazing how foolish and misguided he is.

﴿and laugh [at it], and not weep﴾ that is, they resorted to laughter and ridicule when dealing with it, even though what should be the case is that it should have an impact on their hearts and souls, and they should shed tears when they hear its commands and prohibitions, listen to its promises and warnings, and pay attention to its true glad tidings.

﴿while you remain heedless﴾ that is, heedless of it, distracted from reflecting upon it. That is because of your lack of rational thinking and religious commitment, for if you worshipped Allah and sought His pleasure in all situations, you would not be in this state which people of understanding would not like to be in. Hence Allah (ﷻ) says:

﴿So prostrate to Allah and worship Him﴾. The command to prostrate to Allah in particular serves to highlight the virtue of this action, which is the core and essence of worship, the core and essence of which is humility before Allah and submission to Him. Prostration is the greatest manifestation of humility and submission, in which a person's heart and body are in a state of humility, as he places his noblest faculties on the lowly ground, which is the place where feet tread.

Then Allah enjoins worship in general terms, which includes all that Allah loves and is pleased with of words and deeds, both visible and hidden.

This is the end of the commentary on Soorat an-Najm.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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54.  
Soorat al-Qamar  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿اَفْتَرَيْتَ السَّاعَةَ وَانْشَقَّ الْقَمَرُ ﴿١﴾ وَاِنْ يَرَوْا آيَةً يُعْرِضُوا وَيَقُولُوا سِحْرٌ مُّسْتَمِرٌّ ﴿٢﴾ وَكَذَّبُوا وَاتَّبَعُوا اَهْوَاءَهُمْ وَكُلُّ امْرٍ مُّسْتَقَرٌّ ﴿٣﴾ وَلَقَدْ جَاءَهُمْ مِنَ الْاَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴿٤﴾ حِكْمَةٌ بَلِغَةٌ فَمَا تُغْنِ الْاَنْذُرُ ﴿٥﴾﴾ (سورة القمر: ١-٥)

(القمر: ١-٥)

- 54:1. The Hour has drawn nigh and the moon has split.  
54:2. But whenever they see a sign, they turn away and say: Incessant magic!  
54:3. They deny the truth and follow their own whims and desires, but every matter will reach its inevitable conclusion.  
54:4. Surely there have come to them stories [of earlier nations] that should serve to deter them,  
54:5. in which there is profound wisdom, but the warnings are of no avail.
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Here Allah (ﷻ) tells us that the Hour, which is the resurrection, has drawn nigh and its time is at hand, yet despite that these disbelievers still deny it and are making no preparations for its arrival, although Allah is showing them great signs of its approach, that should make people believe.

One of the greatest signs of the truth of the message brought by Muhammad ibn ‘Abdullâh (ﷺ) is that when the disbelievers demanded that he show them miracles to prove the soundness and truthfulness of the message that he brought, he pointed to the moon which, by Allah’s leave, split in two, one half over the mountain of Abu Qubays and the other over the mountain of Qu‘ayqi‘ân. The polytheists and others saw this great sign, which occurred in the upper realm, where no human could create illusions by means of magic.

They saw something the like of which they had never seen or even heard of happening to the previous Messengers. They were shocked by it, but faith did not enter their hearts and Allah did not will good for them, so they resorted to their regular way of false accusations and transgression, saying: Muhammad has bewitched us. But the sign of that having truly happened was to ask travellers who came to you: if he was able to bewitch you, he would not be able to bewitch those who were not present like you; so they asked every traveller who came to the city, and they told them that they had seen that, but they still said: Incessant magic! – that is, Muhammad (ﷺ) has bewitched us and has bewitched others.

These are accusations that nobody could be fooled by except the most foolish of people, the most misguided and most lacking in reason. They did not only deny this sign; rather they denied every sign that came to them, for they were prepared to counter the signs with falsehood and reject them. Hence Allah says: ﴿But whenever they see a sign, they turn away﴾. This does not refer only to the splitting

of the moon; rather they reject every sign and have no intention of following truth and guidance. Their only aim is to follow their whims and desires, hence Allah says: ﴿They deny the truth and follow their own whims and desires﴾. This is like the verse in which Allah says:

﴿But if they do not respond to you, then know that they only follow their own desires...﴾ (al-Qaṣaṣ 28: 50)

If their aim was to follow true guidance, they would definitely have believed and followed Muhammad (ﷺ), because Allah showed them at his hands clear signs, proof and definitive evidence.

﴿but every matter will reach its inevitable conclusion﴾ that is, until now this matter has not reached its conclusion, but it will do so, then the believer will be enjoying the gardens of bliss and the forgiveness and pleasure of Allah, whilst the disbeliever will be subjected to the wrath and punishment of Allah, forever and ever.

Allah (ﷻ) says – explaining that they have no valid aim and are not following guidance: ﴿Surely there have come to them stories [of earlier nations]﴾ that is, stories of earlier and later nations, and clear miracles

﴿that should serve to deter them﴾ that is, they should deter them from their error and misguidance.

﴿in which there is profound wisdom﴾ from Allah, that establishes His proof against the disobedient, and no one has any argument against Allah (ﷻ) after the coming of the Messengers.

﴿but the warnings are of no avail﴾ – this is like the verse in which Allah (ﷻ) says:

﴿Verily, those against whom the decree of your Lord is fulfilled will not believe, even if every sign were to come to them, until they see [for themselves] the painful punishment.﴾ (Yoonus 10: 96-97)





﴿فَقَوْلٌ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَى شَيْءٍ نُكْرٍ ﴿٦﴾ خُشْعًا أَبْصَرُهُمْ يَخْرُجُونَ  
مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ مُّنتَشِرٌ ﴿٧﴾ مُهْطِعِينَ إِلَى الدَّاعِ يَقُولُ الْكَافِرُونَ هَذَا يَوْمٌ عَسِرٌ

﴿٨﴾ (سورة القمر: ٦-٨)

- 54:6. So turn away from them. On the day when the caller calls them to something terrible,
- 54:7. with eyes downcast they will come forth from their graves like swarming locusts,
- 54:8. rushing headlong towards the caller. The disbelievers will say: This will be a hard day!

Here Allah (ﷻ) says to His Messenger (ﷺ): It has become clear that there is no way the disbelievers will be guided, so there is no option left but to turn away from them.

﴿So turn away from them﴾ and wait for the momentous day and terrible horror to befall them.

That will be when ﴿the caller﴾ namely Isrâfeel (ﷺ) ﴿calls them to something terrible﴾ that is, to something awful that people would be scared of, and nothing more terrible and more distressing than it has ever been seen. Isrâfeel will sound a blast on the Trumpet, at which the dead will emerge from their graves for the final judgement.

﴿with eyes downcast﴾ because of fear and dread that has reached their hearts; their eyes will be downcast humbly for that reason.

﴿they will come forth from their graves like swarming locusts﴾ that is, because of their large numbers and their movement, they will resemble a swarm of locusts covering the earth with their huge numbers.

﴿rushing headlong towards the caller﴾ that is, hastening to respond to the call of the caller. This indicates that the caller will summon them

and command them to attend the place of gathering on the Day of Resurrection, and they will answer his call and hasten to respond to it.

«The disbelievers» whose punishment has come  
«will say: This will be a hard day!» This is like the verse in which Allah (ﷻ) says:

«Not easy for the disbelievers.» (al-Muddath-thir 74: 10)

What this implies is that it will be easy for the believers.



﴿كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدَجَرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِي مَغْلُوبٌ فَأَنْصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مُنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَى أَمْرٍ قَدْ فُذِّرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَى ذَاتِ الْأَوْجِ وَدُسِّرَ ﴿١٣﴾ تَجْرَى بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ﴿١٤﴾ وَلَقَدْ تَرَكْنَاهَا آيَةً فَهَلْ مِنْ مُدْكَرٍ ﴿١٥﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذِرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكَرٍ ﴿١٧﴾﴾ (سورة القمر: ٩-١٧)

54:9. Before them the people of Nooh also disbelieved. They rejected Our slave and said: He is a madman, and he was rebuked and threatened.

54:10. So he called upon his Lord, saying: I am overwhelmed, so help me!

54:11. So We opened the gates of heaven with water pouring down in torrents,

54:12. And We caused the earth to burst forth with springs, then the waters met for a purpose that had already been decreed.

54:13. We carried him on a [vessel] made of planks and nails,

54:14. sailing under Our watchful eyes; a recompense for one who had been rejected.

54:15. Verily We have left it as a sign; is there then any who will pay heed?

54:16. Then how were My punishment and My warnings?

54:17. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

Having mentioned the situation of those who rejected His Messenger (ﷺ) and that the signs did not benefit them or have any impact on them at all, Allah (ﷻ) warns them and alerts them by mentioning the punishment of past nations who rejected the Messengers, and how Allah destroyed them and sent His punishment upon them.

Allah mentions the people of Nooh, the first Messenger whom Allah sent to people who worshipped idols, and he called them to affirm the oneness of Allah and to worship Him alone, with no partner or associate. But they refused to give up polytheism and said (to one another):

﴿...Do not forsake your gods; do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr.﴾ (Nooh 71: 23)

Nooh kept on calling them to Allah, by night and by day, in private and in public, but that only increased them in stubbornness, transgression, opposition and criticism of their Prophet. Hence Allah says here:

﴿They rejected Our slave and said: He is a madman﴾, because they claimed that what they and their forefathers followed of polytheism and misguidance was what was supported by reason, and that what Nooh (ﷺ) brought was ignorance and misguidance, that could only come from those who were insane.

But they were lying and turning upside down facts that were proven according to religious teaching and rational thinking. What he brought was the established truth which guides enlightened and sound-thinking minds to true guidance, light and maturity, whereas what they were following was ignorance and clear misguidance.

﴿and he was rebuked and threatened﴾ that is, his people rebuked him and told him off when he called them to Allah (ﷻ).

But they did not stop at not believing in him or at rejecting him; they went to great lengths in trying to harm him as much as they could. This is how all the enemies of the Messengers were and how they treated their Prophets.

At that point, Nooh called upon his Lord, saying: ﴿I am overwhelmed﴾ and cannot stand up to them, because no one among his people believed except very few, but they had no strength to resist his people.

﴿so help me﴾, O Lord, against them. According to another verse, he said:

﴿...My Lord, do not leave on earth a single living soul from among the disbelievers.﴾ (Nooh 71: 26)

Allah answered his request and helped him against his people. Allah (ﷻ) tells us here: ﴿So We opened the gates of heaven with water pouring down in torrents﴾ that is, a great deal of water pouring down.

﴿And We caused the earth to burst forth with springs﴾, so the heavens began sending down an extraordinary amount of water, and the earth burst forth with springs

﴿then the waters﴾ namely the waters of the heaven and the waters of the earth

﴿met for a purpose that had already been decreed﴾ by Allah. In other words, Allah had ordained it and decreed it from eternity as a punishment for those transgressors and evildoers.

﴿We carried him on a [vessel] made of planks and nails﴾ that is, We saved Our slave Nooh on the ark that was made of planks and nails; in other words, it was made of planks that were held together with nails.

﴿sailing under Our watchful eyes﴾ that is, it sailed with Nooh and those who believed with him, and the different kinds of creatures that

he took on board with him, under the care of Allah, Who protected them from drowning, for He is the best protector and best disposer of affairs.

﴿a recompense for one who had been rejected﴾ that is, We did what We did for Nooh, saving him from the widespread drowning, as a recompense for him after his people had rejected him and disbelieved in him, but he patiently persisted in calling them and continued to obey the command of Allah, from which no one could deter him or stop him. This is like the verse in which Allah (ﷻ) says of him:

﴿It was said: O Nooh, disembark with safety granted by Us, and with blessings upon you and some of the communities [who will spring from] those who are with you...﴾ (Hood 11: 48)

It may be that what is meant is: We destroyed the people of Nooh and did what we did to them of punishing and disgracing them as a requital for their disbelief and stubbornness.

﴿Verily We have left it as a sign; is there then any who will pay heed?﴾ That is, We have left the story of Nooh with his people as a sign so that people may pay heed and realise that whoever disobeys the Messengers and stubbornly rejects them, Allah will destroy them with widespread severe punishment. Or it may be that the pronoun ﴿it﴾ refers to the ark and ships in general, and that Allah taught His slave Nooh (ﷺ) how to make them, then Allah (ﷻ) left that craft among the people as an indication and sign of His mercy and care for His creation, and of His great might.

﴿is there then any who will pay heed?﴾ That is, is there any who will pay heed to the signs, pay attention and reflect upon them, for they are very clear and straightforward?

﴿Then how were My punishment and My warnings?﴾ That is, how do you see the painful punishment of Allah and His warnings which left no excuse for anyone?

«We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?» that is, We have made the words of this Holy Qur'an easy to memorise and recite, and We have made its meanings easy to understand and know, because it is the best of speech in wording, the truest in meaning and the clearest in interpretation. So for everyone who reads it with focus of mind, Allah makes it easy for him to attain what he seeks of knowledge. Understanding and remembering includes everything that those who seek knowledge want to know of what is lawful and unlawful, commands and prohibitions, rulings of requital, exhortation and stories from which to learn lessons, what one needs to know of true beliefs, and true stories (of the past and future).

Hence knowledge of the Qur'an – in terms of both memorising and understanding – is the easiest of knowledge, and the noblest of all branches of knowledge. It is beneficial knowledge which, if a person seeks it, he will receive divine help to attain it. One of the early generations said concerning this verse: there is no seeker of knowledge but he will be divinely helped to attain it. Therefore Allah calls His slaves to study the Qur'an and pay heed (to its contents) by saying: «is there then any who will pay heed?»



﴿كَذَبَتْ عَادٌ فَكَيْفَ كَانَ عَدَايَ وَنُذْرٍ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمِرٍّ ﴿١٩﴾ تَنْزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ مُنْقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَدَايَ وَنُذْرٍ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٢٢﴾﴾ (سورة القمر: ١٨-٢٢)

- 54:18. 'Ād disbelieved. Then how were My punishment and My warnings?
- 54:19. So We sent against them a furious cold wind on an unremittingly inauspicious day,
- 54:20. which swept the people away as if they were trunks of uprooted palm trees.

54:21. Then how were My punishment and My warnings?

54:22. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

‘Ād were a well-known tribe in Yemen, to whom Allah sent Hood (ﷺ), to call them to affirm His oneness and worship Him alone, but they rejected him. So Allah sent against them ﴿a furious cold wind﴾ that is, a very powerful wind.

﴿on an unremittingly inauspicious day﴾ that is, a day that brought severe punishment and misery upon them

﴿unremittingly﴾ – the punishment lasted for seven consecutive nights and eight consecutive days.

﴿which swept the people away﴾ because it was so strong and fierce; it lifted them up to the sky, then hurled them down to earth and destroyed them. Thus they became ﴿as if they were trunks of uprooted palm trees﴾ that is, as if their bodies, after their destruction, were like the hollow trunks of palm trees that had been struck by the wind and fallen to the ground. How worthless people are to Allah if they disobey His commands.

﴿Then how were My punishment and My warnings?﴾ By Allah, it was a painful punishment, and the warnings left no excuse for anyone.

﴿We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?﴾ Allah repeats this phrase, out of mercy and care for His slaves, as He calls them to that which is in their best interests in this world and the hereafter.



﴿كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ۝ فَقَالُوا أَبَشْرًا مِثَّا وَاحِدًا نَّتَّبِعُهُ إِنَّا إِذَا لَفَى ضَلَالٍ وَسُعُرٍ ۝ أَهْلَى الذِّكْرِ عَلَيْهِمْ يَبِينَا بَلْ هُوَ كَذَّابٌ أَشِرٌ ۝ سَيَعْمُونَ عَذَابَ مِنَ الْكَذَّابِ﴾

الْأَيْتُرُ ﴿٣٦﴾ إِنَّا مَرْسَلُوا النَّاقَةَ فِيْنَهُ لَّهُمْ فَارْتَقِبْهُمْ وَأَصْطَبِرْ ﴿٣٧﴾ وَنَبِّئِهِمْ أَنَّ الْمَاءَ قِسْمَةٌ  
 بَيْنَهُمْ كُلُّ شَرْبٍ مُّخَضَّرٌ ﴿٣٨﴾ فَادَّوْا صَاحِبِهِمْ فَنَعَاظِنُ فَقَرَّ ﴿٣٩﴾ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٤٠﴾  
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَبِيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيرِ الْمُحْطَرِّ ﴿٤١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ  
 مِنْ مُّذَكِّرٍ ﴿٤٢﴾ (سورة القمر: ٢٣-٣٢)

- 54:23. Thamood rejected the warnings.  
 54:24. They said: What! Are we to follow a single human from among ourselves? Then we would surely have fallen into error and madness!  
 54:25. Has the message been sent to him alone, out of all of us? Nay, he is an insolent liar.  
 54:26. Tomorrow they will know who the insolent liar is.  
 54:27. Verily We are sending the she-camel as a test for them, so watch them [O Ṣāliḥ] and be patient,  
 54:28. and tell them that the water is to be shared between them; each will be allowed to drink in turn.  
 54:29. But they called their companion, and he seized [the she-camel] and hamstrung her.  
 54:30. Then how were My punishment and My warnings?  
 54:31. Verily We sent against them a single blast, and they became like dry sticks collected to build a pen for livestock.  
 54:32. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

﴿Thamood﴾ who were the well-known tribe in the land of al-Hijr ﴿rejected the warnings﴾ of their Prophet Ṣāliḥ (ﷺ), when he called them to worship Allah alone with no partner or associate, and warned them of the consequences if they disobeyed him.

But they rejected his message and were arrogant towards him; they said, out of arrogance and insolence: ﴿What! Are we to follow a



single human from among ourselves?» That is, how can we follow a human and not an angel, who is from among ourselves and not from among others who are greater than us in people's view?

Furthermore, he is just one man. «Then», if we follow him in that case, «we would surely have fallen into error and madness!» That is, we will be lost and doomed.

These words stemmed from their misguidance and wretchedness, for they were reluctant to follow a human Messenger, but they were not reluctant to worship trees, rocks and images.

«Has the message been sent to him alone, out of all of us?» That is, how could Allah single him out from among us and send the message down to him? What makes him so special out of all of us?

This is an objection on the part of the disbelievers to Allah, and they kept on presenting this argument, and rejecting the call of the Messengers on the basis thereof. Allah responded to this specious argument by means of what the Messengers said to their nations:

«Their Messengers said to them: Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...» (*Ibrâheem 14: 11*)

Allah blessed the Messengers by bestowing upon them sublime attributes and characteristics that made them fit to convey the message of their Lord and be chosen to receive His revelation.

By His mercy and wisdom, they were human beings, for if they had been angels, humans would not have been able to learn from them. If Allah had caused them to be from among the angels, He would have hastened the punishment for those who disbelieved in them.

The intention behind these words that Thamood said to their Prophet Şâliḥ was a rejection of him; hence they judged him in an unfair manner and said: «Nay, he is an insolent liar» that is, he tells many lies and does a great deal of evil.

May Allah curse them; how foolish and evil they were, and how badly they confronted the sincere people, with insulting words. It is no wonder that Allah punished them when they went too far in transgression.

Allah sent the she-camel, which was one of the greatest blessings that He bestowed upon them, one of the signs of Allah. Her milk was sufficient for all of them.

﴿as a test for them﴾ that is, as a trial for them  
 ﴿so watch them [O Ṣāliḥ] and be patient﴾ that is, be patient in calling them; watch and see what happens to them, and see whether they will believe or disbelieve.

﴿and tell them that the water is to be shared between them﴾ tell them that the water source from which they drink is to be shared between them and the she-camel; she is to drink one day and they are to drink another day, according to a set schedule.

﴿each will be allowed to drink in turn﴾ that is, the one whose turn it is may go there, and the one whose turn it is not is to be kept away.

﴿But they called their companion﴾ who was the one who actually hamstrung the she-camel; he was the most wretched member of the tribe.

﴿and he seized [the she-camel] and hamstrung her﴾, doing what they instructed him to do.

﴿Then how were My punishment and My warnings?﴾ They were severe indeed; Allah sent against them a blast and an earthquake that destroyed them to the last man, but Allah saved Ṣāliḥ and those who believed with him.

﴿We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?﴾



﴿كَذَّبَ قَوْمُ لُوطٍ بِالنَّذْرِ﴾ (٣٣) إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا آلَ لُوطٍ نَّجَّيْنَاهُمْ بِسَحَرٍ ﴿٣٤﴾  
 نِعْمَةً مِنَّا عِندَنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾ وَلَقَدْ أَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنَّذْرِ ﴿٣٦﴾  
 وَلَقَدْ رَاودُوهُ عَنْ ضَيْفِهِ فَطَمَسْنَا أَعْيُنَهُمْ فَذُوقُوا عَذَابِي وَنَذِيرِ ﴿٣٧﴾ وَلَقَدْ صَبَّحَهُمْ  
 بُكْرَةً عَذَابٌ مُسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنَذِيرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّذَكِّرٍ ﴿٤٠﴾ (سورة القمر: ٣٣-٤٠)

- 54:33. The people of Loot rejected the warnings.
- 54:34. We sent against them a violent squall of pebbles, [which destroyed them all] except the family of Loot; We delivered them before dawn
- 54:35. by Our grace. Thus do We reward those who give thanks.
- 54:36. He had indeed warned them of Our punishing onslaught, but they doubted the warnings.
- 54:37. They demanded that he let them have their way with his guests. So We blinded their eyes, [saying]: Taste My punishment and My warnings.
- 54:38. Early in the morning a lasting punishment overtook them.
- 54:39. Taste My punishment and My warnings.
- 54:40. We have indeed made the Qur'an easy to understand and remember; is there then any who will pay heed?

﴿The people of Loot rejected the warnings﴾ when Loot (ﷺ) called them to worship Allah alone, with no partner or associate, and he forbade them to ascribe partners to Allah or commit shameful deeds that were unprecedented among other nations.

But they rejected him and persisted in their polytheism and evil deeds, to the extent that when the people of Loot heard about the angels who came to Loot in the guise of guests, they came rushing,

wanting to commit shameful deeds with them and demanding that he let them have their way with them.

So Allah commanded Jibreel (ﷺ) to blind their eyes with his wing, and their Prophet warned them of the punishment of Allah, ﴿but they doubted the warnings﴾.

﴿Early in the morning a lasting punishment overtook them﴾ – Allah overturned their houses on top of them, turning them upside down, and He followed that with a shower of stones of baked clay, one after another, specifically marked, and kept with your Lord for the evildoers.

But Allah saved Loot and his family from that great distress, as a reward to them for their gratitude to their Lord and their worship of Him alone, with no partner or associate.



﴿وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النَّذِيرُ ٥١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخَذَ عَزِيزٌ مُّقْتَدِرٌ ٥٢  
 أَكْفَارُكُمْ خَيْرٌ مِنْ أُولَئِكَ أَمْ لَكُمْ بَرَاءَةٌ فِي الزُّبُرِ ٥٣ ﴿٥٤﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُنْتَصِرُونَ ٥٥  
 سَيَهْرَمُ الْجَمْعُ وَيُولُونَ الدُّبُرَ ٥٦ ﴿٥٧﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذًى وَأَمْرٌ ٥٨  
 إِنَّ الْمَجرِمِينَ فِي ضَلَالٍ وَسُعُرٍ ٥٩ ﴿٦٠﴾ يَوْمَ يُسْحَبُونَ فِي النَّارِ عَلَى وُجُوهِهِمْ ذُوقُوا مَسَّ سَقَرَ ٦١  
 إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ٦٢ ﴿٦٣﴾ وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ٦٤ ﴿٦٥﴾ وَلَقَدْ أَهْلَكْنَا  
 أَشْيَاعَكُمْ فَهَلْ مِنْ مَدَكِيرٍ ٦٦ ﴿٦٧﴾ وَكُلُّ شَيْءٍ فَعَلُوهُ فِي الزُّبُرِ ٦٨ ﴿٦٩﴾ وَكُلُّ صَغِيرٍ  
 وَكَبِيرٍ مُسْتَطَرٌ ٧٠ ﴿٧١﴾ إِنَّ الشَّيْءَ فِي جَنَّتٍ وَنَهْرٍ ٧٢ ﴿٧٣﴾ فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِكٍ ٧٤  
 مُّقْتَدِرٍ ٧٥﴾ (سورة القمر: ٤١-٥٥)

54:41. Indeed warnings came to the people of Pharaoh.

54:42. They rejected all of Our signs, so We seized them with the vehement grip of One Who is Almighty, Omnipotent.

- 54:43. Are your disbelievers [O Quraysh] better than those, or have you been promised immunity in the [earlier] scriptures?
- 54:44. Or do they say: We are a united group, bound to prevail?
- 54:45. This group will be defeated, and they will turn and flee.
- 54:46. What is more, the Hour is their appointed time, and the Hour will be more calamitous and more bitter.
- 54:47. Verily the evildoers are in error and will be in the raging fire.
- 54:48. On the day when they will be dragged in the fire on their faces, [it will be said to them]: Taste the agony of hell!
- 54:49. Verily We have created all things according to a determined measure.
- 54:50. Our command is but a single [word, which is fulfilled] like the twinkling of an eye.<sup>53</sup>
- 54:51. We have destroyed many a nation like yourselves [O Quraysh]; is there then any who will pay heed?
- 54:52. Everything they did is recorded in the books [of their deeds],
- 54:53. and everything, small or great, is written down.
- 54:54. Verily the righteous will be in the midst of gardens and rivers,
- 54:55. seated in honour in the presence of a Sovereign Omnipotent.

«Indeed warnings came to the people of Pharaoh». Allah sent Moosâ to them, and supported him with clear signs and irrefutable miracles, and caused them to witness signs that He had never caused anyone else to witness. But they rejected all the signs of Allah, so He seized them with the vehement grip of One Who is Almighty, Omnipotent, and drowned them in the sea – him and his troops.

The purpose behind recounting these stories is to warn the people and those who disbelieved in Muhammad (ﷺ). Hence Allah says:

<sup>53</sup> This is like the verse in Soorat Yâ Seen in which Allah says:

«His way, when He decrees a matter, is merely to say to it, 'Be!' and it is.» (Yâ Seen 36: 82)

﴿Are your disbelievers [O Quraysh] better than those﴾ that is, are these people who rejected the best of the Messengers better than those disbelievers whose destruction Allah tells us about and describes what happened to them? If they are better than them, then they could be saved from the punishment and there would not befall them that which befell those evil people. But that is not the case; if they are not worse than them, then they are not better than them either.

﴿or have you been promised immunity in the [earlier] scriptures?﴾ That is, has Allah given you a promise and a covenant in the scriptures that He sent down to the Prophets, so you believe that you will be saved on the basis of a promise from Allah?

That is not the case; in fact it is not even possible, according to reason or according to the texts, for them to have been granted immunity in the divinely-revealed Books that are based on justice and wisdom. It is not wise for people such as these stubborn disbelievers who rejected the best of the Messengers and the dearest of them to Allah to be saved. So there is nothing left for them but to have their own strength by which to prevail, and indeed Allah (ﷻ) tells us that they said: ﴿We are a united group, bound to prevail﴾.

Allah (ﷻ) says, highlighting their weakness and the fact that they will be defeated: ﴿This group will be defeated, and they will turn and flee﴾. And that happened as He foretold: Allah defeated their great gathering on the day of Badr, and killed many of their leaders and prominent figures. Thus they were humiliated, and Allah granted victory to His religion, His Prophet (ﷺ) and His party, the believers.

Moreover, they will have an appointed time where the first and the last of them will be gathered together, as will those among them who suffered in this world, and those who enjoyed the pleasures of life. Hence Allah says: ﴿What is more, the Hour is their appointed time﴾ when they will be requited and scores will be settled with them on the basis of justice.

﴿and the Hour will be more calamitous and more bitter﴾ that is, it will be more serious, more difficult and more distressing than anything one could imagine or that could possibly cross one's mind.

﴿Verily the evildoers﴾ that is, those who committed a lot of evil deeds and grave sins, such as ascribing partners to Allah and other acts of disobedience

﴿are in error and will be in the raging fire﴾ they are misguided in this world, straying from knowledge and straying from righteous deeds that could save them from divine punishment, and on the Day of Resurrection, they will find themselves suffering a painful punishment in the fire that will rage around them and burn their bodies until it reaches their hearts.

﴿On the day when they will be dragged in the fire on their faces﴾ – the face is the noblest part of the body, where pain is felt more intensely than pain elsewhere in the body. Thus they will be humiliated and disgraced, and it will be said to them: ﴿Taste the agony of hell!﴾ That is, taste the pain of the fire, and its anger, rage and flames.

﴿Verily We have created all things according to a determined measure﴾ – this includes all creatures, in the upper and lower realms. Allah alone created them and they have no creator other than Him; no one had any share in their creation.

Allah created them according to a decree of which He had prior knowledge and that had been written by His pen with regard to its timing and predetermined measure, and all its characteristics and qualities. That is easy for Allah, therefore He says:

﴿Our command is but a single [word, which is fulfilled] like the twinkling of an eye﴾. When He wills a thing, He merely says to it, 'Be!' and it is as He wills it, like the twinkling of an eye, with no resistance or reluctance (on the part of the thing in question).

﴿We have destroyed many a nation like yourselves﴾ of the previous nations who did deeds such as you have done and disbelieved as you have disbelieved.

﴿is there then any who will pay heed?﴾ That is, is there anyone who will pay heed and realise that Allah's way of dealing with the earlier and later generations is the same, and that just as His wisdom decreed that the earlier evildoers be destroyed, these people are just like them, and there is no difference between the two groups?

﴿Everything they did is recorded in the books [of their deeds]﴾ that is, all that they have done, good or bad, is already recorded against them in the books of their deeds,

﴿and everything, small or great, is written down﴾.

This is the reality of the divine will and decree, that Allah (ﷻ) knows all things and has written them down with Him in *al-Lawḥ al-Maḥfoodh*. Whatever Allah wills happens and whatever He does not will does not happen.

Whatever befalls a person could not have missed him and whatever misses him could not have befallen him.

﴿Verily the righteous﴾ who fear Allah by doing what He commands and refraining from what He forbids, who avoid ascription of partners to Allah and sins both major and minor,

﴿will be in the midst of gardens and rivers﴾ that is, they will be in gardens of bliss in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man, such as fruitful trees, flowing rivers, lofty palaces, elegant houses, delicious food and drink, beautiful *ḥoor*, and splendid gardens in paradise, the good pleasure of the Sovereign Judge, and attaining closeness to Him. Hence He says:

﴿seated in honour in the presence of a Sovereign Omnipotent﴾. After that, do not ask about what their Lord will give them of honour and generosity, and what He will bestow upon them of immense



blessings. May Allah make us among them and not deprive us of the best of that which is with Him because of our evil deeds.

This is the end of the commentary on Soorat al-Qamar.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



55.

## Soorat ar-Rahmân

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الرَّحْمٰنُ ۝۱ عَلَّمَ الْقُرْآنَ ۝۲ خَلَقَ الْإِنْسَانَ ۝۳ عَلَّمَهُ الْبَيَانَ ۝۴ الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝۵ وَالتَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ۝۶ وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۝۷ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۝۸ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۝۹ وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۝۱۰ فِيهَا فَكِهِةٌ وَالنَّخْلُ ذَاتُ الْأَكَامِ ۝۱۱ وَلِلْحَبِّ ذُو الْعَصْفِ ۝۱۲ وَالرَّيْحَانُ ۝۱۳﴾

﴿سورة الرحمن: ١-١٣﴾

- 55:1. The Most Gracious  
55:2. has taught the Qur'an;  
55:3. He created man  
55:4. and taught him speech.  
55:5. The sun and the moon follow their calculated courses,  
55:6. and the stars and trees prostrate [to Allah].  
55:7. He raised the heaven and enjoined justice

55:8. so that you should not transgress the limits of justice.

55:9. Therefore establish weights and measures with justice, and do not give short measure.

55:10. He has spread out the earth for all creatures,

55:11. in which there are fruits and date palms with spathes,<sup>54</sup>

55:12. and grains with leafy stems, and fragrant plants.

55:13. Then which of the favours of your Lord will you deny?<sup>55</sup>

This great soorah begins with the name of Allah *ar-Rahmân* «the Most Gracious», which is indicative of the vastness of His grace and mercy, the all-encompassing nature of His generosity, and the abundance of His kindness and bounty.

Then Allah mentions that which is indicative of His mercy and its impact that Allah causes to reach His slaves, such as blessings both spiritual and worldly. After mentioning all kinds of blessings, Allah reminds two prominent groups (namely humankind and the jinn) to give thanks to Him, by saying: «Then which of the favours of your Lord will you deny?»

Allah tells us that He «has taught the Qur'an» that is, He has taught His slaves its words and meanings, and has explained it to them. This is the greatest blessing and mercy that He has bestowed upon His slaves, as He sent down to them an Arabic Qur'an with the best words and best meanings, which contains all that is good and deters against all that is evil.

«He created man» in the best shape, with a perfect, well-designed body and faculties. The Creator perfected the creation of man and

<sup>54</sup> The spathe is a sheath that encloses the immature flowers of the date palm, until they have developed further, whereupon the spathe splits open, exposing the flower clusters for the purpose of pollination.

<sup>55</sup> The verb appears in the dual form in the original Arabic; this question is addressed to both humankind and the jinn.

made him distinct from all other living beings by teaching him ﴿speech﴾, which is the ability to express what is on his mind. This includes both verbal speech and writing. Speech, by means of which Allah made humans distinct from other creatures, is one of the greatest blessings that He has bestowed upon humanity.

﴿The sun and the moon follow their calculated courses﴾ that is, Allah created the sun and the moon and made them to be of service, running according to their calculated courses, out of mercy and care for His slaves, and in order to serve their interests thereby, and so that people may know how to count the years and measure time (10: 5).

﴿and the stars and trees prostrate [to Allah]﴾ that is, the stars in the heaven and the trees on earth acknowledge their Lord, prostrate to Him, obey Him, humble themselves and submit themselves so as to be of service to Allah's slaves and benefit them.

﴿He raised the heaven﴾ and made it a firmament for the creatures of earth

﴿and enjoined justice﴾ that is, Allah has enjoined justice in word and deed among people. Hence He says:

﴿so that you should not transgress the limits of justice﴾ that is, Allah has enjoined justice so that you do not go beyond the limits of justice, for if it were up to your own reason and opinions, there would be troubles such as only Allah knows, and heavens and the earth would be corrupted.

﴿Therefore establish weights and measures with justice﴾ that is, make them based on justice as much as you can

﴿and do not give short measure﴾ and do not be unjust, for giving short measure is unfair, unjust and a transgression.

﴿He﴾ namely Allah (ﷻ) ﴿has spread out the earth﴾, as it has the attribute of being solid and stable, and it has various attributes from one place to another

﴿for all creatures﴾, foremost among whom are humans, so that they may settle on it, as it is smooth and plain; hence they will be able to build on it, till the soil, sow seeds and dig in it; travel through its roadways and mountain passes; and benefit from its minerals and all that is in it of things that they need.

Then Allah mentions what it contains of essential nourishment: ﴿in which there are fruits﴾ – this refers to all types of trees that bear fruits that people enjoy, such as grapes, figs, pomegranates, apples, and so on.

﴿and date palms with spathes﴾ that is, with spathes that split open to reveal the immature flowers, that emerge gradually until they develop into fruit that becomes a staple food that is eaten and stored, and used as provision by people when they stay at home and when they travel, delicious fruit that is one of the best of fruits.

﴿and grains with leafy stems﴾; the hay and straw are used to feed livestock and for other purposes. That includes grains of wheat, barley, corn, rice, millet and so on.

﴿and fragrant plants﴾ it may be that what is meant is all kinds of leaves (herbs) that are eaten by humans, so it is following something specific with something general, and Allah is reminding His slaves of nutrition and provision in both general and specific terms.

Or it may be that what is meant by the word translated here as ﴿fragrant plants﴾ is basil in particular, and Allah is reminding His slaves of what He has made available in the earth of all kinds of wholesome and fragrant plants that have a pleasant smell and bring joy and delight to people.

Having mentioned many of His blessings that may be seen and appreciated, and because this soorah is addressed to the two prominent groups, namely humankind and the jinn, asking them to affirm the blessings of Allah (ﷻ), He says here: ﴿Then which of the favours of your Lord will you deny?﴾ That is, which of the spiritual and worldly blessings of Allah will you deny?

How beautiful was the response of the jinn when the Prophet (ﷺ) recited this soorah: whenever he came to these words, ﴿Then which of the favours of your Lord will you deny?﴾, they said: We deny none of Your blessings, our Lord; to You be praise. This is what one should say when the blessings and favours of Allah are recounted to him; he should affirm them, and give thanks to Allah and praise Him for them.



﴿خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ﴾ (١٤) ﴿وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَّارٍ﴾ (١٥) ﴿فَيَا أَيُّهَا الْآءِ رَبِّكُمَا تَكْذِبَانِ﴾ (١٦) (سورة الرحمن: ١٤-١٦)

55:14. He created man from dry clay like pottery

55:15. and He created the jinn from smokeless fire.

55:16. Then which of the favours of your Lord will you deny?

This is one of the blessings that Allah bestowed upon His slaves, showing them signs of His might and beautiful creation. ﴿He created﴾ the father of humanity, namely Adam (ﷺ), ﴿from dry clay like pottery﴾ that is, from clay that made a sound like that of pottery that is fired in the kiln.

﴿and He created the jinn﴾ that is, the father of the jinn, namely the accursed Iblees

﴿from smokeless fire﴾ that is, from a pure flame of fire, or from that which is mixed with smoke.

This is indicative of the noble nature of the essence of the human being who is created from clay and dust, which has the characteristics of dignity, solid character and benefits, in contrast to the essence of the jinn, namely fire, which has the characteristics of immaturity, foolishness, evil and mischief.

Having described the creation of the two prominent groups and the substance of each, which is a blessing from Him to His slaves, Allah then says: ﴿Then which of the favours of your Lord will you deny?﴾



﴿رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾ فَيَا أَيُّهَا الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾﴾ (سورة الرحمن: ١٧-١٨)

55:17. [He is] Lord of the two places of sunrise and Lord of the two places of sunset.

55:18. Then which of the favours of your Lord will you deny?

That is, He is the Lord of everything on which the sun, moon and stars rise and set, for they are under His control and care. He mentions these places in the dual form here so as to reflect the general meaning, the two places where the sun rises in the winter and the summer, and the two places where it sets at those two times.



﴿مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾ فَيَا أَيُّهَا الْآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾﴾ (سورة الرحمن: ١٩-٢١)

(٢٣-١٩)

55:19. He has let loose the two bodies of flowing water; they meet

55:20. but between them is a barrier; they do not encroach [upon one another].

55:21. Then which of the favours of your Lord will you deny?

55:22. Out of both of them come pearls and coral.

55:23. Then which of the favours of your Lord will you deny?

What is meant by the two bodies of flowing water is fresh water and salty water. They both meet, then the fresh water flows into the salty water and they mix, but Allah (ﷻ) has created a barrier of earth between them, so that the one will not encroach upon the other, and so that benefit may be derived from each. Fresh water is used for drinking and irrigating trees and crops, and the salty water keeps the air fresh and provides whales and fish, pearls and corals, and it is stable and of service to ships and boats. Hence Allah says:



﴿وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ﴾ ﴿٢٤﴾ فَإِنِّي ءَالَاءُ رَبِّكَ مَا تَكْذِبَانِ ﴿٢٥﴾ (سورة

الرحمن: ٢٤-٢٥)

55:24. To Him belong the lofty ships, sailing on the sea like mountains.

55:25. Then which of the favours of your Lord will you deny?

That is, Allah has made the ships that sail on the sea and travel through it by His leave, and that are built by humans and may be huge like mountains, to be of service to His slaves. Hence people embark on them and their luggage and trade goods are carried on them. They are protected by the Protector of the heavens and the earth, and this is one of the great blessings of Allah. Hence He says: «Then which of the favours of your Lord will you deny?»



﴿كُلٌّ مِّنْ عَلَيْهَا فَأَنزَلْنَا رَبِّيَ فِيهَا مُنَادٍ ﴿٢٦﴾ وَبَقِيَ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾ فَإِنِّي ءَالَاءُ رَبِّكَ مَا تَكْذِبَانِ ﴿٢٨﴾﴾ (سورة الرحمن: ٢٦-٢٨)

55:26. All that is on earth will perish,



55:27. but the essence of your Lord will abide forever, in all its majesty and munificence.

55:28. Then which of the favours of your Lord will you deny?

That is, all those on the face of the earth – humans, jinn, animals and all creatures – will perish, die and disappear, and there will remain the Ever-Living Who never dies, ﴿but the essence of your Lord will abide forever, in all its majesty and munificence﴾ that is, in all its greatness, might and glory, for which He is venerated and honoured. Munificence refers to immense bounty and generosity, because of which He honours His close friends, the elite of His creation, in all ways. He is the One Whose close friends honour Him, respect Him, venerate Him, love Him, turn to Him and worship Him. ﴿Then which of the favours of your Lord will you deny?﴾



﴿يَسْتَلْهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾ فَإِنَّ إِلَىٰ رَبِّكَ أُنْكَبَاتِ ﴿٣٠﴾﴾

(سورة الرحمن: ٢٩-٣٠)

55:29. All those who are in the heavens and on earth ask of Him; every day He has matters to bring about.<sup>56</sup>

55:30. Then which of the favours of your Lord will you deny?

That is, He is the Self-Sufficient Who has no need of any of His creation, and He is the Most Generous and kind. All creatures are in need of Him, asking of Him all that they need, either implicitly or

<sup>56</sup> That is, every day He enriches some and makes others poor, raises and lowers people in status, gives life and causes death, forgives some and punishes others, and so on, and He answers the prayers of those who ask of Him.

explicitly; they cannot do without Him for even the blinking of an eye or even less than that.

﴿every day﴾ Allah (ﷻ) ﴿has matters to bring about﴾, enriching poor persons, consoling broken-hearted people, giving to some people and withholding from others, causing death and giving life, and raising and lowering people in status. He is not distracted by one thing from another, and does not make mistakes when dealing with many issues. He never wearies of the persistent supplication or ongoing requests of those who call upon Him.

Glory be to the Most Generous, the Bestower Whose gifts and blessings reach all the inhabitants of the earth and the heavens. His kindness encompasses all of creation at all times. Exalted be the One Who is not prevented from giving by the disobedience of the sinners, or the attitude of those who deny their need for Him and are ignorant of Him and His generosity.

The matters referred to when Allah (ﷻ) says that every day He has matters to bring about are His decrees and controls that He willed and ordained from eternity. He is still bringing them about at the ordained time as dictated by His wisdom. This includes the religious decrees of command and prohibition, and the universal decrees that apply to His slaves for the duration of their time in this earthly realm, then when this world ends and Allah causes them to die, and it is His will to requite them and show them of His justice, grace and abundant kindness, through which they will come to know Him and realise that He is One, and He will move those who are accountable from the realm of tests and trials to the realm of eternal life.

At that time He will attend to the implementation of these rulings whose time has now come. This is what is referred to in the following verses:



﴿سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾ فَإِنِّي آءَاءُ رَبِّكُمَا نَكَذِّبَانِ ﴿٣٢﴾﴾ (سورة الرحمن: ٣١-٣٢)

(٣٢)

55:31. We will attend to you, O you two prominent groups [humans and jinn].

55:32. Then which of the favours of your Lord will you deny?

That is, We shall attend to your reckoning and requite you for the deeds that you did in the previous world.



﴿يَمَعَشَرَ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا ﴿٣٣﴾ لَآتَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٤﴾﴾ (سورة الرحمن: ٣٣-٣٤)

55:33. O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.

55:34. Then which of the favours of your Lord will you deny?

That is, when Allah gathers them on the Day of Resurrection, He will tell them of their helplessness and weakness, and of the perfect nature of His power and how His will is always done. Then He will say, highlighting their helplessness:

﴿O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth﴾ that is, if you can find a way by means of which you can pass beyond the dominion and power of Allah, ﴿then do so. But you cannot pass beyond them unless you have power﴾. You can never pass beyond them unless you have power

and might, but how could they have that when they have no power to benefit or harm themselves, or to cause death, give life or resurrect? In that place of standing, no one will speak except by Allah's leave, and nothing will be heard except whispers. In that place of standing, kings and slaves, leaders and followers, rich and poor, will all be equal.



﴿يُرْسَلُ عَلَيْكُمَا شَوَاظٌ مِّن نَّارٍ وَنُحَاسٌ فَلَا تَنْصِرَانِ ﴿٣٥﴾ فَإِنِ آتَاكُمَا كَذِبَانِ ﴿٣٦﴾﴾ (سورة الرحمن: ٣٥-٣٦)

55:35. There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves.

55:36. Then which of the favours of your Lord will you deny?

Then Allah mentions what He has prepared in that great place of standing:

﴿There will be sent against you flames of fire and smoke, and you will not be able to protect yourselves. Then which of the favours of your Lord will you deny?﴾ that is, He will send against you pure flames of fire ﴿and smoke﴾. What is meant is that these two frightening things will be sent against you, O jinn and humans, and they will encompass you, then you will not be able to protect yourselves and no one will protect you against Allah.

Because His alarming His slaves is a blessing to them and a motive that should push them towards the most sublime aims, Allah reminds them of His blessings, saying: ﴿Then which of the favours of your Lord will you deny?﴾



﴿فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَإِنِّي ءَالِئٌ بِكُمْ نُكُودًا ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَإِنِّي ءَالِئٌ بِكُمْ نُكُودًا ﴿٤٠﴾﴾  
(سورة الرحمن: ٣٧-٤٠)

55:37. When the heaven is rent asunder and becomes rosy red, [melting] like grease.

55:38. Then which of the favours of your Lord will you deny?

55:39. On that day no human or jinn will be questioned about his sin.

55:40. Then which of the favours of your Lord will you deny?

«When the heaven is rent asunder» that is, on the Day of Resurrection, because of severe dread, widespread confusion and the succession of terrifying events. The sun and moon will be eclipsed and the stars will be scattered.

Because of the intensity of fear and distress, the heaven will become «rosy red, [melting] like grease» or molten lead and the like.

«Then which of the favours of your Lord will you deny? On that day no human or jinn will be questioned about his sin» that is, they will not be questioned to find out what happened, because Allah (ﷻ) is the Knower of the unseen and the seen, the past and the future, and He wants to requite His slaves on the basis of what He knows of their deeds.

Both good and evil people will be given marks on the Day of Resurrection by which they will be known, as Allah says elsewhere: «On the day when some faces will become bright, and some faces will become dark...» (Āl ‘Imrān 3: 106)



﴿يَعْرِفُ الْمَجْرُمُونَ بِسِيمَتِهِمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ﴾ ﴿٤١﴾ فَإِيَاءِ لَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾ (سورة الرحمن: ٤١-٤٢)

55:41. The wicked will be known by their marks, and will be seized by their forelocks and their feet.

55:42. Then which of the favours of your Lord will you deny?

«The wicked will be known by their marks, and will be seized by their forelocks and their feet» that is, the wicked will be seized by their forelocks and feet and be thrown into hell and dragged into it. Allah (ﷻ) will only question them by way of rebuke and in order to make them confess what they did; He knows better than them, but His aim will be to demonstrate to all creatures His ultimate proof and great wisdom.



﴿هَذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمَجْرُمُونَ﴾ ﴿٤٣﴾ يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾ فَإِيَاءِ لَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾ (سورة الرحمن: ٤٣-٤٥)

55:43. [It will be said to them:] This is hell which the wicked used to deny.

55:44. They will go to and fro between it and fiercely scalding water.

55:45. Then which of the favours of your Lord will you deny?

That is, it will be said to those who disbelieved in the divine promise and warning, when the blaze of hell intensifies: «This is hell which the wicked used to deny», so congratulations to them for their rejection of it, and let them taste its torment, suffering, flames and fetters, for this is the requital of their denial.

«They will go to and fro between it» with its various levels and flames

«and fiercely scalding water» that is, intensely hot water, that has reached the ultimate in terms of heat. «Then which of the favours of your Lord will you deny?»

Having mentioned what will happen to the wicked, Allah now mentions the reward of the righteous who feared Him:



﴿وَلَمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۖ﴾ ﴿فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ﴿ذَوَاتَا أَفْنَانٍ﴾ ﴿فَبِأَيِّ﴾  
 ﴿آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ﴿(سورة الرحمن: ٤٦-٤٩)﴾

55:46. For him who fears standing before his Lord there will be two gardens –

55:47. Then which of the favours of your Lord will you deny?

55:48. – shaded by spreading branches.

55:49. Then which of the favours of your Lord will you deny?

That is, for the one who feared his Lord and the standing before Him, so he refrained from what Allah forbade and did what He enjoined, there will be two gardens of which the vessels, jewellery, buildings and all that they contain will be made of gold. One of the two gardens will be a reward for refraining from forbidden things, and the other will be a reward for doing acts of obedience.

One of the characteristics of these two gardens is that they will be «shaded by spreading branches» and will contain various types of joy and blessings, both visible and hidden, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them there will be many beautiful trees, with fine branches on which there will be an abundance of delicious, ripe fruit, or they will contain all types and kinds of pleasures and delights.



﴿فِيهِمَا عَيْنَانِ تَجْرِيَانِ﴾ ٥٠ ﴿فَإَيَّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ٥١ ﴿فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ﴾ ٥٢ ﴿فَإَيَّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ٥٣ (سورة الرحمن: ٥٠-٥٣)

55:50. In them are two flowing springs.

55:51. Then which of the favours of your Lord will you deny?

55:52. In them are two kinds of every fruit.

55:53. Then which of the favours of your Lord will you deny?

In those two gardens there will be «two flowing springs» that the people will be able to cause to flow however they wish.

«In them are two kinds of every fruit» – of all kinds of fruit, two kinds, each with its own taste and colour that the other does not have.



﴿مُتَكِّينَ عَلَى فُرُشٍ بَطَاطِنُهَا مِنْ إِسْتَبْرَقٍ﴾ وَحَى الْجَنَّتَيْنِ دَانِ ﴿فَإَيَّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ﴾ ٥٤ (سورة الرحمن: ٥٤-٥٥)

55:54. They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach.

55:55. Then which of the favours of your Lord will you deny?

«They will recline on carpets lined with brocade» this is a description of the carpets of the people of paradise, and how they will sit on them: they will recline on them, meaning that they will sit in a comfortable and relaxed manner, like kings on their thrones.

No one knows the description and beauty of those carpets except Allah (ﷻ); even their linings that touch the ground directly will be



made of brocade, which is the most beautiful and finest kind of silk, so how about the tops of those carpets that will be in contact with people's skin?

﴿with the fruits of the two gardens within easy reach﴾. The word translated here as «fruits» refers to fruit that is ripe. In other words, the fruits of those two gardens will be at hand, easily picked by one who is standing, sitting or lying down.



﴿فَمِنْ قَصْرِتِ الطَّرَفِ لَمْ يَطْمِئِنَّ لِنَسِّ قَبْلَهُمْ وَلَا جَانٍّ ۝۵۶﴾ فَإِنِّي ءَالَاءِ رَبِّكَمَا  
تُكَذِّبَانِ ۝۵۷﴾ كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ۝۵۸﴾ فَإِنِّي ءَالَاءِ رَبِّكَمَا تُكَذِّبَانِ ۝۵۹﴾ (سورة

الرحمن: ۵۶-۵۹)

55:56. In [those gardens] will be chaste women who restrain their glances,<sup>57</sup> untouched before by any man or jinn –

55:57. Then which of the favours of your Lord will you deny?

55:58. – As though they were rubies and pearls –

55:59. Then which of the favours of your Lord will you deny?

﴿In [those gardens] will be chaste women who restrain their glances﴾ that is, they will look only at their husbands, because of their handsomeness and beauty, and because of their perfect love for them, and their husbands will look only at them, because of their beauty and the joy of being with them.

﴿untouched before by any man or jinn﴾ that is, no one, human or jinn, will have touched them before them; rather they will be virgins, loving and attentive towards their husbands, and very beautiful. Hence

<sup>57</sup> They are the ḥoor al-‘een, who will be content with their husbands and will not look at other men.

Allah says: «As though they were rubies and pearls», because of their purity, beauty and glamorous appearance.



﴿مَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ۖ فَإِنِّي ءَالِئٌ رَّبِّكُمْ تُكَذِّبَانِ﴾ (سورة الرحمن: ٦٠-٦١)

55:60. Is the reward of goodness anything but goodness?

55:61. Then which of the favours of your Lord will you deny?

That is, is the reward of the one who does well in worshipping the Creator and showing kindness to His slaves anything other than that he will be treated well, rewarded greatly and granted the ultimate triumph, eternal blessing and a life of ease? These two sublime gardens are for those who are close to Allah.



﴿وَمِنْ دُونِهِمَا جَنَّتَانِ ۖ فَإِنِّي ءَالِئٌ رَّبِّكُمْ تُكَذِّبَانِ ۖ مُدْهَمَّتَانِ ۖ فَإِنِّي ءَالِئٌ رَّبِّكُمْ تُكَذِّبَانِ﴾ (سورة الرحمن: ٦٢-٦٥)

55:62. And besides these two there will be two other gardens –

55:63. Then which of the favours of your Lord will you deny?

55:64. – Both of deepest green.

55:65. Then which of the favours of your Lord will you deny?

«And besides these two there will be two other gardens» of which the structures, vessels, jewellery and all that they contain will be made of silver. They will be for those on the right.

Those two gardens will be ﴿of deepest green﴾, because they will be well irrigated.



﴿فِيهِمَا عَيْنَانِ نَضَّخَتَانِ﴾ ﴿٦٦﴾ فَإِنِّي ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ  
وَفِجْلٌ وَرُومَانٌ ﴿٦٨﴾ فَإِنِّي ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ (سورة الرحمن: ٦٦-٦٩)

55:66. In them are two gushing springs.

55:67. Then which of the favours of your Lord will you deny?

55:68. In them are fruits, date palms, and pomegranates

55:69. Then which of the favours of your Lord will you deny?

﴿In them are two gushing springs... In them are fruits﴾ of all types, the best of which are dates and pomegranates, in which there are many benefits.



﴿فِيهِنَّ خَيْرَاتٌ حِسَانٌ﴾ ﴿٧٠﴾ فَإِنِّي ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾ حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ  
﴿٧٢﴾ فَإِنِّي ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾ لَمْ يَطْمِئِنَّهُنَّ مِنِّ إِنْسٍ قَبْلَهُمْ وَلَا جَانٍّ ﴿٧٤﴾ فَإِنِّي  
ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾ (سورة الرحمن: ٧٠-٧٥)

55:70. In them are good and beautiful women –

55:71. Then which of the favours of your Lord will you deny?

55:72. – fair ones, secluded in pavilions –

55:73. Then which of the favours of your Lord will you deny?

55:74. – untouched before by any man or jinn.

55:75. Then which of the favours of your Lord will you deny?

«In them» that is, in all the gardens  
 «are good and beautiful women» that is, they are good in attitude and  
 beautiful in appearance. Thus they combine inner and outer beauty,  
 beauty of physical form and of character.

«fair ones, secluded in pavilions» that is, they stay in pavilions  
 of pearls, where they have prepared themselves for their husbands.

That does not mean that they do not go out and about in the gardens  
 of paradise, as is the custom among the daughters of kings and the  
 like who dwell in seclusion.



﴿مُتَّكِئِينَ عَلَى رَفَافٍ خُضِرَ وَعَبَقَرِي حِسَانٍ﴾ ﴿٧٦﴾ فَإِنِّي آتٍ بِنُكْحَانِكُمْ فَتَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾ (سورة الرحمن: ٧٦-٧٨)

55:76. [The people of those gardens will be] reclining on green cushions  
 and exquisite carpets.

55:77. Then which of the favours of your Lord will you deny?

55:78. Blessed be the name of your Lord, the Lord of majesty and  
 munificence.

«[The people of those gardens will be] reclining on green cushions»  
 that is, the people of those two gardens will be reclining on green  
 cushions that are placed on lofty seats  
 «and exquisite carpets» – the word translated here as «carpet» refers  
 to a carpet that is woven in a very elegant, skilful and beautiful  
 manner. Hence Allah describes it as exquisite, because it is so well  
 made, beautiful and soft to the touch.

These two gardens are of a lesser quality than the first two gardens  
 (mentioned in verse 62), as Allah ascribes to the first two gardens  
 a number of characteristics that He does not ascribe to the second

two. He says concerning the first two: ﴿In them are two flowing springs﴾ (55: 50), and He says concerning the second two: ﴿In them are two gushing springs﴾ (55: 66). The difference between flowing and gushing is obvious.

He says concerning the first two gardens: ﴿shaded by spreading branches﴾ (55: 48), but He does not say that with regard to the second two.

He says concerning the first two gardens: ﴿In them are two kinds of every fruit﴾ (55: 52), but he says concerning the second two: ﴿In them are fruits, date palms, and pomegranates﴾ (55: 68). It is clear that there is a difference between the two descriptions.

He says concerning the first two gardens: ﴿They will recline on carpets lined with brocade, with the fruits of the two gardens within easy reach﴾ (55: 54), but He does not say that concerning the second two; rather He says: ﴿[The people of those gardens will be] reclining on green cushions and exquisite carpets﴾ (55: 76).

He says concerning the first two gardens, describing their wives and spouses: ﴿In [those gardens] will be chaste women who restrain their glances, untouched before by any man or jinn﴾ (55: 56), and He says concerning the second two: ﴿fair ones, secluded in pavilions﴾ (55: 72).

He says concerning the first two gardens: ﴿Is the reward of goodness anything but goodness?﴾ (55: 60), which indicates that the first two gardens are the reward for the foremost doers of good, and He does not say that concerning the second two gardens.

The mere fact that the first two gardens are mentioned before the second two indicates that they are superior.

From the points mentioned above we may conclude that the first two gardens are superior to the second two, and that they are prepared for those who are close to Allah, namely the Prophets, the strong and

true in faith, and the elite among the righteous slaves of Allah, and that the second two are prepared for the ordinary believers.

In all of the gardens mentioned there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. In them is all that people could desire and that could delight the eye. The people will enjoy the utmost comfort, contentment and ease, living in the best of abodes, to such an extent that no one will think that anyone else is better off than him or is enjoying more sublime bliss than that which he is enjoying.

Having mentioned the vastness of His grace and kindness, Allah says: «Blessed be the name of your Lord, the Lord of majesty and munificence» that is, how great are the blessings and how abundant the kindness of the One to Whom belong splendid majesty, perfect glory and munificence towards His close friends.

This is the end of the commentary on Soorat ar-Rahmān.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



56.

## Soorat al-Wâqi'ah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا وَقَعَتِ الْوَاقِعَةُ ۝١ لَيْسَ لَوْعِنِهَا كَاذِبَةٌ ۝٢ خَافِضَةٌ رَافِعَةٌ ۝٣ إِذَا رُجَّتِ الْأَرْضُ رَجًا ۝٤ وَبُسَّتِ الْجِبَالُ بَسًا ۝٥ فَكَانَتْ هَبَاءً مُنْبَثًا ۝٦ وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۝٧ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۝٨ وَأَصْحَابُ الْمَشْأَمِ مَا أَصْحَابُ الْمَشْأَمِ ۝٩ وَالسَّيْفُونا السَّيْفُونَ ۝١٠ أُولَئِكَ الْمُقَرَّبُونَ ۝١١ فِي جَنَّاتِ النَّعِيمِ ۝١٢ ثَلَاثَةٌ مِنَ الْأَوَّلِينَ ۝١٣ وَقَلِيلٌ مِنَ الْآخِرِينَ ۝١٤﴾ (سورة الواقعة: ١-١٤)

- 56:1. When the inevitable comes to pass,  
56:2. no one will deny it;  
56:3. it will bring some low and raise others up.  
56:4. When the earth is shaken violently,  
56:5. and the mountains crumble  
56:6. and turn to scattered dust,  
56:7. and you are sorted into three kinds,  
56:8. then [there will be] those on the right – how blessed will be those on the right!

- 56:9. And [there will be] those on the left – how wretched will be those on the left!
- 56:10. And the foremost are the foremost;<sup>58</sup>
- 56:11. It is they who will be brought near to Allah,
- 56:12. in gardens of delight,
- 56:13. a multitude of those of old
- 56:14. and a few from those of later times.

Here Allah tells us about the inevitable event that will definitely come to pass. It is the resurrection, which ﴿no one will deny﴾ that is, there is no doubt about it, because there is rational and textual evidence for it, and divine wisdom dictates it.

﴿it will bring some low and raise others up﴾ that is, it will bring some people to the lowest of the low, and raise others to the most sublime of degrees.

﴿When the earth is shaken violently﴾ that is, when it moves and is thrown into turmoil.

﴿and the mountains crumble and turn to scattered dust﴾, and the earth is left with no mountains or landmarks –

﴿And He will leave the earth as a smooth, levelled plain, in which you will see no depression or elevation.﴾ (Tā Hā 20: 106-107)

﴿and you﴾ O people ﴿are sorted into three kinds﴾ that is, you will be divided into three categories, according to your deeds, good and bad. Then Allah explains further about the situation of those three categories:

<sup>58</sup> The foremost are those who went ahead – in faith and righteous deeds – of their righteous brethren who are described above as “those on the right”. The reason why they are described by repetition of the word *sābiqoon* (translated here as ﴿foremost﴾) is that they have attained such a high status that they cannot be described in any other terms. (Tafseer Ibn ‘Ashoor)



«then [there will be] those on the right – how blessed will be those on the right» – this is indicative of their high status and favourable situation.

«And [there will be] those on the left – how wretched will be those on the left» – this is indicative of the terrible state they will be in.

«And the foremost are the foremost; it is they who will be brought near to Allah» that is, the foremost to do good in this world will be the first to enter paradise in the hereafter.

Those who are like this will be close to Allah in gardens of delight, in the most sublime status, in lofty dwellings with no dwellings above them.

Those who are mentioned here will be «a multitude of those of old» that is, many from the earlier generations of this Ummah and other nations

«and a few from those of later times». This is indicative of the superiority of the early generations of this Ummah over its later generations, in general terms, because the numbers of those who were close to Allah are greater among the earlier generations than among the later generations.



﴿عَلَى سُرُرٍ مَوْضُونَةٍ﴾ ﴿١٥﴾ مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ (سورة الواقعة: ١٥-١٦)

56:15. [They will be seated] on well-crafted couches,

56:16. reclining on them, facing one another.

Those who are close to Allah are the elite among humankind. They will be seated «on well-crafted couches» that is, couches that are inlaid with gold and silver, pearls and jewels, and other adornments that no one knows except Allah (ﷻ).

«reclining on them» that is, on those couches, sitting at ease and comfortably, steady and firm.

«facing one another» because of their purity of heart and good manners, and the harmony among them.



﴿يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ ﴿١٨﴾ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْفَوْنَ ﴿١٩﴾ وَفِيكُهُمْ مِمَّا يَتَخَبَّروُنَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ﴿٢١﴾﴾ (سورة

الواقعة: ١٧-٢١)

56:17. Immortal [servant] boys will circulate among them

56:18. with cups and jugs, and glasses filled from a flowing spring [of wine],

56:19. which will not cause any headache or intoxication,

56:20. along with fruits of their choice

56:21. and meat of birds that they may desire.

That is, there will circulate among the people of paradise, serving them and meeting their needs, young boys who are exceedingly handsome and elegant.

﴿...as if they are pearls carefully guarded.﴾ (at-Toor 52: 24)

– that is, concealed and not exposed to anything that could change them.

They are created to live forever, never growing older or changing. They will circulate among them with vessels of drink,

«with cups» – the word translated here as «cups» refers to a vessel that has no handle

«and jugs» – the word translated here as «jugs» refers to a vessel that does have a handle.

«and glasses filled from a flowing spring [of wine]» that is, of delicious wine that will not cause any side effects to the one who drinks it.

«which will not cause any headache» or cause their heads to hurt, as the wine of this world does to the one who drinks it «or intoxication» that is, they will not lose their minds or power of rational thinking, as happens in the case of earthly wine.

The point is that everything in paradise of delights that have earthly counterparts will have no negative side effects at all, as Allah says elsewhere:

«...in which there are rivers of water forever fresh; rivers of milk of which the taste never changes; rivers of wine, delightful to those who drink it; and rivers of honey, pure and clear...» (Muhammad 47: 15)

Here Allah mentions the wine of paradise and states that it has none of the negative side effects that are found in this world.

«along with fruits of their choice» that is, whatever they choose and find appealing, and whatever their souls desire, of all kinds of delicious fruits, they will acquire it in the most perfect manner.

«and meat of birds that they may desire» that is, of every type of birds, and any type of meat they want, grilled or cooked in other ways.



﴿وَحُورٌ عِينٌ ۖ كَأَمْثَلِ اللَّوْلِيِّ الْمَكْنُونِ ۚ﴾ ﴿٢٢﴾ ﴿جَزَاءُ يَمَا كَانُوا يَعْمَلُونَ﴾ ﴿٢٤﴾ (سورة

الواقعة: ٢٢-٢٤)

56:22. And [there will be] fair companions with big beautiful eyes,

56:23. as if they are pearls carefully guarded,

56:24. as a reward for what they used to do.

That is, they will have fair companions with big beautiful eyes (*hoor al-'een*). The word *hoor* refers to a beautiful woman whose eyes are lined with *kohl*, and the word *'een* refers to huge and beautiful eyes. Beautiful eyes in the female is one of the greatest characteristics of beauty.

﴿as if they are pearls carefully guarded﴾ that is, as if they are pure, elegant white pearls, concealed from people's gaze and from the wind and sun, the colour of which is one of the most beautiful of colours, and in which there is no defect at all. This is how the *hoor al-'een* are; they have no defects at all and in fact they are perfect in their attributes and beautiful in their description.

No matter how you look at them, you will not find anything but what is pleasing to the onlooker.

That bliss which is prepared for them is ﴿a reward for what they used to do﴾. Just as their deeds were good, Allah has made their reward good and He will grant them triumph and bliss.



﴿لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا﴾ ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ (سورة الواقعة: ٢٥-٢٦)

56:25. They will not hear therein any vain talk or sinful speech,

56:26. but only the salutation: Peace, peace.

That is, in the gardens of delight, they will not hear any idle talk. In that place there will be nothing that is of no benefit and no words that are sinful.

﴿but only the salutation: Peace, peace﴾ that is, they will only hear good words, for that is the abode of the good and there will be nothing in it but everything that is good.

This is indicative of the good manners of the people of paradise when they address one another, and that it will be the best and most

pleasing of speech, that is most free of idle and sinful talk. We ask Allah for His grace.



﴿وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنْضُودٍ ﴿٢٩﴾ وَظِلٍّ  
مَّمْدُودٍ ﴿٣٠﴾ وَمَاءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَنَكِهِمُ كَثِيرٌ ﴿٣٢﴾ لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾  
وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾﴾ (سورة الواقعة: ٢٧-٣٤)

56:27. Those on the right – how blessed will be those on the right!

56:28. [They will be] amidst thornless lote-trees,

56:29. and banana trees laden with fruit,

56:30. and shade long-extended,

56:31. and flowing water,

56:32. and fruit in abundance,

56:33. never ceasing and never restricted,

56:34. and raised couches [reclining thereon with their spouses].<sup>59</sup>

Then Allah speaks of the bliss of those on the right: ﴿Those on the right – how blessed will be those on the right﴾ that is, how great their status and how high their standing.

﴿[They will be] amidst thornless lote-trees﴾ that is, all thorns and harmful branches will have been removed from them, and replaced with good fruits.

One of the qualities of the lote-tree is that it gives cool shade and offers comfort.

<sup>59</sup> See (Yâ Seen 36: 55-56):

﴿Verily, the inhabitants of paradise will, on that day, be busy in their rejoicing, they and their spouses reclining on couches in the shade.﴾

﴿and banana trees laden with fruit﴾. The banana tree is well known; it is a tree that produces delicious fruits.

﴿and flowing water﴾ that is, abundant water, coming from springs, meandering rivers and gushing water.

﴿and fruit in abundance, never ceasing and never restricted﴾ that is, it is not like the fruits of this world, which cease from time to time and may be restricted (that is, difficult to acquire) for those who want them. Rather the fruits of paradise will be constantly available and close at hand, so that a person may easily take them, whether he is standing, sitting or lying down.

﴿and raised couches﴾ that is, raised up off the ground. These couches will be made of silk, gold, pearls and such things as no one knows except Allah.



﴿إِنَّا أَنشَأْنَهُمْ إِنشَاءً ۖ فَعَلَّمْنَهُمْ أَنْكَارًا ۖ عُرُبًا أَتْرَابًا ۖ لِأَصْحَابِ الْيَمِينِ ۚ﴾  
 ﴿ثُلَّةٌ مِّنَ الْأَوَّلِينَ ۚ وَثُلَّةٌ مِّنَ الْآخِرِينَ ۚ﴾ (سورة الواقعة: ٣٥-٤٠)

56:35. We shall indeed have created them [their spouses] anew and perfect,

56:36. and shall have made them virgins,

56:37. loving and of equal age,

56:38. for those on the right,

56:39. a multitude of those of old

56:40. and a multitude from those of later times.

﴿We shall indeed have created them [their spouses] anew and perfect﴾ that is, We shall have created the wives of the people of paradise in a form other than their earthly form, perfect and not subject to death.

﴿and shall have made them virgins﴾ that is, both young and old.

This general wording includes both the ḥoor al-‘een and the women who lived in this world. This description – of being virgins – will be constant, and that will be their state at all times, just as they will remain ﴿loving and of equal age﴾ at all times.

The word translated here as ﴿loving﴾ refers to the woman who is affectionate and tries to endear herself to her husband with nice words, beautiful appearance, soft talk, beauty and love. When she speaks, she enchants the listener, who wishes that her words would never end, especially when she sings pleasant tunes in a delightful voice. And when her husband looks at her good manners and gentle characteristics, his heart is filled with joy and happiness; when she moves from one place to another, that place is filled with her beautiful fragrance and light.

That includes coquettish behaviour when engaging in intercourse.

﴿of equal age﴾ – the age in question is thirty-three which is the prime age, the end of youth. Their wives will be loving and of equal age, living in harmony and getting along with one another, content and pleasing to others, not grieving nor causing grief; rather they will bring joy to the heart and be a delight to the eyes.

﴿for those on the right﴾ that is, they are prepared for them.

﴿a multitude of those of old and a multitude from those of later times﴾ that is, this category of those on the right will be a large number from the earlier generations and a large number from the later generations.



﴿وَأَصْحَابُ الشِّمَالِ مَا أَصْحَابُ الشِّمَالِ ۝۴۱﴾ فِي سَمُورٍ وَحَمِيمٍ ﴿۴۲﴾ وَظِلٍّ مِّنْ يَّخْمُومٍ ﴿۴۳﴾ لَا  
بَارِدٍ وَلَا كَرِيمٍ ﴿۴۴﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ﴿۴۵﴾ وَكَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ

﴿٤٦﴾ وَكَانُوا يَقُولُونَ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِأِنَّا لَمَبْعُوثُونَ ﴿٤٧﴾ أَوَآبَاؤُنَا  
 ﴿٤٨﴾ الْأَوَّلُونَ ﴿٤٩﴾ (سورة الواقعة: ٤١-٤٨)

- 56:41. And those on the left – how wretched will be those on the left!  
 56:42. [They will be] in the midst of scorching wind and scalding water,  
 56:43. in the shade of black smoke,  
 56:44. neither cool nor wholesome.  
 56:45. Verily before that they lived a life of luxury  
 56:46. and persisted in the gravest sin.  
 56:47. They used to say: What! When we have died and have turned  
 into dust and bones, will we really be raised up  
 56:48. and our forefathers, too?

What is meant by those on the left are the inhabitants of the fire, the people of bad deeds.

Allah describes their punishment they deserve, and tells us that they will be ﴿in the midst of scorching wind﴾, which is a hellishly hot wind that will take their souls and make them extremely distressed. ﴿and scalding water﴾ that is, hot water that will cut their bowels.

﴿in the shade of black smoke﴾ that is, flames mixed with smoke, ﴿neither cool nor wholesome﴾.

What is meant is that there will be distress, anguish, grief and suffering in which there is nothing good, because negation of a thing is an affirmation of its opposite.

Then Allah mentions their deeds that brought them to this requital: ﴿Verily before that they lived a life of luxury﴾ that is, they were distracted by their worldly life; they strove for it, enjoyed it and revelled in it, so their hope for a long life kept them from doing good deeds. This life of luxury is what Allah condemns them for.

﴿and persisted in the gravest sin﴾ that is, they used to commit major sins and not repent from them or regret them; rather they



persisted in that which angered their Lord, then they came to Him with many burdens of unforgiven sins.

And they used to deny the resurrection, so they would say, thinking it unlikely: ﴿What! When we have died and have turned into dust and bones, will we really be raised up and our forefathers, too?﴾ That is, how can we be resurrected after we have died and our bodies have disintegrated, and we have turned into dust and bones? This is impossible! ﴿will we really be raised up and our forefathers, too?﴾ Allah said, in response to them and refuting them:



﴿قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ﴿٤٩﴾ لَمَجْبُوعُونَ إِلَىٰ مِيقَاتٍ يَوْمَ مَعْلُومٍ ﴿٥٠﴾﴾ (سورة الواقعة:

(٥٠-٤٩)

56:49. Say [O Muhammad]: Verily, those of old and those of later times  
56:50. will be gathered on a predetermined day.

That is, say (O Muhammad ﷺ): Allah will resurrect all of humankind, both the earlier and later generations, and He will gather them on a predetermined day, that Allah has decreed for His slaves, after all creatures die. It is Allah's will to requite them for their deeds that they did in the realm of accountability.



﴿ثُمَّ إِنَّكُمْ أَنتَآ الصَّالُّونَ الْمُكَذِّبُونَ ﴿٥١﴾ لَا تَكُونُونَ مِنْ شَجَرٍ مِّنْ زُفُورٍ ﴿٥٢﴾ فَأَلِثُونَ مِنْهَا الْبُطُونَ ﴿٥٣﴾ فَشَرِبُوا عَلَيْهِ مِنَ الْعَمِيمِ ﴿٥٤﴾ فَشَرِبُوا شَرْبَ الْمَمِيمِ ﴿٥٥﴾ هَٰذَا نَزَّلْنَاهُ يَوْمَ الدِّينِ ﴿٥٦﴾﴾ (سورة

الواقعة: (٥٦-٥١)

56:51. Then you, O misguided deniers,

- 56:52. will surely eat from the tree of Zaqqoom,  
 56:53. filling your bellies with it,  
 56:54. and drinking scalding water on top of it,  
 56:55. drinking like thirsty camels.  
 56:56. This will be their welcome on the Day of Judgement.

«Then you, O misguided deniers» who have gone astray from the path of guidance and followed the path of misguidance, and have denied the Messenger (ﷺ) and what he brought of truth and of promises and warnings,  
 «will surely eat from the tree of Zaqqoom» which is the ugliest and vilest of trees, with the foulest stench and the most hideous appearance  
 «filling your bellies with it».

What will force them to eat from it – despite it being so repugnant – is extreme hunger that will burn in their bellies, as a result of which they will almost die.

This food, which is all that they will have to ward off their hunger, is food that does not provide any nourishment or assuage hunger.

As for their drink, it will be the worst of drink; on top of that food, they will drink scalding water that will boil in their bellies. They will drink it like thirsty camels that are suffering the most intense thirst, or are sick, afflicted with a disease that causes thirst that is never quenched by drinking water.

«This» food and drink  
 «will be their welcome on the Day of Judgement» it is the welcome that they have sent ahead for themselves and given it precedence over that with which Allah will welcome His close friends.

Then Allah mentions rational proof for the resurrection:



﴿ نَحْنُ خَلَقْنَكُمْ فَلَوْلَا تَصَدِّقُونَ ﴾ (سورة الواقعة: ٥٧)

56:57. It is We Who created you; why then do you not believe [that We can raise you from the dead]?

That is, it is We Who brought you into being after you were nothing worth mentioning, without becoming weary or tired in the process. Is not the One Who is able to do that also able to give life to the dead? Indeed He is able to do all things. This is a rebuke to them for not believing in the resurrection, when they are able to see that which is greater and more significant than it.



﴿ أَفَرَأَيْتُمْ مَا تُمْنُونَ ﴾ ٥٨ ﴿ أَأَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخَالِقُونَ ﴾ ٥٩ ﴿ نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ ﴾ ٦٠ ﴿ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴾ ٦١ ﴿ عَلَى أَنْ يُبَدَّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ ﴾ ٦٢ ﴿ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ ﴾ (سورة الواقعة: ٥٨-٦٢)

56:58. Have you thought about the semen that you emit?

56:59. Is it you who create [a human being from] it, or are We the Creator?

56:60. It is We who have ordained death among you,<sup>60</sup> and Our decree cannot be escaped,

56:61. for We replace you with others like you,<sup>61</sup> then [after death, on the Day of Resurrection] We will recreate you in a manner unknown to you.

<sup>60</sup> What is meant is that death is decreed for all, at different stages of life; some die young and some die in old age, each according to prior divine decree.

<sup>61</sup> Although death is decreed for all, people do not all die at the same time; =

56:62. You are well aware of the first creation; why then do you not pay heed?

That is, have you thought about the beginning of your creation, from the semen that you emit? Are you the creators of that semen and what grows from it? Or is Allah (ﷻ) the Creator Who creates in you the desire, and the genders, male and female, and guides each of them to each other, and creates love, compassion and mercy between the spouses, which are the means of procreation?

Therefore Allah (ﷻ) points out that the first creation is evidence for the second creation, and says: «You are well aware of the first creation; why then do you not pay heed» and realise that the One Who is able to initiate your creation is also able to recreate you?



﴿أَفَرَأَيْتُمْ مَا تَحْرُثُونَ﴾ ١٣ ﴿أَأَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ الزَّارِعُونَ﴾ ١٤ ﴿لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَبًا﴾  
﴿فَطَلْتُمْ نَفَقًا كَهُونَ﴾ ١٥ ﴿إِنَّا لَمُغْرَمُونَ﴾ ١٦ ﴿بَلْ نَحْنُ مُحْرَمُونَ﴾ ١٧ ﴿(سورة الواقعة: ١٣-١٧)﴾

56:63. Have you thought about the seeds you sow?

56:64. Is it you who cause them to grow, or is it We Who make them grow?

56:65. If We so willed, We could cause them to crumble, then you would be left wondering and lamenting:

56:66. We are ruined;

56:67. in fact we are destitute!

This is a reminder of His blessings to His slaves, calling them thereby to believe in His oneness, worship Him and turn to Him, as He has blessed them with that which He has made available to them of

= rather as some die, new ones take their place. (ar-Râzi)

the seeds that they sow in order to grow crops and fruits. From those seeds come staple foods, provision and fruits, which are essential to their needs and well-being. These are blessings that they cannot count, let alone give sufficient thanks for them. Therefore He reminds them of His blessings and asks them to affirm them.

«Is it you who cause them to grow, or is it We Who make them grow?» That is, is it you who bring them forth as plants from the ground? Is it you who cause them to grow? Is it you who bring forth the ears of corn and the fruits, and cause them to grow until they are ripe and ready for harvest?

Or is it Allah Who alone does all that and bestows these blessings upon you?

The most that you do is till and plough the soil and throw the seed into it.

Then you have no knowledge of what will happen after that, and you have no ability to do more than that. Moreover, Allah points out to them that the seed is exposed to danger, were it not for His keeping it safe for them in order to meet their needs and give them some joy for a limited time. Hence He says:

«If We so willed, We could cause them» that is, the crops and fruits «to crumble» that is, to shrivel and die, thus bringing no benefit and no provision

«then you would be left», as a result of its crumbling, after all the effort you had put into it and all the money you had spent on it

«wondering and lamenting» that is, feeling regret and sorrow for what had befallen you, which took away your joy and happiness, and you would say:

«We are ruined» that is, we have suffered a setback and been stricken by a calamity that has destroyed us.

Then you would acknowledge the extent of the calamity that had befallen you, and you would say: «in fact we are destitute».

So praise Allah (ﷻ) for having preserved your crops for you, caused them to survive and made them reach maturity, and for not sending upon them a blight that would deprive you of their benefit and goodness.



﴿ أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ ﴾ ﴿ ٦٨ ﴾ ءَأَنْتُمْ أَنْزَلْتُمُوهُ مِنَ الْمُزْنِ أَمْ نَحْنُ الْمُنْزِلُونَ ﴿ ٦٩ ﴾ لَوْ نَشَاءُ جَعَلْنَاهُ أُجَاجًا فَلَوْلَا تَشْكُرُونَ ﴿ ٧٠ ﴾ ﴿ (سورة الواقعة: ٦٨ - ٧٠) ﴾

56:68. Have you thought about the water that you drink?

56:69. Is it you who bring it down from the clouds, or is it We Who send it down?

56:70. If We so willed, We could make it salty and bitter. Why then do you not give thanks?

Having mentioned the blessing of food that He bestows upon His slaves, Allah (ﷻ) now mentions the blessing of water that He bestows upon them, from which they drink. Were it not for Allah making it easily available to them, they would have no way to obtain it, for it is He Who sends it down from the clouds. Allah (ﷻ) sends it down, and from it come rivers that flow on the surface of the earth and underground, and produce gushing springs and streams.

Part of the blessing is that He makes it fresh and palatable. If He so willed, He could make it salty and bitter, unpleasant to drink and of no benefit.

﴿Why then do you not give thanks﴾ to Allah (ﷻ) for the blessings that He has bestowed upon you?



﴿أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ ﴿٧١﴾ أَنْتُمْ أَنْشَأْتُمْ شَجَرَهَا أَمْ نَحْنُ الْمُنْشِئُونَ ﴿٧٢﴾ نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَنَمْتَعًا لِلْمُقْوِينَ ﴿٧٣﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾﴾ (سورة الواقعة: ٧١-٧٤)

- 56:71. Have you thought about the fire that you kindle?  
 56:72. Do you cause the tree [which provides the firewood] to grow, or do We?  
 56:73. We have made it a reminder and a benefit for desert-dwellers and wayfarers.  
 56:74. So glorify the name of your Lord, the Most Great.

This is a blessing that is one of the essentials that people cannot do without. People need it for many things. So Allah (ﷻ) asks them to affirm the blessing of fire which He created from trees, for people are not able to make the trees grow. Rather it is Allah (ﷻ) Who makes the green trees grow, then the wood is used for fire that is lit according to people's needs, then when they no longer need it, they extinguish it.

﴿We have made it a reminder﴾ to people, of the blessings of their Lord, and a reminder of the fire of hell, which Allah has prepared for those who disobey Him, and He has made it a warning to motivate people to aspire to paradise.

﴿and a benefit for desert-dwellers and wayfarers﴾. Allah singles out wayfarers for mention because they benefit from it more than others. Perhaps the reason for that is that this world is all a place of travel; from the time a person is born, he is travelling towards his Lord. So Allah has made fire a benefit for wayfarers and travellers in this world, and a reminder to them of the hereafter.

Having highlighted blessings that require people to praise Allah for them, give thanks to Him and worship Him, He instructs them to glorify and praise Him:

﴿So glorify the name of your Lord, the Most Great﴾ that is, glorify your Lord, the Most Great, Who has the most perfect names and attributes, and is immensely kind and generous.

Praise Him in your heart and with your words and actions, for He is deserving of that. He deserves to be thanked and not shown ingratitude, to be remembered and not forgotten, to be obeyed and not disobeyed.



﴿فَلَا أَقْسَمُ بِمَوْقِعِ النُّجُومِ ۖ وَإِنَّهُ لَقَسَمٌ لِّتَوْفَعُلُونَ عَظِيمٌ ۚ إِنَّهُ لَقُرْآنٌ كَرِيمٌ ۚ فِي كِتَابٍ مَّكْنُونٍ ۚ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ۚ تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ۚ أَفَبِهَذَا الْحَدِيثِ أَنْتُمْ مُذْهِبُونَ ۚ وَتَفْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ﴾  
(سورة الواقعة: ٧٥-٨٢)

- 56:75. Verily I swear by the positions of the stars,  
56:76. and verily it is indeed a mighty oath, if you only knew,  
56:77. that it is indeed a noble and bounteous Qur'an,  
56:78. in a book well-preserved,  
56:79. which no one can touch except the purified,  
56:80. a revelation from the Lord of the worlds.  
56:81. Do you then take this discourse [the Qur'an] lightly,  
56:82. and instead [of thanking Allah] for the provision He bestows,  
you disbelieve and show ingratitude?

Here Allah (ﷻ) swears by the stars and their positions – that is, where they set – and what Allah brings about of events at those times that are indicative of His might, pride and oneness.



Then He shows how great is the matter by which He swore this oath, as He says: ﴿and verily it is indeed a mighty oath, if you only knew﴾.

This oath is only mighty because in the stars, and their movement across the sky and their setting there are innumerable signs.

The fact that is attested by the oath is the authenticity of the Qur'an, for it is undoubtedly true.

It is also noble – that is, it contains much good and abundant knowledge, for all that is good and all knowledge is only learned and derived from the Book of Allah.

﴿in a book well-preserved﴾ that is, concealed from the eyes of people. This well-preserved book is al-Lawḥ al-Maḥfooḍh. In other words, this Qur'an is written in al-Lawḥ al-Maḥfooḍh, held in high esteem by Allah and by the angels among those on high.

It may be that what is meant by the well-preserved book is the book that is in the hands of the angels whom Allah sends down with His revelation, and that what is meant is that He protected it from the devils who had no power to change it, or to add anything to it or take anything away from it, or to eavesdrop on it.

﴿which no one can touch except the purified﴾ that is, no one can touch the Qur'an except the noble angels whom Allah (ﷻ) has purified and made free of faults and sins. If no one touches it but the purified, and the evil people and devils cannot touch it, this verse indicates and implies that it is not permissible for anyone to touch the Qur'an except one who is in a state of purity, as is mentioned in the hadith. Hence it was said that this verse is a statement that implies a prohibition. In other words, no one should touch the Qur'an except one who is in a state of purity.

﴿a revelation from the Lord of the worlds﴾ that is, this Qur'an which is described in these sublime terms is a revelation from the

Lord of the worlds, Who takes care of His slaves by bestowing His blessings, both spiritual and worldly.

One of the most important aspects of His caring for His slaves is His revelation of this Qur'an which guides to that which is in the best interests of people in both realms. Thus Allah bestowed mercy thereby upon His slaves for which they cannot give sufficient thanks. This requires them to adhere to it and proclaim it, and to call people to it and convey it to them. Hence Allah says:

﴿Do you then take this discourse [the Qur'an] lightly﴾ that is, do you take this great Book and wise reminder lightly? In other words, do you compromise and try to misinterpret it for fear of people and their criticism and sharp words?

This is not befitting and is not appropriate; rather what is appropriate is to compromise and take lightly the words of someone whom you do not trust. As for the Holy Qur'an, it is the truth which no one opposes but he will be defeated, and no one promotes it but he will prevail over others. It is something concerning which there should be no compromise and which should not be hidden; rather it should be announced and proclaimed to people.

﴿and instead [of thanking Allah] for the provision He bestows, you disbelieve and show ingratitude?﴾ That is, in response to Allah's blessing upon you of bestowing provision, do you disbelieve and show ingratitude for the blessings of Allah, and say: We got rain by virtue of such and such a star, and you attribute the blessing to a source other than the One Who bestowed it and granted it to you? Why do you not give thanks to Allah for His blessings, as Allah sent down the Qur'an to you to increase you in grace and bounty, whereas rejection and ingratitude lead to removal of blessings and the affliction of punishment?



﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ نَنْظُرُونَ ﴿٨٤﴾ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ ﴿٨٥﴾ وَلَكِنْ لَا بُصُورَ ﴿٨٦﴾ فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٧﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٨﴾﴾ (سورة الواقعة: ٨٣-٨٧)

56:83. Then why do you not [intervene], when the soul [of the dying person] reaches the throat,

56:84. whilst you are looking on,

56:85. when We are nearer to him than you, but you do not see?

56:86. So why do you not, if [you think] you will not be requited,

56:87. bring back [that soul], if you are telling the truth?

That is, why do you not intervene, when the departing soul reaches the throat, and you are looking at the dying person when he is in that state?

In fact We are closer to him by Our knowledge and Our angels are closer to him, but you do not see.

«So why do you not, if [you think] you will not be requited» that is, why do you not – if you claim that you will not be resurrected and will not be brought to account or requited – restore that soul to its body, «if you are telling the truth»? But you admit that you are unable to restore it to its place.

In that case, either you should accept the truth that has been brought to you by Muhammad (ﷺ), or you should be stubborn and thus your fate and bad end will be known.



﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُفْرِيقِينَ ﴿٨٩﴾ فَرَوْحٌ وَرَيْحَانٌ وَجَنَّتْ نَعِيمٌ ﴿٩٠﴾ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾ فَسَلَامٌ لَّكَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٢﴾﴾

الضَّالِّينَ ﴿٩٢﴾ فَزُلْ مِنْ حَيْمٍ ﴿٩٣﴾ وَنَصْلَةٍ حَيْمٍ ﴿٩٤﴾ إِنَّ هَذَا لَهُوَ حَقُّ الْيَقِينِ ﴿٩٥﴾  
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾ (سورة الواقعة: ٨٨-٩٦)

56:88. Then if he is one of [the foremost] who are brought near to Allah,

56:89. [for him there will be] rest, fragrance and a garden of bliss.

56:90. If he is one of those on the right,

56:91. [It will be said to him]: Peace be upon you, for you are one of those on the right.

56:92. But if he is one of the misguided deniers

56:93. then he will be welcomed with scalding water

56:94. and he will burn in hell.

56:95. Verily this is absolute truth.

56:96. So glorify the name of your Lord, the Most Great.

At the beginning of the soorah, Allah (ﷻ) mentions the situation of three groups: the foremost who are brought near to Allah, those on the right, and the misguided disbelievers, and how they will be in the hereafter.

Here at the end of the soorah, He describes how they will be at the time of death:

«Then if he» namely the dying person

«is one of [the foremost] who are brought near to Allah» – these are the ones who did obligatory and recommended actions, and refrained from prohibited and disliked actions, and avoided unnecessary indulgence in permissible actions.

«[for him there will be] rest» that is, repose, reassurance, happiness, joy, and delight of the heart and soul.

«fragrance» – the word translated here as «fragrance» is a word which includes physical pleasures such as all kinds of food, drink and so on. It was also said that this word refers to a particular scent.

«and a garden of bliss» that comprises both rest and fragrance, in which there is that which no eye has seen, no ear has heard, nor has it ever crossed the mind of man. So these glad tidings are given to the foremost at the time of death, which make their souls almost soar with happiness and joy.

This is like the passage in which Allah says:

«Verily, those who say: Our Lord is Allah, then remain steadfast, to them the angels will come down [at the time of death, saying]: Fear not, nor grieve; but receive the glad tidings of paradise which you were promised. We have been your close friends in the life of this world and [will remain so] in the hereafter. There you will have all that your souls desire and there you will have all that you ask for, a recompense from One Who is Oft-Forgiving, Most Merciful.» (*Fuṣṣilat* 41: 30-32)

«If he is one of those on the right» – They are the ones who did obligatory duties and refrained from that which was prohibited, even if they fell short in some duties that did not undermine their faith and belief in Allah's oneness. It will be said to one of them:

«Peace be upon you, for you are one of those on the right» – it will be said to him: Now you are safe from troubles, problems and punishment, because you are one of those on the right, who were kept safe from sins that incur doom.

«But if he is one of the misguided deniers» that is, those who rejected the truth and went astray from right guidance, «then he will be welcomed with scalding water and he will burn in hell» that is, their welcome, on the day when they come to their Lord, will be burning in hell which will encompass them and reach their hearts.

If they seek help due to severe thirst,

«...they will be given water like [boiling] dregs of oil that will scald their faces. What a dreadful drink, and what a miserable resting-place!» (*al-Kahf* 18: 29)

«Verily this» that Allah (ﷻ) mentions about the requital of His slaves for their deeds, both good and bad, and the details thereof, «is absolute truth» concerning which there can be no doubt; rather it is established truth that will inevitably come to pass.

Allah has presented His slaves with definitive evidence to that effect, to the extent that for people of understanding, it is as if they can taste it and see it; therefore they praised Allah (ﷻ) for singling them out for this great blessing.

Hence Allah (ﷻ) says: «So glorify the name of your Lord, the Most Great». So glory be to Allah, the Almighty Lord, and exalted be He far above what the wrongdoers and deniers say.

Praise be to Allah, the Lord of the worlds, much good and blessed praise.

This is the end of the commentary on Soorat al-Wāqī'ah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



57.

## Soorat al-Hadeed

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝١ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝٢ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ  
شَيْءٍ عَلِيمٌ ۝٣ هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ  
يَعْلَمُ مَا يَلِيجُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ مَا  
كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ۝٤ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝٥  
يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ۝٦﴾ (سورة الحديد:

(٦-١)

- 57:1. All that is in the heavens and on earth glorifies Allah, for He is the Almighty, Most Wise.
- 57:2. To Him belong the dominion of the heavens and the earth; He gives life and causes death, and He has power over all things.
- 57:3. He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things.

- 57:4. [It is] He Who created the heavens and the earth in six days, and then rose over the Throne [in a manner that befits His Majesty]. He knows all that goes into the earth and all that comes out of it, and all that descends from heaven and all that ascends to it. He is with you wherever you may be, and Allah sees well all that you do.
- 57:5. To Allah belongs the dominion of the heavens and the earth, and it is to Allah that all things will return.
- 57:6. He causes the night to encroach upon the day, and the day to encroach upon the night, and He knows well what is in [people's] hearts.

Here Allah (ﷻ) tells us of His greatness and majesty, and the all-encompassing nature of His authority. All that is in the heavens and on earth of living beings that speak and those that do not speak, and inanimate objects, glorify and praise their Lord, and declare Him to be above all that is not befitting to His majesty.

They are obedient to their Lord and submit to His might, and the effects of His wisdom are apparent in them. Hence He says: ﴿for He is the Almighty, Most Wise﴾. This highlights the fact that all creatures, in both the upper and lower realms, need their Lord in all situations; that His might subdues all things, and that all of His creation is subject to His wisdom and all His commands are based on divine wisdom.

Then He tells us of the all-encompassing nature of His dominion:

﴿To Him belong the dominion of the heavens and the earth; He gives life and causes death﴾ that is, He is the Creator of all that, Who grants it provision and controls it by His might, ﴿and He has power over all things﴾.

﴿He is the First﴾ before Whom there is nothing  
 ﴿and the Last﴾ after Whom there is nothing.  
 ﴿the Manifest﴾ above Whom there is nothing



﴿and the Hidden﴾ and there is nothing more hidden than Him.

﴿and He has knowledge of all things﴾ for His knowledge encompasses all that is apparent and all that is hidden, all that is secret and concealed, and all matters, both earlier and later.

﴿[It is] He Who created the heavens and the earth in six days﴾, the first of which was Sunday and the last of which was Friday  
 ﴿and then rose over the Throne [in a manner that befits His Majesty]﴾, above all of creation.

﴿He knows all that goes into the earth﴾ of seeds, animals, rain and so on

﴿and all that comes out of it﴾ of plants, trees, animals and the like

﴿and all that descends from heaven﴾ of angels, divine decrees and provision

﴿and all that ascends to it﴾ of angels, souls, supplication, deeds and so on.

﴿He is with you wherever you may be﴾ – this is like the verse in which Allah says:

﴿...There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be...﴾ (*al-Mujādilah* 58: 7)

This “being with” means that He is with them by means of His knowledge and His being aware of them. Hence He issues a warning and a promise to them of requital for deeds by saying: ﴿and Allah sees well all that you do﴾ that is, He sees all the deeds that you do, and the intention and attitude behind these deeds, whether it is righteous or evil, and He will requite you for it, for He has recorded it against you.

﴿To Allah belongs the dominion of the heavens and the earth﴾ that is, He has dominion and control over His creation and His slaves, and He disposes of their affairs however He wills, on the basis of His universal and religious decrees, which are based on divine wisdom.

﴿and it is to Allah that all things will return﴾ both deeds and the doers of the deeds. All people will be presented before Him, and He will separate the evil from the good; He will reward the doer of good for his good deeds, and He will punish the doer of evil for his evil deeds.

﴿He causes the night to encroach upon the day, and the day to encroach upon the night﴾ that is, He causes the night to encroach upon the day, so the night covers people with its darkness so that they may become still and rest.

Then He causes the day to encroach upon the night, so that darkness is dispersed from the land and everything becomes light, so that people may move about and pursue their interests and livelihoods.

Allah continues to wrap the night over the day and wrap the day over the night, alternating between them, making one longer and the other shorter, and then vice versa, so that there will be seasons and time will be regulated, and many interests will be served thereby.

Blessed be Allah, the Lord of the worlds, and exalted be the Most Generous, Most Kind, Who bestows upon His slaves many blessings, both visible and hidden.

﴿and He knows well what is in [people's] hearts﴾, so He guides those who He knows are deserving of that, and He forsakes those who He knows are not fit to receive His guidance.



﴿ءَامِنُوا بِاللّٰهِ وَرَسُوْلِهِۦ ۚ وَانْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِۦ ۚ فَالَّذِيْنَ ءَامَنُوْا مِنْكُمْ وَاَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝۷ وَمَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ وَالرَّسُوْلِ يَدْعُوْكُمْ لَتُؤْمِنُوْا بِرَبِّكُمْ وَقَدْ اخَذَ مِنْكُمْ مِّيثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝۸ هُوَ الَّذِيۦ يُزِيْلُ عَنِ عَبْدِهٖ ءَايٰتٍ يَّسِّرُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۚ وَاِنَّ اللّٰهَ بِكُمْ لَرَوْفٌ رَّحِيْمٌ ۝۹ وَمَا لَكُمْ اَلَّا تُنْفِقُوْا فِي سَبِيْلِ اللّٰهِ وَلِلّٰهِ مِيرٰثُ السَّمٰوٰتِ وَالْاَرْضِ لَا يَسْتَوِيۦ مِنْكُمْ مَنْ اَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَتْلٌ اُولٰٓئِكَ اَعْظَمُ

دَرَجَةً مِّنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ وَقْتِنَا وَكَلَّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٠﴾ مَن ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ، وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ (سورة

الحديد: ٧-١١)

- 57:7. Believe in Allah and His Messenger, and spend [in Allah's cause] from that of which He has made you trustees, for those among you who believe and spend will have a great reward.
- 57:8. What reason do you have not to believe in Allah when the Messenger is calling you to believe in your Lord, and when Allah has already taken a covenant from you, if you care to believe?
- 57:9. It is He Who sends down clear revelations to His slave so that He may bring you forth from the depths of darkness into the light. Verily Allah is to you Most Compassionate, Most Merciful.
- 57:10. What reason do you have not to spend in Allah's cause, when to Allah belongs the inheritance of the heavens and the earth? Not equal among you are those who spent and fought before the victory [and those who did not]. They are of higher rank than those who spent afterwards and fought. But to each Allah has promised the ultimate good, and Allah is well aware of all that you do.
- 57:11. Who is he that will lend to Allah a goodly loan, so He will multiply it for him, and his will be a generous reward?

Allah (ﷻ) enjoins His slaves to believe in Him and in His Messenger (ﷺ) and what he brought, and to spend in His cause from the wealth which He has enabled them to attain and has entrusted to them in order to see what they will do.

Having enjoined that, He then encourages and urges them to do it by mentioning the reward that will result from doing so. Hence He says:

﴿for those among you who believe and spend﴾, thus combining belief in Allah and His Messenger (ﷺ) with spending in His cause ﴿will have a great reward﴾, the greatest and best of which is the good pleasure of their Lord and attaining His paradise and all that it contains of eternal bliss, which Allah has prepared for those who believe and those who strive in jihad.

Then Allah mentions the reason why they should believe, as there is no impediment to doing so:

﴿What reason do you have not to believe in Allah when the Messenger is calling you to believe in your Lord, and when Allah has already taken a covenant from you, if you care to believe?﴾ In other words, what is it that is preventing you from believing, when the Messenger Muhammad (ﷺ), who is the best of the Messengers and the noblest of those who call to Allah, is calling you?

This is something which requires you to hasten to respond to his call and to the truth that he has brought, for Allah has taken from you a covenant and promise to believe, if you are truly believers.

Moreover, as part of His kindness and care, Allah has not only sent you a Messenger who is the noblest of humankind; rather He has also supported him with miracles and the clear signs that he has brought offer proof of his truthfulness and sincerity.

Hence Allah says: ﴿It is He Who sends down clear﴾ that is, unambiguous ﴿revelations to His slave﴾ which highlight to people of reason the veracity of all that he has brought, and signals that it is indeed certain truth.

﴿so that He may bring you forth﴾ by sending the Messenger (ﷺ) to you, and by means of what Allah has sent down at his hands of the Book and wisdom,

﴿from the depths of darkness into the light﴾ that is, from the darkness of ignorance and disbelief to the light of knowledge and faith.

This stems from divine mercy and compassion, for Allah is more merciful to His slaves than a mother to her child. ﴿Verily Allah is to you Most Compassionate, Most Merciful﴾.

﴿What reason do you have not to spend in Allah's cause, when to Allah belongs the inheritance of the heavens and the earth?﴾ That is, what is preventing you from spending in Allah's cause – which refers to all ways of doing good, and what is making you so miserly ﴿when﴾ in fact you do not own anything; rather ﴿to Allah belongs the inheritance of the heavens and the earth﴾? Hence all wealth will pass from your hands, or you will die and leave it behind, and ultimately dominion will return to its true Owner, may He be blessed and exalted.

So make the most of the opportunity to spend so long as wealth is in your hands.

Then Allah (ﷻ) states that deeds vary in virtue, according to circumstances and divine wisdom: ﴿Not equal among you are those who spent and fought before the victory [and those who did not]. They are of higher rank than those who spent afterwards and fought﴾. What is meant by the victory here is the victory of al-Hudaybiyah when a peace deal was concluded between the Messenger (ﷺ) and Quraysh which was one of the greatest of victories, by means of which Islam was spread and the Muslims were able to mix with the disbelievers and call them to Islam without any objection. At that time the people entered the religion of Allah in crowds, and Islam gained a great deal of momentum.

Before this victory, the Muslims were not able to call people to Islam except in places where people had already become Muslim, such as Madinah and its environs.

Those who became Muslim among the people of Makkah and other lands where the polytheists prevailed were persecuted and lived in a state of fear. Hence those who became Muslim before that victory, and

spent and fought in Allah's cause were of higher status and attained a greater reward than those who did not become Muslim and fight or spend until after that, as is dictated by wisdom. Therefore the majority of the foremost and most prominent of the Ṣaḥābah became Muslim before that victory.

Because stating that one is more virtuous than the other may give an impression of criticism or undermining the one that is regarded as less virtuous, in order to avoid such misconceptions Allah says: ﴿But to each Allah has promised the ultimate good﴾ that is, to those who became Muslim and fought and spent both before and after the victory – to all of them Allah has promised paradise. This is indicative of the virtue of all of the Ṣaḥābah (رضي الله عنهم), as Allah has testified to their faith and promised them paradise.

﴿and Allah is well aware of all that you do﴾ and He will requite each of you according to what He knows of your deeds.

Then Allah urges them to spend in His cause, because jihad depends on such funding and the spending of wealth on equipment and preparation of fighters. Hence Allah says: ﴿Who is he that will lend to Allah a goodly loan﴾. This refers to spending with good intentions, sincerely for the sake of Allah, in accordance with that which is pleasing to Allah, from permissible and wholesome wealth, giving it willingly. It is by His generosity that Allah (ﷻ) describes it as a loan, for in fact the wealth belongs to Him and the person who gives it is His slave, and He multiplies the reward for it many times, for He is the Most Generous, the Bestower.

This multiplication of the reward will come on the Day of Resurrection, the day when the extreme need of all people will become obvious and everyone will need even the smallest amount of reward. Hence Allah says:



﴿يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَانُكُمُ الْيَوْمَ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِمْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾ يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنْ كُنْتُمْ أَنْفُسَكُمْ تَرَبِّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا مَأْوَىٰكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾﴾ (سورة الحديد: ١٢-١٥)

- 57:12. [Remember] the day when you will see the believing men and believing women, with their light streaming ahead of them and on their right. [It will be said to them:] Glad tidings for you this day: gardens through which rivers flow, to abide therein forever. That is the supreme triumph.
- 57:13. On that day, the hypocrite men and hypocrite women will say to the believers: Wait for us, so that we may have some of your light. It will be said: Go back and seek light elsewhere. Then a wall will be set up between them, which will have a gate, on the inside of which there will be mercy and on the outside there will be punishment.<sup>62</sup>
- 57:14. The hypocrites will call out to the believers: Were we not with you? They will say: Yes, but you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted, and you were deceived by false hopes, until the decree of Allah came to pass. Thus [Shayṭān] the deceiver deceived you concerning Allah.

<sup>62</sup> This refers to a wall that will separate the people of paradise from the people of hell.

57:15. So this day no ransom will be accepted from you [O hypocrites] or from those who disbelieved. Your abode will be hell; that is where you belong – a hapless journey's end.

Here Allah says, highlighting the virtue of faith and how happy the believers will be with their faith on the Day of Resurrection: ﴿[Remember] the day when you will see the believing men and believing women, with their light streaming ahead of them and on their right﴾ that is, on the Day of Resurrection, when the sun is rolled up and the moon is eclipsed, and the people find themselves in darkness, and the *ṣirât* is set up over hell, at that time you will see the believing men and believing women with their light streaming ahead of them and on their right. They will walk by virtue of their faith and light in that difficult and frightening situation, each according to the level of his faith, and at that time they will receive the greatest glad tidings, as it will be said to them:

﴿Glad tidings for you this day: gardens through which rivers flow, to abide therein forever. That is the supreme triumph﴾.

By Allah, how sweet and delightful these glad tidings will be, when they attain everything they longed for and are saved from everything they feared.

When the hypocrites see the light of the believers by which they walk, when their own light has been extinguished and they are left confused in the darkness, they will say to the believers: ﴿Wait for us, so that we may have some of your light﴾ that is, slow down so that we may catch up with you and get some of your light by which we may walk and be saved from the punishment.

But ﴿It will be said﴾ to them: ﴿Go back and seek light elsewhere﴾ that is, if doing so is possible. But in fact that will not be possible; rather it will be quite impossible.



﴿Then a wall will be set up between them﴾ that is, between the believers and the hypocrites; it will be a strong and unbreachable barrier,

﴿which will have a gate, on the inside of which there will be mercy﴾ – that will be the side where the believers will be

﴿and on the outside there will be punishment﴾ – that will be the side where the hypocrites will be.

The hypocrites will call out to the believers, beseeching them and asking them for mercy: ﴿Were we not with you﴾ in the previous world, saying “*lā ilāha illā Allāh* (there is no god but Allah)”, praying, fasting, striving in jihad and doing what you did?

﴿They will say: Yes﴾, you were indeed with us in the previous world, appearing outwardly to do the same as we did, but your deeds were the deeds of hypocrites, devoid of faith and sound, sincere intention.

Rather ﴿you gave in to confusion and temptation, you kept waiting [for some misfortune to befall us], you doubted﴾ that is, you doubted what Allah foretold, which was not subject to doubt;

﴿and you were deceived by false hopes﴾ when you hoped to attain the same as the believers although you were not certain in your faith ﴿until the decree of Allah came to pass﴾ that is, until death came to you when you were still in that blameworthy state

﴿Thus [Shayṭān] the deceiver deceived you concerning Allah﴾, for it was the Shayṭān who made disbelief and doubt fair-seeming to you, and you were content with that doubt, you trusted his promise and believed what he said.

﴿So this day no ransom will be accepted from you [O hypocrites] or from those who disbelieved﴾; even if you offered in ransom an earth's weight of gold and as much again, it would not be accepted from you.

﴿Your abode will be hell; that is where you belong﴾ and it will take care of you and welcome you

«a hapless journey's end» in the fire.

Allah (ﷻ) says elsewhere:

«And as for him whose good deeds weigh lightly in the balance, his abode will be the abyss. And how could you know what it is? It is a fire, blazing hot.» (al-Qâri'ah 101: 8-11)



﴿أَلَمْ يَأْنِ لِلَّذِينَ ءَامَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿١٦﴾ أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٧﴾﴾

(سورة الحديد: ١٦-١٧)

57:16. Has the time not come for the hearts of those who believe to be humbled at the mention of Allah and of what has been revealed of the truth, and they should not be like those who were given the Book before, whose hearts grew hard with the passage of time? And many of them were evildoers.

57:17. Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand.

Having mentioned the situation of the believing men and women, and the hypocrite men and women in the hereafter, which should prompt hearts to humble themselves before their Lord and submit to His greatness, Allah now gently chides the believers for not doing that, and says:

«Has the time not come for the hearts of those who believe to be humbled at the mention of Allah and of what has been revealed of the truth» that is, has the time not come when their hearts should soften and be humbled at mention of Allah and the reminder which is the

Qur'an, and to submit to His commands and prohibitions, and what has been revealed of the truth, which has been brought by Muhammad (ﷺ)?

This is urging the believers to strive hard to make their hearts humble before Allah and to accept what He has sent down of the Book and wisdom, and to pay heed to divine exhortation and Islamic rulings at all times, and to constantly check themselves on the basis of those teachings.

﴿and they should not be like those who were given the Book before, whose hearts grew hard with the passage of time﴾ that is, they should not be like those to whom Allah sent down scripture that should have caused them to soften their hearts and submit fully to Allah's will, but they did not persist in following it and were not steadfast in adhering to it. Rather with the passage of time they became heedless, so their faith diminished and their certainty faded.

﴿...whose hearts grew hard with the passage of time? And many of them were evildoers﴾. For the heart needs to be reminded at all times of that which Allah sent down and it needs to be refreshed with words of wisdom. It is not appropriate to be careless about this matter, for that is the cause of hardheartedness and failing to weep (with fear of Allah).

﴿Know that Allah gives life to the earth after its death. We have made the signs clear to you so that you may understand﴾. The signs inspire minds to attain knowledge of the divine attributes, for the One Who gives life to the earth after its death is able to bring the dead back to life after their death, and then He will requite them for their deeds. The One Who gives life to the earth after its death by means of rainwater is able to give life to dead hearts by means of what He has sent down of truth to His Messenger (ﷺ). This verse indicates that the one who is not guided by the signs of Allah and does not submit to the laws of Allah has no power of reasoning.



﴿إِنَّ الْمَصْدِقِينَ وَالْمُصَدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُمْضِعُهُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ﴾ (١٨) وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَٰئِكَ هُمُ الصَّادِقُونَ وَالشَّهَادَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَنُورُهُمْ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿١٩﴾

(سورة الحديد: ١٨-١٩)

- 57:18. Verily men and women who give in charity and lend to Allah a goodly loan, it will be multiplied for them and theirs will be a generous reward.
- 57:19. Those who believe in Allah and His Messengers, it is they who are the strong and true in faith. And the martyrs will have their reward and their light with their Lord. As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire.

﴿Verily men and women who give in charity﴾ – the structure of the words translated here as ﴿men and women who give in charity﴾ refers to those who give a great deal of charity, as prescribed in Islamic teaching, and who spend in ways that earn the pleasure of Allah ﴿and lend to Allah a goodly loan﴾ by giving of their wealth to charitable causes, the reward of which will be stored up for them with their Lord ﴿it will be multiplied for them﴾ because a good deed earns a tenfold reward, up to seven hundredfold, up to many times more.

﴿and theirs will be a generous reward﴾ which is what Allah has prepared for them in paradise of that which no one knows.

﴿Those who believe in Allah and His Messengers﴾ – according to ahl as-Sunnah, faith is that which is indicated by the Qur'an and Sunnah, namely belief in the heart that is expressed verbally, and sound attitudes in the heart, good words and righteous physical actions. That includes all the teachings of Islam, both outward and inward.

Those who combine all these things are the strong and true in faith. In other words, their status is higher than that of the ordinary believers and lower than that of the Prophets.

﴿And the martyrs will have their reward and their light with their Lord﴾ as is mentioned in the ṣaḥeeḥ hadith:

«In paradise there are one hundred levels; the distance between each two levels is like the distance between heaven and earth. Allah has prepared them for those who strive in His cause.» (Bukhari)

This implies that they will be of a very high and sublime status, and very close to Allah (ﷻ).

﴿As for those who disbelieve and deny Our revelations, they will be inhabitants of the blazing fire﴾.

These verses mention all categories of people: those who give in charity, the strong and true in faith, the martyrs and the inhabitants of the blazing fire. Those who give in charity are the ones whose main focus in righteous deeds is to show kindness to people and try to benefit them and help them to the best of their ability, especially by helping them financially for the sake of Allah.

The strong and true in faith are those who have reached the highest levels of faith, righteous deeds, beneficial knowledge and certainty of faith.

The martyrs are those who fought in Allah's cause to make Allah's word supreme, offering their lives and their wealth, and were killed.

The inhabitants of the blazing fire are the disbelievers who rejected the revelations of Allah.

There remains one more category, which Allah mentions in Soorat Fāṭir. They are the ones who followed a middle course (35: 32), who did obligatory duties and refrained from prohibited matters, but they fell short with regard to some duties towards Allah and towards other people. Their ultimate abode will be paradise, even though they may face punishment for some of their deeds.



﴿اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَأُهُ ثُمَّ يَهِيجُ فَرَقَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَمًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَآئِمَّةٌ الْغُرُورِ ﴿٢٠﴾ سَابِقُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ ءَامَنُوا بِاللَّهِ وَرُسُلِهِ ۚ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢١﴾﴾ (سورة الحديد: ٢٠-٢١)

57:20. Know that the life of this world is nothing but play and a distraction, adornment and boasting among yourselves, and rivalry in wealth and children. It is like plants that flourish after rain, pleasing the sowers, then they wither, and you see them turn yellow, then they crumble. And in the hereafter there will be a severe punishment, or forgiveness from Allah and His good pleasure. For the life of this world is nothing but a fleeting vanity.

57:21. Race towards forgiveness from your Lord and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah, which He bestows upon whomever He wills, for Allah is the Possessor of abundant grace.

Here Allah tells us about the real nature of this world and how it actually is, highlighting that all that may be said of it, and all that its people can get from it, is that it is play and a distraction for hearts and bodies. This is confirmed by what you find in real life of people who focus only on worldly matters; you will find them spending their lifetimes in distraction, heedless of the remembrance of Allah and of what lies ahead of divine promises and warnings, and you see them taking their religion as a mere game and mockery.

In contrast, those who are aware and strive for the hereafter have hearts that constantly remember Allah, know him and love Him; they fill their time with righteous deeds that will bring them closer to Allah and may benefit them or may benefit them and others.

﴿adornment﴾ – this refers to adornment in clothing, food and drink, means of transportation, houses and palaces, status, and other things

﴿and boasting among yourselves﴾ that is, each one of its people wants to boast to others and be the one who prevails in worldly matters and the one who is famous in terms of worldly splendour.

﴿and rivalry in wealth and children﴾ that is, each one wants to be the one who has more than others in terms of wealth and children. This is the case with those who love this world and are content with it.

This is in contrast to those who know how this world really is and regard it as a place to pass through, not a place to settle in. Therefore they compete in that which will bring them closer to Allah, and take measures to help them reach Him, and if they see those who compete with them in accumulating wealth and children, they compete with them in righteous deeds.

Then Allah compares this world to the rain that falls on the ground, by means of which all kinds of plants are brought forth from the earth, from which both people and animals eat. Then when the land is at its loveliest and takes on its fairest appearance, and is pleasing to the sowers whose main focus is worldly gain, there comes to it the decree of Allah that it should be destroyed, so it withers and dries up, and the land returns to its former state, as if nothing green had ever grown there and it had never looked elegant and beautiful.

Such is this world: whilst it is flourishing for the one who focuses on it, and whatever he wants of worldly gains he attains it, and whatever he seeks to achieve of worldly matters, he finds the doors to it wide open, suddenly the divine decree comes to pass and it is

all taken away from him; he loses control over worldly matters, or he is taken from this world in death, so he departs from it empty-handed, having taken nothing from it in terms of provisions except his shroud. How doomed is the one for whom this world is the sum of his aspirations, and it is all he works and strives for.

As for striving for the hereafter, that is what is of benefit and is stored up for a person and will stay with him forever. Hence Allah (ﷻ) says: ﴿And in the hereafter there will be a severe punishment, or forgiveness from Allah and His good pleasure﴾ that is, in the hereafter, there can only be one of these two scenarios:

Either severe punishment in the fire of hell, with its chains, fetters and horrors for those whose only aim and aspiration was worldly gain, so they had the audacity to disobey Allah, reject His revelations and show ingratitude for His blessings;  
or forgiveness from Allah for bad deeds, protection from punishment, and the good pleasure of Allah. This is for those who recognised this world for what it was and strove hard for the hereafter.

All of this should prompt people to lose interest in this world and focus on the hereafter. Hence Allah says: ﴿For the life of this world is nothing but a fleeting vanity﴾ that is, it is nothing but something to be enjoyed briefly and benefited from, to meet one's needs. No one is deceived by it and content with it except people of weak reasoning who are deceived by the Shayṭān.

Then Allah enjoins people to race towards His forgiveness, good pleasure and paradise, which is done by striving to take the measures that lead to forgiveness, such as: sincere repentance; asking Allah for forgiveness; keeping away from sins and the places where they may happen; and competing to earn the good pleasure of Allah by doing righteous deeds and being constantly eager to do that which pleases Allah, such as worshipping the Creator properly, and treating people kindly in all ways. Hence Allah mentions the deeds that earn His pleasure, as He says:



﴿and paradise which is as wide as the heavens and the earth, prepared for those who believe in Allah and His Messengers﴾ belief in Allah and His Messengers includes the fundamentals and minor issues of faith.

﴿That is the grace of Allah, which He bestows upon whomever He wills﴾ that is, what We have explained to you and mentioned includes the ways that lead to paradise and the ways that lead to hell. Allah's grace by bestowing abundant reward is one of the greatest blessings that He bestows upon His slaves.

﴿for Allah is the Possessor of abundant grace﴾, Who cannot be praised enough for it; rather He is as He has praised Himself, and far above the praise that His slaves can offer Him.



﴿مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَاهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿٢٢﴾ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا ءَاتَكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾ الَّذِينَ يَبْخُلُونَ وَيَأْمُرُونَ النَّاسَ بِالْبُخْلِ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾﴾ (سورة الحديد: ٢٢-٢٤)

57:22. No calamity befalls the earth or your own selves but it is already written in a Book before We make it happen. Verily that is easy for Allah.

57:23. [Know this] so that you do not grieve for what passes you by, nor exult over what He gives you, for Allah does not love anyone who is conceited and boastful,

57:24. those who are stingy, and exhort people to stinginess. And whoever turns away, verily Allah is Self-Sufficient, Worthy of all praise.

Here Allah speaks of the all-encompassing nature of His will and decree:

﴿No calamity befalls the earth or your own selves﴾ – this includes everything that happens to people, good or bad, great or small; it is all written in al-Lawḥ al-Maḥfoodh.

Allah tells His slaves that so that this principle may be established in their minds, and on that basis they may understand whatever happens to them, good or bad. Thus they will not despair or grieve for what has passed them by of things that they were hoping for and aspired to, because they know that this was written in al-Lawḥ al-Maḥfoodh, and would inevitably come to pass, so there was no way to ward it off. By the same token, they will not exult over whatever Allah gives them, because they know that they did not attain it by their own power and strength; rather they attained it by the grace and blessing of Allah, so they should focus on giving thanks to the One Who bestowed blessings and warded off harm. Hence Allah says:

﴿Allah does not love anyone who is conceited and boastful﴾ that is, everyone who is arrogant, rough, harsh, filled with self-admiration and boasts about the blessings granted to him by Allah, attributing them to himself. Thus these blessings distract him and cause him to transgress, as Allah says elsewhere:

﴿...when We bestow a favour upon him from Us, he says: This has been given to me only because of knowledge [that I possess]. Rather it is a test...﴾ (az-Zumar 39: 49)

﴿those who are stingy, and exhort people to stinginess﴾ that is, they combine two blameworthy attitudes, each of which on its own is sufficient evil: stinginess, which means withholding people's due rights, and exhorting people to do likewise. So it was not enough for them to be stingy themselves; rather they went further and exhorted people to do likewise, urging them to adopt this blameworthy attitude in their words and actions. This stems from their turning away from obedience to their Lord.

﴿And whoever turns away﴾ from obedience to Allah harms no one but himself; he will never harm Allah in the slightest

«verily Allah is Self-Sufficient, Worthy of all praise» – His self-sufficiency is one of His essential attributes and to Him belongs the dominion of the heavens and the earth; it is He Who enriches His slaves and bestows wealth upon them. And He is worthy of all praise, to Whom belong all good names, perfect attributes and beautiful actions, for which He deserves to be praised, lauded and venerated.



﴿لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ  
النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنْفَعٌ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مِنْ  
بُخْرَاهُ وَرُسُلُهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا  
فِي ذُرِّيَّتِهِمَا النَّبُوَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾  
ثُمَّ قَفَّيْنَا عَلَىٰ آثَارِهِم بِرُسُلِنَا وَقَفَّيْنَا بِعِيسَى ابْنِ مَرْيَمَ وَآتَيْنَاهُ الْإِنْجِيلَ  
وَجَعَلْنَا فِي قُلُوبِ الَّذِينَ اتَّبَعُوهُ رَأْفَةً وَرَحْمَةً وَرَهَابَنَةٌ أَتَدْعُوهَا مَا كَتَبَتْهَا  
عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا فَآتَيْنَا الَّذِينَ آمَنُوا مِنْهُمْ  
أَجْرَهُمْ وَكَثِيرٌ مِنْهُمْ فَاسِقُونَ ﴿٢٧﴾﴾ (سورة الحديد: ٢٥-٢٧)

57:25. We sent Our Messengers with clear signs, and sent down with them the Book and the criteria of justice, so that people may uphold equity. And We have sent down iron, in which there is great power [for warfare] and benefits for humanity, so that Allah may make known those who help His cause and His Messengers, although they cannot see Him. Verily Allah is Strong, Almighty.

57:26. We sent Nooh and Ibraheem, and conferred upon their descendants prophethood and the scriptures; some of them are rightly guided, but many of them are evildoers.

57:27. Then after them We followed them with other Messengers of Ours, and We sent after them 'Eesa ibn Maryam; We gave him

the Gospel and instilled kindness and mercy in the hearts of those who followed him. As for monasticism, We did not prescribe it for them; they invented it, seeking thereby the pleasure of Allah, but they did not observe it faithfully. So We granted those among them who believed their reward, but many of them are evildoers.

﴿We sent Our Messengers with clear signs﴾ namely the evidence and proof that pointed to the truthfulness and soundness of what they brought

﴿and sent down with them the Book﴾ namely all the scriptures that Allah sent down in order to guide people and show them the way to that which will benefit them in their spiritual and worldly affairs ﴿and the criteria of justice﴾ or equity in word and deed.

The religion that was brought by the Messengers is completely just and equitable in its commands and prohibitions, in its rulings on interactions among people, in its criminal code and retaliatory and prescribed punishments, in matters of inheritance, and so on.

That is ﴿so that people may uphold equity﴾ as part of the religion of Allah, which also served many of their own interests, which are too many to be counted.

This indicates that the Messengers were in harmony with regard to the foundation of religious laws, which is the upholding of equity, even though concepts of justice may have varied according to time and circumstance.

﴿And We have sent down iron, in which there is great power [for warfare]﴾ namely tools of war such as weapons, armour and so on ﴿and benefits for humanity﴾ which is what is seen of its benefits in all kinds of industry, crafts, vessels and farm implements, to the extent that there are very few things that do not need iron.

﴿so that Allah may make known those who help His cause and His Messengers, although they cannot see Him﴾ that is, so that He

may test people by means of what He has sent down of the Book and iron, so that it might become clear who will help His cause and help His Messengers when they cannot see Him, which is when faith is of benefit, before seeing the unseen worlds, at which time there will be no benefit in believing in them, because at that point faith will have become inevitable and undeniable.

﴿Verily Allah is Strong, Almighty﴾ that is, nothing is beyond Him and no one can escape Him.

By His strength and might, He sent down iron from which strong tools are made, and by His strength and might, He is able to defeat his enemies. But He tests His close friends with His enemies, so as to make known who will help His cause although they cannot see Him.

Here Allah mentions the Book and iron together, because by means of these two things Allah causes His religion to prevail and makes His word supreme: by means of the Book in which is proof and evidence, and by means of the sword which defends and supports it, by Allah's leave. Both of them are based on justice and equity, which is indicative of the wisdom and perfection of the Creator, and the perfect nature of the laws which He has prescribed on the lips of His Messengers.

Having mentioned the prophethood of the Prophets in general, Allah now mentions two of the elite Prophets, namely the noble Prophets Nooh and Ibraheem, among whose descendants Allah conferred prophethood and the scriptures. Hence He says:

﴿We sent Nooh and Ibraheem, and conferred upon their descendants prophethood and the scriptures﴾ that is, the earlier and later Prophets were all descendants of Nooh and Ibraheem (peace be upon them).

Similarly, all of the scriptures were sent down to descendants of these two noble Prophets.

﴿some of them﴾ that is, some of those to whom We sent the Messengers

﴿are rightly guided﴾ and followed their call, submitting to their commands, and were guided by them.

﴿but many of them are evildoers﴾ who failed to obey Allah and obey the Messengers and Prophets, as Allah (ﷻ) says elsewhere:

﴿But most of humankind will not believe, no matter how eagerly you desire it.﴾ (Yoosuf 12: 103)

﴿Then after them We followed them with other Messengers of Ours, and We sent after them 'Eesâ ibn Maryam﴾. Allah singles out 'Eesâ (ﷺ) for mention because the context is speaking of the Christians who claim to be the followers of 'Eesâ (ﷺ).

﴿We gave him the Gospel﴾ which is one of the Books of Allah and instilled kindness and mercy in the hearts of those who followed him﴾. This is like the verse in which Allah (ﷻ) says:

﴿You will surely find that the bitterest among people in enmity towards the believers are the Jews and those who ascribe partners to Allah; and you will surely find that the closest among them to the believers in affection are those who say: We are Christians. That is because among them are scholars and ascetics, and they are not arrogant.﴾ (al-Mâ'idah 5: 82)

Hence the Christians are more gentle and soft-hearted than others, because they follow the teachings of 'Eesâ (ﷺ).

﴿As for monasticism, We did not prescribe it for them; they invented it﴾ – what is meant by monasticism is extra acts of devotion. They made it up themselves, and imposed it as a duty upon themselves, committing themselves to things that Allah had not prescribed for them or imposed on them. Rather they took it upon themselves on their own initiative, seeking thereby the pleasure of Allah. Yet despite that, ﴿they did not observe it faithfully﴾ that is, they did not do it properly. Thus they fell short on two counts, by inventing it and by not adhering to what they had imposed upon themselves. And this is usually the case with them.

But among them were some who did adhere to the command of Allah, hence He says: ﴿So We granted those among them who believed their reward﴾ that is, those who believed in Muhammad (ﷺ) as well as believing in ‘Eesâ (ﷺ). Allah gave to each of them, according to his level of faith.  
﴿but many of them are evildoers﴾.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٨﴾ لَّا يَلْعَلُ أَهْلُ الْكِتَابِ ءَلَّا يَقْدِرُونَ عَلَى شَيْءٍ مِنْ فَضْلِ اللَّهِ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾﴾ (سورة الحديد: ٢٨-٢٩)

- 57:28. O you who believe, fear Allah and believe in His Messenger; He will grant you a double share of His mercy, give you a light by which to walk, and forgive you, for Allah is Oft-Forgiving, Most Merciful.
- 57:29. [That is] so that the People of the Book may know that they have no power over anything of Allah's grace, and that grace is in the Hand of Allah alone; He bestows it upon whomever He wills, for Allah is Possessor of abundant grace.

This may be addressed to the People of the Book who believed in Moosâ and ‘Eesâ (peace be upon them), instructing them to act in accordance with their faith by fearing Allah, refraining from disobedience to Him, and believing in His Messenger Muhammad (ﷺ), for if they do that, Allah will grant them ﴿a double share of His mercy﴾ that is, two shares of reward, one share for their belief in the earlier Prophets and another share for their belief in Muhammad (ﷺ).

Or it may be that the command is general in meaning and is addressed to both the People of the Book and others, which is what appears to be the case, and that Allah instructed them to believe and to fear Him, which includes all issues of religion, both outward and inward, fundamental and minor issues; if they obey this important command, Allah will grant them ﴿a double share of His mercy﴾, the description and extent of which no one knows but Allah (ﷻ).

It may be a reward for believing and a reward for fearing Allah, or a reward for obeying the commands and a reward for heeding the prohibitions; or it may be that referring to a double reward means that the reward will be given repeatedly, time after time.

﴿give you a light by which to walk﴾ that is, He will give you knowledge, guidance and light by which to walk through the darkness of ignorance, and He will forgive you your bad deeds.

﴿for Allah is Possessor of abundant grace﴾ so no one should think that it is too much for the Possessor of abundant grace to give this reward, for His grace encompasses the inhabitants of the heavens and the earth, so there is not a single moment in which created beings are not receiving divine grace and bounty.

﴿[That is] so that the People of the Book may know that they have no power over anything of Allah's grace﴾ that is, We have explained to you Our grace and generosity towards those who believe, in general terms, and who fear Allah and believe in His Messenger (ﷺ), so as to let the People of the Book know that they have no power over anything of Allah's grace. In other words, they cannot restrict the grace and bounty of Allah in accordance with their whims and desires and corrupt thinking, and say that:

﴿...No one will enter paradise unless he is a Jew or a Christian...﴾  
(*al-Baqarah* 2: 111)

That is wishful thinking about Allah on their part.



Allah tells us that those who believe in His Messenger Muhammad (ﷺ) and fear Allah will have a double share of His mercy, light and forgiveness, despite the People of the Book.

And so that they may know ﴿that grace is in the Hand of Allah alone; He bestows it upon whomever He wills﴾, giving it to those whom His wisdom dictates should be recipients of His grace.

﴿for Allah is Possessor of abundant grace﴾ and no one could estimate the extent of His grace at all.

This is the end of the commentary on Soorat al-Hadeed.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ  
اللَّهَ سَمِيعٌ بَصِيرٌ﴾ (١) الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتُهُمْ إِنْ أُمَّهُتُهُمْ  
إِلَّا الَّتِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ ﴿٢﴾  
وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِنْ قَبْلِ أَنْ يَتَنَاسَأَ ذَلِكَ  
تُوعِظُونَ بِهِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ مِنْ قَبْلِ  
أَنْ يَتَنَاسَأَ فَمَنْ لَمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا ذَلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتِلْكَ  
حُدُودُ اللَّهِ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾ (سورة المجادلة: ١-٤)

58:1. Allah has indeed heard the words of the woman who pleads with you concerning her husband and complains to Allah. Allah hears the discussion between the two of you, for Allah is All-Hearing, All-Seeing.<sup>1</sup>

<sup>1</sup> The meanings of the verses of the Qur'an in this book (with some minor changes to the punctuation) have been translated by the translator. (Editor)

- 58:2. As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; none can be their mothers except those who gave them birth. Verily they utter words that are abhorrent and false, but Allah is indeed Oft-Forgiving, Most Merciful.
- 58:3. But as for those who divorce their wives by likening them to their mothers then decide to retract what they have said, they must free a slave before [the couple] touch one another. Thus you are admonished to do, and Allah is well aware of all that you do.
- 58:4. Anyone who lacks the means [to free a slave] must fast for two consecutive months before [the couple] touch one another, but whoever is unable to do that must feed sixty needy persons. That is so that you may truly believe in Allah and His Messenger. Such are the limits ordained by Allah, and for the disbelievers there will be a painful punishment.

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These verses were revealed concerning a man of the *Anṣār*<sup>2</sup> whose wife complained to Allah (*Subḥānahu wa Ta'ālā* – Glorified and Exalted is He) and took her case to the Messenger of Allah (*ṣalla Allāhu 'alayhi wa sallam* – blessings and peace be upon him), when he prohibited intimacy with her to himself after a lengthy marriage and having children, and he was a very old man.

She complained to Allah and to His Messenger (ﷺ) about what had happened between them, and did so repeatedly and persistently.

﴿Allah has indeed heard the words of the woman who pleads with you concerning her husband and complains to Allah. Allah hears the discussion between the two of you﴾ that is, what you say to one another.

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<sup>2</sup> Wherever possible, Arabic terms have been translated into English. In cases where we have chosen to retain the Arabic, the transliterated word or phrase is shown in italics the first time it appears in the text. The term is also defined in the glossary found at the end of this book. (Editor)

﴿for Allah is All-Hearing﴾ and hears all voices at all times, expressing all kinds of needs

﴿All-Seeing﴾ – He can see the footsteps of a black ant walking on a solid rock on a dark night.

This tells us of the perfect nature of His hearing and seeing, and that they encompass all things, small and great. That also indicates that Allah will respond to her complaint and remove her distress. Hence Allah (ﷻ) mentioned the ruling on her case and that of others in general terms, as He says:

﴿As for those among you who divorce their wives by likening them to their mothers, they are not their mothers; none can be their mothers except those who gave them birth﴾. This refers to a form of divorce called *dhihâr* that was practised during the *jâhiliyah*, in which a man would say to his wife, “You are to me as the back of my mother” or some other *maḥram* relative, or “Intimacy with you is prohibited for me.” The custom was usually to refer to the back (*dhahr*), hence Allah called this practice *dhihâr* and said: ﴿As for those among you who divorce their wives by likening them to their mothers, they are not their mothers﴾. What is meant is: how can they say such words, which are known to have no basis in reality, and liken their wives to their mothers who bore them?

Allah regarded this matter as something extremely serious and abhorrent, hence He said: ﴿Verily they utter words that are abhorrent﴾ that is, repulsive  
﴿and false﴾ that is, lies.

﴿but Allah is indeed Oft-Forgiving, Most Merciful﴾ to the one who commits some infractions, but follows them with sincere repentance.

﴿But as for those who divorce their wives by likening them to their mothers then decide to retract what they have said﴾ – what is meant is that such a person wants to have intercourse with the wife whom he divorced by likening her to his mother, and that as soon as he decides

that he wants to do so he must offer the expiation mentioned. This is indicated by the fact that Allah (ﷻ) says concerning this expiation that it must be offered before they touch one another, and that is as soon as the decision is made.

Once the husband decides to retract what he said, the expiation for forbidding intimacy with his wife for himself is to «free a slave» that is, a believing slave, as is defined in a different verse. The slave may be male or female, but it is stipulated that he or she must be free of any defects that could affect his or her ability to work.

«before [the couple] touch one another» that is, the husband must refrain from having intercourse with the wife whom he divorced by likening her to his mother, until he has offered expiation by freeing a slave.

«Thus you are admonished to do» that is, the ruling has been explained to you, accompanied by the warning, because what is meant by admonishing is explaining the ruling along with encouragement and warning. If the one who wants to divorce his wife by likening her to his mother is told that he must free a slave in expiation, he will refrain from doing that.

«and Allah is well aware of all that you do» and He will requite each person for his deeds.

«Anyone who lacks the means [to free a slave]» that is, he does not own a slave whom he can free, and he cannot find a slave or find the money with which to buy one, then he «must fast for two consecutive months before [the couple] touch one another, but whoever is unable to do that» namely fasting,

«must feed sixty needy persons» either by giving them enough of the local staple food to suffice them, as is the view of many commentators, or by feeding each poor person a *mudd* of wheat or half a *ṣā'* of another foodstuff that is acceptable as *zakât al-fîr*, as is the view of others.

This ruling that We have explained and clarified to you is ﴿so that you may truly believe in Allah and His Messenger﴾, by adhering to this and other rulings, and acting in accordance with them.

Adherence to the rulings of Allah and acting in accordance with them is part of faith; indeed it is the aim of faith and is one of the things that cause faith to increase, develop and become complete.

﴿Such are the limits ordained by Allah﴾ that one should not transgress.

﴿and for the disbelievers there will be a painful punishment﴾.

This passage contains a number of rulings, including the following:

- The kindness of Allah to His slaves and His care for them, as He mentions the complaint of this woman who was distressed, and He relieved her of that distress. In fact He relieved her distress with a ruling that was general in application, for anyone who is faced with a similar issue.
- **Dhihâr** has to do specifically with forbidding to oneself intimacy with one's wife, because Allah says ﴿As for those among you who divorce their wives...﴾. If a man forbids to himself intimacy with his slave woman, that is not **dhihâr**; rather it comes under the heading of forbidding food and drink to oneself, for which only the expiation for breaking an oath (*kafârat al-yameen*) is required.
- It is not valid to divorce a woman by **dhihâr** before marrying her, because she is not one of a man's wives at the time of **dhihâr**, just as it is not permissible to divorce her by *talâq*.
- **Dhihâr** is prohibited, because Allah describes it as words that are abhorrent and false.
- Allah highlights the wisdom behind the ruling, as He says: ﴿they are not their mothers﴾.
- It is disliked for a man to call his wife by the names of his mahrams, such as saying, "O my mother" or "O my sister" and the like, because this makes her like a mahram.

- Expiation only becomes obligatory once the decision to retract his words is made, not when the words of dhihâr itself are uttered.
- With regard to freeing a slave in expiation, it is acceptable to free one who is young or old, male or female, because of the general meaning of the verse which speaks of that.
- The expiation, whether it is by freeing the slave or fasting, must be offered before the couple touch one another, as Allah has specified. This is in contrast to expiation by feeding poor persons, in which case it is permissible for the couple to resume intimacy during the period when the food is being distributed.
- Perhaps the wisdom behind requiring expiation before the couple touch one another is to put more pressure on the individual to offer that expiation, because if he is longing to have intercourse with his wife, but he knows that he cannot do that until after expiation has been offered, he will hasten to offer expiation.
- It is essential to feed sixty poor persons. If he collects food for sixty poor persons, then gives it to one or more individuals, but less than sixty, that is not acceptable, because Allah says: «... must feed sixty needy persons».



﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ كِتَوْا كَمَا كَتَبَ الَّذِينَ مِنْ قَبْلِهِمْ وَفَدَّ أَنْزَلْنَا عَائِيتٍ بَيِّنَةٍ  
وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٥﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوا أَحْصَاهُ  
اللَّهُ وَسُوهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ﴿٦﴾﴾ (سورة المجادلة: ٥-٦)

58:5. Verily those who oppose Allah and His Messenger will be abased, as those who came before them were abased, for We have indeed sent down clear signs. And for the disbelievers there will be a humiliating punishment,

58:6. on the day when Allah will resurrect them all and will inform them about what they used to do. Allah has kept account of it whilst they have forgotten it. And Allah is Witness over all things.

Opposing Allah and His Messenger (ﷺ) means going against them and disobeying them, especially with regard to serious matters, such as opposing Allah and His Messenger (ﷺ) by disbelieving and showing enmity towards the close friends of Allah.

﴿will be abased, as those who came before them were abased﴾ that is, they will be humiliated and disgraced, as was done to those who came before them, as a requital and a fitting punishment.

They have no excuse before Allah, for Allah has established the ultimate proof against humanity; He sent down clear revelations and proofs to explain the facts of faith and explain the ultimate aims and goals. So whoever follows them and acts in accordance with them is one of those who are guided and will triumph.

﴿And for the disbelievers﴾ who disbelieve in them ﴿there will be a humiliating punishment﴾ that is, it will humiliate them and debase them. As they were too arrogant to follow the revelations of Allah, He will humiliate them and bring them low.

﴿on the day when Allah will resurrect them all﴾ and they rise from their graves quickly, He will requite them for their deeds, ﴿and will inform them about what they used to do﴾, both good and evil, because He knows that and has written it in *al-Lawh al-Mahfoodh*, and He commanded the noble angelic scribes to record it.

Moreover, the doers of those deeds have forgotten what they did, but Allah has kept a record of it.

﴿And Allah is Witness over all things﴾, both visible deeds and what is hidden in people's hearts, and all hidden matters. Hence He speaks of the vastness of His knowledge and that it encompasses all that is in the heavens and on earth, both small and great.





﴿أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدَنَ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَمَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾ (سورة المجادلة: ٧)

- 58:7. Do you not see that Allah knows all that is in the heavens and all that is on earth? There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be. Then He will inform them of their deeds, on the Day of Resurrection. Verily Allah has knowledge of all things.

«There is no private conversation among three but He is their fourth, or among five but He is their sixth, or among fewer or more than that, but He is with them, wherever they may be». What is meant by this being with is that He is with them by means of His knowledge, which encompasses all that they talk about in private and keep to themselves. Hence He says: «Verily Allah has knowledge of all things».

Then He says:



﴿أَلَمْ تَرَ إِلَى الَّذِينَ هُوَ عَنِ التَّجَوُّزِ ثُمَّ يَعُوذُونَ لِمَا هُوَ عَنْهُمْ وَيَنْتَجِبُونَ إِلَى الْأَعْدَاءِ وَالْعَدُوِّنَ وَمَعْصِيَةِ الرَّسُولِ وَإِذَا جَاءُوكَ حَتَّكَ بِمَا تُرِيحُكَ بِهِ اللَّهُ وَيَقُولُونَ فِي أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ يَصْلَوْنَهَا فَيُتْلَىٰ عَلَيْهِمْ الصُّحُفُ ۖ يَنْتَهِبُ الَّذِينَ آمَنُوا إِذَا تَنَجَّيْتُمْ فَلَا تَلْتَجُوا إِلَى الْأَعْدَاءِ وَالْعَدُوِّنَ وَمَعْصِيَةِ الرَّسُولِ وَتَنْجُوا بِالْإِلَهِ وَالنَّقْوَىٰ وَأَتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ﴾ (سورة المجادلة: ٨-٩)

- 58:8. Have you not seen those who were forbidden to converse [maliciously] in private, yet they go back to what they were forbidden to do, and converse privately in sin and transgression, and in disobedience to the Messenger? And when they come to you, they greet you in a manner other than that in which Allah greets you,<sup>3</sup> and they say to one another: Why does Allah not punish us for what we say?<sup>4</sup> Sufficient for them is hell, which they will enter – a hapless journey's end.
- 58:9. O you who believe, when you converse in private, do not do so in sin and transgression, and in disobedience to the Messenger; rather do so in righteousness and piety. And fear Allah, unto Whom you will be gathered.

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Private conversation is a conversation between two or more people. It may be a discussion about something good or something evil.

Allah (ﷻ) instructs the believers to converse in righteousness, which includes all kinds of goodness, obedience, fulfilling duties towards Allah and His slaves, and righteousness and piety, which here refers to refraining from all kinds of forbidden and sinful actions.

The believer complies with this divine command, so you will not find him conversing or talking about anything but that which brings him closer to Allah and keeps him away from that which incurs His wrath.

The evildoer takes the command of Allah lightly, and converses in sin and transgression, and in enmity and disobedience towards the

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<sup>3</sup> This refers to some of the Jews of Madinah, who greeted the Prophet (ﷺ) with the phrase “*as-sāmu ‘alayk* (death be upon you)”, which sounded like the customary greeting “*as-salāmu ‘alayk* (peace be upon you)”. The Prophet’s response was to say “*wa ‘alaykum* (and also upon you)”.

<sup>4</sup> This reflects their attitude that if Muhammad (ﷺ) was indeed a Prophet, Allah would punish them for speaking to him with such disrespect. (ash-Shawkāni)

Messenger (ﷺ), as the hypocrites did all the time with the Messenger (ﷺ).

﴿And when they come to you, they greet you in a manner other than that in which Allah greets you﴾ that is, they have poor etiquette with you when they greet you.

﴿and they say to one another﴾ that is, they whisper to one another, saying what the Knower of the unseen and the seen tells us about, which is that they said: ﴿Why does Allah not punish us for what we say?﴾

What this means is that they took the matter lightly and thought, because the punishment was not hastened for them, that there was nothing wrong with what they said.

But Allah (ﷻ) says, explaining that He gives respite but does not forget: ﴿Sufficient for them is hell, which they will enter﴾ that is, hell will suffice them, in which all wretchedness and punishments will be combined and will encompass them, and they will be subjected to torment therein, ﴿a hapless journey's end﴾.

The people mentioned here are either some of the hypocrites who outwardly pretended to be believers and addressed the Messenger (ﷺ) in this manner, which might give the impression that they intended good towards him, but they were lying, or they are some of the People of the Book who would greet the Prophet (ﷺ) by saying *As-sâm 'alayka yâ Muhammad*, meaning “may death be upon you”.



﴿إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُونَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِصَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (سورة المجادلة: ١٠)

58:10. [Malicious] private conversation is only prompted by the Shayṭān, so that he may cause grief to the believers, but he cannot harm them in the least, except by Allah's leave. And in Allah let the believers put their trust.

«[Malicious] private conversation» that is, private conversations in which the enemies of the believers plotted against them and planned to do them harm

«is only prompted by the Shayṭān» whose stratagem is weak and whose plots do not lead to any results.

«so that he may cause grief to the believers» – this is all that they can achieve by means of this plot.

«but he cannot harm them in the least, except by Allah's leave». For Allah (ﷻ) has promised to suffice the believers and support them against their enemies, as He says elsewhere:

«...but the plotting of evil affects none but its authors...» (Fāṭir 35: 43)

No matter how much the enemies of Allah, His Messenger (ﷺ) and the believers maliciously converse and plot, they only harm themselves, and they cannot harm the believers except only as much as Allah wills and decrees.

«And in Allah let the believers put their trust» that is, let them rely on Him and have confidence in His promise, for whoever puts his trust in Allah, Allah will suffice him against the plots of his enemies and will take care of his religious and worldly affairs.



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ فَفَسَحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ ائْتَرُوا فَانْشَرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (سورة المجادلة: ١١)

58:11. O you who believe, when you are told to make room in your gatherings, then make room; Allah will grant you abundance.<sup>5</sup> And when you are told to rise, then rise; Allah will raise in status those of you who believe and [especially] those who have been given knowledge. And Allah is well aware of all that you do.

Here Allah is teaching manners to His believing slaves, when they come together in a community gathering, and there is a need to make room for one another or for newcomers in the gathering. It is good manners to make room for them, and that will not harm anyone who is already sitting in the slightest, for his brother will be able to have room without causing any harm to the one who is already there. The reward is of the same nature as the deed, so whoever makes room for others, Allah will grant him abundance.

﴿And when you are told to rise﴾ that is, to give up your space in a gathering for some reason,

﴿then rise﴾ that is, hasten to get up to serve that purpose.

Doing these things is part of knowledge and faith, for Allah will raise the people of knowledge and faith in status according to what He has bestowed upon them of knowledge and faith.

﴿And Allah is well aware of all that you do﴾ and He will requite each person for his deeds; if they are good, then the outcome will be good, and if they are bad then the outcome will be bad.

This verse refers to the virtue of knowledge, and tells us that the beauty and outcome thereof is to observe proper etiquette and act in accordance with that knowledge.

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<sup>5</sup> Abundance here refers to everything that people would like to have in abundance in this world and the hereafter, such as space, provision, patience, and space in the grave and in paradise. (*al-Kash-shāf*; Ibn 'Ashoor)



﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا نَجَّيْتُمُ الرَّسُولَ فَقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ  
وَأَطْهَرُ فَإِن لَّمْ تَجِدُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٢﴾ ءَأَسْفَقْتُمْ أَن تَقْدِمُوا بَيْنَ يَدَيْ نَجْوَاكُمْ صَدَقَةٌ  
فَإِذ لَّمْ تَفْعَلُوا تَأَنَّى اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ ؕ وَاللَّهُ  
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾﴾ (سورة المجادلة: ١٢-١٣)

- 58:12. O you who believe, when you wish to converse privately with the Messenger, give something in charity beforehand. That is better for you and more conducive to purity. But if you do not have the means, then verily Allah is Oft-Forgiving, Most Merciful.
- 58:13. Do you find yourselves reluctant to give something in charity before conversing privately [with him]? As you have not done so, and Allah has pardoned you, then establish prayer and give *zakāh*, and obey Allah and His Messenger. And Allah is well aware of all that you do.

Here Allah instructs the believers to give charity before conversing privately with His Messenger Muhammad (ﷺ), by way of disciplining them and teaching them how to venerate and show respect to the Messenger (ﷺ), for this veneration is better for the believers and more conducive to purity. In other words, this will enable you to observe good manners and increase you in reward, and you will be purified from bad manners, such as not showing respect to the Messenger (ﷺ) and failing to observe proper etiquette by conversing too much with him for no good reason. If a person is instructed to give charity before conversing with him, this will distinguish between those who are keen to benefit and learn, so they will not mind giving charity, and those who are not keen to learn and have no desire for good; rather their only aim is mere chitchat, so they will stop disturbing the Messenger (ﷺ).

This ruling is applicable to the one who can afford to give charity. As for the one who cannot afford to give it, Allah did not make things difficult for him; rather He pardoned him and let him off, and made it permissible for him to converse privately with the Messenger (ﷺ) without giving charity that he is not able to give.

When Allah (ﷻ) saw that the believers were reluctant and found it burdensome to give charity every time they wanted to converse privately with the Messenger (ﷺ), He made it easier for them and did not hold them to account. The obligation to give charity before conversing with him was waived, but the obligation of venerating the Messenger (ﷺ) and respecting his status remained in effect and was not abrogated, because the requirement of giving charity was introduced for a purpose, and was not an aim in and of itself; rather the purpose behind it was to observe proper etiquette with the Messenger (ﷺ) and show respect to him.

Allah (ﷻ) instructed them to adhere to the main commands that are intended for their own sake (and not for another purpose), as He said: ﴿As you have not done so﴾ that is, because it was not easy for you to give charity, ﴿and Allah has pardoned you﴾ that is, He has forgiven you for that ﴿then establish prayer﴾ with all of its essential parts, fulfilling all of its conditions and doing it properly ﴿and give zakâh﴾, which is an obligation upon your wealth, to those who are entitled to it.

These two acts of worship are the most important physical and financial acts of worship. Whoever does them in the manner prescribed has fulfilled his duty towards Allah and towards His slaves. Hence Allah says after that: ﴿and obey Allah and His Messenger﴾ this is the most comprehensive of commands.

That includes obeying Allah and obeying His Messenger (ﷺ) by complying with their commands, heeding their prohibitions, believing what they have told us, and adhering to the limits set by Allah.

What matters in all of that is sincerity and doing them properly. Hence Allah says: ﴿And Allah is well aware of all that you do﴾. Allah (ﷻ) knows their deeds, how they were done and the intention behind them, so He will requite them according to his knowledge of what was in their hearts.



﴿الَّذِينَ تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُونَ﴾ (١٤) أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُهِينٌ ﴿١٦﴾ لَنْ تَغْنَى عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ (سورة المجادلة: ١٤-١٩)

- 58:14. Do you not see those who take as allies people who have incurred the wrath of Allah? They are neither of you nor of them, and they knowingly swear to a lie.<sup>6</sup>
- 58:15. Allah has prepared for them a severe punishment. Evil indeed is what they have been doing.
- 58:16. They have taken their oaths as a cover [for their hypocrisy] in order to bar people from the path of Allah. Theirs will be a humiliating punishment.
- 58:17. Neither their wealth nor their children will avail them at all against Allah. They will be inhabitants of the fire; they will abide therein forever.

<sup>6</sup> This refers to the hypocrites in Madinah who used to swear to the Muslims that they were sincere in their faith.



- 58:18. On the day when Allah resurrects them all, they will swear to Him as they swear to you, thinking that their oaths will benefit them. Indeed it is they who are the liars.
- 58:19. The Shaytân has gained control over them and has thus caused them to forget the remembrance of Allah. They are the party of the Shaytân; indeed it is the party of the Shaytân who will be the losers.

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Here Allah tells us about the abhorrent situation of the hypocrites who take as allies the disbelievers among the Jews, Christians and others with whom Allah is angry and who have incurred a big share of divine wrath, and He tells us that those hypocrites belong neither to the believers nor to the disbelievers,

﴿Wavering in between, belonging neither to these nor those...﴾ (*an-Nisâ' 4: 143*)

They are not believers, either outwardly or inwardly, because inwardly they are with the disbelievers; and they are not with the disbelievers, either outwardly or inwardly, because outwardly they are with the believers. This is the description that Allah gives of them. In fact they swear to the opposite of that, which is a lie; they swear that they are believers, whilst they know that they are not believers.

The requital for these treacherous evildoers and liars is that Allah has prepared a severe punishment for them, the extent and severity of which no one can know. Evil indeed is what they have been doing, for they did that which incurred the wrath of Allah and brought punishment and curses upon them.

﴿They have taken their oaths as a cover﴾ that is, as a shield with which to protect themselves from the blame and rebuke of Allah, His Messenger (ﷺ) and the believers. Because of that they have themselves turned away, and turned others away, from the path of Allah, which is the path that will lead the one who follows it to the

gardens of bliss, but whoever turns away from it will have nothing but a path that leads to hell.

﴿Theirs will be a humiliating punishment﴾ because they were too arrogant to believe in Allah and submit to His revelations, they will be humiliated with an eternal punishment that will not be alleviated for even a short while, and they will not be given respite.

﴿Neither their wealth nor their children will avail them at all against Allah﴾, so they will not ward off the punishment from them in the slightest, or bring them any share of reward.

﴿They will be inhabitants of the fire﴾ who will remain in it and never emerge from it, and ﴿they will abide therein forever﴾.

Whoever lives his life adhering to something will die in that state. Just as the hypocrites tried to deceive the believers in this world, swearing to them that they were believers, on the Day of Resurrection, when Allah raises them all, they will swear to Allah as they swore to the believers, thinking that their oath will benefit them, because their disbelief, hypocrisy and false beliefs kept sinking deeper and deeper into their minds until they were thoroughly deceived by them and thought that they were following something worthwhile, that would bring them reward. But they were lying, and it is well known that the Knower of the unseen and the seen will not be deceived by lies.

What happened to them was the result of the Shayṭān gaining control over them, making their deeds fair-seeming to them and causing them to forget the remembrance of Allah, for he is the avowed enemy who intended nothing but evil towards them;

﴿...he only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fâṭir 35: 6)

﴿They are the party of the Shayṭān; indeed it is the party of the Shayṭān who will be the losers﴾, for they will lose their religious commitment, their worldly interests, their own souls and their families.



﴿إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْأَذَلِّينَ﴾ ﴿٢٠﴾ كَبَّ اللَّهُ لِأَغْلِبَ أَنَا وَرُسُلِي إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ ﴿٢١﴾ (سورة المجادلة: ٢٠-٢١)

- 58:20. Verily those who oppose Allah and His Messenger will be among the most humiliated.
- 58:21. Allah has decreed: I and My Messengers will surely prevail. Verily Allah is Strong, Almighty.

This is a promise and warning. It is a warning to those who oppose Allah and His Messenger (ﷺ) by disbelieving and disobeying, that they will be defeated and humiliated, and their fate will not be good.

And it is a promise to those who believe in Him and in His Messengers, and follow the message that the Messengers brought, and were thus among the party of Allah who will be successful; victory and success will be theirs, and they will prevail in this world and the hereafter. This is a promise that will not be broken or changed, for it comes from One Who is truthful, strong and Almighty, and nothing He wills is beyond Him.



﴿لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ﴾ (سورة المجادلة: ٢٢)

- 58:22. You will not find any people who believe in Allah and the Last Day having close ties with those who oppose Allah and His

Messenger, even if they be their fathers, their sons, their brothers or their kindred. It is they in whose hearts Allah has inscribed faith and strengthened them with divine aid. He will admit them to gardens through which rivers flow, to abide therein forever. Allah is pleased with them and they are pleased with Him. They are the party of Allah; verily it is the party of Allah who will be the successful ones.

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﴿You will not find any people who believe in Allah and the Last Day having close ties with those who oppose Allah and His Messenger﴾ that is, faith and close ties with the disbelievers cannot coexist. A person cannot truly be a believer in Allah and the Last Day unless he acts in accordance with what faith dictates and requires, of loving and taking as allies those who have faith, and resenting and opposing those who do not have faith, even if they are the closest of people to him.

This is true faith that leads to the proper outcome and achieves its purpose.

Such people are the ones in whose hearts Allah has inscribed faith; in other words, He has instilled it in such a way that it will not be shaken or affected by specious arguments and doubts.

They are the ones whom Allah has strengthened with divine aid, namely His revelations, help, reinforcement and kindness.

They are the ones who will have a good life in this world, and will have gardens of bliss in the hereafter, in which there is everything that their souls may desire and that may delight their eyes, and they will have the best and greatest bliss of all, which is that Allah will bestow His pleasure upon them and will never be angry with them; they will be pleased with their Lord and with what He gives them of all kinds of honour, abundant reward and gifts, and high status, in such a way that they will not think that anyone has been given anything better than what He has given them.

As for those who claim to believe in Allah and the Last Day, yet despite that they have close ties to the enemies of Allah, and they love those who have abandoned faith and turned their backs on it, their so-called faith is not real. Every matter should have proof and evidence; mere claims are of no value and the one who makes them cannot be sincere.

This is the end of the commentary on Soorat al-Mujādilah.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



59.

## Soorat al-Hashr

(Madaani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ هُوَ الَّذِي أَخْرَجَ  
الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا وَظَنُّوا أَنَّهُمْ  
مَانِعَتُهُمْ حُصُونُهُمْ مِنَ اللَّهِ فَأَنذَهُمُ اللَّهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوا وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ  
يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ ﴿٢﴾ وَلَوْلَا أَنْ  
كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَاءَ لَعَذَّبَهُمْ فِي الدُّنْيَا وَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾ ذَلِكَ بِأَنَّهُمْ  
شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ  
تَرَكَتُمْهَا قَائِمَةً عَلَى أَصُولِهَا فَبَإِذْنِ اللَّهِ وَلِيُخْرِىَ الْفَاسِقِينَ ﴿٥﴾ وَمَا آفَاءَ اللَّهُ عَلَى  
رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ عَلَى مَنْ  
يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٦﴾ مَا آفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ  
وَلِلَّذِينَ آمَنُوا وَاللَّذِينَ هُمْ يَوَدُّونَ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كُنْ لَا يَكُونَ دُولَةٌ بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً مِّنَ رَبِّكَ فَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

(سورة الحشر: ١-٧) ﴿٧﴾

- 59:1. All that is in the heavens and all that is on earth glorifies Allah, for He is the Almighty, Most Wise.
- 59:2. It is He Who drove the disbelievers among the People of the Book from their homes at the time of the first banishment.<sup>7</sup> You [O believers] did not think that they would leave, and they thought that their fortresses would protect them from Allah. But the decree of Allah came upon them from a direction they did not expect and He cast dread into their hearts. Their houses were destroyed by their own hands and the hands of the believers. So learn from this, O people of insight.
- 59:3. And were it not that Allah had decreed exile for them, He would surely have punished them in this world. And in the hereafter theirs will be the punishment of the fire.
- 59:4. That is because they opposed Allah and His Messenger, and whoever opposes Allah, Allah is indeed severe in punishment.
- 59:5. Whatever you have cut down of their palm trees or left standing intact, it was by Allah's leave, so that He might confound the evildoers.
- 59:6. Whatever gains Allah has bestowed upon His Messenger from them, you did not spur on either horses or camels for that. But Allah gives power to His Messengers over whomever He wills,<sup>8</sup> and Allah has power over all things.

<sup>7</sup> This refers to Banu an-Nadeer who were the first group to be banished from Madinah following their act of treachery and their plot to kill the Prophet (ﷺ).

<sup>8</sup> This explains that these gains were given exclusively to the Prophet (ﷺ), because in this instance the believers did not ride towards the enemy on mounts; rather they walked, and did not engage the enemy in battle or go through the turmoil of fighting. Therefore these gains were exclusively for the Prophet (ﷺ), to distribute among the Muslims as explained in the following verse.

59:7. Whatever gains Allah has bestowed upon His Messenger from the people of the towns<sup>9</sup> belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers, so that wealth does not circulate only among those of you who are rich. Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it. And fear Allah, for verily Allah is severe in punishment.

This *soorah* is also called Soorat Banu an-Naḍeer; they were a large Jewish tribe who lived near Madinah at the time of the Prophet's mission.

When the Prophet (ﷺ) was sent and migrated to Madinah, they disbelieved in him, along with other Jews who disbelieved in him. When the Prophet (ﷺ) migrated to Madinah, he made peace with all the Jewish groups who were his neighbours in Madinah.

Approximately six months after the Battle of Badr, the Prophet (ﷺ) went out to meet them and ask them for help in paying the *diyyah* of the two Kilâbi men who had been killed by 'Amr ibn Umayyah ad-Ḍumari. They said: We will do it, O Abul-Qâsim; sit here until we bring you what you need. Then they went away and started discussing the matter in private, and the Shayṭân incited them to follow the path of doom that had been decreed for them, so they conspired to kill the Prophet (ﷺ). They said: Which of you will take this millstone, then climb up and throw it on his head and smash it with it? The most wretched of them, 'Amr ibn Jahhâsh, said: I will do it. Salâm ibn Mashkam said to them: Do not do it, for by Allah he will be told about what you are planning to do, and what you are planning to do is going to break the covenant between us and him. The revelation came to him from his Lord immediately, telling him what they were planning to do.

<sup>9</sup> The towns were Banu an-Naḍeer, Banu Qurayḍah, Khaybar and Fadak, which were captured without a fight.



He got up quickly and headed back to Madinah, and his Companions caught up with him and said: You got up and left, and we did not realise. Then he told them what those Jews had planned to do to him.

The Messenger of Allah (ﷺ) sent word to those people, telling them (according to his biographers):

«Leave Madinah and do not stay near me. I will give you ten days to leave, then whoever I find in the city after that, I will strike his neck.»  
(Recorded by Ibn al-Qayyim)<sup>10</sup>

They spent several days preparing themselves, and the hypocrite 'Abdullāh ibn Ubayy ibn Salool sent word to them, saying: Do not leave your homes, for I have two thousand men with me who will enter your fortresses with you and will fight to the death to protect you, and Quraydhah and your allies from Ghaṭafān will come to your aid. His words raised the hopes of their leader, Ḥuyayy ibn Akḥṭab, and he sent word to the Messenger of Allah (ﷺ) saying: We will not leave our homes; do as you see fit.

The Messenger of Allah (ﷺ) and his Companions said *takbeer* and headed towards them, with 'Alī ibn Abī Ṭālib (*raḍīya Allāhu 'anhu* – may Allah be pleased with him) carrying the banner.

They lay siege to their fortresses, shooting arrows and hurling rocks.

Quraydhah stayed away from them, and Ibn Ubayy and their allies from Ghaṭafān let them down. The Messenger of Allah (ﷺ) besieged them, and cut down and burned their palm trees. They sent word

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<sup>10</sup> All hadiths in this text have been checked and verified by IIPH's researchers. It is rare, but it does happen that a hadith is not verifiable within the timeframe of researching and editing the book. In that case, a decision is made by the editorial board as to whether or not to include the hadith. It is IIPH's policy not to include weak hadiths or fabricated (fake) hadiths in our publications. If a weak hadith is included in any text, it is only because the author of the book discusses it as a weak hadith. (Editor)

to him, saying: We will leave Madinah. He allowed them to leave, themselves and their families, and permitted them to take with them whatever their camels could carry, except weapons. The Messenger of Allah (ﷺ) seized the remaining wealth and the weapons.

The booty of an-Naḍeer was only for the Messenger of Allah (ﷺ), to meet his needs and to serve the interests of the Muslims. He did not just take one-fifth of it, because Allah granted it all to him, and because the Muslims did not spur on either horses or camels for that. He banished them to Khaybar, along with their leader Huyayy ibn Akḥṭab, and he took control of their lands and houses, and seized their weapons. In terms of weapons, he found fifty shields, fifty helmets, and three hundred and forty swords.

This is a summary of the story, as told by the biographers.

Allah (ﷻ) begins this soorah by telling us that everyone in the heavens and on earth glorifies and praises their Lord, declaring Him to be far above anything that does not befit His Majesty; they worship Him and submit to His majesty because He is the Almighty, Who has subjugated all things, so nothing could resist His might and decree, and nothing is too difficult for Him.

He is the Most Wise in His creation and command. So He does not create anything in vain, He does not prescribe anything that serves no purpose, and He does not do anything but that which is in accordance with His wisdom.

That includes His supporting His Messenger (ﷺ) against those who disbelieved among the People of the Book, namely Banu an-Naḍeer when they betrayed His Messenger (ﷺ). Therefore he banished them from their homes and the land that was familiar and dear to them.

Their banishment therefrom was the first banishment and exile that Allah decreed for them at the hands of His Messenger Muhammad (ﷺ). They were exiled to Khaybar, and the verse indicates that they would undergo a further banishment.

That happened when the Prophet (ﷺ) banished them from Khaybar, then 'Umar (رضي الله عنه) banished their remnant from that place.

﴿You [O believers] did not think that they would leave﴾ their homes, because they were strongly fortified and they had established themselves there.

﴿and they thought that their fortresses would protect them from Allah﴾. They were proud of them and were deceived by them, and they thought that they would not be harmed and that no one could breach them. But the decree of Allah is inevitable, and no fortress or citadel could be of any avail, and no power or defences could save them.

Hence Allah says: ﴿But the decree of Allah came upon them from a direction they did not expect﴾ that is, in a way that never crossed their minds.

The way in which that happened was, as He tells us, that ﴿He cast dread into their hearts﴾, which refers to intense fear, which is one of the most significant of Allah's troops, against which no great numbers, weapons, strength or toughness is of any avail.

What they had in mind was that if there was any weakness that could affect them, it would be in the fortresses in which they had fortified themselves and with which they were content. Whoever puts his trust in anything other than Allah will be let down, and whoever turns to anyone but Allah will be doomed.

So the divine decree came upon their hearts, for it is the heart that is the location of steadfastness and patience, or of fear and weakness. Allah took away their strength and toughness, and replaced it with weakness, fear and cowardice, with which no effort would be to any avail, and that was a help against them.

Hence Allah (ﷻ) says: ﴿Their houses were destroyed by their own hands and the hands of the believers﴾. That was because they had made a deal with the Prophet (ﷺ) that they could keep whatever

their camels could carry; for that reason, they demolished their roofs for something that they could take away with them, and because of their wrongdoing, they gave power to the believers to destroy their houses and their fortresses. It is they who brought it upon themselves and were the greatest help against themselves.

﴿So learn from this, O people of insight﴾ that is, people of deep insight and reasoning, for in this there is a lesson from which one may learn how Allah deals with those who oppose the truth and follow their whims and desires, those whose power did not benefit them and whose strength was to no avail. Their fortresses did not protect them when the decree of Allah came to them and the punishment became due because of their sins. In terms of lessons learned, it is the general meaning of the verse that counts, not the specific reason for its revelation.

This verse indicates that one should learn lessons by comparing one case with another, similar case and reflecting upon the meanings and wisdoms contained therein, which is something to be attained by reasoning and reflecting, as that will increase one's power of reasoning, enlightenment, and faith, and will enable one to attain real understanding.

Then Allah (ﷻ) tells us that these Jews did not receive everything that they deserved of punishment, and that He reduced their punishment.

Were it not for the fact that He had decreed that they should be banished, which happened to them in accordance with His will and decree that cannot be altered or changed, they would have suffered a different punishment in this world.

But – even though they were spared severe punishment in this world – in the hereafter they will suffer the punishment of fire, the severity of which no one can know except Allah (ﷻ).

So they should not think that their punishment is over and that nothing of it remains, for what Allah has prepared of punishment for them in the hereafter is greater and more overwhelming.

That is because they opposed Allah and His Messenger (ﷺ), and they showed enmity towards them, fought them and strove hard to disobey them. This is Allah's way with those who oppose Him: ﴿and whoever opposes Allah, Allah is indeed severe in punishment﴾.

When Banu an-Naḍeer criticised the Messenger of Allah (ﷺ) and the Muslims for cutting down the palm trees and other trees, claiming that this was mischief, for which they started to condemn the Muslims, Allah (ﷻ) stated that whether they cut down their palm trees or left them standing intact, it was by His leave and command, ﴿so that He might confound the evildoers﴾. In other words, He gave you the power to cut down and burn their palm trees, so that this would be a punishment and disgrace for them in this world, and humiliation by which it would be known that they were completely helpless and could not save their palm trees, which were their livelihood.

This is the story of Banu an-Naḍeer and how Allah punished them in this world.

Then Allah tells us who took possession of their wealth and goods:

﴿Whatever gains Allah has bestowed upon His Messenger from them﴾ that is, from the people of these towns, namely Banu an-Naḍeer, you, O Muslims, ﴿did not spur on either horses or camels for that﴾ that is, you did not exhaust yourselves or your mounts in order to acquire that booty. Rather Allah cast dread in their hearts, so that this wealth came to you with ease.

Hence Allah says: ﴿But Allah gives power to His Messengers over whomever He wills, and Allah has power over all things﴾. By His perfect power, no one can escape His decree and no strong person can protect himself from His punishment.

The definition of *fay'* (translated here as «gains») according to the *fuqahâ'*, is that of the disbelievers' wealth which is taken lawfully, without fighting, such as this wealth, which was left behind when they fled for fear of the Muslims. The root meaning of the word is return, because it is returned from the disbelievers, who do not deserve to have it, to the Muslims, who are fully entitled to it.

The ruling concerning it is as Allah says: «Whatever gains Allah has bestowed upon His Messenger from the people of the towns...»; this is general in application, whether Allah bestows it at the time of His Messenger (ﷺ), or after that to whoever becomes the leader of his Ummah after him.

It «belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers»). This is similar to the verse in al-Anfâl in which Allah (ﷻ) says:

«Know that whatever spoils of war you acquire, one-fifth belongs to Allah and His Messenger, and to his close relatives, orphans, those in need and wayfarers...» (al-Anfâl 8: 41)

Hence *fay'* (gains) is to be divided into five portions:

One-fifth for Allah and His Messenger (ﷺ), which is to be spent in the public interests of the Muslims.

One-fifth for the Prophet's close relatives, namely Banu Hâshim and Banu al-Muṭṭalib, wherever they may be. It is to be shared among them, with both males and females receiving equal shares.

Banu al-Muṭṭalib are included with Banu Hâshim among the recipients of the "one-fifth of one-fifth" (*khums al-khums*), although the rest of Banu 'Abd Manâf are not included, because they joined Banu Hâshim in the mountain passes when Quraysh made a pact to boycott and oppose them. Therefore they, unlike others, supported the Messenger of Allah (ﷺ). Hence the Prophet (ﷺ) said concerning Banu al-Muṭṭalib:

«They never left me, either during the jāhiliyah or in Islam.» (Recorded by an-Nasā'i; al-Albāni graded it as sound)

One-fifth for poor orphans, who are children who have no father and have not yet reached puberty.

One-fifth for the needy.

And there is a share for wayfarers, who are strangers who are cut off in a foreign land.

Allah allocated these shares, and restricted the fay' to these specific groups, «so that wealth does not circulate only among those of you who are rich», for if He did not do so, the wealth would be limited to the rich and powerful, and those who were weak and poor would not have any of it. That would result in much mischief, the extent of which no one knows except Allah.

Similarly, innumerable interests are served by following the commands and laws of Allah. Therefore Allah enjoined a basic guideline and general principle when He said: «Whatever the Messenger gives you [of the gains, or of instructions], accept it, and whatever he forbids to you, refrain from it». This includes both fundamental and minor issues of religion, whether they have to do with outward conduct or inward beliefs and attitudes. Whatever the Messenger (ﷺ) gives, it is obligatory for people to pay heed to it and follow it, and it is not permissible to go against it. If the Messenger (ﷺ) gives a ruling, it is like a ruling from Allah (ﷻ), and no concession or excuse is granted to anyone to refrain from doing it. It is not permissible to give precedence to the view of anyone else over the view of the Prophet (ﷺ).

Then Allah enjoins us to fear Him, for that offers nourishment to hearts and souls, in this world and the hereafter, and leads to eternal happiness and ultimate triumph, whereas neglecting it leads to eternal doom and everlasting punishment. Allah says: «And fear Allah, for verily Allah is severe in punishment» towards the one who fails to fear Him and gives precedence to following his own whims and desires.



﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنْ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ (٨) وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْأَيْمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾ (سورة الحشر: ٨-٩)

59:8. It is for the poor *Muhājīroon*<sup>11</sup> who have been driven from their homes and property, seeking grace from Allah and His good pleasure, and helping the cause of Allah and His Messenger. It is they whose faith is true.

59:9. And those who were already settled in the land [of Madinah] before them, and were sincere in faith, love the Migrants who came to them, and find no covetous desire in their hearts for what they have been given. Rather they give them preference over themselves, even if they too are poor. Those who are protected from their own covetousness – it is they who will be the successful ones.

Then Allah (ﷻ) tells us of the wisdom behind allocating the gains to those to whom He allocated them, and the reason for doing so, for they deserved help and deserved to have the gains allocated to them. They were:

Either *Muhājīroon* who had left the homes that they loved and were used to, and had left their loved ones, friends and wealth, for the sake of Allah, in support of the religion of Allah and out of love for the Messenger of Allah (ﷺ). These are the sincere ones who acted in accordance with their faith, and confirmed their faith with

<sup>11</sup> The *Muhājīroon* (Migrants) were the Muslims who migrated from Makkah to Madinah.



righteous deeds and difficult acts of worship, in contrast to those who claimed to believe but did not prove it by striving in jihad, migrating and doing other acts of worship;

Or they were the Anṣār, namely al-Aws and al-Khazraj, who willingly chose to believe in Allah and His Messenger (ﷺ) out of love, and they welcomed the Messenger of Allah (ﷺ) and protected him from all people. They were settled in the abode of migration and faith, so that it became a place to which the believers turned and took as a place of refuge, the place in which the Muhâjiroon sought asylum and the Muslims lived under its protection, because all other lands were the lands of war, polytheism and evil.

The supporters of the faith kept joining the Anṣār and seeking refuge in their land until Islam spread and grew strong, and began to increase little by little, and conquered hearts with knowledge, faith and the Qur'an, and conquered lands with the sword and the spear.

Among other good characteristics, they ﴿love the Migrants who came to them﴾. Because of their love of Allah and His Messenger (ﷺ), they loved His loved ones and they loved those who supported His religion.

﴿and find no covetous desire in their hearts for what they have been given﴾ that is, they did not envy the Muhâjiroon for what Allah gave them of His bounty or for what He singled them out for of virtues and precedence that they deserved. This indicates that their hearts were free of ill feeling, grudges, resentment and envy.

It also indicates that the Muhâjiroon are superior to the Anṣār, because Allah mentioned them first, and stated that the Anṣār did not find any covetous desire in their hearts for what they had been given. This means that Allah (ﷻ) had given the Muhâjiroon that which He did not give to the Anṣār or anyone else, because they had combined support for Islam with migration for the sake of Allah.

﴿Rather they give them preference over themselves, even if they too are poor﴾ that is, one of the characteristics of the Anṣār in which

they surpassed others and distinguished themselves is selflessness, which is the most perfect kind of generosity, for they give precedence to others with regard to that which they themselves loved of wealth and other things, and they gave it to others even though they themselves needed it, and even when they were in need and poor.

This can only be done by people of sublime character who love Allah (ﷻ) and give precedence to that over their own whims and desires and pleasures. An example of that is the story of the Anṣārī because of whom this verse was revealed, when he selflessly gave his food and the food of his family and children to his guest, and he and his family spent the night hungry.

Giving precedence to others is the opposite of selfishness; selflessness is praiseworthy, whereas selfishness is blameworthy, because it is one of the characteristics of stinginess and covetousness. Whoever is blessed with selflessness is protected from his own covetousness, and ﴿Those who are protected from their own covetousness – it is they who will be the successful ones﴾. Being protected from one's own covetousness includes being protected from covetousness with regard to all that one is instructed to do. If a person is protected from his own covetousness, he will be at ease with the commands of Allah and His Messenger (ﷺ), and will comply with them obediently and willingly, with an open heart, and he will be at ease with refraining from what Allah forbids, even if it is dear to him and his heart longs for it.

He will be at ease with spending his wealth in Allah's cause, seeking His pleasure. Thus he will attain success and triumph.

This is in contrast to the one who is not protected from his own covetousness; rather he has the bad characteristics of being covetous and unwilling to do good, and this is the foundation and essence of evil.

These two noble groups are the *Ṣaḥābah* and prominent scholars who attained precedence, virtues and sublime characteristics that

made them surpass those who came after them and catch up with those who came before them. Thus they became the most prominent believers, leaders of the Muslims and foremost among the righteous. The highest level of virtue that those who come after them can attain is to follow in their footsteps and take them as an example. Hence Allah mentioned, of those who come after them, those who emulate them and follow in their footsteps, as He says:



﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾  
(سورة الحشر: ١٠)

59:10. And those who come after them say: Our Lord, forgive us and our brethren who believed before us, and do not let there be any ill feeling in our hearts towards those who believe. Our Lord, verily You are Most Compassionate, Most Merciful.

﴿And those who come after them﴾ that is, after the Muhājiroun and Anṣār

﴿say﴾ by way of sincerity towards themselves and towards all the believers: ﴿Our Lord, forgive us and our brethren who believed before us﴾.

This supplication includes all the believers, the Ṣaḥābah and those who came before them and after them. This is one of the virtues of faith, that the believers seek to benefit from one another and pray for one another because of their shared faith which creates the bond of brotherhood between the believers. One of the branches of that brotherhood is that they pray for one another and love one another.

Hence Allah tells us that this supplication is a sign that there is no resentment in their hearts, small or great. A thing is ruled out when its opposite is proven, which in this case is love, friendship and sincerity between the believers, for such things are the rights of the believers over one another.

Moreover, Allah describes those who came after the Ṣaḥābah as believers, because their words ﴿our brethren who believed before us﴾ are indicative of shared faith and of their following the Ṣaḥābah in their beliefs and basic principles. Such people are the *ahl as-Sunnah wal-jamâ'ah*, for this description does not apply to anyone except them.

He also describes them as admitting their sin, seeking forgiveness for it, seeking forgiveness for one another and striving to remove resentment and grudges towards their believing brothers from their hearts, because their offering that supplication implies what we have mentioned, and it implies their love for one another, and that one of them loves for his brother what he loves for himself, and that he is sincere towards him in his presence and in his absence, during his life and after his death.

This verse indicates that all of this is part of the duties that the believers have towards one another.

Then they end their supplication with two divine names that are indicative of the perfect mercy of Allah, and His great compassion and kindness towards them, part of which – and indeed one of the most sublime manifestations of His mercy – is that He enabled them to carry out their duties towards Allah and towards other people. These three categories are the categories of this Ummah; it is they who are entitled to the *fay'*, which is to be spent in the general interests of the Muslims, and these are the people of Islam. May Allah make us among them, by His grace and kindness.



﴿ أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ  
لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ  
وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾ لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ  
وَلَئِنْ نَصَرُوهُمْ لَيُولَيَنَّ الْأَدْبَارُ ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾ لَئِنَّكُمْ أَشَدَّ رَهْبَةً فِي  
صُدُورِهِمْ مِنَ اللَّهِ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾ ﴾ (سورة الحشر: ١١-١٣)

- 59:11. Have you not seen those who are hypocrites saying to their fellow disbelievers among the People of the Book: If you are expelled, we will leave with you, and we will never obey anyone concerning you, and if you are attacked, we will surely come to your aid? But Allah bears witness that they are indeed liars.
- 59:12. If they are expelled, they will not leave with them, and if they are attacked, they will not come to their aid. Even if they do come to their aid, they will turn and flee, then they [the People of the Book] will not prevail.
- 59:13. Indeed, the fear they have of you in their hearts is greater than their fear of Allah, for they are a people devoid of understanding.

Then Allah (ﷻ) expresses amazement at the situation of the hypocrites who raised the hopes of their brethren among the People of the Book, of their support and alliance against the believers. He tells us that they said to them: «If you are expelled, we will leave with you, and we will never obey anyone concerning you» that is, we will not obey anyone who tells us not to support you, and who tries to interfere between us and you or tries to scare us.

«and if you are attacked, we will surely come to your aid? But Allah bears witness that they are indeed liars» in the promise with which they deceived their brethren.

This is not something unexpected of them, for lying is typical behaviour on their part, and deceit and treachery, hypocrisy and cowardice, are second nature to them. Therefore Allah stated that they were lying, and what He said came to pass exactly as He said:

﴿If they are expelled﴾ and banished from their homes  
 ﴿they will not leave with them﴾ because they love their land and are not steadfast in fighting, and they are not faithful to their promise.

﴿and if they are attacked, they will not come to their aid﴾; rather they will be overcome with cowardice and their courage will fail them; they will forsake their brethren when they need them most.

﴿Even if they do come to their aid﴾ – assuming that they do that –  
 ﴿they will turn and flee, then they [the People of the Book] will not prevail﴾ that is, they will turn away from fighting and giving aid, and they will not be helped by Allah.

The reason why they will behave in that manner is that the fear they have of you – O believers – ﴿in their hearts is greater than their fear of Allah﴾. So they fear you more than they fear Allah, and they give precedence to fear of created beings, who cannot benefit or harm themselves or anyone else, over fear of the Creator Who does possess the power to harm or benefit, give or withhold.

﴿for they are a people devoid of understanding﴾. They do not understand the order or true nature of things, and they cannot imagine the consequences. Rather true understanding is to fear the Creator, put one's hope in Him and love Him, and to give precedence to that over all other matters, which are secondary to that.



﴿لَا يَقْدِرُونَكُمْ جَمِيعًا إِلَّا فِي قُرَى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدِّمٍ بِأَسْهُمٍ بَيْنَهُمْ  
 شَدِيدٌ تَحْسَبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ﴾ كَمَثَلِ

الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ذَاتُوا وِبَالَ أَمْرِهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٤﴾ كَذَلِكَ الشَّيْطَانُ إِذْ قَالَ  
لِلْإِنْسَانِ أَكْفُرْ فَلَمَّا كَفَرَ قَالَ إِنْ بَرِئْتُ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿١٥﴾  
فَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا وَذَلِكَ جَزَاُ الظَّالِمِينَ ﴿١٦﴾ (سورة

الحشر: ١٤-١٧)

- 59:14. They will not fight you all together [on an open battlefield], except in fortified towns or from behind walls. Their valour is great among themselves; you think they are united, but their hearts are divided, for they are a people devoid of reason.
- 59:15. They are like those shortly before them who tasted the evil consequences of their deeds, and theirs will be a painful punishment.
- 59:16. They are like the Shayṭān when he says to a man: Disbelieve, then when he disbelieves, he says to him: I have nothing to do with you, for verily I fear Allah, the Lord of the worlds.
- 59:17. So the outcome for both of them is that they will be in the fire, to abide therein forever; such is the recompense of the wrongdoers.

«They will not fight you all together [on an open battlefield]» that is, they will not engage you in battle  
«except in fortified towns or from behind walls» that is, they will not be steadfast in fighting and they will have no resolve, unless they are fortified in towns or behind walls.

In that case, they will resist, relying on their fortresses and walls, not on real courage. This is the greatest criticism.

«Their valour is great among themselves» that is, their valour is great only among themselves. There is nothing wrong with them in terms of physical ability or strength; rather the problem is their weak faith and lack of unity. Hence Allah says:

﴿you think they are united﴾ when you see them gathered together and supporting one another

﴿but their hearts are divided﴾ that is, there is mutual hatred, discord and a lack of harmony among them, and that is what led to them being described in the terms mentioned above,

﴿for they are a people devoid of reason﴾ that is, they possess no reason or mature thinking. If they did possess reason, they would have given precedence to that which is superior over that which is inferior, and they would not have chosen for themselves the worse of the two options, and they would have been united and in harmony. Thus they would have supported one another, helped one another and cooperated in that which was in their interests and benefitted them in both spiritual and worldly terms.

The likeness of these failures among the People of the Book over whom Allah caused His Messenger (ﷺ) to prevail and caused them to taste disgrace in the life of this world, and not to be supported by those who had promised them help, is that of those who came ﴿shortly before them﴾, namely the disbelievers of Quraysh to whom the Shayṭān made their misdeeds fair-seeming and said:

﴿...No one among men can overcome you this day, for I will be your protector. But when the two troops came in sight of one another, he turned on his heels and said: I am done with you, for verily I see what you do not. Indeed, I fear Allah, for Allah is severe in punishment.﴾

(*al-Anfāl* 8: 48)

Thus they deceived themselves and were deceived by others who neither helped them in any way nor warded off the punishment from them, until they came to Badr in all their pride and arrogance, thinking that they would achieve their wishes to defeat the Messenger of Allah (ﷺ) and the believers. But Allah caused His Messenger (ﷺ) and the believers to prevail over them, so they killed their leaders and prominent figures and took some of them captive, and the rest of them fled.



Thus they tasted the evil consequences of their deeds and the outcome of their polytheism and wrongdoing.

That was in this world, and in the hereafter theirs will be the punishment of the fire. And the likeness of the hypocrites who deceived their brethren among the People of the Book is that of ﴿the Shayṭān when he says to a man: Disbelieve﴾ that is, he makes disbelief fair-seeming to him and calls him to it, but when he is deceived by it and disbelieves, and is thus doomed, the Shayṭān who took him as a friend and called him to that does not help him; rather he disavows him and ﴿says to him: I have nothing to do with you, for verily I fear Allah, the Lord of the worlds﴾ that is, I have no power to ward off the punishment from you and I cannot avail you even an atom's worth of good.

﴿So the outcome for both of them﴾ that is, for the caller, namely the Shayṭān, and the one who is called, namely the human who pays heed to him,

﴿is that they will be in the fire, to abide therein forever﴾. This is like the verse in which Allah (ﷻ) says:

﴿...He only calls his followers so that they may become inhabitants of the raging fire.﴾ (Fāṭir 35: 6)

﴿such is the recompense of the wrongdoers﴾ who were partners in wrongdoing and disbelief, although they differ with regard to the intensity and strength of the punishment.

This is the way of the Shayṭān with all his allies; he calls them and leads them to that which will harm them, by means of his deceit, then when they fall into the trap and their doom becomes imminent, he disavows them and abandons them.

The blame is entirely upon the one who obeys him, for Allah has warned him against him and told him of his aims and goals, and the fate of the one who obeys him. Therefore the one who obeys him is sinning knowingly, and has no excuse.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٨﴾ وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾ لَوْ أَنزَلْنَا هَٰذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْنَاهُ خَشْيَةً مِّنْ مَّصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَذَٰلِكَ الْأَمْتَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾﴾ (سورة الحشر: ١٨-٢١)

59:18. O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow.<sup>12</sup> And fear Allah, for verily Allah is well aware of all that you do.

59:19. Do not be like those who forgot Allah, so He caused them to forget themselves.<sup>13</sup> It is they who are the evildoers.

59:20. Not equal are the inhabitants of the fire and the inhabitants of paradise. It is the inhabitants of paradise who will triumph.

59:21. If We had sent this Qur'an down to a mountain, you would have seen it humbled and rent asunder out of fear of Allah. Such are the comparisons We set forth for humankind so that they may reflect.

Here Allah (ﷻ) enjoins His believing slaves to do that which is dictated by faith and fear of Him, secretly and openly, in all situations, and to pay attention to what Allah enjoins upon them of commands, laws and limits, and to think of what they have achieved and where they failed, and what they have attained of deeds that will benefit them or harm them on the Day of Resurrection.

<sup>12</sup> This is urging all people to reflect on their deeds and what the outcome thereof may be on the Day of Judgement.

<sup>13</sup> They failed to do their duty towards Allah and turned away from His message, and as a consequence Allah caused them to fail to do deeds that could be of benefit to them in this world and the hereafter.

If they make the hereafter their main concern and primary focus, and concentrate their intentions on it, they will strive hard in doing a lot of good deeds that will help them to reach it, and they will rid themselves of distractions and obstacles that will halt or hinder their efforts, or divert them.

If they also know that Allah is aware of what they are doing, and that their deeds are not hidden from Him and no good deed will go unnoticed by Him, that will make them strive hard.

This verse offers a guideline with regard to taking stock of oneself, and reminds the believer that he should continue to check on himself and if he sees any lapse, he must take action by giving it up, repenting sincerely and turning away from any means that may lead to it. If he sees himself falling short with regard to any divine command, he should strive hard and seek the help of his Lord in completing it, perfecting it and doing it properly.

He should compare the blessings that Allah has bestowed generously upon him with his shortcomings, for that will undoubtedly make him feel embarrassed.

The ultimate deprivation is for a person to pay no attention to this matter and to behave like people who forgot Allah, were heedless about remembering Him and fulfilling their duties towards Him, and focused on their own inclinations and whims and desires, and therefore they did not prosper or attain any good. Rather Allah caused them to forget that which was in their best interests and He caused them to fail to notice that which was good for them and was of benefit to them. Thus they ended up in ruin and disarray, and became losers in both realms; their loss was so great that it could not be made up, because they were the evildoers who drifted away from obedience to their Lord and persisted in disobeying Him.

Are they equal, those who consistently feared Allah and considered what they had sent forth for tomorrow – and thus deserved the gardens

of bliss and a sound life with those whom Allah has blessed of the Prophets, the strong and true in faith, the martyrs and the righteous – and those who neglected the remembrance of Allah and forgot their duties towards Him, so they lived a life of misery in this world and deserved punishment in the hereafter?

The former are the victors and the latter are the losers.

As Allah has explained this to His slaves, and issued commands and prohibitions to them in His holy Book, this requires them to hasten towards that to which He has called them and urged them to do, even if they are rough and hard-hearted like great mountains, for if this Qur'an was to have been sent down to a mountain, you would have seen it humbled and rent asunder out of fear of Allah. That is because of its powerful effect on people's hearts, for the exhortations of the Qur'an are the greatest of all exhortations.

Its commands and prohibitions are full of wisdom and serve many interests; they are very easy on people's souls and also in a physical sense; they are straightforward; there are no contradictions or flaws in them; and they are not too difficult or too burdensome. They are suitable for all times and places, and are appropriate for everybody.

Then Allah tells us that He sets forth comparisons for humanity and explains to His slaves in His Book what is lawful and what is prohibited, so that they may ponder and reflect upon His revelations, for reflecting upon them opens up for the individual the treasures of knowledge, shows him the paths of good and evil, encourages him to attain the best of manners and characteristics, and deters him from bad manners and characteristics. Hence there is nothing more beneficial for a person than reflecting upon the Qur'an and pondering its meanings.



﴿هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾﴾ (سورة الحشر: ٢٢-٢٤)

- 59:22. He is Allah; there is no god but He, Knower of the unseen and the seen; He is the Most Gracious, the Most Merciful.
- 59:23. He is Allah; there is no god but He, the Sovereign, the Holy, the Most Perfect, the Granter of security, the Watcher over all, the Almighty, the Compeller, the Supreme. Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him.
- 59:24. He is Allah, the Creator, the Maker, the Shaper. To Him belong the most beautiful names. All that is in the heavens and on earth glorifies Him, for He is the Almighty, Most Wise.

These verses include many of the beautiful names and sublime attributes of Allah, which are of great significance and contain wondrous meanings. Allah tells us that He is the only One Who deserves to be loved and worshipped, for there is no god but He, because of His great perfection, all-encompassing kindness and universal control.

Any god other than Him is false and does not deserve an atom's weight of worship, for it is needy, helpless and imperfect, and has no power to do anything for itself or for anyone else. Then Allah describes Himself as completely omniscient, for He knows what is hidden from people and what they see. And he tells us of the comprehensive nature of His mercy, which encompasses all things and reaches every living being. Then He repeats that He is the only Lord and God of all, and

that He is the Sovereign and owner of all things; both the upper and lower realms, and all who dwell in them, belong to Allah, are in need of Him and are under His control.

«the Holy, the Most Perfect» that is, He is holy and free from all faults, defects and shortcomings, Who is venerated and glorified. His name the Holy (*al-Quddoos*) indicates that He is above all shortcomings and that veneration is due to Allah for His attributes and majesty.

«the Granter of security, the Watcher over all, the Almighty» Who is not overcome or resisted; rather He has subjugated all things and everything submits to Him.

«the Compeller» Who has subjugated all people, and all creatures submit to Him. The word translated here as «Compeller» may also mean the One Who consoles the broken-hearted and makes the poor independent of means.

«the Supreme» to Whom belong all pride and greatness, and He is far above all faults, wrongdoing and injustice.

«Glory be to Allah, [far exalted is He] above having the partners they ascribe to Him». This is declaring Him, in general terms, to be above all that is ascribed to Him by those who associate others with Him and stubbornly disobey Him.

«He is Allah, the Creator, the Maker, the Shaper» of all that is created, made and given shape. These names have to do with creating, controlling and measuring; all of that is for Allah alone, and no partner shares in that with Him.

«To Him belong the most beautiful names» that is, He has very many names, that cannot be counted and are not known to anyone except Allah Himself. But despite that, they are all beautiful; in other words, they all refer to attributes of perfection and they are all indicative of the most perfect and greatest of attributes, with no shortcomings of any kind.

Part of their beauty is that Allah loves these names, and He loves those who love them and He loves those of His slaves who call upon Him and ask of Him by them. Part of His perfection, and proof that to Him belong the most beautiful names and the most sublime attributes, is the fact that everyone in the heavens and on earth is in constant need of Him, they glorify and praise Him, and they ask Him for what they need, and by His grace and kindness, He gives to them in accordance with His mercy and wisdom.

﴿for He is the Almighty, Most Wise﴾; no sooner does He will a thing but it happens, and nothing happens except for a reason and purpose.

This is the end of the commentary on Soorat al-Hashr.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا  
بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ حَرَجْتُمْ جِهَدًا  
فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ  
يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١﴾ إِنْ يَشَقُّوْكُمْ يَكُونُوا لَكُمْ أَعْدَاءُ وَيَبْسُطُوا  
إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَهُمْ بِالسُّوءِ وَوَدُّوا لَوْ تَكْفُرُونَ ﴿٢﴾ لَنْ تَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا أَوْلَادُهُمْ  
يَوْمَ الْقِيَمَةِ يَفْصِلُ بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ  
فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَءُوكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كُفْرًا  
يَكْرَهُدَا يَتَّبِعُنَا وَيَنْتَهِزُوا الْعِدَاةَ وَالْبَعْضَاءُ أَبَدًا حَتَّى تُؤْمِنُوا بِاللَّهِ وَحَدَهُ ۖ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ  
لَا سَعْفَرَانَ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ ۚ رَبَّنَا عَلِّتِكَ لَوْكُنَّا وَإِلَيْكَ آتَيْنَا وَإِلَيْكَ الْمَصِيرُ  
﴿٤﴾ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفِرْ لَنَا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٥﴾ لَقَدْ كَانَ  
لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ ۖ وَمَنْ يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ



﴿٦﴾ عَسَىٰ اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً ۗ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ  
 رَحِيمٌ ﴿٧﴾ لَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ مِنْ دِينِكُمْ أَنْ تَبَرُّوهُمْ  
 وَتُقْسِطُوا إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٨﴾ إِنَّمَا يَنْهَكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ  
 وَأَخْرَجُوكُمْ مِنْ دِينِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ  
 ﴿٩﴾ (سورة المتحنة: ١-٩)

- 60:1. O you who believe, do not take My enemies and yours as allies, offering them friendship – even though they have rejected the truth that has come to you, and have driven out the Messenger and yourselves simply because you believe in Allah your Lord – if you have come out to strive in My cause and seek My good pleasure. How can you offer them friendship in secret when I know full well all that you conceal and all that you disclose? Whoever among you does that has strayed from the right path.
- 60:2. If they found any opportunity, they would show themselves to be your enemies and would harm you physically and verbally; and they wish that you would disbelieve.
- 60:3. Neither your relatives nor your children will benefit you on the Day of Resurrection; He will separate you [on that day]. And Allah sees well all that you do.
- 60:4. Verily you have a good example in Ibrâheem and those who were with him, when they said to their people: Verily we disown you and whatever you worship besides Allah. We renounce you, and there has arisen between us and you enmity and hatred forever, until you believe in Allah alone. But [do not emulate] the words of Ibrâheem to his father: I will surely pray for forgiveness for you, but I have no power to protect you from [the punishment of] Allah. [Ibrâheem and his followers prayed:] Our Lord, in You we put our trust and to You we turn, and to You is the return [of all].

- 60:5. Our Lord, do not make us subject to the persecution of the disbelievers; and forgive us, our Lord. Verily You are the Almighty, the Most Wise.
- 60:6. Verily in them [Ibrâheem and his followers] you have a good example, for those who look with hope to Allah and the Last Day. And whoever turns away, verily Allah is Self-Sufficient, Worthy of all praise.
- 60:7. It may be that Allah will bring about friendship between you and those of them whom you [currently] consider enemies. For Allah has power [over all things], and Allah is Oft-Forgiving, Most Merciful.
- 60:8. Allah does not forbid you to deal kindly and justly with those who do not fight you because of your religion or drive you out of your homes, for verily Allah loves those who are just.
- 60:9. Allah only forbids you to take as allies those who fight you because of your religion, drive you out of your homes or help others in driving you out; whoever takes them as allies, it is they who are the wrongdoers.

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Many of the commentators (may Allah have mercy on them) have stated that the reason for the revelation of these verses is the story of Ḥaṭīb ibn Abi Balta'ah, when the Prophet (ﷺ) was making preparations for the conquest of Makkah.

Ḥaṭīb wrote a letter to Quraysh, informing them that the Prophet (ﷺ) was going to head towards Makkah, so that they would owe him a favour, not because of any doubt or hypocrisy on his part. And he sent that letter with a woman.

The Prophet (ﷺ) was told about what he had done, so he sent people to catch up with that woman before she reached Makkah and take the letter from her. He rebuked Ḥaṭīb (رضي الله عنه), who apologised, and the Prophet (ﷺ) accepted his apology.

These verses contain a stern prohibition against taking the disbelievers, polytheists and others, as allies and showing friendship towards them, and it tells us that doing so is contrary to faith and is contrary to the way of Ibrâheem al-Khaleel ( '*alayhi as-salâm* – peace be upon him); it is also contrary to reason which dictates that one should be extremely cautious with the enemy, who would spare no effort and miss no opportunity to cause harm.

﴿O you who believe﴾, act upon what is dictated by your faith, which is to take as friends those who have faith and act in accordance with it, and to take as enemies those who oppose faith, for such people are the enemies of Allah and of the believers.

So do not take the enemies of Allah and your enemy ﴿as allies, offering them friendship﴾ that is, hastening to show friendship towards them and to strengthen the bonds of friendship with them, for once friendship is formed, it will be followed by support and taking the friend as an ally. This puts a person beyond the pale of faith, and he will become one of the disbelievers; he will no longer be part of the community of faith. Moreover, the one who takes a disbeliever as a friend is also lacking in dignity; how could he take as an ally the worst of his enemies, who intends nothing but ill towards him, and go against the teachings of his Lord and true ally, Who intends good for him, enjoins him to do good and urges him to do it? Another fact that calls the believer to regard the disbelievers as enemies is that they have rejected that which has come to the believers of truth, and there is nothing greater than this difference and opposition, for they have rejected your religion altogether, and they claim that you are misguided and have strayed from the true path.

In fact it is they who have disbelieved in the truth concerning which there is no doubt, and if anyone rejects the truth, it is impossible for him to have any evidence or proof to support his views. Rather, once one comes to know the truth, it is easy to see the falseness and corruption of the views of the one who rejects it.

Because of their profound enmity, they ﴿have driven out the Messenger and yourselves﴾, O believers, from your homes, and have expelled you from your land.

The only thing you did wrong – in their view – is that you believe in Allah, your Lord, Who has enjoined upon all people to worship Him, because He cares for them and has bestowed upon them blessings both visible and invisible; He is Allah (ﷻ).

Because they turned away from this command, which is the most obligatory of duties, whereas you followed it, they opposed you and expelled you from your homes because of that.

So what religion, and what dignity and reason, can there be left in a person if he takes as allies the disbelievers who are like that in every time and place? And nothing is preventing them from harming him except fear or a strong deterrent.

﴿if you have come out to strive in My cause and seek My good pleasure﴾ that is, if the intention behind your coming out is to strive in jihad in Allah's cause, to make the word of Allah supreme, and seeking the pleasure of Allah. In that case you should strive to comply with the principle of taking as friends and allies the close friends of Allah and opposing His enemies, for that is jihad in His cause, and it is one of the greatest means of drawing close to one's Lord, seeking thereby His pleasure.

﴿How can you offer them friendship in secret when I know full well all that you conceal and all that you disclose?﴾ In other words: how can you show friendship to these disbelievers in secret and conceal it, when you know that Allah knows what you conceal and what you disclose? Even if it is hidden from the believers, it cannot be hidden from Allah (ﷻ), and He will requite people for what he knows of them, both good and evil.

﴿Whoever among you does that﴾ namely taking the disbelievers as allies after Allah has warned against that,

﴿has strayed from the right path﴾ because he has followed the path that is contrary to Islamic teaching, reason and human dignity.

Then Allah (ﷻ) explains the extent of their enmity, so as to urge the believers to regard them as enemies:

﴿If they found any opportunity﴾ to catch you out or to harm you, ﴿they would show themselves to be your enemies﴾ quite openly ﴿and would harm you physically﴾ by killing you, striking you and so on

﴿and verbally﴾ by saying hurtful words.

﴿and they wish that you would disbelieve﴾. This is their ultimate aim and is all they want from you.

If you argue and say: We only take the disbelievers as friends because of ties of kinship or financial interests, you should understand that your wealth and children will not avail you in the slightest before Allah,

﴿And Allah sees well all that you do﴾ hence He warns you against taking as friends the disbelievers whose friendship is harmful to you.

O believers, ﴿you have a good example﴾ which will be of benefit to you

﴿in Ibrâheem and those who were with him﴾ of the believers, because you have been commanded to follow the religion of Ibrâheem, the monotheist.

﴿when they said to their people: Verily we disown you and whatever you worship besides Allah﴾ that is, when Ibrâheem (ﷺ) and the believers who were with him disavowed their people, who were polytheists, and that which they worshipped besides Allah.

Then they expressed their enmity in the clearest terms, saying: ﴿We renounce you, and there has arisen﴾ quite clearly ﴿between us and you enmity and hatred﴾ that is, resentment and removal of feelings of friendship from the heart, and enmity expressed in physical actions. And there is no time limit for this enmity and resentment; rather it is ﴿forever﴾, so long as you persist in your disbelief,

﴿until you believe in Allah alone﴾. In other words, if you believe in Allah alone, this enmity and resentment will cease, and will turn into love and friendship.

Thus, O believers, you have a good example in Ibrâheem and those who were with him of upholding faith and affirmation of divine oneness, and of acting in accordance with that, and of worshipping Allah alone in all things.

However there is one exception to that, which is mentioned in the words: ﴿But [do not emulate] the words of Ibrâheem to his father﴾ Âzar, who was a polytheist and stubborn disbeliever, whom Ibrâheem called to believe and affirm the oneness of Allah, but he refused. Hence Ibrâheem said: ﴿I will surely pray for forgiveness for you﴾, although ﴿I have no power to protect you from [the punishment of] Allah﴾; but I will call upon my Lord; perhaps my supplication to my Lord will not remain unanswered.

You should not follow the example of Ibrâheem in this instance, when he prayed for one who associated others with Allah.

So you should not pray for the polytheists and say that by doing so you are following the path of Ibrâheem, for Allah has told us of Ibrâheem's excuse for doing that in the verse in which He says:

﴿Ibrâheem's prayer for his father's forgiveness was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disavowed him. Verily, Ibrâheem was humble in supplication, forbearing.﴾ (at-Tawbah 9: 114)

You have a good example in Ibrâheem and those who were with him when they called upon Allah, put their trust in Him, turned to Him and acknowledged their helplessness and shortcomings. They said: ﴿Our Lord, in You we put our trust﴾ that is, we rely on You to bring that which will benefit us and ward off that which will harm us, and we trust You, O our Lord, to do that.

﴿and to You we turn﴾ that is, we turn in obedience to You, seeking Your pleasure and all that may bring us closer to You, for we are striving to do that and to do good deeds, and we know our return is to You, so we are preparing to meet You and doing that which will bring us close to You.

﴿Our Lord, do not make us subject to the persecution of the disbelievers﴾ that is, do not give them power over us for our sins, so that they persecute us and prevent us as much as they can from practising our faith, which would cause them further confusion, for if they see that they have the upper hand, they will think that they are following the right path and that we are following the wrong path, and they will increase in disbelief and tyranny.

﴿and forgive us, our Lord﴾ for what we have committed of sins and evil deeds, and for our shortcomings in doing what is enjoined upon us.

﴿Verily You are the Almighty﴾ Who subjugates all things,  
 ﴿the Most Wise﴾ Who does all that is appropriate.

By Your might and wisdom, grant us victory over our enemies, forgive us our sins, and mend our faults.

Then Allah reiterates the encouragement to follow the example of Ibrâheem and his followers, as He says: ﴿Verily in them [Ibrâheem and his followers] you have a good example﴾.

It is not made easy for everyone to follow this example; rather it is only made easy for those ﴿who look with hope to Allah and the Last Day﴾. Having faith and seeking reward makes it easy for a person to face every difficult thing, makes him think little of all that he does, and makes him steadfast in following the example of the righteous slaves of Allah, the Prophets and Messengers, for he sees himself in need of that and compelled to try to do that.

﴿And whoever turns away﴾ from obeying Allah and following the example of His Messengers only harms himself; he does not harm Allah in the slightest.

«verily Allah is Self-Sufficient» and completely independent of means in all aspects, so he has no need of anyone among His creation at all «Worthy of all praise» in His essence, His names, His attributes and His deeds. He is praiseworthy in all of that.

Then Allah (ﷻ) tells us that this enmity that He has enjoined the believers to have towards the polytheists, and described the believers as showing enmity towards them, is applicable so long as they persist in their polytheism and disbelief. But if they become believers, then the ruling is connected to the reason for it, and in that case love that is based on faith should prevail.

So do not despair, O believers, of their turning to faith, for «It may be that Allah will bring about friendship between you and those of them whom you [currently] consider enemies», the cause of which will be their turning to faith.

«For Allah has power [over all things]», which includes His being able to guide people's hearts and change them from one condition to another.

«and Allah is Oft-Forgiving, Most Merciful». He does not regard any sin as being too great to forgive, or any fault as being too big to conceal.

«Say [Allah says]: O My slaves who have transgressed against themselves [by sinning greatly], do not despair of the mercy of Allah, for verily Allah forgives all sins. Verily, it is He Who is the Oft-Forgiving, Most Merciful.» (az-Zumar 39: 53)

This verse indicates – and offers glad tidings – that some of the polytheists, who at that time were enemies of the believers, would become Muslim. And that indeed came to pass, praise be to Allah.

When these verses – which urge the believers to regard the disbelievers as enemies – were revealed, the believers paid complete attention and complied with these instructions in the most perfect manner, and they refrained, for fear of sin, from upholding ties with some of their polytheist relatives, thinking that this was included in



what Allah had forbidden. Therefore Allah told them that this was not included in the prohibition and said: ﴿Allah does not forbid you to deal kindly and justly with those who do not fight you because of your religion or drive you out of your homes, for verily Allah loves those who are just﴾. That is, Allah does not forbid you to show kindness, uphold ties, and to be fair and just towards the polytheists among your relatives and others, if they are not involved in waging war against you or driving you out of your homes.

So there is no blame on you if you uphold ties with them, because there are no reservations about upholding ties with them in this case, and doing so will not lead to bad consequences. This is similar to what Allah (ﷻ) says about polytheist parents, if their child is Muslim: ﴿But if they endeavour to make you ascribe partners to Me of which you have no knowledge, then do not obey them. But keep company with them in this world kindly...﴾ (*Luqman* 31: 15)

﴿Allah only forbids you to take as allies those who fight you because of your religion﴾ out of enmity towards the religion of Allah and those who follow it, ﴿drive you out of your homes or help others in driving you out﴾.

Allah forbids you to ﴿take them as allies﴾ by showing friendship and support to them in word and deed.

As for your acts of kindness and generosity that do not come under the heading of taking the polytheists as allies, Allah does not forbid you to do that. Rather that comes under the general heading of the command to show kindness to relatives, other humans and other creatures.

﴿whoever takes them as allies, it is they who are the wrongdoers﴾ and the degree of wrongdoing is connected to the level of allegiance shown.

If it is complete allegiance, then it is disbelief that puts one beyond the pale of Islam; anything less than that is still a serious matter.



﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَامْتَحِنُوهُنَّ ۚ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَءَاتُوهُنَّ مَا أَنْفَقُوا وَلَا جُنَاحَ عَلَيْكُمْ أَنْ تَنْكِحُوهُنَّ إِذَا ءَايَسْتُمُوهُنَّ لِجَوْرِهِنَّ وَلَا تُنكِحُوا الْكَافِرِينَ ۚ وَمَا أَنْفَقْتُمْ وَلَيْسَ لَكُمْ أَنْفَقُوا ۚ لَكُمْ حُكْمُ اللَّهِ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾ وَإِنْ فَانَكُرْتُمُوهُنَّ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ فَتَأْتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ مِنْ مِثْلِ مَا أَنْفَقُوا ۚ وَأَتَقُوا اللَّهَ

الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ﴿١١﴾ (سورة الممتحنة: ١٠-١١)

60:10. O you who believe, when believing women come to you as migrants, test their sincerity, although Allah knows best as to [the sincerity of] their faith. Then if you determine that they are sincere believers, do not send them back to the disbelievers; they are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them. But give the disbelieving husbands what they have spent [on their dowries]. And there is no blame on you if you marry them, provided that you give them their dowries. Do not hold on to marriage ties with disbelieving women; ask for the return of what you have spent [on their dowries], and let the disbelievers ask for the return of what they have spent [on dowries to believing women]. This is the ruling of Allah, judging between you, and Allah is All-Knowing, Most Wise.

60:11. If any of your wives desert you and go to join the disbelievers [who then refuse to pay the dowries of those women], then you have your turn [to pay the dowry for Muslim women who come and join you], then give to those believers whose wives have deserted them the equivalent of what they had spent [on their dowries]. And fear Allah, in Whom you believe.

In the treaty of al-Hudaybiyah, the Prophet (ﷺ) came to an agreement with the polytheists that if anyone from their side came

to him as a Muslim, he would send him back to the polytheists. This agreement was in general terms and included both women and men.

In the case of men, Allah did not forbid His Messenger (ﷺ) from sending them back to the polytheists, in fulfilment of the conditions stipulated in the treaty, which greatly served the interest of the Muslims.

But when it came to women, because sending them back would result in many negative consequences, Allah instructed the believers, if believing women came to them as migrants, and they were uncertain about the sincerity of their faith, to examine and test them in order to verify their sincerity, by asking them to swear a solemn oath and by other means. That is because their faith may be insincere, and their motive for migration may have been for the purpose of marrying some man, moving to another land, or some other worldly aim.

If they were insincere, it became a must to send them back, in accordance with the terms of the treaty, provided that doing so would not lead to negative consequences. If they tested them and found them to be sincere, or if they knew that that was indeed the case without having to test them, then they were not to send them back to the disbelievers.

«they are not lawful [wives] for the disbelievers, nor are the disbelievers lawful [husbands] for them». This refers to the serious negative consequences that would result from sending them back, that the Lawgiver took into account along with the terms of the treaty. Therefore it was prescribed that the disbelieving husbands should be given what they had spent on their dowries, as compensation for their loss of these women.

In that case, there is nothing wrong with Muslim men marrying them, even if they have husbands in the polytheist land, but that is on condition that they give these women their rights as regards dowries and maintenance.

Just as a Muslim woman is not permissible for a disbelieving man to marry, it is not permissible for a Muslim man to keep a disbelieving wife, so long as she persists in her disbelief, with the exception of women from the People of the Book. Hence Allah (ﷻ) says: ﴿Do not hold on to marriage ties with disbelieving women﴾. If it is forbidden to hold on to marriage ties with them, then it is more appropriate that it should be forbidden to marry them in the first place.

﴿ask for the return of what you have spent [on their dowries]﴾  
O believers, if your wives go back to the disbelievers as apostates. If the disbelievers may take back from the Muslims what they had spent on their wives who became Muslim, then the Muslims in turn deserve to take back what they had spent on their wives who went over to the disbelievers.

﴿This is the ruling of Allah, judging between you, and Allah is All-Knowing, Most Wise﴾ – He knows what rulings are good for you, and He prescribes for you that which is dictated by His wisdom.

﴿If any of your wives desert you and go to join the disbelievers﴾ as apostates, and the disbelievers then refuse to pay the dowries of those women,

﴿then you have your turn [to pay the dowry for Muslim women who come and join you], then give to those believers whose wives have deserted them the equivalent of what they had spent [on their dowries]﴾. As we have seen above that the disbelievers would take some payment in return for what they had spent on their spouses who joined the Muslims, by the same token, if the wife of a Muslim went over to the disbelievers and deserted her husband, then the Muslims were required to give him wealth to replace what he had spent on her.

﴿And fear Allah, in Whom you believe﴾ for your faith in Allah dictates that you should constantly fear Him.



﴿يَأْتِيهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يُبَايِعُنَكَ عَلَى أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِهْتَنٍ يَفْرِيْنَهُ بَيْنَ أَيْدِيْنٍ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعْنَهُنَّ وَأَسْتَغْفِرْ لَهُنَّ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ (سورة

المتحنة: ١٢)

60:12. O Prophet, when believing women come to you to swear allegiance to you, pledging that they will not associate anything with Allah, that they will not steal, that they will not commit adultery [or fornication], that they will not kill their children, that they will not fabricate any lie concerning that which is between their arms and legs, and that they will not disobey you in what is right, then accept their allegiance and ask Allah to forgive them. Verily Allah is Oft-Forgiving, Most Merciful.

The conditions mentioned in this verse are called *mubāya'at an-nisā'* (the woman's oath of allegiance). The women used to swear allegiance to the Prophet (ﷺ), pledging to uphold at all times the duties that were shared by both males and females.

In the case of men, what is required of them varies according to their circumstances and status, and what is to be expected of them. The Prophet (ﷺ) used to comply with whatever Allah instructed him to do.

When women came to him to swear allegiance to him, committing themselves to adhering to these conditions, he would accept their oath of allegiance, reassure them and ask Allah to forgive them for whatever they might do of shortcomings, and he included them with all of the believers in requiring them to fulfil the following conditions:

﴿that they will not associate anything with Allah﴾ and they will worship Allah alone

﴿that they will not commit adultery [or fornication]﴾ as was widespread at the time, with many women becoming prostitutes or taking lovers  
 ﴿that they will not kill their children﴾ as was done by ignorant women of the jāhiliyah, such as burying daughters alive

﴿that they will not fabricate any lie concerning that which is between their arms and legs﴾ that is, they should not fabricate any lies at all, whether they have to do with themselves, their husbands or anyone else

﴿and that they will not disobey you in what is right﴾ that is, they will not disobey you in any instruction you give them, because your command can only be what is right. That includes obeying you with regard to the prohibition on wailing, rending their garments, slapping their faces, and calling the call of jāhiliyah.

﴿then accept their allegiance﴾ if they commit themselves to everything mentioned above.

﴿and ask Allah to forgive them﴾ for their shortcomings, so as to reassure them.

﴿Verily Allah is Oft-Forgiving﴾ that is, He often forgives the sinners and is kind to those who repent

﴿Most Merciful﴾; His mercy encompasses all things and His kindness encompasses all of creation.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ قَدْ يَئِسُوا مِنَ الْآخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ أَصْحَابِ الْقُبُورِ﴾ (سورة الممتحنة: ١٣)

60:13. O you who believe, do not take as allies people with whom Allah is angry. They have indeed despaired of [reward in] the hereafter, just as the disbelievers have despaired of [ever seeing again] the occupants of the graves.

That is, O believers, if you truly believe in your Lord and seek His pleasure and seek to avoid His wrath, ﴿do not take as allies people with whom Allah is angry﴾ for He is only angry with them because of their disbelief. This includes all kinds of disbelievers.

﴿They have indeed despaired of [reward in] the hereafter﴾ that is, they have been deprived of the goodness of the hereafter, so they have no share of it. So beware of taking them as allies, lest you go along with their evil and disbelief, and thus be deprived of the good of the hereafter just as they have been deprived thereof.

﴿just as the disbelievers have despaired of [ever seeing again] the occupants of the graves﴾. What is meant by their having despaired of the (reward of the) hereafter is that they denied it and disbelieved in it.

In that case it is no wonder that they do that which angers Allah and incurs His punishment, and have despaired of the hereafter, as the disbelievers who denied the resurrection in this world despaired of the inhabitants of the graves.

This is the end of the commentary on Soorat al-Mumtahanah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 61. Soorat aş-Şaff

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



سَبِّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾ يَتَأْتِيَ الَّذِينَ آمَنُوا  
لَمْ يَقُولُوا مَا لَا تَفْعَلُونَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ  
(سورة الصف: ١-٣) ﴿٣﴾

61:1. All that is in the heavens and all that is on earth glorifies Allah,  
for He is the Almighty, Most Wise.

61:2. O you who believe, why do you say that which you do not do?

61:3. It is most loathsome to Allah that you say that which you do not  
do.

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This highlights the greatness and dominion of Allah, and the submission of all of creation to Him. All those who are in the heavens and on earth glorify and praise Allah, worship Him and ask Him for their needs.

﴿for He is the Almighty﴾ Who has subjugated all things by His  
might and power



«Most Wise» in His creation and command.

«O you who believe, why do you say that which you do not do?»  
That is, why do you speak good words, urge people to do good and perhaps boast of doing it yourselves, when you do not do it; and you forbid evil and declare yourselves above doing it, yet you are contaminated with it and it is part of your regular deeds?

Is such a blameworthy attitude befitting for the believers, or is it something most loathsome before Allah that a person says what he does not do?

The one who enjoins good should be the first one to hasten to do it, and the one who forbids evil should be the furthest removed of all people from it. Allah (ﷻ) says elsewhere:

«Do you enjoin righteousness upon people while you ignore your own selves, even though you study the scripture? Will you not then understand?» (al-Baqarah 2: 44)

And Shu'ayb (ؑ) said to his people:

«...I do not want to do that which I am forbidding you to do...»  
(Hood 11: 88)



﴿إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَأَنَّهُمْ بُنْيَنٌ مَّرْصُومٌ﴾

(سورة الصف: ٤) ﴿٤﴾

61:4. Verily Allah loves those who fight in His cause in ranks, as if they were a tightly-fitted, solid structure.

Here Allah is urging His slaves to strive in His cause and teaching them how to arrange their ranks; they should stand in tightly-fitted, solid ranks in jihad, without any gaps in the rows, and their rows should be organised in an orderly fashion, so that the *mujāhideen*

may stand side-by-side and shoulder to shoulder, striking dread into the hearts of the enemy, and offering encouragement to one another.

Hence when the Prophet (ﷺ) was present in battle, he would organise the ranks of his Companions, stationing them for battle in such a way that some would not have to rely on others; rather each group would focus on its own position, doing whatever was needed to protect their station. In this manner goals could be achieved.



﴿وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يُقَوْمِ لِمَ تَقُولُونَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا زَاغُوا أَزَاغَ اللَّهُ قُلُوبَهُمْ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ﴾ (سورة

الصف: ٥)

- 61:5. And [remember] when Moosâ said to his people: O my people, why do you cause me grief when you know that I am the Messenger of Allah to you? So when they chose to deviate [from the truth], Allah caused their hearts to deviate [from right guidance], for Allah does not guide disobedient people.

﴿And [remember] when Moosâ said to his people﴾, rebuking them for their misdeeds and telling him off for causing him grief, when they knew that he was the Messenger of Allah:

﴿O my people, why do you cause me grief﴾ in word and deed ﴿when you know that I am the Messenger of Allah to you?﴾

Among the rights of the Messenger (ﷺ) are respect and veneration, compliance with his commands and acceptance of his rulings.

As for causing grief to the Messenger (ﷺ) – whose kindness towards people surpasses all kindness except that of Allah – it is extremely rude and insolent, and it is a deviation from the straight path which they recognise but abandon. Hence Allah says:

«So when they chose to deviate [from the truth]» that is, they deliberately went astray,

«Allah caused their hearts to deviate [from right guidance]» as a punishment to them for the deviation that they chose for themselves and were pleased with. Hence Allah did not enable them to be guided, because goodness was not appropriate for them and they were fit only for evil.

«for Allah does not guide disobedient people» that is, those in whom disobedience is inherent, and they have no desire to be guided.

This verse shows us that if Allah allows His slaves to go astray, this is not injustice on His part, and they cannot use that as an argument against Him. Rather it is their own fault, for they are the ones who closed the door of guidance to themselves after they came to know of it, so Allah requites them after that by causing them to go astray and deviate, which they have no way to ward off, and the turning of their hearts away from the truth is a punishment for them and divine justice towards them, as Allah (ﷻ) says elsewhere:

«We will turn their hearts and eyes away [from the truth], since they refused to believe in it the first time, and We will leave them to wander blindly in their misguidance.» (al-An'am 6: 110)



﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ بَنِي إِسْرَءِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ النُّورِ  
وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ ﴿٦﴾ وَمَنْ  
أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾  
يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ  
رَسُولَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾﴾ (سورة الصف: ٦-٩)

- 61:6. And [remember] when ‘Eesâ ibn Maryam said: O Children of Israel, verily I am the Messenger of Allah to you, confirming what came before me of the Torah, and bringing glad tidings of a Messenger to come after me, whose name will be Aḥmad. But when he came to them with clear signs, they said: This is obviously magic!
- 61:7. Who does greater wrong than he who fabricates lies against Allah when he is called to Islam? And Allah does not guide people who are given to wrongdoing.
- 61:8. They want to extinguish Allah’s light with their utterances, but Allah will perfect His light, even though the disbelievers hate it.
- 61:9. It is He Who has sent His Messenger with guidance and the religion of truth, so that He may cause it to prevail over all other religions, even though the polytheists hate it.

Here Allah (ﷻ) speaks of the stubbornness of the Children of Israel mentioned above, when ‘Eesâ ibn Maryam called them, saying: ﴿O Children of Israel, verily I am the Messenger of Allah to you﴾ that is, Allah has sent me to call you to goodness and forbid to you evil, and He has supported me with clear proof. What confirms my truthfulness is the fact that I am ﴿confirming what came before me of the Torah﴾. That is, I have come to you with the same message as that brought by Moosâ, of the Torah and divine laws. If I were a pretender to prophethood, I would have brought something other than that which the Messengers brought. I also confirm that which came before me of the Torah, for it foretold my coming and gave the glad tidings thereof. I have come and have been sent in confirmation of it, ﴿and bringing glad tidings of a Messenger to come after me, whose name will be Aḥmad﴾. He is Muhammad ibn ‘Abdullâh ibn ‘Abdul-Muṭṭalib (ﷺ), the Hâshimi Prophet.

'Eesâ (ﷺ), like other Prophets, confirmed the Prophet who came before him and gave glad tidings of the Prophet to come after him, unlike the liars who contradict the Prophets in an extreme manner, and differ from them in attitude, manners, commands and prohibitions.

﴿But when he﴾ namely Muhammad (ﷺ), whose coming was foretold by 'Eesâ (ﷺ)  
 ﴿came to them with clear signs﴾ that is, clear proof that indicated that he was the one, and that he was a true Messenger of Allah,  
 ﴿they said﴾, stubbornly rejecting the truth and disbelieving in it:  
 ﴿This is obviously magic!﴾ And this is something very strange indeed.

To regard the Messenger (ﷺ), whose message was as clear as day, as a magician who is obviously practising magic, can there be any failure greater than this? Is there any fabrication worse than this, when one denies what is well-established of his message and attributes to him something from which he is the furthest removed of all people?

﴿Who does greater wrong than he who fabricates lies against Allah﴾ by making this and other claims, when in fact he has no excuse and no reason for doing so, because he is ﴿called to Islam﴾ and its proof and evidence have been presented to him.

﴿And Allah does not guide people who are given to wrongdoing﴾ who persist in their wrongdoing, and no exhortation, proof or evidence deters them from it.

This is especially applicable to these wrongdoers who are striving hard to oppose the truth and refute it, and to support falsehood. Hence Allah says of them: ﴿They want to extinguish Allah's light with their utterances﴾ that is, with what they say of corrupt arguments on the basis of which they reject the truth. when this argument has no solid foundation; rather their arguments increase the one who has insight in awareness of the falsehood to which they adhere.

﴿but Allah will perfect His light, even though the disbelievers hate it﴾ that is, Allah has guaranteed to support His religion and perfect

the truth with which He sent His Messengers, and to cause His light to shine in all regions, even if the disbelievers hate it and, because of their hatred, they take all measures that they think will help them to extinguish the light of Allah. But they will be defeated.

They are like someone who tries to blow on the disc of the sun in order to extinguish it. They will never achieve what they want and their minds will never be safe from criticism and aspersions.

Then Allah mentions the means by which the Islamic religion will prevail, both physical measures and rational arguments, as He says: ﴿It is He Who has sent His Messenger with guidance and the religion of truth﴾ that is, with beneficial knowledge and righteous deeds.

That is knowledge with which he guides people to Allah and to paradise, and he guides to the best deeds and attitudes, and to that which is in people's best interests in this world and the hereafter. ﴿and the religion of truth﴾ that is, a religion to which to adhere and worship the Lord of the worlds in accordance with its teachings, a religion that is true, in which there are no imperfections or flaws; rather its commands offer nourishment to hearts and souls and physical well-being to bodies, and refraining from what it forbids offers protection from evil and corruption. What the Prophet (ﷺ) was sent with of guidance and the religion of truth is the greatest proof and evidence of his truthfulness, and it is proof that will last until the end of time. The more a person reflects upon it, the more he will feel at ease and increase in joy and insight.

﴿so that He may cause it to prevail over all other religions﴾ that is, so that He may cause it to prevail over all other religions on the basis of proof and evidence, and so that He may cause its people who adhere to it to prevail by means of the sword and spear.

With regard to the religion itself, this prevalence is persistent at all times. No one tries to resist it or oppose it but he will be defeated, and Islam will prevail and subdue its opponents. As for those who

follow the religion of Islam, if they adhere to it and follow its light and guidance in all their religious and worldly affairs, then by the same token no one will be able to resist them, and they will inevitably prevail over the followers of other religions.

But if they neglect it and are content merely to claim to belong to it, that will not benefit them, and their negligence towards it will become the cause of their enemies gaining power over them.

Anyone who studies the affairs of the Muslims, and their earlier and later generations, will be well aware of that.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ عَلَىٰ تَجَرَّةٍ تُنَجِّكُمْ مِنْ عَذَابِ آلِيمٍ ﴿١٠﴾ تَقُولُونَ بِاللَّهِ وَرَسُولِهِ  
وَيُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ وَأَنْفُسِكُمْ ذَلِكَ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١﴾ يَغْفِرَ لَكُمْ ذُنُوبَكُمْ  
وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ وَمَسْكِنٌ طَيِّبٌ فِي جَنَّاتٍ عَدْنٍ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾  
وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِنَ اللَّهِ وَفَتْحٌ قَرِيبٌ وَبَشِيرٌ الْمُؤْمِنِينَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا أَنْصَارَ  
اللَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيِّينَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ  
فَنَامَنْتَ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ وَكَفَرْتَ طَائِفَةٌ فَأَيْدِنَا الَّذِينَ آمَنُوا عَلَىٰ عَدُوِّهِمْ فَاصْبَحُوا ظَاهِرِينَ  
(سورة الصف: ١٠-١٤)﴾

- 61:10. O you who believe, shall I tell you about a deal that will save you from a painful punishment?
- 61:11. Believe in Allah and His Messenger, and strive and fight, offering your wealth and your lives in the cause of Allah. That is better for you, if only you knew.
- 61:12. [If you do that] He will forgive you your sins and admit you to gardens through which rivers flow and fine dwellings in gardens of perpetual abode; that is the supreme triumph.

- 61:13. And [He will give you] something else that you love: help from Allah [against your enemies] and an imminent victory. And give these glad tidings to the believers.
- 61:14. O you who believe, be [steadfast] supporters of Allah's cause, as 'Eesâ son of Maryam said to the disciples: Who will be my supporters in Allah's cause? The disciples said: We are the supporters of Allah's cause. So some of the Children of Israel believed and some disbelieved. Then We helped those who believed against their enemies, so they prevailed.

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This passage presents advice and guidelines from the Most Merciful of those who show mercy to His believing slaves, pointing out the greatest deal and most sublime objective by means of which one may attain salvation from the painful punishment and attain eternal bliss.

Here He mentions the means of achieving that aim and goal which everyone who has insight will want to achieve. It is as if the question were asked: what is this deal? and He said: ﴿Believe in Allah and His Messenger﴾.

It is well known that perfect faith is to believe with certainty in what Allah has commanded us to believe in, which requires physical actions, one of the most sublime of which is jihad in Allah's cause. Hence Allah says: ﴿and strive and fight, offering your wealth and your lives in the cause of Allah﴾ by offering your lives and your souls to resist the enemies of Islam. The aim should be to support the religion of Allah and make His word supreme.

And spend whatever you can afford of your wealth for that purpose, for even though it is difficult for people to give that wealth, doing so ﴿is better for you, if only you knew﴾, for in worldly terms it leads to good consequences, namely victory over the enemy, honour that is the opposite of humiliation, abundant provision and great reassurance.



In the hereafter, it leads to attaining the reward of Allah and salvation from His punishment. Hence Allah mentions the reward in the hereafter, saying:

﴿[If you do that] He will forgive you your sins﴾ this includes both minor and major sins. Belief in Allah and jihad in His cause expiate sins, even if they are major.

﴿and admit you to gardens through which rivers flow﴾ that is, the rivers flow between the dwellings, palaces, chambers and trees: rivers of fresh water, rivers of milk of which the taste does not change, rivers of wine, delicious to the drinkers, and rivers of pure honey. And in those gardens they will have all kinds of fruit.

﴿and fine dwellings in gardens of perpetual abode﴾ that is, they combine all good features such as being lofty, high, well-built and beautifully adorned, to the extent that the people of paradise will see the people of the chambers in the highest level thereof as if they are looking at bright stars on the eastern or western horizon.

Some of the buildings of paradise will be made of bricks of gold, and some will be made of bricks of silver. Its pavilions will be made of pearls and coral, and some of its dwellings will be made of emerald and colourful gems with the most beautiful hues. Because of their purity, the outside will be visible from the inside, and the inside will be visible from the outside. It will contain such delightful fragrances and beauty that no one could ever describe and that has never crossed the mind of anyone in any realm; they will not be able to know it until they see it; they will enjoy its beauty and their eyes will delight in it. In that situation, were it not for the fact that Allah will create the people of paradise in the most perfect manner that is not subject to death, they might have died out of joy. Glory be to the One Whom no one can praise sufficiently; rather He is as He has praised Himself, far above the praise that His slaves could give Him.

Blessed be the Most Majestic, the Most Beautiful, Who has created the abode of bliss and placed in it such majesty and beauty that dazzles the minds of His creation.

Exalted be the One Who possesses perfect wisdom, that dictates that if Allah had shown paradise to humankind when He created it, and they had seen what it contains of delights, no one would ever fail to seek it, and they would not have enjoyed life in this world that is full of troubles and whose joy is mixed with pain and its happiness is mixed with sadness.

Paradise is called gardens of perpetual abode because its people will remain in it forever and will never leave it or desire to leave it. This immense and beautiful reward and supreme triumph, that is completely unmatched, is the reward of the hereafter.

As for the reward of this deal in this world, it is mentioned in the words ﴿And [He will give you] something else that you love﴾ that is, you will attain another benefit that you love, which is ﴿help from Allah [against your enemies]﴾, that will lead to honour and joy ﴿and an imminent victory﴾ by means of which the territory of Islam will be expanded and abundant provision will be brought. This is the reward of the believers who strive in jihad.

As for the believers who do not strive in jihad, when others do, Allah (ﷻ) does not let them despair of His grace and kindness. Rather He says: ﴿And give these glad tidings to the believers﴾ that is, give them glad tidings of reward in this world and the hereafter, each according to his faith, even if they are not going to attain the level of those who strive in jihad in Allah's cause. As the Prophet (ﷺ) said: «In paradise there are one hundred levels, the distance between each two of which is like the distance between heaven and earth. Allah has prepared them for those who strive in His cause.» (Bukhari)

Then Allah says:

﴿O you who believe, be [steadfast] supporters of Allah's cause﴾ that is, in word and deed, by upholding the religion of Allah, striving to apply it to oneself and others, striving in jihad against those who stubbornly oppose it and resist it, offering your lives and your wealth, and refuting the arguments of anyone who supports falsehood with what he claims to have of knowledge, and establishing proof against him and warning people against him.

Part of supporting the religion of Allah is learning the Book of Allah and the Sunnah of His Messenger (ﷺ), urging others to do likewise, enjoining what is right and forbidding what is wrong.

Then Allah encourages the believers to follow the example of the righteous who came before them, as He says: ﴿as 'Eesâ son of Maryam said to the disciples: Who will be my supporters in Allah's cause?﴾ that is, he said to them, making a request of them and encouraging them: Who will help me and stand with me in support of the religion of Allah, following the path that I follow?

The disciples hastened to respond and said: ﴿We are the supporters of Allah's cause﴾. So 'Eesâ (ﷺ) persisted in the path as commanded by Allah and supported His religion, along with the disciples who were with him.

﴿So some of the Children of Israel believed﴾ in response to the call of 'Eesâ and the disciples

﴿and some﴾ of them ﴿disbelieved﴾, and did not respond to the call, so the believers strove against the disbelievers.

﴿Then We helped those who believed against their enemies﴾ that is, We supported them and granted them victory over them ﴿so they prevailed﴾ over them and subdued them.

So you, O Ummah of Muhammad (ﷺ), should be the supporters of Allah's cause and callers to His religion; if you do that, Allah will support you as He supported those who came before you, and will cause you to prevail over your enemies.

This is the end of the commentary on Soorat as-Şaff.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 62. Soorat al-Jumu'ah

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ﴾ (سورة)

الجمعة: (١)

62:1. All that is in the heavens and all that is on earth glorifies Allah,  
the Sovereign, the Holy, the Almighty, the Most Wise.

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That is, everything that is in the heavens and on earth glorifies Allah, submits to His command, shows devotion to Him and worships Him, because He is the Most Perfect, the Sovereign to Whom belongs the dominion of the upper and lower realms, for everything belongs to Him and is under His control.

«the Holy» Who is venerated and is far above all defects and shortcomings

«the Almighty» Who has subjugated all things

«Most Wise» in His creation and command.

These great attributes are among the factors that call people to worship Allah alone, with no partner or associate.



﴿هُوَ الَّذِي بَعَثَ فِي الْأُمِّيَّةِ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾ وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾﴾

(سورة الجمعة: ٢-٤)

- 62:2. It is He Who has sent among the unlettered a Messenger from among themselves, reciting unto them His revelations, purifying them, and teaching them the Book and wisdom; verily before that they had been clearly misguided.
- 62:3. And [He has sent him] to others who have not yet joined them. And He is the Almighty, Most Wise.
- 62:4. That is the grace of Allah, which He bestows upon whomever He wills, for Allah is the Possessor of abundant grace.

What is meant by the unlettered is those who had no Book and no remnant of any message, such as the Arabs and others who were not People of the Book.

Allah (ﷻ) bestowed a great blessing upon them, that was greater than the blessing He bestowed upon others, because they had nothing of knowledge and goodness, and they were obviously misguided, worshipping trees, idols and rocks, behaving like savage wild animals, with the strong devouring the weak among them. They were extremely ignorant of the teachings of the Prophets.

But then Allah sent to them a Messenger from among them, whose lineage, noble characteristics and honesty they knew well.

And He sent down to him His Book, so that he recited ﴿unto them His revelations﴾, definitive revelations which would lead to faith and certainty ﴿purifying them﴾ that is, urging them to acquire noble characteristics, explaining them to them, and warning them against evil characteristics.

﴿and teaching them the Book and wisdom﴾ that is, knowledge of the Qur'an and knowledge of the Sunnah, which includes all the knowledge of the earlier and later generations.

After this teaching and purification by the Prophet (ﷺ), they became the most knowledgeable of people. Indeed, they became leaders of the people of knowledge and religious commitment, the most perfect in manners and attitude, the best in conduct and dignity. They were themselves guided and they guided others, thus becoming leaders of the guided and the foremost among the pious. Were it not for the favour that Allah bestowed upon them by sending this Messenger (ﷺ), which was the greatest blessing and the greatest beneficence, they would not have attained this honour.

﴿And [He has sent him] to others who have not yet joined them﴾ that is, and He has blessed others who are not among them. This refers to people other than the unlettered, who would come after them, and some of the People of the Book who had not yet joined them. This refers to people other than those who heard the call of the Messenger (ﷺ) directly.

It may be that what is meant is that they had not yet joined them in the sense of catching up with them in terms of virtue, or in terms of time. Whatever the case, both meanings are sound.

Those among whom Allah sent His Messenger (ﷺ), and they saw him and heard his call directly, attained special virtues that no one else could catch up with. This is by the might and wisdom of Allah, as He has not neglected His slaves or left them without care; rather He sent Messengers among them with commands and prohibitions. This was

by the immense grace of Allah, which He bestows upon whomever He will of His slaves, and it is greater than the blessings of physical well-being, abundant provision and other worldly blessings that He has bestowed upon them.

There is nothing greater than the blessing of Islam which is essential to triumph and eternal happiness.



﴿مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ  
مَثَلُ الْقَوْمِ الَّذِينَ كَذَبُوا بِآيَاتِ اللَّهِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾ قُلْ يَتَائِبُ  
الَّذِينَ هَادُوا إِن رَّعَمْتُمْ أَنكُم أَوْلِيَاءُ لِلَّهِ مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِن كُنْتُمْ  
صَادِقِينَ ﴿٦﴾ وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۚ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٧﴾ قُلْ إِن  
الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْفِقٌ كُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عِلِّمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنْشِقُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾﴾ (سورة الجمعة: ٥-٨)

- 62:5. The likeness of those who were given the Torah but failed to uphold it, is that of a donkey laden with weighty tomes. How wretched is the likeness of people who reject the revelations of Allah. And Allah does not guide people who are given to wrongdoing.
- 62:6. Say: O you who are Jews, if you claim that you are Allah's chosen, to the exclusion of all other people, then wish for death, if you are telling the truth.
- 62:7. But they will never wish for it, because of what their hands have wrought. And Allah knows well the wrongdoers.
- 62:8. Say: Verily the death from which you flee will overtake you. Then in the end you will be brought back to the Knower of the unseen and the seen, and He will inform you about what you used to do.



Having mentioned His blessing to this Ummah, among whom He sent the unlettered Prophet (ﷺ), and what He singled them out for of virtues which no one could catch up with, for they are the unlettered nation who surpassed the first and the last, even the People of the Book, who claimed to be the devoted scholars and foremost in knowledge, Allah now tells us that those to whom He gave the Torah, namely the Jews and also the Christians, and instructed them to learn it and act upon it, but they failed to uphold it or implement what they were given, possess no virtue. Their likeness is that of a donkey that is laden with weighty tomes of knowledge. Can that donkey benefit from the books on its back? Can it attain any virtue because of that? Or is its share simply that it carries them?

This is the likeness of the Jewish scholars who do not act upon what is in the Torah, among the most important and significant of which is the command to follow Muhammad (ﷺ), the foretelling of his coming, and the command to believe in what he would bring of the Qur'an. Has the one who is like that gained anything from the Torah except loss and the establishment of proof against him?

This is the likeness that is applicable to them.

﴿How wretched is the likeness of people who reject the revelations of Allah﴾ which point to the truthfulness of our Messenger (ﷺ) and the truth of what he brought.

﴿And Allah does not guide people who are given to wrongdoing﴾ that is, He does not guide them to that which is in their best interests, so long as they stubbornly persist in their wrongdoing.

One aspect of the stubborn wrongdoing of the Jews is that they are aware that they are following falsehood, yet they claim that they are following the truth, and that they are Allah's chosen, to the exclusion of all other people. Hence Allah commanded His Messenger (ﷺ) to say to them: If you are telling the truth in your claim that you are following the right path and are Allah's chosen,

﴿then wish for death﴾. This is something very easy, for if they believed that they were following the right path, they would not hesitate to meet this challenge that Allah caused to be proof of their truthfulness if they did wish for death, and proof of their falseness if they did not wish for it.

As they did not do that when the challenge was presented to them, it is proven that they are aware of the falseness and corruption of what they are following. Hence Allah says: ﴿But they will never wish for it, because of what their hands have wrought﴾ of sins and acts of disobedience, because of which they fear death.

﴿And Allah knows well the wrongdoers﴾ so nothing of their wrongdoing can be hidden from Him.

Even though they do not wish for death, because of what their hands have wrought, and they flee from it, that will not save them; rather they will inevitably face death, which Allah has made inescapable for His slaves and has decreed for them.

Then after death, they will all be brought back, on the Day of Resurrection, to the Knower of the unseen and the seen, and He will inform them of what they did of good and evil, small and great.



﴿يَتَأْتِيَ الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿١٠﴾ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ الْبَحْرِ وَاللَّهِ خَيْرُ الرَّزِقِينَ ﴿١١﴾﴾ (سورة الجمعة: ٩-١١)

- 62:9. O you who believe, when the call to prayer is given on Friday, then proceed at once to the remembrance of Allah and leave off your trading. That is better for you, if only you knew.
- 62:10. Then when the prayer is ended, disperse through the land and seek Allah's bounty, and remember Allah much, so that you may prosper.
- 62:11. When they see some merchandise or distraction, they rush towards it and leave you standing there. Say: That which is with Allah is better than any distraction or merchandise. And Allah is the best of providers.

Here Allah (ﷻ) commands His slaves to attend *Jumu'ah* prayer, and to hasten to the prayer as soon as the call is given, proceeding at once to the prayer. What is meant by proceeding at once here is to hasten to the prayer and pay attention to it, for it is the most important activity of the day. It does not mean running to join the prayer, because running when going to pray is disallowed.

﴿and leave off your trading﴾ that is, cease trading once the call to prayer is given, and go to pray.

﴿That is better for you﴾ than focusing on trade and missing the obligatory prayer, which is one of the most important obligations.

﴿if only you knew﴾ that what is with Allah is better and more lasting, and that whoever gives precedence to this world over religion has truly lost when he thinks he is winning. This command to cease trading is temporary, for the duration of the prayer.

﴿Then when the prayer is ended, disperse through the land﴾ to seek your livelihood and engage in trade.

Because focusing on trade is likely to make one forget to remember Allah, Allah instructs His slaves to remember Him a great deal, as He says:

﴿and remember Allah much﴾ that is, when standing, sitting and lying on your sides

﴿so that you may prosper﴾, because remembering Allah much is one of the greatest means of attaining prosperity.

﴿When they see some merchandise or distraction, they rush towards it﴾ that is, they leave the mosque, out of eagerness to see that distraction or that merchandise. They leave what is good, ﴿and leave you standing there﴾, addressing the people. This refers to an incident that occurred one Friday, when the Prophet (ﷺ) was addressing the people. A trade caravan came to Madinah, and when the people heard of it whilst they were in the mosque, they went out of the mosque and left the Prophet (ﷺ) addressing the people, and hastened towards that to which they should not have hastened, forgetting their manners.

﴿Say: That which is with Allah﴾ of reward for the one who adheres to goodness and is patient in worshipping his Lord ﴿is better than any distraction or merchandise﴾. Although there is some benefit in trade, it is little and tainted, and it will be the cause of missing out on goodness in the hereafter, whereas patience in obeying Allah and continuing one's act of worship does not cause one to miss out on provision, for Allah is the best of providers. So whoever fears Allah, He will grant him provision from where he does not expect.

From this passage we learn many things, including the following:

- Jumu'ah prayer is obligatory for all believers and they must proceed to it at once, hasten towards it and give priority to it.
- The two *khuṭbahs* on Friday are obligatory and must be attended, because what is meant by remembrance or reminder here is the two *khuṭbahs*. Allah has enjoined us to go to the remembrance of Allah and hasten to do so.
- It is prescribed and enjoined to give the call to prayer for Jumu'ah.
- It is prohibited to buy and sell after the call to Jumu'ah prayer. That is only because these actions cause one to miss out on the obligatory duty and distract one from it.

This indicates that any matter, even if it is permissible in principle, if it results in missing something obligatory, then it is not permissible in that case.

- It is enjoined to attend the two khuṭbahs on Friday, and the one who does not attend them is blameworthy. What that implies is that one should listen attentively to both of them.
- The individual should focus on worshipping Allah at a time when he is inclined to turn to distractions and trade, and respond to his desires. He should remind himself of that which is with Allah of reward for the one who gives precedence to pleasing Allah over his own whims and desires.

This is the end of the commentary on Soorat al-Jumu'ah.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا جَاءَكَ الْمُتَنَفِقُونَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَاللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَاللَّهُ يَشْهَدُ  
إِنَّ الْمُتَنَفِقِينَ لَكَذِبُونَ ﴿١﴾ أَخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ إِنَّهُمْ سَاءَ  
مَا كَانُوا يَعْمَلُونَ ﴿٢﴾ ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطُبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ  
﴿٣﴾ وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ وَإِنْ يَقُولُوا تَسْمَعُ لِقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ  
مُسْتَنْدَءٌ يُحْسَبُونَ كُلَّ صَبِيحَةٍ عَلَيْهِمْ هُمُ الْعَدُوُّ فَاحْذَرهُمْ فَيُنْذِرُهُمُ اللَّهُ أَنَّهُ يُؤْفَكُونَ ﴿٤﴾  
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّاْ رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُمْ  
ثَبَتَ كِبَرُورَنَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ  
لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾﴾ (سورة المنافقون: ١-٦)

- 63:1. When the hypocrites come to you, they say: We bear witness that you are indeed the Messenger of Allah. Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars.

- 63:2. They have taken their oaths as a cover [for their hypocrisy] in order to bar people from the path of Allah. Evil indeed is what they have been doing.
- 63:3. That is because they believed then disbelieved; therefore their hearts have been sealed up, so that they do not understand.
- 63:4. When you see them, their outward appearance pleases you; when they speak, you listen to what they say. But they are like propped-up pieces of wood [devoid of all understanding].<sup>14</sup> They think that every cry is against them. They are the enemy, so beware of them. May Allah destroy them; how could they have gone so far astray?
- 63:5. When it is said to them: Come; the Messenger of Allah will pray for your forgiveness, they shake their heads, and you see them turn away in arrogance.
- 63:6. It is the same to them whether you pray for their forgiveness or do not pray for their forgiveness; Allah will never forgive them. Verily Allah does not guide the wicked people.

When the Prophet (ﷺ) came to Madinah and the number of Muslims in the city increased and Islam gained strength, some of its people – from al-Aws and al-Khazraj – made an outward display of believing, whilst concealing disbelief, in order to retain their status, live in peace, and keep their wealth safe.

Therefore Allah mentioned some of their characteristics by which they would be known, so that people could be cautious of them and be aware of their situation. Allah said:

﴿When the hypocrites come to you, they say﴾, and they are lying:

<sup>14</sup> When they sat in the Prophet's gathering, listening to him whilst leaning against the wall, they were likened to pieces of wood that are left propped up against a wall, in that they were devoid of understanding and knowledge. (ash-Shawkāni)

«We bear witness that you are indeed the Messenger of Allah». This testimony on the part of the hypocrites was a lie. Moreover, there was no need for their testimony to support His Messenger (ﷺ).

For «Allah knows that you are indeed His Messenger, and Allah bears witness that the hypocrites are indeed liars» in their words and claims, and that it is not truly meant on their part.

«They have taken their oaths as a cover [for their hypocrisy]» that is, as a shield to protect themselves from being called hypocrites. «in order to bar people from the path of Allah». They have barred themselves from His path, and have barred others who are not aware of their real nature.

«Evil indeed is what they have been doing» when they pretended outwardly to be believers, whilst concealing disbelief in their hearts, and they swore an oath to that effect and gave the impression of being sincere.

«That» namely what has been made fair-seeming to them of hypocrisy

«is because» they were not steadfast in their faith; rather «they believed then disbelieved; therefore their hearts have been sealed up» so that no goodness can ever enter them.

«so that they do not understand» what will benefit them, and they do not pay attention to what is in their best interests.

«When you see them, their outward appearance pleases you» because they look very impressive,

«when they speak, you listen to what they say» because they are so eloquent and well spoken, and you enjoy listening to them.

Their outward appearance and their words are impressive, but there is nothing beyond that of good morals or righteousness. Hence Allah says:

«But they are like propped-up pieces of wood» and there is nothing good in them; nothing can come from them but pure harm.



﴿They think that every cry is against them﴾ – that is because of their cowardice, fear, weak hearts and doubt. They are constantly afraid of being found out.

These people ﴿are the enemy﴾ in the true sense, because the enemy who is clearly and openly an enemy is easier to deal with than an enemy one is not aware of, because he is resorting to trickery and deceit, claiming to be a friend when in fact he is an avowed enemy. ﴿so beware of them. May Allah destroy them; how could they have gone so far astray?﴾ That is, how could they have strayed from the religion of Islam, after its proof has been established and its teachings have become clear, and been diverted towards disbelief which only brings loss and doom?

﴿When it is said to them﴾ namely these hypocrites ﴿Come; the Messenger of Allah will pray for your forgiveness﴾ for what you have done, so that your situation may be improved and your deeds may be accepted, they refuse emphatically. ﴿they shake their heads﴾, refusing to request supplication from the Messenger (ﷺ) ﴿and you see them turn away﴾ from the truth, in aversion and ﴿in arrogance﴾, for they are too arrogant and stubborn to follow it.

This is their condition when they are called to request supplication from the Messenger (ﷺ). This is kindness from Allah to His Messenger (ﷺ), to preserve his dignity, as they did not come to him so that he might pray for forgiveness for them.

It is all the same whether he prays for forgiveness for them or does not; Allah will never forgive them, because they are wicked people who refused to obey Allah and gave precedence to disbelief over faith. Therefore the Messenger's prayers for forgiveness would not benefit them if he did pray for forgiveness for them. This is like the verse in which Allah (ﷻ) says:

«Whether you [O Prophet] seek forgiveness for them, or do not seek forgiveness for them, even if you seek forgiveness for them seventy times, never will Allah forgive them...» (at-Tawbah 9: 80)

«Verily Allah does not guide the wicked people».



﴿هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُوا ۚ وَاللَّهُ خَرَّابٌ  
السَّمَوَاتِ وَالْأَرْضِ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾ يَقُولُونَ لِنَ رَجَعْنَا إِلَى  
الْمَدِينَةِ لَيُخْرِجَ الْأَعْرَضُ الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ  
الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾﴾ (سورة المنافقون: ٧-٨)

63:7. It is they who say: Do not spend on those who are with the Messenger of Allah, so that they will disperse [and desert him]. Yet to Allah belong the treasures of the heavens and the earth, but the hypocrites do not understand.

63:8. They say: When we return to Madinah, the mightier will surely drive out therefrom the weaker. In fact, might belongs to Allah, and to His Messenger and to the believers. But the hypocrites do not know.

Because of their intense enmity towards the Prophet (ﷺ) and the Muslims, when they saw the unity and harmony of his Companions, and how they hastened to try to please the Messenger (ﷺ), they said, on the basis of their false claims, «Do not spend on those who are with the Messenger of Allah, so that they will disperse [and desert him]». According to that claim, were it not for the wealth of the hypocrites and their spending on them, they would not rally in support of the religion of Allah.

This is something very strange, that these hypocrites, who were the keenest of people to cause Islam to fail and cause harm to the

Muslims, would make such a claim, which could not be believed except by one who knew nothing of the facts of the matter.

Hence Allah said, refuting their claim: ﴿Yet to Allah belong the treasures of the heavens and the earth﴾, so He bestows provision on whomever He wills and withholds it from whomever He wills; He makes the means available for whomever He wills and makes them inaccessible for whomever He wills.

﴿but the hypocrites do not understand﴾ and for that reason they said these words, the implication of which is that the treasures of provision are in their hands and under their control.

﴿They say: When we return to Madinah, the mightier will surely drive out therefrom the weaker﴾. That was during the campaign of al-Muraysee', when words were exchanged between some of the *Muhājireen* and Anṣār that upset many people, at which point the hypocrisy of the hypocrites showed itself and they expressed what was in their hearts.

Their leader, 'Abdullāh ibn Ubayy ibn Salool, said: Our likeness and that of these people – meaning the Muhājiroon – is, as the saying goes: Feed your dog and he will eat you. He said: ﴿When we return to Madinah, the mightier will surely drive out therefrom the weaker﴾, on the basis of his claim that he and his fellow hypocrites were the mightier and the Messenger of Allah (ﷺ) and those who were with him were the weaker. But in fact it was the opposite of what this hypocrite said.

Hence Allah (ﷻ) said: ﴿In fact, might belongs to Allah, and to His Messenger and to the believers﴾ so it is they who are the mightier, and the hypocrites and their fellow disbelievers are the weaker.

﴿But the hypocrites do not know﴾ that, therefore they claimed that they were the mightier, because they were deceived by their falsehood.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾﴾

(سورة المنافقون: ٩-١١)

- 63:9. O you who believe, do not let your wealth and your children distract you from the remembrance of Allah. Whoever does that, it is they who are the losers.
- 63:10. And spend from that which We have provided for you, before death comes to one of you and he says: My Lord, if only You would grant me a reprieve for a little while, then I would give in charity and be among the righteous.
- 63:11. But Allah will not grant a reprieve to any soul when its appointed time has come, and Allah is well aware of all that you do.

Here Allah (ﷻ) enjoins His believing slaves to remember Him a great deal, for in that there is gain, triumph and much good. And He forbids them to let their wealth and children distract them from remembering Him, for love of wealth and children is inherent in most souls, so they may give precedence to love of these things over love of Allah, but that leads to great loss. Therefore Allah (ﷻ) says:

﴿Whoever does that﴾ that is, lets his wealth and his children distract him from the remembrance of Allah

﴿it is they who are the losers﴾ who will lose out on eternal happiness and everlasting bliss, because they gave precedence to that which does not last over that which does last. Allah (ﷻ) says elsewhere:

﴿Your wealth and your children are but a trial, and with Allah there is an immense reward.﴾ (at-Taghâbun 64: 15)

﴿And spend from that which We have provided for you﴾ – this includes obligatory spending, such as zakâh, expiation, spending on wives and servants, and so on, as well as recommended spending, such as spending wealth whenever needed.

Allah says ﴿from that which We have provided for you﴾, so as to highlight the fact that He does not burden people with spending that is beyond their means and is too difficult for them. Rather He instructs them to spend some of that which He has provided for them and made available to them.

So let them appreciate what He has given them, by helping their needy brethren, and let them hasten to do that before death comes, for when it comes they will not be able to do an atom's weight of good. Hence Allah says:

﴿before death comes to one of you and he says﴾, regretting what he has failed to do at the time when it was possible, and asking to be allowed to go back, which is impossible:

﴿My Lord, if only You would grant me a reprieve for a little while﴾ so that I can make up for what I neglected.

﴿then I would give in charity﴾ from my wealth, so that I might be saved from the punishment and deserve a great reward.

﴿and be among the righteous﴾ by doing all that is enjoined and avoiding all that is forbidden – which includes Hajj and other deeds.

This request and wishful thinking will come too late, when the time for those things has passed and it is no longer possible to make them up. Hence Allah says:

﴿But Allah will not grant a reprieve to any soul when its appointed﴾ and inevitable ﴿time has come, and Allah is well aware of all that you do﴾ of good and evil, and He will requite you for what He knows of you, of your intentions and deeds.

This is the end of the commentary on Soorat al-Munāfiqoon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

64.

## Soorat at-Taghâbun

[Makki]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
﴿١﴾ هُوَ الَّذِي خَلَقَكُمْ فَنَفَخَ فِيكُمْ مِن كَافٍ وَمِنْكُمْ مُّؤْمِنٌ وَاللَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٢﴾ خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَإِلَيْهِ الْمَصِيرُ ﴿٣﴾ يَعْلَمُ مَا فِي السَّمَوَاتِ  
وَالْأَرْضِ وَيَعْلَمُ مَا تُنْشِرُونَ وَمَا تُعْلِنُونَ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٤﴾﴾ (سورة التغابن: ١-٤)

- 64:1. All that is in the heavens and all that is on earth glorifies Allah. His is the dominion, to Him be praise, and He has power over all things.
- 64:2. It is He Who has created you; some of you are disbelievers and some of you are believers. And Allah sees well all that you do.
- 64:3. Allah created the heavens and the earth for a true purpose, and He shaped you and shaped you well. And unto Him is the return [of all].
- 64:4. He knows all that is in the heavens and on earth, and He knows what you conceal and what you disclose. Allah knows well what is in [your] hearts.

These verses refer to many beautiful and sublime attributes of the Creator. He mentions His perfect divinity, His complete self-sufficiency and the need of all creatures for Him, and the glorification and praise of their Lord by all who are in the heavens and on earth; and He tells us that all dominion belongs to Allah, so no creature is beyond His control.

All praise is for Him: praise for what He possesses of perfect attributes, praise for what He has created of all things, praise for what He has prescribed of laws and what He has bestowed of blessings.

His power is all-encompassing and nothing that exists is beyond His control; nothing He wills is beyond Him.

He tells us that He created human beings, and made some of them believers and some of them disbelievers. Therefore their faith or disbelief is all according to the will and decree of Allah, and it is He Who allowed that for them, as He has given them power and will by means of which they are able to choose to comply with whatever they want of His commands and prohibitions. ﴿And Allah sees well all that you do﴾.

Having mentioned the creation of man, who is accountable and is subject to commands and prohibitions, Allah now mentions the creation of other created things:

﴿Allah created the heavens and the earth﴾ that is, their physical essence and all that is in them, and He has made them well

﴿for a true purpose﴾ that is, on the basis of wisdom and for the purpose that He intended.

﴿and He shaped you and shaped you well﴾. This is like the verse in which Allah says:

﴿Verily We have created man in the best of conditions.﴾ (at-Teen 95: 4)

Man is the best of all creatures in form, and the most elegant in shape.

«And unto Him is the return [of all]» on the Day of Resurrection, when He will requite you for your faith or disbelief, and He will question you about the blessings and life of ease that He bestowed upon you: did you give thanks to Him or not?

Then Allah mentions the all-encompassing nature of His knowledge: «He knows all that is in the heavens and on earth» that is, of things that are hidden and obvious, unseen and seen.

«and He knows what you conceal and what you disclose. Allah knows well what is in [your] hearts» that is, what they contain of good secrets and negative feelings, good intentions and corrupt aims.

Because He knows well what is in our hearts, it is essential for the wise person to be keen and strive to guard his inner thoughts from bad attitudes, and to acquire good characteristics.



﴿الرَّيَانُ كَرُوبًا نَبُؤًا الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَنَادَوْا وَبَالَ أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٥﴾ ذَلِكَ بِأَنَّهُ كَانَتْ تَأْنِيهِمْ رُسُلَهُمْ بِالْبَيِّنَاتِ فَقَالُوا أَبَشَرٌ يَهْدُونَنَا فَكَفَرُوا وَتَوَلَّوْا وَاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِيٌّ حَمِيدٌ ﴿٦﴾﴾ (سورة التغابن: ٥-٦)

- 64:5. Have the stories not reached you of those disbelievers who came before you? They tasted the evil consequences of their deeds, and theirs will be a painful punishment.
- 64:6. That is because their Messengers came to them with clear signs, but they said: Shall mere men guide us? Thus they disbelieved and turned away, but Allah had no need of them or their faith. And Allah is Self-Sufficient, Worthy of all praise.

Having mentioned His perfect attributes for which He is known and worshipped, and efforts are made to seek His pleasure and avoid incurring His wrath, Allah (ﷻ) now tells us of what happened



to previous nations and past generations, whose stories are still told by later generations; the truthful speak of them and how, when the Messengers brought the truth to them, they stubbornly rejected it.

Therefore Allah caused them to taste the evil consequences of their deeds in this world and to be disgraced thereby, ﴿and theirs will be a painful punishment﴾ in the hereafter. Hence He mentions the reason for this punishment:

﴿That﴾, namely the punishment and the evil consequences that were sent upon them, happened because ﴿their Messengers came to them with clear signs﴾ that pointed to truth and falsehood, but they resented it and were arrogant towards their messengers, and said:

﴿Shall mere men guide us?﴾ That is, they are no better than us; why did Allah single them out and not us? This is like the verse in which Allah says:

﴿Their Messengers said to them: Indeed, we are but human beings like yourselves, but Allah bestows His favour upon whomever He wills of His slaves...﴾ (*Ibrâheem 14: 11*)

They denied the blessing and favour that Allah bestowed upon His Prophets by decreeing that they should be Messengers to humankind, and were too arrogant to submit to them.

That led them to worship rocks and trees, and the like, ﴿Thus they disbelieved﴾ in Allah, ﴿and turned away﴾ from obedience to Him.

﴿but Allah had no need of them﴾ and does not care about them, and their going astray does not harm Him in the slightest.

﴿And Allah is Self-Sufficient, Worthy of all praise﴾ that is, He is the Self-Sufficient, Who is completely and absolutely independent and has no need of anyone in any way; praiseworthy in His words, actions and attributes.



﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُعْمَدُوا قُلْ بَلَىٰ وَرَبِّي لَتُبْعِنُنَّ ثُمَّ لَنُنَبِّئَنَّ بِمَا عَمِلْتُمْ ۚ وَذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ﴾

﴿سورة التغابن: ٧﴾

64:7. Those who disbelieve claim that that they will never be resurrected. Say: Yes indeed, by my Lord, you will surely be resurrected, then you will surely be informed of all that you have done. And that is easy for Allah.

Here Allah (ﷻ) tells us of the stubbornness and false claims of the disbelievers, and their denial of the resurrection, with no knowledge, no guidance and no clear book.

He commanded the noblest of His creation to swear by his Lord that He would indeed resurrect them and requite them for their evil deeds and rejection of the truth.

﴿And that is easy for Allah﴾ for even though it is difficult – and in fact impossible – for humans, for even if all their strength were combined to revive one dead person, they would not be able to do that. But for Allah (ﷻ), when He wills a matter, He merely says to it, ‘Be!’ and it is.

Allah says elsewhere:

﴿The Trumpet will be blown and all those who are in the heavens and on earth will swoon, except whomever Allah wills. Then it will be blown again, whereupon they will be standing, looking around.﴾

(az-Zumar 39: 68)



﴿فَتَأْمُرُوا بِاللَّيْلِ وَالنَّوْزِ الَّذِي أَنْزَلْنَا وَاللَّهُ يَمَّا تَعْمَلُونَ خَيْرٌ﴾ (سورة التغابن: ٨)

64:8. So believe in Allah and His Messenger, and the light [the Qur'an] that We have sent down. And Allah is well aware of all that you do.

Having mentioned the denial of those who denied the resurrection, and that this was an implication of disbelief on their part in Allah and His revelations, Allah (ﷻ) now enjoins adherence to that which will protect one from doom and misery, which is to believe in Allah, and in His Messenger (ﷺ) and His Book. Allah calls His Book light, because light is the opposite of darkness, and the rulings, laws and stories in the Book that Allah has sent down are lights that will guide one in the dark depths of overwhelming ignorance and enable him to walk in the darkness of night.

Anything other than following the guidance of the Book of Allah is a type of knowledge of which the harm is greater than any benefit, and its evil is greater than its good. In fact there is nothing good and no benefit in it, except that which is in accordance with the message brought by the Messengers.

Belief in Allah, His Messenger (ﷺ) and His Book dictates that one should have certain faith and true belief in them, and that one should act in accordance with them, by complying with their commands and heeding their prohibitions.

﴿And Allah is well aware of all that you do﴾ and He will requite you for your deeds, both righteous and otherwise.



﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ النَّعَابِ وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ. وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ

الْعَظِيمِ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ (سورة التغابن: ٩-١٠)

- 64:9. [And He will requite you] on the day on which He will gather you for the Day of Gathering, the day of great loss. But whoever believes in Allah and does righteous deeds, He will absolve them of their bad deeds and admit them to gardens through which rivers flow, to abide therein forever; that is the supreme triumph.
- 64:10. However, those who disbelieve and reject Our signs, they will be inhabitants of the fire, to abide therein forever, a hapless journey's end.

That is, and He will requite you on the Day of Gathering, on which Allah will gather the first and the last and make them stand in a huge assembly, and He will inform them of what they did.

On that day, the differences between people will become apparent; some people will be raised to the highest status in lofty chambers and dwellings that contain all delights and pleasures.

And some people will be brought down to the lowest of low status, a place of distress, anguish, grief and severe punishment. That will be the outcome of what they sent forth for themselves and what they did during their earthly life. Hence Allah says:

«the day of great loss» when there will be a huge difference between people in terms of winning and losing. The believers will be winners and the evildoers will be great losers. The wicked will realise that they were following something of no value, and that they are indeed losers.

It is as if it was asked: how does one attain prosperity and bliss or incur doom and loss? And so Allah (ﷻ) mentioned the causes and means of both by saying: «But whoever believes in Allah» with perfect faith, which includes believing in everything that Allah has enjoined people to believe in

﴿and does righteous deeds﴾ both obligatory and supererogatory, by fulfilling his duties towards Allah and towards His slaves  
 ﴿He will absolve them of their bad deeds and admit them to gardens through which rivers flow﴾ in which there is all that their souls may desire and that may delight their eyes, for which their hearts long, where they will find their ultimate desires, ﴿to abide therein forever; that is the supreme triumph﴾.

﴿However, those who disbelieve and reject Our signs﴾ that is, they disbelieve in them without basing their disbelief on any religious text or rational thinking; rather, clear evidence came to them, but they disbelieved in it and stubbornly rejected what it pointed to.  
 ﴿they will be inhabitants of the fire, to abide therein forever, a hapless journey's end﴾ because it will contain all suffering, hardship, misery and torment.



﴿ مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ، وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝۱۱ ﴾ وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ فَإِنَّمَا عَلَى رَسُولِنَا الْبَلْغُ الْمُمِينُ ۝۱۲﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿۱۳﴾ ﴿سورة

التغابن: ۱۱-۱۳﴾

- 64:11. No calamity occurs except by Allah's leave. Whoever believes in Allah, He will guide his heart aright.<sup>15</sup> And Allah has knowledge of all things.
- 64:12. Obey Allah, and obey the Messenger. But if you turn away, then know that the duty of Our Messenger is only to convey the message in the clearest way.

<sup>15</sup> That is, He will guide him at the time of calamity, so that he will realise that it is from Allah, and will accept the divine decree and be content with it. (ar-Râzi)

64:13. Allah, there is no god but He; and in Allah let the believers put their trust.

﴿No calamity occurs except by Allah's leave﴾ this is general in meaning and includes all calamities, whether they affect the individual himself, his wealth, his children, his loved ones and so on.

Everything that befalls people happens by the will and decree of Allah, and was already known to Allah in His prior knowledge and was written by His pen, ordained by His will and dictated by His wisdom. What matters is whether the individual will do what is required of him or not.

If he does what is required of him, then he will have a great reward in this world and the hereafter.

If he believes that it is from Allah, and he accepts it and submits to His decree, Allah will guide his heart, and he will be reassured and will not panic at times of calamity, as happens in the case of one whose heart is not guided by Allah. Indeed Allah will grant him steadfastness when calamity strikes, and will help them to adhere to patience. Thus he will attain reward in this world, in addition to what Allah has stored up for him on the day of requital. As Allah (ﷻ) says elsewhere:

﴿...Verily, those who are patient and steadfast will be rewarded abundantly, without measure.﴾ (az-Zumar 39: 10)

Thus it is known that whoever does not believe in Allah when calamity strikes, in the sense that he does not acknowledge the divine will and decree, and focuses only on causes, will be forsaken and Allah will leave him to his own devices.

If a person is left to his own devices, in that case he has nothing left at the time of calamity except panic and despair, which is an immediate punishment before the punishment of the hereafter, for having fallen short in adhering to patience.

This has to do with the meaning of the phrase ﴿Whoever believes in Allah, He will guide his heart aright﴾ within the limited context of calamity. As for what the phrase means in general terms, Allah tells us that for everyone who believes – in the manner enjoined, believing in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad – and confirms his faith by doing what it requires of duties, this is a great means of attaining Allah's guidance in all his circumstances, words and deeds, and in his knowledge and action.

This is the best reward that Allah bestows upon those who believe, as He says when telling us that He will make the believers steadfast in the life of this world and in the hereafter.

Steadfastness means constancy, patience and certainty in the heart when trials come. Allah says:

﴿Allah will make steadfast those who believe, with the word that stands firm, in this world and in the hereafter...﴾ (Ibrâheem 14: 27)

The believers are the most guided of people in their hearts, and the most steadfast at times of panic and anxiety; this is because of what they have of faith.

﴿Obey Allah, and obey the Messenger﴾ that is, by complying with their commands and heeding their prohibitions. Obedience to Allah and obedience to His Messenger (ﷺ) form the foundation and basis of happiness and prosperity.

﴿But if you turn away﴾ from obedience to Allah and obedience to His Messenger (ﷺ)

﴿then know that the duty of Our Messenger is only to convey the message in the clearest way﴾ that is, to convey to you that with which he has been sent to you in such a way that it becomes clear to you and proof is established against you (leaving no excuse for you). He has no power to guide you or to bring you to account.

It is only the Knower of the unseen and the seen who will bring you to account for obedience to Allah and His Messenger (ﷺ), or otherwise.

«Allah, there is no god but He» that is, He is the only One Who is deserving of worship and devotion; everything that is worshipped besides Him is false.

«and in Allah let the believers put their trust» that is, let them rely on Him in every matter of concern to them, and in everything they want to do.

For nothing could be achieved except with the help of Allah, and there is no way to attain what one wants except by relying on Him. One cannot truly rely on Allah unless one thinks positively of Him and trusts Him to take care of the matter in which one is relying on Him, according to the level of one's faith. The stronger a person's faith is, the stronger his trust in Allah will be.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾﴾ (سورة التغابن: ١٤-١٥)

64:14. O you who believe, verily among your spouses and your children are some that are enemies to you, so beware of them. But if you pardon, overlook and forgive [their misdeeds],<sup>16</sup> then verily Allah is Oft-Forgiving, Most Merciful.

<sup>16</sup> Some family members may be «enemies» in the sense that they seek to prevent one doing what is right. The reason for the revelation of this verse was that some men in Makkah became Muslim and wanted to migrate to Madinah, but their wives and children did not let them do so. Therefore Allah enjoined them to be on their guard against the hindrance =



64:15. Your wealth and your children are but a trial, and with Allah there is an immense reward.

Here Allah warns the believers against being deceived by wives and children, for some of them are enemies to you; an enemy is one who wishes ill towards you. Your role is to be alert to anyone who is like that, for people are naturally inclined to love their wives and children.

Allah gives this advice to His slaves lest their love makes them succumb to the demands of wives and children, even if there is some *shar'i* reservation about what they want. He encourages people to adhere to His commands and give precedence to seeking His pleasure by mentioning that which is with Him of great reward, which will help them to attain these sublime aims and goals, and to give precedence to the hereafter over this transient world.

Because the prohibition on obeying wives and children has to do with that which is harmful and is a warning against that, this may lead some to think that they should be harsh towards them and punish them. Therefore Allah tells us to be cautious regarding them, yet at the same time to overlook and forgive, for that serves innumerable interests. Allah says:

﴿But if you pardon, overlook and forgive [their misdeeds], then verily Allah is Oft-Forgiving, Most Merciful﴾ because the reward matches the nature of the deed. So whoever pardons others, Allah will pardon him; whoever overlooks (their errors), Allah will overlook (his errors); whoever forgives them, Allah will forgive him. Whoever behaves with Allah as He likes him to, and behaves with His slaves as they like him to, and benefits them, will attain the love of Allah and the love of His slaves, and he will be in a good position.

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- = of their family members, and not to obey them in anything that involved disobedience towards Allah. Yet they were still to forgive their misdeeds, not rebuke them for that, and to conceal the matter. (ash-Shawkâni)



﴿فَاقْبُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَسْمِعُوا وَأَطِيعُوا وَأَنْفِقُوا خَيْرًا لِّأَنْفُسِكُمْ وَمَنْ يُوقِ شَحْ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٦﴾ إِنْ تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يَضْعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾﴾

(سورة التغابن: ١٦-١٨)

- 64:16. So fear Allah as best you can; listen and obey; and spend in charity for the good of your souls. Those who are protected from their own covetousness – it is they who will be the successful ones.
- 64:17. If you lend to Allah a goodly loan, He will multiply it for you and forgive you. Allah is Appreciative, Most Forbearing,
- 64:18. Knower of the unseen and the seen, the Almighty, the Most Wise.

Here Allah (ﷻ) enjoins His slaves to fear Him, which means complying with His commands and heeding His prohibitions, according to what one is able to do. This verse indicates that every duty a person is unable to do because it is too difficult for him is waived in his case, but if he is able to do some of it and unable to do some of it, then he should do whatever he is able to do, and what he is unable to do is waived for him. As the Prophet (ﷺ) said:

«When I command you to do something, do as much of it as you can.» (Bukhari)

This principle includes innumerable minor issues of religion.

«listen» to what Allah exhorts you to do and what He prescribes for you of rulings; learn about that and submit to Him;  
 «and obey» Allah and His Messenger (ﷺ) in all your affairs  
 «and spend» in ways that are both obligatory and recommended, for this deed will be good for you in this world and the hereafter.

All goodness is in obeying the commands of Allah (ﷻ), accepting His guidance and submitting to His laws, and all evil is in doing the opposite of that.

But there is a problem that prevents many people from spending in the manner enjoined, which is the covetousness that is inherent in most people. They are stingy with their wealth; they love to have it and they dislike parting with it.

Whomever Allah protects from the evil of his own covetousness, so that he lets himself spend in ways that are beneficial to his soul, ﴿it is they who will be the successful ones﴾, because they have done what is required of them and been saved from what is feared. Indeed this may include all commands and prohibitions that are ordained for people.

But if a person is covetous, he will not be able to do what he is enjoined and he will not pay what is due, and he will not be successful; rather he will be a loser in this world and in the hereafter. But if he is easy-going and at ease, and accepts the laws of Allah and seeks the pleasure of Allah, then there will be nothing standing between him and doing what is enjoined, except coming to know of it and realising that it is pleasing to Allah (ﷻ). Thus he will prosper, succeed and attain great triumph.

Then Allah (ﷻ) urges people to spend, saying:  
 ﴿If you lend to Allah a goodly loan﴾ – this refers to any spending from permissible earnings, if the intention is to spend it for the sake of Allah (ﷻ) and seek His pleasure, and it is spent in an appropriate manner  
 ﴿He will multiply it for you﴾ tenfold, up to seven hundredfold, up to many times more than that  
 ﴿and﴾ in addition to multiplying it, He will ﴿forgive you﴾ your sins because of that spending and charity, for Allah expiates sins by means of acts of charity and good deeds.

﴿...Verily, good deeds erase bad deeds...﴾ (Hood 11: 114)

﴿Allah is Appreciative, Most Forbearing﴾ – He is forbearing and does not hasten to punish the one who disobeys Him; rather He gives respite, but He does not forget.

﴿If Allah were to take humankind to task for what they have earned, He would not leave on the face of [the earth] a single living creature, but He gives them respite for an appointed term...﴾ (Fâfir 35: 45)

﴿Allah is Appreciative﴾ – He accepts a little of good deeds from His slaves and rewards them greatly for them.

He is appreciative of those who bear hardships and difficulties for His sake. Whoever gives up a thing for the sake of Allah, Allah will compensate him with something better than it.

﴿Knower of the unseen and the seen﴾ that is, all that is hidden from people of hosts that no one knows but He, and what they can see of created things.

﴿the Almighty﴾ Who cannot be overcome or resisted, Who has subjugated all things

﴿the Most Wise﴾ in His creation and command, and He does what is appropriate.

This is the end of the commentary on Soorat at-Taghâbun.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



65.

## Soorat at-Talâq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا النَّبِيُّ إِذَا طَلَقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ ۖ رَبَّكُمْ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ﴿١﴾ فَإِذَا بَلَغَ الْأُولَىٰ فَأُولَاهُنَّ فَامْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَىٰ عَدْلٍ مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ۚ ذَلِكَ يُوَفَّىٰ بَعْضُكُمْ بِبَعْضٍ ۚ وَالَّذِينَ يَذَرُوا النِّسَاءَ بِغَيْرِ عَدْلٍ أُولَٰئِكَ لَا يَتَذَكَّرُونَ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَلِّغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ﴿٢﴾﴾ (سورة الطلاق: ١-٣)

65:1. O Prophet [and believers], when any of you want to divorce women, then divorce them at a time when their prescribed

waiting period can properly start,<sup>17</sup> and keep an accurate count of the waiting period; and fear Allah your Lord. Do not turn them [divorced women] out of their houses [during the waiting period], nor should they themselves leave, unless they are guilty of manifestly immoral conduct. Such are the limits ordained by Allah; whoever transgresses the limits ordained by Allah has wronged himself. You do not know; perhaps Allah will bring about some new development [leading to reconciliation].

65:2. When they have approached [the end of] their waiting periods, either retain them on equitable terms or part with them on equitable terms. Call to witness two just men from among you, and give honest testimony for the sake of Allah. This is an exhortation for those who believe in Allah and the Last Day. Whoever fears Allah, He will grant him a way out [from difficulty],

65:3. and will provide for him from where he does not expect. Whoever puts his trust in Allah, He will suffice him. Allah will surely attain His purpose. Allah has set a measure [and appointed term] for all things.

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Here Allah (ﷻ) says, addressing His Prophet (ﷺ) and the believers: ﴿O Prophet [and believers], when any of you want to divorce women, then﴾ do it in the prescribed manner, and do not hasten to issue a divorce as soon as a reason for doing so occurs, without paying attention to the guidelines set out by Allah.

Rather ﴿divorce them at a time when their prescribed waiting period can properly start﴾ that is, at the right time for their *'iddah*

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<sup>17</sup> Divorce should only be issued after the woman has purified herself following the end of menses, and before any intimacy occurs. The waiting period (*'iddah*) is three menstrual cycles, as stated in al-Baqarah (2: 228), after which the woman becomes completely divorced, if the husband has not taken her back before the end of the *'iddah*, and then has the right to marry someone else if she wishes.

or prescribed waiting period to begin. What this means is that the husband should divorce his wife when she is in a state of purity (that is, not menstruating), during a period of purity in which he has not had intercourse with her. This is the kind of divorce following which the waiting period will be clear.

That is in contrast to a case in which the husband divorces her when she is menstruating, because the menstrual cycle in which he divorced her will not count, and the waiting period will be longer as a result of that.

Similarly, if he divorces her during a period of purity in which he has had intercourse with her, he cannot be sure that she is not pregnant, because the pregnancy will not show at that time, and as a result the type of waiting period to be observed will not be clear.

Allah (ﷻ) has instructed us to keep an accurate count of the waiting period, either by counting menstrual cycles, if the woman menstruates, or by counting months, if she does not menstruate and is not pregnant.

Keeping an accurate count of it is a fulfilment of the command of Allah, and it also fulfils the rights of the husband who has issued the divorce and the rights of any future husband, as well as the woman's right to maintenance and so on.

If she counts her 'iddah, she will have a clear idea of her situation, and her rights and duties will be known.

This command to keep an accurate count of the waiting period is addressed to both the husband and the wife, if she is accountable, otherwise it is addressed to her guardian.

﴿and fear Allah your Lord﴾ that is, fear Him in all your affairs, and with regard to the rights of divorced wives.

﴿Do not turn them [divorced women] out of their houses [during the waiting period]﴾; rather let them stay in the houses where they were living at the time when their husbands divorced them.

﴿nor should they themselves leave﴾ that is, it is not permissible for them to leave their houses.

With regard to the prohibition on turning them out, that is because it is obligatory for the husband to provide the wife with accommodation so that she may complete her waiting period, which is one of his rights. As for the prohibition on them themselves leaving, that is because their leaving could lead to loss of the husband's rights.

This prohibition on being turned out of or leaving their houses lasts until completion of the waiting period.

﴿unless they are guilty of manifestly immoral conduct﴾ that is, any actions that are obviously reprehensible, which dictate that they should be turned out, because their actions are so reprehensible that they may cause harm to the household if the woman is not turned out, such as offensive talk and immoral deeds. In such cases it is permissible for the husband to ask the wife to leave, because she has brought it on herself. Providing her with accommodation during the waiting period is a kind of consolation and kindness to her, and if she loses that because of her immoral conduct, then she is the one who has brought harm on herself. This is applicable in the case of a revocable (first or second) divorce.

However in the case of an irrevocable divorce, she is not entitled to accommodation, because accommodation is connected to maintenance, and maintenance is only a right in the case of a revocable divorce, not an irrevocable divorce.

﴿Such are the limits ordained by Allah﴾ that is, the limits that He has set out and prescribed for His slaves, and has commanded them to adhere to them and abide by them.

﴿whoever transgresses the limits ordained by Allah﴾ by not adhering to them and by transgressing them or falling short of them,

﴿has wronged himself﴾ that is, he has caused himself to miss out on an opportunity to follow the commands of Allah, on which well-being in this world and the hereafter is based.



﴿You do not know; perhaps Allah will bring about some new development [leading to reconciliation]﴾ that is, Allah has prescribed the waiting period and has made divorce connected to it for significant reasons, including the following:

Perhaps Allah will instil love and compassion in the heart of the husband who issued the divorce, so that he will take her back and resume intimacy with her, so the waiting period gives him the opportunity to do so. Or perhaps he divorced her because of some reason on her part, then that reason will cease to exist during the waiting period, so that he can take her back because the reason for divorcing her is no longer applicable.

During the waiting period, it will be established whether or not the wife is pregnant from the husband.

﴿When they have approached [the end of] their waiting periods﴾ that is, when the end of the waiting period approaches. Once the waiting period is over, the husband no longer has the choice between keeping his wife or separating from her.

﴿either retain them on equitable terms﴾ that is, on a basis of kind treatment and good companionship, not by way of causing harm, harsh treatment and not letting her get on with her life. Keeping her with such ill intentions is not permissible.

﴿or part with them on equitable terms﴾ that is, a separation in which there is nothing contrary to Islamic teachings, and without trading insults, arguing, or mistreating the wife in order to force her to give up some of her wealth.

﴿Call to witness﴾ the divorce or the taking back of the wife ﴿two just men from among you﴾ that is, two Muslim men of good character, because this calling to witness closes the door to dispute and prevents either of them concealing that which he should disclose.

﴿and﴾, O witnesses, ﴿give honest testimony for the sake of Allah﴾ that is, give proper testimony, as it should be given, without adding

or subtracting anything, and by giving it seek the pleasure of Allah alone; do not pay any attention when giving testimony to any relative because of your ties with him or to any friend because of your love for him.

﴿This﴾ that We have mentioned to you of rulings and limits ﴿is an exhortation for those who believe in Allah and the Last Day﴾, for whoever believes in Allah and the Last Day, that would lead him to pay heed to the exhortations of Allah and give precedence to the hereafter by doing righteous deeds as much as he can. That is in contrast to the one whose heart is devoid of faith, for he would not care about whatever he commits of evil deeds, or about paying heed to the exhortations of Allah, because there is nothing to motivate him to do so.

Because divorce may lead to anxiety, distress and grief, Allah (ﷻ) enjoins people to fear Him, and tells us that whoever fears Him with regard to divorce and other matters, Allah will grant him relief and a way out from difficulty.

If a person wants to divorce his wife, and does it in the proper manner, by issuing a single divorce when she is not menstruating, and not during a period of purity in which he has had intercourse with her, Allah will not put him through difficulty; rather Allah will grant him a way out from difficulty and gives him room to resume the marriage if he regrets having issued the divorce.

Although the context of this verse has to do with divorce and taking back the wife, it is more general in meaning: whoever fears Allah (ﷻ) and constantly seeks His pleasure in all his affairs, Allah will reward him in this world and the hereafter.

Part of that reward is that Allah will grant him relief and a way out from all difficulties and hardship.

Just as whoever fears Allah, He will grant him relief and a way out, by the same token, whoever does not fear Allah will face difficulties,

obstacles and troubles that he cannot find a way out of or escape the consequences thereof.

This is also applicable to divorce. If a person does not fear Allah with regard to it, and issues a divorce in a prohibited manner, such as issuing the threefold divorce and the like, he will inevitably come to regret it and will not be able to escape the negative consequences thereof.

﴿and will provide for him from where he does not expect﴾. Allah will bestow provision upon the one who fears Him, from where he does not expect it.

﴿Whoever puts his trust in Allah﴾ with regard to his spiritual and worldly affairs, by relying on Allah to bring him that which will benefit him and ward off that which will harm him, and trusting Him to make that easy for him,

﴿He will suffice him﴾ that is, with regard to the matter concerning which he put his trust in Him. When the matter is in the care of the Self-Sufficient, the Most Strong, the Almighty, the Most Merciful, He is closer to the individual than anything else. But divine wisdom may dictate that it be delayed until the appropriate time. Hence Allah (ﷻ) says:

﴿Allah will surely attain His purpose﴾ that is, His will and decree will inevitably be done. But ﴿Allah has set a measure [and appointed term] for all things﴾ that is, He has set a time and a measure, and matters will not go beyond that or fall short of it.



﴿وَالَّتِي يَسْنَنُ مِنَ الْمَجِيزِ مِنْ نِسَائِكُمْ إِنْ ارْتَبْتُمْ فَعَدَّتْهُنَّ ثَلَاثَةُ أَشْهُرٍ وَالَّتِي لَمْ يَحْضَنْ وَأُولَتْ الْأَحْمَالِ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ

يُسْرًا ۚ ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا ۚ وَمَنْ يَنْقِ اللَّهَ يَكْفِرْ عَنْهُ سِتَاتِهِ ۚ وَيُعْظِمَ لَهُ أَجْرًا ﴿٥﴾  
 (سورة الطلاق: ٤-٥)

- 65:4. Regarding those of your women who have passed the age of menstruation, if you are uncertain [of the ruling], their waiting period is three months; that also applies to those who have not yet begun to menstruate. Regarding those who are pregnant, their term is until they give birth. And whoever fears Allah, He will make matters easy for him.
- 65:5. This is the ruling of Allah, that He has revealed to you [in the Qur'an]. Whoever fears Allah, He will absolve him of his bad deeds and make his reward immense.

Having mentioned the type of divorce that is enjoined, which is when the woman's prescribed waiting period can properly start, Allah (ﷻ) now discusses further the issue of the prescribed waiting period: ﴿Regarding those of your women who have passed the age of menstruation﴾ because they used to menstruate, but now menstruation has ceased, because of old age or otherwise, and there is no hope of it returning, ﴿their waiting period is three months﴾; each month is instead of one menstrual cycle.

﴿that also applies to those who have not yet begun to menstruate﴾ that is, those who are very young and have not yet menstruated, or adult women who never got their menses at all. They are like those who no longer menstruate; their prescribed waiting period is three months.

As for those who do menstruate, Allah has mentioned their prescribed waiting period elsewhere, where He says:

﴿Divorced women should wait concerning themselves for three menstrual cycles...﴾ (al-Baqarah 2: 228)

«Regarding those who are pregnant, their term» that is, waiting period «is until they give birth» to all that is in their wombs, whether it is a single child or more (twins or other multiple birth). In this case no attention is to be paid to the number of months and so on.

«And whoever fears Allah, He will make matters easy for him» that is, whoever fears Allah (ﷻ), He will make his affairs easy for him and will make every difficulty easy.

«This» namely the ruling that Allah has explained to you «is the ruling of Allah, that He has revealed to you [in the Qur'an]» so that you may follow it, comply with it, adhere to it and venerate it.

«Whoever fears Allah, He will absolve him of his bad deeds and make his reward immense» that is, he will be protected from what he fears and will be able to attain what he seeks.



﴿أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا تَضَارُّوهُنَّ لِيُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ فَأَنْفِقُوا عَلَيْهِنَّ حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَآتُوهُنَّ أُجُورَهُنَّ وَأَنْتُمْ يُبَيِّنُكُمْ بِمَعْرُوفٍ وَإِنْ تَعَاَسَرْتُمْ فَسَرِّضْ لَهُ أُخْرَى ۚ﴾ (٦) لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَاءً آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ (سورة الطلاق: ٦-٧)

- 65:6. Accommodate them [during their waiting period] where you also reside, according to your means, and do not harass them in order to make their lives difficult. If they are pregnant, then spend on them until they give birth, and if they breastfeed your offspring for you, then give them their recompense and settle the question of recompense between yourselves on an equitable basis. But if it is too difficult for you to reach an agreement [concerning that], another woman may breastfeed the child [in return for recompense].

65:7. Let the wealthy man spend according to his means, and let the man whose resources are limited spend according to what Allah has given him. Allah does not place on any soul a burden beyond what He has given it. Allah will bring about, after hardship, ease.

We have seen above that Allah forbids making divorced women leave their houses. Here He instructs husbands to accommodate them, and describes the type of accommodation that should be provided, which is that which is common among people like them, according to how well off or otherwise the husband is.

﴿and do not harass them in order to make their lives difficult﴾ that is, do not harass them in word or deed during the time when they live in the accommodation provided, so that they get fed up and leave those houses before the waiting period is over, so that you would be the ones who made them leave.

The point is that Allah has forbidden men to make them leave, and He has forbidden the women themselves to leave. He has instructed the men to provide accommodation for them, in such a way that does not cause them any harm or hardship, and that is to be based on what is usual for any particular people.

﴿If they﴾ namely the divorced women  
 ﴿are pregnant, then spend on them until they give birth﴾ – that is for the sake of the child in the womb, if it is an irrevocable divorce; if it is a revocable divorce, then it is for the sake of the woman and her child. That right to maintenance ceases when the mothers give birth. Once they give birth, they may either breastfeed their children or not.

﴿and if they breastfeed your offspring for you, then give them their recompense﴾ as agreed upon, if there is such an agreement; otherwise they should be given the usual fee in this situation.

﴿and settle the question of recompense between yourselves on an equitable basis﴾ that is, let each of the spouses, and others, enjoin what is right and proper, which is everything that is beneficial and good in

this world and the hereafter. Failing to enjoin upon one another that which is right and proper leads to evil and harm, the extent of which no one knows except Allah, but enjoining one another to do that which is right and proper leads to cooperation in righteousness and piety.

It is appropriate to point out here that when the spouses separate, and during the waiting period – especially if they have a child – there are usually disputes and arguments concerning the maintenance of the woman and the child, in addition to the stress of separation, which usually results from resentment, and that will usually have an impact on many aspects of the relationship.

Therefore each of them is enjoined and advised to do that which is right and proper, and to treat the other kindly, not to resort to fights and arguments.

﴿But if it is too difficult for you to reach an agreement [concerning that]﴾ namely the breastfeeding of her child, ﴿another woman﴾ other than the wife ﴿may breastfeed the child [in return for recompense]﴾. Allah says elsewhere:

﴿...there is no blame on you, provided you pay [the wet-nurses] what you agreed upon, on an equitable basis...﴾ (*al-Baqarah* 2: 233)

This applies if the infant will accept the breast of someone other than his mother. If he will only accept his mother's breast, then she must breastfeed him; it is obligatory upon her and she is to be forced if she refuses. She is entitled to the usual fee, if they did not agree on a fee.

This is based on the meaning of the verse. Allah specified that when the child was in his mother's womb, before he was born, his guardian should spend on his maintenance. Then when he is born, and it is possible for him to be breastfed by his mother or by another woman, Allah (ﷻ) permitted both options. But in a case where the infant can only breastfeed from his mother, this is like the situation when he was in her womb, and the mother had no choice but to nourish him.

Then Allah specifies that maintenance is to be provided according to the husband's means, as He says:

﴿Let the wealthy man spend according to his means﴾ that is, let him spend from his wealth as a rich man, and not like a poor man.

﴿and let the man whose resources are limited spend according to what Allah has given him﴾ of provision.

﴿Allah does not place on any soul a burden beyond what He has given it﴾ – this is in accordance with divine wisdom and mercy, as He has made the expenditure of each according to his means, and He has reduced the burden for the one who is not well off, for He does not place on him a burden beyond what He has given him. Allah does not place on any soul a burden greater than it can bear with regard to spending or anything else.

﴿Allah will bring about, after hardship, ease﴾. This is glad tidings for those who are in difficulty, that Allah will relieve them of hardship.

﴿So truly with hardship comes ease, truly with hardship comes ease.﴾

(*al-Inshirâh* 94: 5-6)



﴿وَكَايْنٍ مِّن قَرِيْبَةٍ عَنَتْ عَن أَمْرِ رَبِّهَا وَرُسُلِهِ ۚ فَحَاسِبْنَهَا حَسَابًا شَدِيْدًا وَعَذِّبْنَهَا عَذَابًا نُكْرًا ۝۸﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عِقَبُهُ أَمْرًا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيْدًا فَاتَّقُوا اللَّهَ يَٰٓأُولِيَ الْأَلْبَابِ الَّذِينَ ءَامَنُوا قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾ رَّسُولًا يَنْتَلُو عَلَيْكُمْ ءَايَاتِ اللَّهِ مُبَيِّنَاتٍ لِّيُخْرِجَ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّٰلِحَاتِ مِنَ الظُّلُمَاتِ إِلَى النُّوْرِ ۚ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَٰلِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ قَدْ أَحْسَنَ اللَّهُ لَهُ رِزْقًا

﴿(سورة الطلاق: ٨-١١)﴾

65:8. How many cities there were, that insolently transgressed the command of their Lord and of His Messengers, so We sent



upon them a severe requital and afflicted them with a terrible punishment.

- 65:9. Thus they tasted the evil consequences of their deeds, and their ultimate fate was destruction and loss.
- 65:10. Allah has prepared for them a severe punishment. So fear Allah, O people of understanding who believe. Allah has sent down to you a reminder [the Qur'an],
- 65:11. and a Messenger reciting to you the revelations of Allah which make things clear, so as to bring forth those who believe and do righteous deeds from the depths of darkness into the light. Whoever believes in Allah and does righteous deeds, He will admit him to gardens through which rivers flow, to abide therein forever. Allah will grant them a goodly provision [in paradise].

Here Allah (ﷻ) tells us about His destruction of the arrogant nations who disbelieved the Messengers; their numbers and strength did not benefit them in the slightest when the severe reckoning and painful punishment came to them, for Allah caused them to taste the punishment, commensurate with their misdeeds.

In addition to the punishment of this world, Allah has prepared a severe punishment for them in the hereafter.

﴿So fear Allah, O people of understanding﴾ that is, O people of mature thinking who understand the verses and exhortations of Allah, and realise that the One Who destroyed the past nations for their disbelief is also able to punish later nations; there is no difference between them and those who come after them.

Then Allah mentions those of His slaves who believe in that which He has sent down to them of His Book, which He revealed to His Messenger Muhammad (ﷺ) in order to bring humankind forth from the darkness of disbelief, ignorance and disobedience to the light of knowledge, faith and obedience.



IN THE NAME OF

**ALLAH**

THE MOST GRACIOUS, THE MOST MERCIFUL



**VOLUME 10**

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**TAFSEER AS-SA'DI**  
**JUZ' 28-30**

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66.

## Soorat at-Tahreem

(Maadani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾ قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ مَوْلَاكُمْ وَهُوَ الْعَلِيمُ الْحَكِيمُ ﴿٢﴾ وَإِذْ أَسْرَأَ النَّبِيُّ إِلَى بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَأَتْ بِهِ، وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضُهُ، وَأَعْرَضَ عَنْ بَعْضٍ فَلَمَّا نَبَأَهَا بِهِ، قَالَتْ مَنْ أَنْبَاكَ هَذَا قَالَ نَبَأَنِي الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِنْ تُنُوبُوا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَدَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾ عَسَى رَبُّهُ إِنْ طَلَّقَكُنْ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتٍ مُؤْمِنَاتٍ قَنَاطَاتٍ تَنْبَغِي عِيْدَاتٍ سَبَّحْتَ ثِيَابَ وَأَبْكَارًا ﴿٥﴾﴾ (سورة التحريم: ١-٥)

- 66:1. O Prophet, why do you prohibit [for yourself] that which Allah has made lawful for you, seeking to please your wives? Allah is Oft-Forgiving, Most Merciful.
- 66:2. Allah has already prescribed for you a way of releasing yourselves from your oaths. Allah is your Guardian, and He is All-Knowing, Most Wise.

- 66:3. And [remember] when the Prophet told something in confidence to one of his wives. When she divulged it [to another] and Allah informed him of that, he made known [to her] part of it, and overlooked another part. When he informed her of that, she said: Who has informed you of this? He said: The All-Knowing, All-Aware has informed me of it.<sup>18</sup>
- 66:4. If you both repent to Allah [that will be better for you], for you have sinned. But if you conspire against him, then know that Allah is his Protector, and Jibreel and the righteous believers; and, moreover, the angels are his supporters.
- 66:5. It may well be, if he were to divorce you, that his Lord would give him in your stead wives better than you, submissive to Allah, believers, obedient, repentant, devout in worship and given to fasting – previously married and virgins.

This is a rebuke from Allah to His Prophet Muhammad (ﷺ) when he forbade to himself either intimacy with his slave woman Māriyah (*radiya Allāhu 'anhā* – may Allah be pleased with her) or a drink made of honey, in order to please one of his wives, according to the well-known story. Therefore Allah (ﷻ) sent down these verses.

﴿O Prophet﴾ that is, O you whom Allah has blessed with prophethood, revelation and the message  
 ﴿why do you prohibit [for yourself] that which Allah has made lawful for you﴾ of the good things that Allah has bestowed upon you and your Ummah

<sup>18</sup> The phrase ﴿when the Prophet told something in confidence﴾ refers to his telling his wife Ḥafṣah that he had prohibited to himself either the drink made from honey or intimacy with Māriyah (see v. 1). Ḥafṣah disclosed it to 'Ā'ishah and discussed it with her, even though she had been told not to mention it to anyone else. Allah (ﷻ) informed His Prophet (ﷺ) of the disclosure of the secret and everything that had been said concerning it, but the Prophet (ﷺ) only told Ḥafṣah some of what he had been informed of, not all of it, out of kindness towards her.

﴿seeking﴾ by means of this prohibition ﴿to please your wives? Allah is Oft-Forgiving, Most Merciful﴾.

This is a clear statement that Allah had forgiven His Messenger (ﷺ), absolved him of blame and bestowed mercy upon him. Thus that prohibition that he imposed upon himself became a means of prescribing a ruling that was applicable to the entire Ummah. Allah (ﷻ) said, prescribing a general ruling that was applicable to all oaths:

﴿Allah has already prescribed for you a way of releasing yourselves from your oaths﴾ that is, He has already prescribed for you that by means of which you may release yourselves from your oaths before breaking them, and that by means of which you may offer expiation after breaking them.

This is like the passage in which Allah (ﷻ) says:

﴿O you who believe, do not forbid [to yourselves] the good things that Allah has made lawful for you, and do not overstep the limits... The expiation thereof is to feed ten poor persons with the average type of food that you give to your own families, or to clothe them, or to free a slave. If that is beyond your means, then fast for three days. That is the expiation for the oaths you have sworn...﴾ (*al-Mâ'idah* 5: 87-89)

Anyone who forbids to himself something that is permissible, whether it is food or drink, or a concubine, or swears an oath by Allah to do something or not to do something, then breaks that oath or wants to break that oath, must offer the expiation mentioned above.

﴿Allah is your Guardian﴾ that is, He is in control of your affairs and takes care of you in the best manner with regard to both your religious and worldly affairs, and that by means of which He wards off evil from you. Therefore He has prescribed for you a way of releasing yourself from your oaths, so that you may be free of any burden of sin.

﴿and He is All-Knowing, Most Wise﴾ Whose knowledge encompasses all that is visible of you and all that is unseen, and He is Most Wise in all that He creates and ordains.

Therefore He has prescribed for you of rulings that which He knows is in your best interests and appropriate to your situation.

«And [remember] when the Prophet told something in confidence to one of his wives» – many of the commentators said that she was Hafṣah, the Mother of the Believers. The Prophet (ﷺ) told her something in confidence and instructed her not to tell anyone about it, but she told 'Ā'ishah about it (*raḍiya Allāhu 'anhuma* – may Allah be pleased with them both). Allah informed him of what she had disclosed, and the Prophet (ﷺ) told her of some of what she had said, but he refrained from mentioning some of it, out of generosity and forbearance on his part.

«she said» to him: «Who has informed you of this» matter which no one knows but us?

«He said: The All-Knowing, All-Aware has informed me of it» from Whom nothing is concealed, and He knows all that is secret and yet more hidden.

«If you both repent to Allah [that will be better for you], for you have sinned» – these words are addressed to the two noble wives of the Prophet (ﷺ), 'Ā'ishah and Hafṣah (رضي الله عنهما), who were the reason why the Prophet (ﷺ) had prohibited to himself something that he loved.

Allah urged them to repent, and rebuked them for what they had done, telling them that they had sinned – that is, they had transgressed and done something that they should not have done, and had strayed from piety and from proper etiquette and respect towards the Messenger (ﷺ), when they should have avoided causing trouble for him.

«But if you conspire against him» that is, if you plan to cause trouble for him, and persist in doing so,

«then know that Allah is his Protector, and Jibreel and the righteous believers; and, moreover, the angels are his supporters» that is, they are all helpers and supporters of the Messenger (ﷺ), and whoever

is supported by these will prevail, and those who oppose him will be defeated.

This highlights the great virtue and honour of the leader of the Messengers, as the Creator Himself and the elite of His creation are the helpers of this noble Messenger (ﷺ).

This was also a warning to these two noble wives of the Prophet (ﷺ), as is quite clear.

Then Allah alarms them by telling them of something that is very difficult for women, namely divorce, which is the worst thing for them, as He says:

«It may well be, if he were to divorce you, that his Lord would give him in your stead wives better than you» that is, so do not be arrogant towards him, for if he were to divorce you, that would not be difficult for him, for he does not need you; he would find, and Allah would replace you with, wives who are better than you in terms of religious commitment and beauty. This was a kind of warning that did not come to pass, and there was no need for it to happen.

He did not divorce them, but if he had divorced them, then there would have been other wives, as Allah mentions, who would have been women of virtue who combined Islam, which is outward compliance with the laws, and faith, which is inward compliance with the laws by way of belief and actions of the heart.

«obedient» – the word translated here as ‘obedience’ refers to a constant state of obedience to Allah

«repentant» that is, repenting from all that Allah dislikes. Thus they are described as doing that which Allah loves and repenting from that which Allah dislikes.

«previously married and virgins» that is, some of them would be previously married and some of them would be virgins.

When they heard this warning and discipline, they hastened to seek the pleasure of the Messenger of Allah (ﷺ). Thus this description was



applicable to them, and they became the best of believing women. This indicates that Allah did not choose for His Messenger (ﷺ) anything but the best of circumstances and the most sublime of options. Because Allah chose for His Messenger (ﷺ) that the wives mentioned here would stay with him, this indicates that they were the best and most perfect of women.



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾ (سورة التحريم: ٦)

66:6. O you who believe, guard yourselves and your families against a fire whose fuel is men and stones, over which are [appointed] angels harsh and stern, who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do.

That is, O you whom He has blessed with faith, do what faith requires of you.

«guard yourselves and your families against a fire» that is described in these terrifying terms. Protect yourselves by forcing yourselves to adhere to what Allah has enjoined and to comply with His commands, avoid what He has forbidden, and repent from that which angers Allah and incurs His punishment.

The way to protect oneself and one's children is by disciplining them, teaching them and forcing them to comply with the commands of Allah. No one can be safe unless he does what Allah has commanded, with regard to himself and with regard to those who are under his guardianship, namely his wives, children and others who are under his guardianship and control.

Allah describes the fire in these terms so as to deter His slaves from being heedless with regard to His command.

﴿a fire whose fuel is men and stones﴾ – this is like the verse in which Allah (ﷻ) says:

﴿Verily, you [O disbelievers] and that which you worship besides Allah are fuel for hell; to it you will [surely] come.﴾ (al-Anbiyâ' 21: 98)

﴿over which are [appointed] angels harsh and stern﴾ that is, their manner is harsh, their rebuke is terrifying, their voices are alarming and their image is frightening. They humiliate the inhabitants of hell with their strength and obey the command of Allah with regard to them, for He has decreed punishment for them and has subjected them to a severe torment.

﴿who do not disobey Allah in whatever He commands them, and they do whatever they are commanded to do﴾ – these are also words of praise for those noble angels and their compliance with the command of Allah and their obedience to Him in all that He instructs them to do.



﴿يَتَأْتِيهَا الَّذِينَ كَفَرُوا لَا تَعْنِدُوا الْيَوْمَ إِنَّمَا نُجْزُونَ مَا كُنْتُمْ تَعْمَلُونَ﴾ (سورة التحريم: ٧)

(v)

66:7. [It will be said:] O you who disbelieved, make no excuse this day; you will be requited only for what you used to do.

That is, the people of hell will be rebuked in this manner on the Day of Resurrection, and it will be said to them: ﴿O you who disbelieved, make no excuse this day﴾, for the time for excuses has gone and they will be of no benefit. Now there is nothing left but requital for deeds, but you did not send on ahead anything but disbelief in Allah, rejection

of His signs and revelations, and opposition to His Messengers and close friends.



﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَن يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُم جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ يَوْمَ لَا يُخْزِي اللَّهُ النَّبِيَّ وَالَّذِينَ ءَامَنُوا مَعَهُ نُورُهُمْ يَسْعَىٰ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا أَتِمِّمْ لَنَا نُورَنَا وَآغْفِرْ لَنَا إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (سورة التحريم: ٨)

- 66:8. O you who believe, turn to Allah in sincere repentance; it may be that your Lord will absolve you of your bad deeds and admit you to gardens through which rivers flow, on a day when Allah will not disgrace the Prophet and those who believe with him. Their light will stream ahead of them and on their right, and they will say: Our Lord, perfect our light for us and forgive us; verily You have power over all things.

In this verse Allah enjoins sincere repentance, and promises in return expiation of bad deeds, admittance to paradise, triumph and success, when the believers on the Day of Resurrection will walk in the light of their faith, and will enjoy its comfort and reassurance. They will feel apprehensive when the lights that were given to the hypocrites are extinguished, and they will ask Allah to perfect their light for them. Allah will answer their prayer, and what they have of light and certainty will enable them to reach the gardens of bliss and nearness to the Most Generous Lord. All of this will be the outcome of sincere repentance.

What is meant is repentance that includes all sins, repentance with which a person turns to Allah seeking nothing but His pleasure and nearness to Him, and he persists in that repentance in all situations.



﴿يَتَأْتِيهَا النَّبِيُّ جِهْدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَفِيهَا  
الْمَصِيرُ ﴿٩﴾﴾ (سورة التحريم: ٩)

66:9. O Prophet, strive and fight against the disbelievers and the hypocrites, and be harsh with them. Their abode will be hell, a hapless journey's end.

Here Allah (ﷻ) enjoins His Prophet (ﷺ) to strive against the disbelievers and hypocrites, and to be harsh towards them in doing so. This includes striving against them by establishing proof against them, calling them with gentle preaching, proving the falseness of all the types of misguidance that they follow, and striving against them in battle, in the case of those who refuse to respond to the call of Allah and accept His rulings. This latter category is to be striven against and treated harshly.

As for the first stage of striving, that should be done in the way that is best.

For the disbelievers and hypocrites there will be punishment in this world, as Allah will cause His Messenger (ﷺ) and His party to prevail over them and will enable them to strive against them and fight them. And theirs will be the punishment of fire in the hereafter, a hapless journey's end, which will be the ultimate fate of every doomed loser.



﴿ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ كَانَتَا تَحْتَ  
عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ  
ادْخُلَا النَّارَ مَعَ الدَّاخِلِينَ ﴿٥٠﴾﴾ وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ

فَرَعُونَ إِذْ قَالَتْ رَبِّ أَتَنِي لِيَ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَبِغْيَى مِنْ الْقَوْرِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا الْقُرْآنُ وَكَانَتْ مِنَ الْقَانِنِينَ ﴿١٢﴾ (سورة

التحریم: ١٠-١٢)

- 66:10. Allah sets forth, as an example to those who disbelieve, the wife of Nooh and the wife of Loot, who were married to two of Our righteous slaves, but they were disloyal to them. [Their husbands] could not avail them anything against [the punishment] of Allah, and they were told: Enter the fire along with those who enter it.
- 66:11. And Allah sets forth, as an example for those who believe, the wife of Pharaoh, who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the people who are given to wrongdoing.
- 66:12. And [there is another example] in Maryam, the daughter of 'Imrân, who guarded her chastity. We blew into her [garment] through Our angel [Jibreel], and she believed in the words and Books of her Lord, and was one of the obedient.

These are two examples that Allah sets forth to the believers and the disbelievers, so as to highlight to them the fact that if a disbeliever is connected to a believer and is close to him, that will not avail him anything, and that if a believer is connected to a disbeliever, that will not harm him in the slightest, so long as he does what is required of him.

It is as if this is an implicit warning to the wives of the Prophet (ﷺ) against sin, and telling them that their connection to him will not avail them anything if they engage in misconduct.

﴿Allah sets forth, as an example to those who disbelieve, the wife of Nooh and the wife of Loot, who were married to two of Our righteous slaves﴾, namely Nooh and Loot.

﴿but they were disloyal to them﴾ with regard to religion, because they followed a religion other than that of their husbands. This is what is meant by disloyalty; it does not refer to marital infidelity, because no wife of any Prophet ever committed adultery; Allah would never cause the wife of any of His Prophets to be an adulteress.

﴿[Their husbands]﴾ namely Nooh and Loot ﴿could not avail them﴾ namely their wives ﴿anything against [the punishment] of Allah, and they were told: Enter the fire along with those who enter it﴾.

﴿And Allah sets forth, as an example for those who believe, the wife of Pharaoh﴾ namely Âsiyah bint Muzâhim (may Allah be pleased with her),

﴿who said: My Lord, build me a house near You in paradise, and save me from Pharaoh and his misdeeds, and save me from the people who are given to wrongdoing﴾.

Allah describes her as believing and beseeching her Lord, asking her Lord for the most sublime of goals, which is admittance to paradise and being near to the Most Generous Lord, and asking Allah to save her from the persecution of Pharaoh and his evil deeds, and from the persecution of every wrongdoer.

Allah answered her prayer and she was able to attain perfect faith and remain steadfast, and she was saved from persecution. Hence the Prophet (ﷺ) said:

«Many men have attained perfection, but no women attained perfection except Maryam bint ‘Imrân, Âsiyah bint Muzâhim, and Khadeejah bint Khuwaylid. And the superiority of ‘Â’ishah over other women is like the superiority of *thareed* over all other foods.» (Recorded by Ibn Katheer with a strong chain of narration)

﴿And [there is another example] in Maryam, the daughter of ‘Imrân, who guarded her chastity﴾ that is, who protected herself from shameful deeds, because of her perfect religious commitment, dignity and sublime conduct.

﴿We blew into her [garment] through Our angel [Jibreel]﴾ – Jibreel blew into the collar of her chemise, and his breath reached Maryam; from that came 'Eesâ ibn Maryam (ﷺ), the noble Messenger and great leader.

﴿and she believed in the words and Books of her Lord﴾ – this is a description of her knowledge, for believing in the words of Allah includes His revelations and decrees. Believing in His Books requires awareness of the requirements of belief, and that can only be attained by having knowledge and acting upon it. Hence Allah says:

﴿and was one of the obedient﴾ that is, she was one of those who constantly obey Allah, with fear of Him and humility towards Him.

This is a description of her as being perfect in deeds, for she was strong and true in faith, which means attaining perfection in knowledge and action.

This is the end of the commentary on Soorat at-Tahreem.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



67.

## Soorat al-Mulk

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



بِتَرَكِ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ  
أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢﴾ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَّا تَرَى فِي خَلْقِ  
الرَّحْمَنِ مِن تَفَوتٍ فَأَرْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ ﴿٣﴾ ثُمَّ أَرْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ  
الْبَصَرُ خَائِسًا وَهُوَ حَسِيرٌ ﴿٤﴾ (سورة الملك: ١-٤)

- 67:1. Blessed be He in Whose Hand is dominion, and He has power over all things;
- 67:2. Who has created death and life, so that He may test you [and see] which of you is best in conduct, and He is the Almighty, Oft-Forgiving;
- 67:3. Who has created seven heavens, one above the other; no defect will you see in the creation of the Most Gracious. Look again; do you see any flaw?
- 67:4. Keep looking, again and again; your gaze will come back to you humbled and weary [having found no flaws in Allah's creation].



«Blessed be He in Whose Hand is dominion» that is, great and exalted is He, Whose kindness and generosity encompass all things.

Part of His greatness is that in His Hand is dominion and sovereignty of both the upper and lower realms, for it is He Who created them and controls them as He wills, on the basis of universal and religious decrees and in accordance with His wisdom.

Part of His greatness is His perfect might, by means of which He has power over all things, and by means of which He created all that He created of mighty entities such as the heavens and the earth.

«Who has created death and life» that is, He decreed for His slaves that He would give them life then cause them to die «so that He may test you [and see] which of you is best in conduct» that is, most sincere and most correct. Allah created His slaves and brought them into this world, and He has told them that they will move on from it. He has issued commands and prohibitions to them and tested them with desires that hinder them from complying with His commands. Whoever submits to the command of Allah and does good deeds, Allah will give him a good living in both realms, but whoever goes along with his whims and desires and turns away from the command of Allah, will have an evil recompense.

«and He is the Almighty» to Whom belongs all might, by means of which He subjugates all things and all creatures submit to Him. «Oft-Forgiving» of those who do wrong, fall short and commit sins, especially if they repent and turn to Him, for then He will forgive their sins, even if they reach up to the clouds of the sky, and He will conceal their faults, even if they were so many as to fill the earth.

«Who has created seven heavens, one above the other» – they are not all on one level. He has created them in the most beautiful and precise manner.

«no defect will you see in the creation of the Most Gracious» that is, you will not see any flaws or faults in it.

Once all imperfections are ruled out, there will only be perfect beauty that is harmonious in all aspects, in its colour, shape and loftiness, and in all that it contains of the sun, moon, and heavenly bodies, both stationary and moving.

Because its perfection is well known, Allah (ﷻ) instructs us to look at it repeatedly, and reflect upon all its aspects, as He says:

«Look again» and reflect upon it; «do you see any flaw?» that is, do you see any shortcoming or defect?

«Keep looking, again and again» what is meant is looking often, time and time again

«your gaze will come back to you humbled and weary [having found no flaws in Allah's creation]» that is, unable to see any defects or gaps, even if one is extremely keen to do so.

Then Allah begins to describe its beauty:



﴿وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصْبِيحٍ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ۝ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ وَيَسُومُونَ الصُّبْحَ إِذَا أُلْقُوا فِيهَا سِجُومًا لَهَا شَهِيقًا وَهِيَ تَفُورٌ ۝ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ ۝ قَالُوا بَلَىٰ قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ۝ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ۝﴾ (سورة الملك: ٥-١٠)

67:5. We have adorned the lowest heaven with lamps and have made them missiles with which to pelt the devils; and We have prepared for them the punishment of the raging fire.

67:6. For those who disbelieve in their Lord there will be the punishment of hell, a hapless journey's end.

67:7. When they are flung into it, they will hear its gasping as it boils up,

- 67:8. almost bursting with rage. Every time a group is flung into it, its keepers will ask them: Did no warner come to you?
- 67:9. They will say: Yes indeed, a warner did come to us, but we disbelieved and said: Allah has not sent down anything; you are no doubt in grave error.
- 67:10. And they will say: If only we had listened or understood, we would not be among the inhabitants of the raging fire.

That is, We have beautified ﴿the lowest heaven﴾, which is the one that you see and is nearest to you ﴿with lamps﴾ namely the stars, with all their variations in light and brightness. Were it not for the stars that it contains, it would be a dark roof with no beauty or adornment in it.

But Allah has made these stars an adornment, beauty and light for the heaven, and a means of navigation in the darkness on land and sea.

The fact that Allah tells us that He has adorned the lowest heaven with lamps does not rule out the idea that many of the stars are above the seven heavens, for the heavens are transparent, and that is how the lowest heaven is adorned, even if there are no stars in it.

﴿and have made them﴾ namely the lamps ﴿missiles with which to pelt the devils﴾ who want to eavesdrop on the news of heaven.

Allah has made these lamps to prevent the devils from receiving news of earth. These are the shooting stars, which Allah has prepared in this world for the devils.

﴿and We have prepared for them﴾ in the hereafter ﴿the punishment of the raging fire﴾ because they rebelled against Allah and misled His slaves. Likewise with regard to their followers among the disbelievers, Allah has also prepared for them the punishment of the raging fire. Hence He says:

﴿For those who disbelieve in their Lord there will be the punishment of hell, a hapless journey's end﴾ in which its inhabitants will be greatly humiliated.

﴿When they are flung into it﴾ by way of humiliation  
 ﴿they will hear its gasping﴾ that is, a loud and frightening noise  
 ﴿as it boils up, almost bursting with rage﴾ that is, it will almost split apart and break into pieces because of its intense rage towards the disbelievers. So what do you think it will do to them when they are in it?

Then Allah mentions the rebuke of the keepers of hell to its inhabitants: ﴿Every time a group is flung into it, its keepers will ask them: Did no warner come to you?﴾ that is, with regard to your situation now, and the fact that you deserve hell, it is as if you were not told about it and received no warning concerning it.

﴿They will say: Yes indeed, a warner did come to us, but we disbelieved and said: Allah has not sent down anything; you are no doubt in grave error﴾ – thus they will combine disbelief in the particular Messenger who was sent to them and disbelief in everything that Allah sent down.

But they did not stop there; rather they declared that all the Messengers who brought the warning to them, and who were guided and guided others, were misguided. And they did not stop at describing them as being merely misguided; rather they claimed that they went far astray. What stubbornness, arrogance and misguidance could be equal to this?

﴿And they will say﴾, acknowledging that they did not deserve to be guided:

﴿If only we had listened or understood, we would not be among the inhabitants of the raging fire﴾. So they will state that they did not have the means to be guided, which is the willingness to listen to what Allah sent down and what the Messengers brought, and the ability to

understand that which will benefit one and help one to comprehend the realities of things, give precedence to what is good, and be deterred from everything that will lead to negative consequences. But they did not listen or understand.

This is in contrast to the people of certain faith and knowledge, those who are prominent in terms of sincerity and faith. They supported their faith by means of the textual evidence, so they listened to that which came from Allah and was brought by the Messenger of Allah (ﷺ), and they learned it in the sense that they understood it and acted upon it.

They also supported their faith by means of rational evidence, so they recognised the difference between guidance and misguidance, right and wrong, good and evil.

Their level of faith was commensurate with what Allah had blessed them with of understanding of the rational and textual evidence. Glory be to the One Who singles out for His grace whomever He wills, and blesses whomever He wills among His slaves, and forsakes those who are not fit for good.

Allah says concerning these people who will enter hell, acknowledging their wrongdoing and stubbornness:



﴿فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ﴾ (سورة الملك: ١١)

67:11. Thus they will acknowledge their sin. So away with the inhabitants of the raging fire!

That is, away with them, may they be lost and doomed. How wretched and bad they are, for they have missed out on the reward of Allah and are the inhabitants of the blazing fire, which will burn their bodies and reach their hearts.



﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾ (سورة الملك: ١٢)

67:12. Verily those who fear their Lord unseen will have forgiveness and a great reward.

Having mentioned the situation of the doomed evildoers, Allah now mentions the situation of the righteous and blessed:

﴿Verily those who fear their Lord unseen﴾ that is, in all circumstances, even in situations where no one can see them except Allah; they do not commit acts of disobedience towards Him, and they do not fall short with regard to that which He has enjoined upon them.

﴿will have forgiveness﴾, and if Allah forgives their sins, He will protect them from the evil thereof and protect them from the punishment of hell.

﴿and﴾ they will have ﴿a great reward﴾, which is what Allah has prepared for them in paradise of eternal bliss, a vast domain, ongoing pleasures, enjoyment of all that they desire, palaces, lofty dwellings, beautiful *hooor*, and servants.

And even greater than that will be the pleasure of the Most Gracious, which Allah will bestow upon the people of paradise.



﴿وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ﴾ (سورة الملك: ١٣)

﴿الْخَفِيرُ﴾ (سورة الملك: ١٣-١٤)

67:13. Whether you conceal your speech or declare it openly, verily He knows well what is in [people's] hearts.

67:14. How could He Who created not know His own creation, when He is the Knower of subtleties, the All-Aware?

Here Allah speaks of the vastness of His knowledge, and His all-encompassing knowledge of subtleties.

«Whether you conceal your speech or declare it openly» that is, it is all the same to Him, and nothing is hidden from Him.

«verily He knows well what is in [people's] hearts», with all their intentions and wishes, so how about their words and deeds, which are heard and seen?

Then Allah says, giving rational evidence for His knowledge: «How could He Who created not know His own creation?». How could the One Who created all of creation, and perfected it and made it well, not know it?

«when He is the Knower of subtleties, the All-Aware» Whose knowledge is so subtle that He knows what is hidden in people's hearts and minds, all that is concealed, secret and unseen, and it is He Who: «...knows what is said privately and that which is yet more hidden [of unspoken thoughts].» (Tā Hā 20: 7)

The divine name *al-Laṭeef*, translated here as «the Knower of subtleties», also has another meaning, which refers to His subtle kindness. He is the One Who is most kind to His slave and close friend in a subtle manner, for He bestows upon him kindness from where he does not expect, and He protects him from evil from where he does not realise. He elevates him to the highest status by means that never even cross the mind of the individual, to the extent that He may even put him through hardship so that by means of it he may reach sublime goals and a noble status.



هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ وَإِلَيْهِ النُّشُورُ

﴿سورة الملك: ١٥﴾

- 67:15. It is He Who has made the earth hospitable for you, so travel throughout its regions and eat of the provision granted by Him; and unto Him is the resurrection.

That is, it is He Who has subjugated the earth to you, so that you are able to do all kinds of activities that serve your needs, such as planting, building, tilling, and finding routes by means of which you can reach distant regions and remote lands.

﴿so travel throughout its regions﴾ in order to seek provision and livelihood

﴿and eat of the provision granted by Him; and unto Him is the resurrection﴾ that is, after you depart from this realm that Allah has made as a test and a means of reaching the hereafter, you will be resurrected after your death and gathered to Allah, so that He may requite you for your deeds, both good and bad.



﴿أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُخْصِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ ۝١٦ أَمْ أَمِنْتُمْ مِّنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرِ ۝١٧ وَلَقَدْ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ۝١٨﴾ (سورة الملك: ١٦-١٨)

- 67:16. Do you feel secure that He Who is above the heaven will not cause the earth to swallow you up, and suddenly it would begin to shake?
- 67:17. Do you feel secure that He Who is above the heaven will not send against you a violent squall of pebbles? Then you will know the consequences of My warning.
- 67:18. Those who came before them also rejected [the truth]; then how great was the change I wrought!<sup>19</sup>

<sup>19</sup> As Allah changed the way He had been dealing with them, changing abundance to scarcity and well-being to destruction. (aṭ-Ṭabari)



This is a threat and warning to those who persist in transgression and disobedience that incurs divine wrath and punishment.

«Do you feel secure that He Who is above the heaven» namely Allah (ﷻ), Who is far above His creation  
«will not cause the earth to swallow you up, and suddenly it would begin to shake» and convulse, until it destroys you and kills you?

«Do you feel secure that He Who is above the heaven will not send against you a violent squall of pebbles» that is, a punishment from heaven that will strike you, and thus Allah will wreak vengeance upon you?

«Then you will know the consequences of My warning» that is, that which the Messengers and Books warned you of will come to you.

So do not think that feeling safe from divine punishment, whether from the earth or from the heavens, will benefit you, for you will see the consequences of your actions, whether it is a long time coming or not.

Those who came before you disbelieved as you have disbelieved, then Allah (ﷻ) destroyed them, so see how Allah wrought change upon them and hastened punishment for them in this world before the punishment of the hereafter, and beware lest the same fate befall you as befell them.



﴿أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَفًى وَيَقْبِضْنَ مَا يُمَسِّكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ  
بَصِيرٌ﴾ (سورة الملك: ١٩)

67:19. Do they not see the birds above them, spreading and [partially] folding their wings [and flapping them, in flight]? None holds them aloft except the Most Gracious. Verily He sees all things.

This is a rebuke, urging people to look at the birds which Allah has subjugated, and He has subjugated the air to them; they spread their wings in the air in order to fly, and fold them when they land, and they soar and fly in the air, going wherever they want, according to their needs.

«None holds them aloft except the Most Gracious», for it is He Who has subjugated the air to them and has made their physical makeup suitable for flight.

Whoever looks at the birds and reflects upon their situation, that will show him the might of the Creator and His divine care, and he will realise that Allah is the One, and worship is not to be devoted to anyone but Him.

«Verily He sees all things», for He controls His slaves in a way that is befitting to them, and as dictated by His wisdom.



﴿أَمَّنْ هَٰذَا الَّذِي هُوَ جُنْدٌ لَّكَ يَصْرِفُكَ مِنْ دُونِ الرَّحْمَنِ إِنَّا الْكَافِرُونَ إِلَّا فِي غُرُورٍ ۚ أَمَّنْ هَٰذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُّوْا فِي عَتْوٰ۟نُفُوْرٍ ۚ﴾ (سورة الملك: ٢٠-٢١)

- 67:20. What party is there that could come to your aid against [the punishment of] the Most Gracious? Verily the disbelievers are utterly deluded.
- 67:21. Who is there that could grant you provision if Allah were to withhold His provision? Yet they persist in defiance and aversion.

Here Allah (ﷻ) says to the arrogant ones who defy His commands and turn away from the truth:

«What party is there that could come to your aid against [the punishment of] the Most Gracious?» That is, if the Most Gracious

intends ill for you, who could help you and ward it off from you? In other words: Who can help you against your enemies except the Most Gracious? For He is the One Who bestows honour or brings humiliation, whereas others who are mere created beings, even if they all came together to help someone, could not bring him an atom's weight of benefit against any enemy.

For the disbelievers to persist in their disbelief, after knowing that no one can help them against the punishment of the Most Gracious, is utter self-deceit and folly.

«Who is there that could grant you provision if Allah were to withhold His provision?» That is, all provision comes from Allah, so if He were to withhold His provision from you, who is there that could send it to you? People are unable to provide for themselves, so how about providing for others? The Provider and Bestower of blessings – for no blessing is granted to people but it is from Him – is the only One Who deserves to be singled out for worship.

But the disbelievers «persist» that is, continue «in defiance» that is, hardheartedness and failing to open their hearts to the truth «and aversion» that is, turning away from the truth.



﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ (سورة الملك:

(٢٢)

67:22. Is one who walks stumbling and falling on his face better guided, or one who walks upright on a straight path?

That is, which of the two men is more guided – the one who is wandering in misguidance, sinking in disbelief to the extent that he

sees things to be the opposite of what they are, so that he regards truth as falsehood and falsehood as truth, or the one who knows the truth, gives precedence to it and acts upon it by following the straight path in his words and deeds, and in all situations?

Simply looking at the situation of these two men, one will realise the difference between them and know which one is guided and which is misguided, for conduct is greater testimony than words.



﴿قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ ۖ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُّبِينٌ ﴿٢٦﴾﴾ (سورة الملك: ٢٣-٢٦)

- 67:23. Say: It is He Who has created you and given you hearing, sight and intellect; little it is that you give thanks.
- 67:24. Say: It is He Who has scattered you throughout the earth, and unto Him you will be gathered.
- 67:25. They say: When will this promise come to pass, if you speak the truth?
- 67:26. Say: Knowledge [of when it will come] is only with Allah. I am but a clear warner.

Here Allah (ﷻ) says, explaining that He alone is deserving of worship and calling His slaves to give thanks to Him and worship Him alone:

﴿Say: It is He Who has created you﴾ that is, He has brought you into being from nothing, without any help or supporter.

When He brought you into being, He perfected your creation by giving you hearing, sight and intellect which are the most beneficial of physical faculties.

But despite these blessings, ﴿little it is that you give thanks﴾ to Allah. Those who are grateful are a few among you, and gratitude is scarce among you.

﴿Say: It is He Who has scattered you throughout the earth﴾ that is, He has spread you throughout its regions and caused you to dwell all over the earth. He has issued commands and prohibitions to you, and has bestowed blessings upon you that are of benefit to you, then after that He will gather you on the Day of Resurrection.

But this promise of requital is denied by these stubborn disbelievers, and ﴿They say﴾, rejecting it:

﴿When will this promise come to pass, if you speak the truth?﴾ They think that as a sign of truthfulness, the Messengers should tell them of the time of its coming. This is not right and it is stubbornness on their part.

Knowledge thereof is only with Allah, not with any individual, and there is no connection between the truthfulness of this belief and being able to say when it will happen. Truthfulness is known from its evidence, and Allah has established proof and evidence for its truthfulness that leaves no room for the slightest doubt, for anyone who listens and pays attention.



﴿فَلَمَّا رَأَوْهُ زُلْفَةً سَيَّتَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنتُمْ بِهِ تَدْعُونَ ﴿٢٧﴾ قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي أَوْ رَحِمَنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمَنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٨﴾ قُلْ هُوَ الرَّحْمَنُ أَمَنَّا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾ قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ ﴿٣٠﴾﴾ (سورة الملك: ٢٧-٣٠)

67:27. When they see [the punishment] approaching, the faces of those who disbelieved will be stricken with dismay, and it will be said: This is what you were calling for.

- 67:28. Say: What do you think, if Allah causes me to die, and those who are with me, or He has mercy on us – then [in either case] who can protect the disbelievers from a painful punishment?
- 67:29. Say: He is the Most Gracious; we believe in Him and in Him we put our trust. You will come to know who it is that is clearly misguided.
- 67:30. Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water?

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On the day of requital, when they see the punishment ﴿approaching﴾ that is, coming near, that will distress them, and fill them with anxiety, which will show in their faces. They will be rebuked for their disbelief and it will be said to them: This is that which you disbelieved in.

Today you will see it with your own eyes and matters will become clear to you, but you will have no means to save yourselves; there is nothing left but for the punishment to befall you.

Because those who disbelieved in the Messenger (ﷺ) and rejected his call were waiting for him to die, Allah instructed him to say to them: Even if your wishes come true and Allah causes me and those who are with me to die, that will not benefit you in the slightest, because you have disbelieved in the signs of Allah and are deserving of punishment; who will protect you from a painful punishment that has become inevitable for you?

Therefore your efforts and eagerness for my death are of no benefit and are to no avail.

Among the things that they said was that they were guided and the Messenger (ﷺ) was misguided, and they kept repeating that over and over, arguing to prove that they were right and he was wrong. Therefore Allah instructed His Prophet (ﷺ) to tell them about his situation and that of his followers, so as to make it clear to everyone that they were guided and righteous. So they were to say: ﴿we believe

in Him and in Him we put our trust﴾. Belief includes both affirmation in the heart, which will have a positive impact on one's emotions, and outwardly visible deeds.

Because carrying out deeds and perfecting them depends on putting one's trust in Allah, Allah singles out trust from among other deeds. Otherwise it comes under the heading of faith, of which it is one of the essential parts, as Allah (ﷻ) says elsewhere:

﴿...And in Allah put your trust, if you are [truly] believers.﴾ (*al-Mâ'idah* 5: 23)

As this was the attitude of the Messenger (ﷺ) and those who followed him, and it is the sound attitude that is necessary for success and on which happiness depends, and the attitude of his enemies was the opposite, because they had no faith and did not put their trust in Allah, thus it is known who was following true guidance and who had clearly gone astray.

Then Allah tells us that He alone bestows blessings, especially water from which Allah has made every living thing, as He says:

﴿Say: What do you think, if your water were to disappear under the ground, then who could bring you accessible water﴾ that you could drink and give to your livestock, and with which you could irrigate your trees and crops?

This appears in the form of a question but what is meant is negation; in other words, no one can do that except Allah (ﷻ).

This is the end of the commentary on Soorat al-Mulk.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 68. Soorat al-Qalam

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



قُلْ وَالْقَلَمِ وَمَا يَسْطُرُونَ ﴿١﴾ مَا أَنْتَ بِمَجْنُونٍ ﴿٢﴾ وَإِنَّ لَكَ لَأَجْرًا غَيْرَ  
مَمْنُونٍ ﴿٣﴾ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٤﴾ فَسَبِّحْهُ وَحْدَهُ بِحَمْدِ رَبِّكَ  
إِنْ رَبُّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥﴾ ﴿سورة القلم:

(٧-١)

- 68:1. Noon. By the pen and what they write,  
68:2. you [O Muhammad] are not, by the grace of your Lord, a  
madman.  
68:3. Verily you will have a never-ending reward,  
68:4. and verily you are of an exalted character.  
68:5. So you will see, and they will see,  
68:6. which of you is confused.  
68:7. Verily your Lord knows best who has gone astray from His path,  
and He knows best who is rightly guided.
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Here Allah (ﷻ) swears by the pen, which includes all pens that are used to write different kinds of knowledge and with which prose and poetry are written.

That is because the pen, and what is written with it of all kinds of words, is one of the great signs of Allah; it deserves that Allah should swear by it to the innocence of His Prophet Muhammad (ﷺ) of what his enemies attributed to him of insanity. Allah states that he was not a madman, by the grace and kindness of his Lord, for He had blessed him with perfect reasoning, mature thinking and concise speech which was the best that pens could record and people could write down. That is true bliss in this world.

Then Allah mentions his bliss in the hereafter, as He says: ﴿Verily you will have a never-ending reward﴾ that is, a great reward, as is indicated by the indefinite form of the word. ﴿never-ending﴾ that is, unceasing; rather it will be ongoing and eternal.

That is because of what the Prophet (ﷺ) did previously of righteous deeds and because of his sublime character.

Therefore Allah says: ﴿and verily you are of an exalted character﴾ that is, a sublime character, for you have attained an exalted position by virtue of your exalted character, with which Allah blessed you.

His exalted character may be summed up by the way the Mother of the Believers 'Ā'ishah (رضي الله عنها) explained it to the one who asked her about it. She said: His character was the Qur'an. (Recorded by Abu Dâwood, and authenticated by al-Albâni) This is similar to the verses in which Allah (ﷻ) says:

﴿Make allowances for people's nature, enjoin what is right and turn away from the ignorant.﴾ (al-A'râf 7: 199)

﴿It is by the mercy of Allah that you deal gently with them. If you had been harsh or hard-hearted, they would have dispersed from around you. So pardon them, and ask for [Allah's] forgiveness for them; and

consult them in matters of importance. Then, when you have taken a decision, put your trust in Allah, for Allah loves those who put their trust [in Him]. ﴿ (Āl 'Imrān 3: 159)

– and:

﴿There has come to you a Messenger from among yourselves; it grieves him that you suffer, and he is full of concern for you; and towards the believers he is compassionate and merciful.﴾ (at-Tawbah 9: 128)

And there are similar verses which indicate that the Prophet (ﷺ) possessed the noblest of characteristics, and which encourage us to strive to attain an exalted character. He possessed the best and noblest of characteristics, in each of which he attained the ultimate degree.

He was easy-going and gentle, and was close to people. He would accept the invitation of anyone who invited him, meet the need of anyone who asked him for help, and respond kindly to anyone who asked of him, never turning anyone away empty-handed.

If his Companions suggested something to him, he would agree with them and go along with them, provided that there were no shar'i reservations concerning it. If he wanted to decide about a matter, he would not make a decision concerning it without their involvement; rather he would consult them and seek their advice.

He would show appreciation to those among them who did good and forgive those who caused offence. He never sat and talked to anyone without showing the best behaviour and attitude towards him; he would never frown at him or speak harshly to him, and he never stopped being cheerful with him; he would not take him to task for slips of the tongue, and he would overlook anything he showed of roughness; rather he would treat him extremely kindly and show great forbearance towards him.

As Allah had blessed him with all exalted characteristics in all aspects, and his enemies claimed that he was insane and confused, Allah said:

﴿So you will see, and they will see, which of you is confused﴾. And Allah indeed made it clear that he was the most guided of people and the most perfect of them in and of himself and in his attitude towards others, whereas his enemies were the most misguided of people and the worst of people in their attitude towards others. It is they who sought to confuse the slaves of Allah and lead them astray from His path. It is enough that Allah knows that about them, for it is He Who brings people to account and requites them for their deeds.

﴿Verily your Lord knows best who has gone astray from His path, and He knows best who is rightly guided﴾. This is a threat to those who have gone astray and a promise to those who follow true guidance, and it highlights the wisdom of Allah, as He guides those who are fit to receive guidance, to the exclusion of others.



﴿فَلَا تَطِيعِ الْمُكَذِّبِينَ ۝۸ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ۝۹ وَلَا تَطِيعِ كُلَّ حَلَّافٍ مِّمَّهِينَ ۝۱۰ هَمَّازٍ مَشَاءٍ بَنِيمٍ ۝۱۱ مَنَاجٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ ۝۱۲ عُتْلٍ بَعْدَ ذَلِكَ رَنِيمٍ ۝۱۳ أَن كَانَ ذَا مَالٍ وَبَنِينَ ۝۱۴ إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ۝۱۵ سَسِمْهُ عَلَى الْخُرْطُومِ ۝۱۶﴾ (سورة القلم: ۸-۱۶)

68:8. So do not yield to the disbelievers.

68:9. They wish that you would compromise, so that they too would compromise.

68:10. And do not yield to any contemptible oath-monger,

68:11. a backbiter who goes about with malicious gossip,

68:12. withholding good, transgressing beyond bounds, steeped in sin,

68:13. harsh and, furthermore, ignoble.

68:14. Because he has wealth and sons,

68:15. when Our revelations are recited to him, he says: This is nothing but tales of the ancients.

68:16. We will mark him on the snout.

Here Allah (ﷻ) says to His Prophet (ﷺ): «So do not yield to the disbelievers» who reject you and stubbornly deny the truth, for they do not deserve to be yielded to, because they only ask that which is in accordance with their whims and desires, and they seek nothing but falsehood. Therefore the one who yields to them will be giving precedence to that which will harm him. This is general in meaning and applies to every disbeliever and every yielding that results from disbelief, although the context refers to a specific case, which is when the polytheists asked the Prophet (ﷺ) to refrain from criticising their gods and their religion, in return for which they would stop criticising him. Hence Allah says:

«They» namely the polytheists «wish that you would compromise» that is, that you would agree to some of what they follow, either in word or deed, or by keeping quiet concerning issues that you should make clear, «so that they too would compromise».

Rather you should convey the commands of Allah and preach the religion of Islam openly. And part of preaching it openly is denouncing its opposite and criticising that which is contrary to it.

«And do not yield to any contemptible oath-monger» that is, one who swears a lot of oaths, because such a person can only be a liar, and whoever is a liar cannot but be contemptible – that is, base and vile, lacking in wisdom, with no aspirations for good; rather all his aspirations are connected to base physical desires.

«a backbiter» that is, one who criticises people a great deal and speaks ill of them, gossiping about them, mocking them and so on. «who goes about with malicious gossip» that is, he goes about among people, spreading malicious gossip, which means transmitting the

words of one to another for the purpose of causing trouble between them and stirring up enmity and resentment.

«withholding good» that is, he withholds the good that he should do, such as obligatory spending, expiatory charity, zakâh, and so on «transgressing beyond bounds» against people, by wronging them and causing them physical harm, and transgressing against their wealth and honour

«steeped in sin» that is, he commits a great deal of sin that has to do with transgressing against the rights of Allah (ﷻ).

«harsh» that is, cruel, vicious and hard-hearted, unwilling to accept the truth

«and, furthermore, ignoble» that is, illegitimate, of unknown lineage. There is nothing in his essence that could lead to good; rather his character is the worst and he has no hope of achieving success.

To sum up, Allah forbids yielding to any vile oath monger and liar who has the worst of characteristics, especially characteristics that include self-admiration and arrogance towards the truth and towards people, who looks down on people and therefore backbites and spreads malicious gossip, criticising them, and who commits a great deal of sin.

Although these verses were revealed concerning some of the polytheists – such as al-Waleed ibn al-Mugheerah or someone else, because Allah says of him, «Because he has wealth and sons, when Our revelations are recited to him, he says: This is nothing but tales of the ancients»; that is, because he had an abundance of wealth and sons, he transgressed and was too arrogant to accept the truth, and he rejected it when it came to him, regarding it as mere tales of the ancients, which could be accepted or rejected – they are also general in meaning and apply to anyone who meets this description, because the Qur'an was revealed to guide all of humanity, which includes the first generations of this Ummah and the last of them. Some verses

may have been revealed for a specific reason or concerning a specific individual, in order to clarify a general principle.

Then Allah (ﷻ) warns the one who does what He has described here, stating that He will mark him on his snout as a punishment, so that his punishment will be obvious. He will be given a mark in the place where he will feel it most, namely his face.



﴿ إِنَّا بَلَوْنَهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ ﴿١٧﴾ وَلَا يَسْتَنْوُونَ ﴿١٨﴾ فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾ فَأَصْبَحَتْ كَالصَّرِيمِ ﴿٢٠﴾ فَتَنَادَوْا مُصْبِحِينَ ﴿٢١﴾ أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿٢٢﴾ فَأَنْطَلَقُوا وَهُمْ يَتَخَفَتُونَ ﴿٢٣﴾ أَن لَّا يَدْخُلُهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾ وَغَدَا عَلَى حَرْدٍ قَدِيرِينَ ﴿٢٥﴾ فَلَمَّا رَأَوْهَا قَالُوا إِنَّا لَضَالُونَ ﴿٢٦﴾ بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾ قَالَ أَوْسَطُهُمْ أَلْزَأْفَل لَّكَؤَلَوَاتُ لُؤْلُؤُ سِحْنُونَ ﴿٢٨﴾ قَالُوا مُبِخَنَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَوْمُونَ ﴿٣٠﴾ قَالُوا يَوَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٣١﴾ عَسَى رَبَّنَا أَن يُبَدِّلَ نَاحِيَةً مِنْهَا إِنَّا إِلَى رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ ﴾ (سورة القلم: ١٧-٣٣)

68:17. Verily We have tested them [the people of Makkah] as We tested the people of the garden, when they swore to harvest its fruits the following morning,

68:18. and made no allowance [for the will of Allah].

68:19. So a visitation from your Lord came upon it whilst they slept,

68:20. And it [was burned] and turned black as night.

68:21. And in the morning they called out to one another:

68:22. Let us go early to our garden, if we want to harvest its fruits.

68:23. So they set out, whispering to one another:

68:24. We should definitely not let any poor person enter the garden today.

- 
- 68:25. And they set out quickly, thinking that they were able to do what they had resolved to do.
- 68:26. But when they saw the garden, they said: We must have lost our way!
- 68:27. [Then they said:] Nay, rather we have been deprived [of its fruits]!
- 68:28. The best of them said: Did I not say to you: Why do you not glorify Allah [and refrain from withholding charity]?
- 68:29. They said: Glory be to our Lord; we were indeed wrongdoers.
- 68:30. Then they turned upon one another with reproaches.
- 68:31. They said: Woe to us! We have indeed transgressed.
- 68:32. Perhaps our Lord will give us a better one in its place; verily to our Lord we turn in hope.
- 68:33. Such is the punishment [in this world]; and the punishment of the hereafter is greater, if only they knew.
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Here Allah says: verily We have tested these people who deny the truth, and We have given them respite and bestowed upon them whatever We will of wealth, children, long life and so on, that is in accordance with their wishes, not because they are dear to Us, but so that they may be led step-by-step to their ruin, without realising that this is Our plan.

Their being deceived by that is similar to the way in which the owners of the garden, who were partners therein, were deceived when the fruit ripened and the trees were laden with fruit, and the time had come to harvest it, and they were certain that it was within their grasp and under their control, and that there was nothing to prevent them from that.

Therefore they swore that they would harvest it in the morning, without making any allowance (for the will of Allah).

They did not realise that Allah was watching and that the punishment would reach them before that.

﴿So a visitation from your Lord﴾ that is, a punishment that befell it at night

﴿came upon it whilst they slept﴾, and destroyed it completely.

﴿And it [was burned] and turned black as night﴾ that is, like a dark night. All its trees and fruits were gone, but they were not aware of this painful reality. Hence they called out to one another the following morning, saying to one another:

﴿Let us go early to our garden, if we want to harvest its fruits. So they set out﴾ heading towards it,

﴿whispering to one another﴾, discussing how to withhold the dues of Allah, and saying:

﴿We should definitely not let any poor person enter the garden today﴾ that is, they went early, before other people were out and about, and advised one another to withhold any charity from the poor and needy.

Out of stinginess and extreme caution, they spoke in whispers lest anyone hear them and tell the poor about that.

﴿And they set out﴾ with that reprehensible attitude of hardheartedness and lack of compassion

﴿quickly, thinking that they were able to do what they had resolved to do﴾ namely to withhold the dues of Allah, and certain of their ability to achieve that.

﴿But when they saw the garden﴾ in the condition described by Allah, having turned black as night,

﴿they said﴾ in their confusion and distress: ﴿We must have lost our way﴾; perhaps this is not it.

When they realised that it was indeed their garden, and came to their senses, they said: ﴿Nay, rather we have been deprived [of its fruits]!﴾ At that point they realised that it was a punishment.



﴿The best of them﴾ that is, the most just and fair-minded of them {said: Did I not say to you: Why do you not glorify Allah [and refrain from withholding charity]?﴾ That is, why did you not declare Allah to be above all that is not befitting to Him, which includes your thinking that your power is independent. If you had made an allowance for the will of Allah and said, “if Allah wills” – thus making your will subject to the will of Allah – this would not have happened to you.

﴿They said: Glory be to our Lord; we were indeed wrongdoers﴾ that is, after that they realised their error, but that was after the punishment had befallen their garden and could not be lifted.

But perhaps the glorification of Allah and their acknowledgement of their wrongdoing benefited them by reducing their burden of sin; perhaps these words reflected repentance on their part, and immense regret.

﴿Then they turned upon one another with reproaches﴾, blaming one another for what they had done.

﴿They said: Woe to us! We have indeed transgressed﴾ that is, we overstepped the mark with regard to the rights of Allah and the rights of His slaves.

﴿Perhaps our Lord will give us a better one in its place; verily to our Lord we turn in hope﴾. They hoped that Allah would give them something better than it, and they promised that they would turn in hope to Allah and would persist in that in this worldly life.

If they did what they promised, it seems that Allah would have replaced it with something better than it in this world, because whoever calls upon Allah sincerely, turning to Him in hope, He will give him what he seeks.

Then Allah (ﷻ) says, commenting on what happened: ﴿Such is the punishment [in this world]﴾ for the one who does that which incurs punishment: Allah will take away from His slave the thing that caused him to transgress and be arrogant, and to give precedence to

the life of this world; He will take it away from him at the time when he needs it most.

﴿and the punishment of the hereafter is greater﴾ than the punishment of this world

﴿if only they knew﴾, for whoever knows that will inevitably be deterred from anything that may incur the punishment.



﴿إِنَّ لِلْمُتَّقِينَ عِندَ رَبِّهِمْ جَنَّاتٍ النَّعِيمِ ﴿٣٦﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ أَيْمَانٌ عَلَيْنَا بَلِغَةَ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلِّمُوا إِلَيْهِمْ بِذَلِكَ رَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ فَلْيَأْتُوا بِشُرَكَائِهِمْ إِنْ كَانُوا صَادِقِينَ ﴿٤١﴾﴾ (سورة القلم: ٣٤-٤١)

68:34. Verily for those who are pious, there are gardens of delight with their Lord.

68:35. Are We to treat those who have submitted [in Islam] in the same way as the evildoers?

68:36. What is the matter with you, that you judge as you do?

68:37. Or do you have a scripture from which you learn

68:38. that you will be given whatever you choose?

68:39. Or have you received a solemn promise, binding upon Us until the Day of Resurrection, that you will have whatever you decide?

68:40. Ask them which of them can guarantee that.

68:41. Or do they have associates [who will vouch for them]? Then let them bring their associates, if they are telling the truth.

Here Allah (ﷻ) tells us of what He has prepared for the pious who avoid disbelief and sin, of all kinds of delights and a life of peace

in closeness to the Most Generous. And He tells us that His wisdom does not dictate that He should make the Muslims who are devoted to their Lord, comply with His commands and seek His pleasure like the evildoers who persist in disobeying Him, denying His signs and revelations, opposing His Messengers and fighting His close friends.

Whoever thinks that Allah will reward them equally is mistaken; his judgement is false and his thinking is corrupt.

If the evildoers think that, they have no evidence and no scripture from which they learn or which they recite to tell them that they will be among the people of paradise and will have whatever they want or choose. They have no covenant with Allah and no solemn promise that is binding upon Him until the Day of Resurrection that they will have whatever they choose, and they have no partners or supporters who will help them to get whatever they want. If they do have partners and supporters, then let them bring them, if they are telling the truth.

It is well known that they have none of these things. They have no scripture, they have no promise with Allah of salvation, and they have no partners to help them. Thus it is known that their claim is utterly false.

﴿Ask them which of them can guarantee that﴾ for no one can guarantee it.



﴿يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ﴾ (٤٢) خَشَعَةً أَبْصَرُهُمْ تَرْهَقُهُمْ ذِلَّةٌ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾ (سورة القلم: ٤٢-٤٣)

68:42. On the day when the dreadful calamity unfolds, when they are called upon to prostrate, they will not be able to do so.

68:43. Their eyes downcast, humiliation will overwhelm them, for they had been called upon to prostrate when they were whole and able to do so [but they refused].

When the Day of Resurrection comes, and troubles, earthquakes and calamities begin to unfold, such as cannot be imagined, and the Creator comes to judge between His slaves and requite them, all creatures will see of the majesty and greatness of Allah that which cannot be expressed. At that point, they will be called to prostrate to Allah.

The believers, who used to prostrate to Allah willingly and by choice, will prostrate, and the evildoers and hypocrites will try to prostrate, but they will not be able to do so, for their backs will be as solid and inflexible as the horns of cattle, unable to bend.

This is a requital that will match their deeds, for in this world they were called to prostrate to Allah, affirm His oneness and worship Him when they were whole and sound, with no physical defects, but they were too arrogant and refused to do that. So do not ask about their situation and bad fate on that day, for Allah will be angry with them and the punishment will have become inevitable for them. They will be utterly helpless, and no regret or excuses will benefit them on the Day of Resurrection.

This should serve as a deterrent against committing sins and should make one strive to make up for what one has missed out on whilst it is still possible to do so. Hence Allah (ﷻ) says:



﴿فَذَرْنِي وَمَنْ يُكَذِّبُ هَذَا الْحَدِيثَ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُونَ ٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَغْرَمٍ مُثْقَلُونَ ﴿٤٦﴾ أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُمُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَوْلَا أَن تَدْرِكُهُ نِعْمَةٌ مِنْ رَبِّهِ، لَنَسْتَدِيَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبَاهُ رَبُّهُ، فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾ وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَرِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنْجُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٢﴾﴾

(سورة القلم: ٤٤-٥٢)

- 68:44. So leave Me [to deal] with those who reject this discourse [the Qur'an]; We will lead them step by step to their ruin, without their even realising it.
- 68:45. I will give them respite, for My stratagem is sure.
- 68:46. Or is it that you are asking them for recompense which they find too burdensome?
- 68:47. Or do they have knowledge of the unseen, which they are writing down?<sup>20</sup>
- 68:48. So be patient with the decree of your Lord, and do not be like the one who was swallowed by the fish [namely Yoonus], when he called out in distress.
- 68:49. Had it not been for grace from his Lord that reached him, he would surely have been cast up, blameworthy, upon the barren shore.
- 68:50. So his Lord chose him, and made him one of the righteous.
- 68:51. Those who disbelieve almost strike you down with their malicious stares when they hear the reminder [the Qur'an], and they say: He is surely insane!
- 68:52. It [the Qur'an] is but a reminder to the worlds.

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That is, leave Me to deal with those who disbelieved in the Holy Qur'an, for it is incumbent upon Me to requite them. Do not seek to hasten the punishment for them, for «We will lead them step by step to their ruin, without their even realising it». So We give them wealth and children, and We grant them provision and achievements, so that they will be deceived and will persist in that which will harm them. This is Allah's stratagem for them, and the stratagem of Allah for His enemies is sure and strong, and will cause them the utmost harm and punishment.

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<sup>20</sup> That is, do they have knowledge of the unseen as written in al-Lawḥ al-Maḥfoodh, on which they base their arguments against you? (al-Qurṭubi, narrating from Ibn 'Abbās)

«Or is it that you are asking them for recompense which they find too burdensome?» That is, there is no reason for their aversion towards you and their failure to believe that which you have brought, for you are teaching them and calling them to Allah for their own benefit, without asking them for any recompense that they would find burdensome.

«Or do they have knowledge of the unseen, which they are writing down» and did they find in these unseen matters that they are in the right and that they will have reward with Allah? That is not the case; rather their attitude is that of stubborn wrongdoers.

Therefore there is no option left but to show patience towards their annoyances and put up with their behaviour, and to persist in calling them. Hence Allah says:

«So be patient with the decree of your Lord» in terms of both religious and universal decrees. So the universal decree should be borne with patience if it is hurtful, and should not be responded to with panic and worry. And the religious decree should be responded to with acceptance and submission, and full compliance with the divine command.

«and do not be like the one who was swallowed by the fish» namely Yoonus ibn Mattâ (ﷺ).

What is meant is: do not be like him in the attitude that led to him being detained in the belly of the fish. That attitude was lack of patience with his people, as was required of him; that led to him departing in anger, as he was angry with his Lord, and he travelled by sea. Then when the ship became heavy, its passengers and crew drew lots to decide which of them would be thrown overboard so as to lighten the load, and Yoonus lost the draw.

«Then the fish swallowed him. He had done an act worthy of blame.<sup>21</sup>»  
(aṣ-Ṣāffāt 37: 142)

<sup>21</sup> He ran away from his people, to whom he had been sent but they paid no heed to his call, without the permission of his Lord, because he feared =

﴿when he called out in distress﴾ when he was in the belly of the fish, which was a confined space, therefore he called out in distress, saying:

﴿...There is no god but You. Glory be to You; I have indeed done wrong.﴾ (al-Anbiyâ' 21: 87)

Allah answered his prayer, and the fish cast him up, sick, on the barren shore, where Allah caused a gourd vine to grow for him. Hence Allah says here:

﴿Had it not been for grace from his Lord that reached him, he would surely have been cast up, blameworthy, upon the barren shore﴾ that is, he would have been cast up on the barren shore, which is empty land, ﴿blameworthy﴾, but Allah bestowed His mercy upon him. He could have been cast up blameworthy, but because of divine grace, he was cast up praiseworthy and became better than he had been originally. Hence Allah says:

﴿So his Lord chose him﴾ that is, He chose him, selected him and purified him

﴿and made him one of the righteous﴾ that is, one of those whose words, deeds, intentions and attitudes are righteous.

Our Prophet Muhammad (ﷺ) obeyed the command of his Lord, and was patient with the decree of his Lord in a manner that was unmatched by anyone else in creation.

So Allah granted him the best consequences,

﴿...and the best outcome is for those who fear Allah.﴾ (al-Qaşaş 28: 83)

And his enemies could not cause him any harm except that it backfired on them.

They were even keen to strike him down with their malicious stares, because of their envy, rage and resentment. This was the most that they could do in terms of physical harm, but Allah protected and supported him.

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= they would harm him.

In terms of verbal harm, they said things concerning him based on what they thought in their hearts. So they said at various times that he was a “madman”, a “sorcerer” or a “poet.”

«It [the Qur'an] is but a reminder to the worlds». This noble Qur'an, the wise reminder, is but a reminder to the worlds, to make them think of that which is best for them in both spiritual and worldly terms.

This is the end of the commentary on Soorat al-Qalam.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





69.

## Soorat al-Hâqqah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْحَاقَّةُ﴾ ١ مَا الْحَاقَّةُ ٢ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ٣ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ٤  
فَأَمَّا ثَمُودُ فَأَمْلِكُوا بِالطَّاغِيَةِ ٥ وَأَمَّا عَادٌ فَأَهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ٦  
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَنِيَةً أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ  
أَعْجَازُ نَخْلٍ خَاوِيَةٍ ٧ فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ٨ ﴿سورة الحاقة: ١-٨﴾

69:1. The inevitable Hour!

69:2. What is the inevitable Hour?

69:3. How could you know what the inevitable Hour is?

69:4. Thamood and 'Âd denied the calamity of the Hour.

69:5. As for Thamood, they were destroyed by the overwhelming blast.

69:6. And as for 'Âd, they were destroyed by a furious cold wind

69:7. which He unleashed against them for seven nights and eight days in succession, so that you would have seen the people lying lifeless as if they were the trunks of fallen palm trees.

69:8. Do you see any remnant of them?

«The inevitable Hour» – this is one of the names of the Day of Resurrection, because it is bound to come and will inevitably befall people, and the realities of all things will be clearly made manifest, and what is hidden in people's hearts will be brought out into the open.

Therefore Allah (ﷻ) highlights its seriousness and significance, as He repeated this phrase: «The inevitable Hour! What is the inevitable Hour? How could you know what the inevitable Hour is?» For it is of immense significance and will be a momentous day. Because of its great significance, Allah destroyed previous nations who disbelieved in it, with an immediate punishment in this world.

Then Allah mentions examples of nations who were punished in this world, whose punishment was witnessed and is known. This refers to the extreme punishment that He sent upon these arrogant nations:

«Thamood and 'Ād denied the calamity of the Hour». Thamood were a well-known tribe who lived in al-Ḥijr, to whom Allah sent His Messenger Ṣāliḥ (ﷺ). He told them to give up what they were following of polytheism and enjoined them to affirm the oneness of Allah, but they rejected his call and disbelieved in him, and they rejected what he told them about the Day of Resurrection, which is the calamity that will stun everyone with its horrors.

A similar case was that of the ancient tribe of 'Ād, who lived in Ḥaḍramawt. When Allah sent to them his Messenger Hood (ﷺ), to call them to the worship of Allah alone, they rejected him and rejected what he told them about the resurrection. Therefore Allah destroyed both groups in this world.

«As for Thamood, they were destroyed by the overwhelming blast» which was the terrifying great cry that caused heart-stopping fear and lead to their demise. Thus they died, and nothing was to be seen except their dwellings and their corpses.

«And as for 'Ād, they were destroyed by a furious cold wind» that is, a wind with strong gusts that made a sound louder than thunder. It destroyed 'Ād because it was extraordinarily powerful and strong.

«which He unleashed against them for seven nights and eight days in succession» that is, inauspicious and evil days, that were terrible for them, and it destroyed them utterly.

«so that you would have seen the people lying lifeless» that is, dead,

«as if they were the trunks of fallen palm trees» that is, as if they were the trunks of palm trees whose tops had been cut off and they had fallen on top of one another.

«Do you see any remnant of them?» This appears in the form of a question, but what is meant is an emphatic negation.



﴿وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾ فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخَذَةً رَاسِيَةً ﴿١٠﴾ إِنَّا لَمَّا طَغَا الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعْيَهَا أذنٌ وَرِيعَةٌ ﴿١٢﴾﴾ (سورة الحاقة: ٩-١٢)

69:9. Pharaoh and those who came before him, and the cities overthrown, committed grave sins.

69:10. They [each] disobeyed the Messenger of their Lord, so He seized them with a severe punishment.

69:11. When the waters [of the Flood] rose high, We carried you [your forefathers] in the ark,

69:12. so that We might make it a reminder for you and so that attentive ears might pay heed.

That is, besides these two transgressing nations of 'Ād and Thamood, there were arrogant tyrants such as the Pharaoh of Egypt,

to whom Allah sent His slave and Messenger Moosâ ibn ‘Imrân (ﷺ), who showed him clear signs on the basis of which they became certain of the truth, but they rejected it and disbelieved, wrongfully and arrogantly. And before Pharaoh there came other disbelievers: ﴿and the cities overthrown﴾ namely the cities of the people of Loot, who all ﴿committed grave sins﴾ namely disbelief, denial, wrongdoing, stubbornness, and all kinds of shameful and evil deeds.

﴿They [each] disobeyed the Messenger of their Lord﴾ that is, each of these nations rejected the Messenger whom Allah sent to them.

Therefore Allah seized all of them ﴿with a severe punishment﴾ that is, a punishment greater than that which was needed to destroy them.

Among them were the people of Nooh, whom Allah drowned in the sea when the water covered the earth and rose high enough to cover elevated places.

Allah reminded the people who came after them of this blessing by means of which Allah carried them (their forefathers) in the ark – namely the great ship – when they were still in the loins of their forebears whom Allah saved. So praise Allah and give thanks to Him Who saved you when He destroyed the transgressors, and learn from the signs that point to His oneness. Hence He says:

﴿so that We might make it﴾ that is, the ark, but what is meant is ships in general,

﴿a reminder for you﴾, to remind you of the first ship to be built, and the story behind it, and how Allah saved thereby those who believed in Him and followed His Messenger, and He destroyed all the people of the earth. So when you see a thing, it reminds you of its origin.

﴿and so that attentive ears might pay heed﴾ that is, so that people of understanding may understand it and know the purpose behind it, and the miraculous aspect thereof. This is in contrast to those who turn away and are heedless, and those who are lacking in intelligence, for they do not benefit from the signs of Allah, because they do not

understand what Allah is telling them and they do not comprehend the signs of Allah.



﴿فَإِذَا نَفَخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۖ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّنَاذَكَّةَ وَاحِدَةً ۚ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۚ وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ۚ وَالْمَلَكُ عَلَى أَرْجَائِهَا وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَنِيَّةٌ ۚ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ۚ﴾ (سورة

الحاقة: ١٣-١٨)

- 69:13. Then when a single blast is sounded on the Trumpet,  
 69:14. and the earth and the mountains are lifted up and dashed to bits at a single blow,  
 69:15. on that day the inevitable will come to pass,  
 69:16. and the heaven will be rent asunder, for on that day it will be flimsy,  
 69:17. and the angels will be standing throughout it, and on that day, eight will carry the Throne of your Lord above them.  
 69:18. On that day, you will be brought forth [for the reckoning], and no secret of yours will remain hidden.

As Allah (ﷻ) mentioned above what He did to those who rejected His Messengers, and how He requited them and hastened the punishment for them in this world, and that Allah saved the Messengers and their followers, that served to introduce the idea of requital in the hereafter, for all deeds will be requited in full on the Day of Resurrection.

Here Allah mentions the momentous events that will occur ahead of the resurrection, the first of which will be when Isrāfeel blows on «the Trumpet», after all bodies have been fully restored. It will be «a

single blast», then the souls will emerge and each soul will enter its body, and all people will be standing before the Lord of the worlds.

«and the earth and the mountains are lifted up and dashed to bits at a single blow» that is, the mountains will be diminished and crumbled, and will be mixed with the earth and spread on it, and the entire mass will become a flat plain, in which you will see no depression or elevation. This is what will be done to the earth and all that is on it.

As for what will be done to the heaven, it will be convulsed and split asunder, its colour will change, and it will become flimsy after having been solid and strong, because of some tremendous development and great calamity that will disturb it and weaken it.

«and the angels will be standing throughout it», submitting themselves to their Lord and humbling themselves before His might.

«and on that day, eight will carry the Throne of your Lord above them» that is, it will be carried by eight immensely strong angels, when Allah comes to judge between His slaves with justice, fairness and grace.

Hence He says: «On that day, you will be brought forth» before Allah «[for the reckoning], and no secret of yours will remain hidden». Nothing of your physical being, deeds or characteristics will be hidden, for Allah (ﷻ) is the Knower of the unseen and the seen.

People will be gathered barefoot, naked and uncircumcised, on level ground, where the caller will make them hear and they will all be visible, and at that time Allah will requite them for their deeds. Hence He says:



﴿فَأَمَّا مَنْ أَوْفَىٰ كَيْلِبِهِ، يَمِينَهُ، فَيَقُولُ هَٰؤُلَاءِ أَقْرَبُ وَأَكْنَبُ﴾ (١٩) ﴿إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِي﴾  
 ﴿فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ﴾ (٢٠) ﴿فِي جَنَّةٍ عَالِيَةٍ﴾ (٢١) ﴿قُطُوفُهَا دَانِيَةٌ﴾ (٢٢) ﴿كُلُوا وَاشْرَبُوا﴾  
 هَنِيئًا يَمَا اسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿﴾ (سورة الحاقة: ١٩-٢٤)

- 69:19. As for the one who is given his record of deeds in his right hand, he will say: Here, read my record!
- 69:20. Indeed I knew that I would face my reckoning.
- 69:21. So he will have a well-pleasing life,
- 69:22. in a garden on high,
- 69:23. with fruits within easy reach.
- 69:24. [It will be said to them:] Eat and drink with enjoyment because of what you did [of righteous deeds] in days gone by.

These people are the blessed, who will be given their records, which list their righteous deeds, in their right hands, so as to make them distinct, highlight their renown and raise their status.

At that point, one of them will say, out of joy, happiness and the desire to show people how Allah has blessed and honoured him: «Here, read my record!» That is, here is my record; read it, for it speaks of glad tidings, all kinds of honour, forgiveness of sin and concealment of faults. What has brought me to this is what Allah blessed me with of belief in the resurrection and the reckoning, and preparation for that by doing whatever I could. Hence he will say:

«Indeed I knew that I would face my reckoning» that is, I was certain of it.

«So he will have a well-pleasing life» that includes all that souls could desire and that could delight the eyes. They will be pleased with it and would not choose anything else.

«in a garden on high» with lofty dwellings and palaces.

«with fruits within easy reach» that is, its harvest of all kinds of fruits will be near at hand, easy to pick whether they are standing, sitting or reclining.

It will be said to them by way of honour: «Eat and drink» all kinds of delicious fruit and palatable drinks

﴿with enjoyment﴾ that is, with full enjoyment, with nothing to spoil it. That reward has been bestowed upon you ﴿because of what you did [of righteous deeds] in days gone by﴾ – and refraining from evil deeds; those righteous deeds included prayer, fasting, charity, Hajj, treating people kindly, and remembering Allah and turning to Him.

Allah has made deeds a means of attaining paradise, with all its joys and delights.



﴿وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ، فَيَقُولُ يَلَيِّنَنِي لَأُوتِيَ كِتَابَهُ ۖ وَلَوْ أَدْرِي مَا حِسَابِي ۚ يَأْتِيهَا ۚ كَانَتْ الْقَاضِيَةَ ۚ مَا أَغْنَىٰ عَنِّي مَالِي ۚ هَلَكْتُ عَنْ سُلْطَانِيَّةٍ ۚ خُذُوهُ فَغُلُّوهُ ۚ ثُمَّ الْجَحِيمَ صَلُّوهُ ۚ ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ۚ إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ۚ وَلَا يَحْضُرُ عَلَىٰ طَعَامِ الْمِسْكِينِ ۚ فَلَئَسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ۚ وَلَا طَعَامٌ إِلَّا مِن غَنِيلٍ ۚ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ۚ﴾ (سورة الحاقة: ٢٥-٣٧)

- 69:25. As for the one who is given his record of deeds in his left hand,  
he will say: Would that I had not been given my book,  
69:26. and knew nothing of my reckoning.  
69:27. Would that [my death] had been the end of me!  
69:28. My wealth has availed me nothing,  
69:29. and my power is gone from me.  
69:30. Take him and place an iron collar on his neck,  
69:31. then admit him to the blazing fire,  
69:32. then bind him in a chain the length of which is seventy cubits.  
69:33. Verily he did not believe in Allah the Most Great  
69:34. and he did not urge others to feed the needy.  
69:35. So today he has no relative [or friend] here,



69:36. and no food except pus,

69:37. which no one will eat except the sinners.

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These people are the doomed, who will be given the record of their bad deeds in their left hands, so as to make them distinct by way of humiliation, disgrace and exposure. One of them will say, in his anguish, distress and shame:

﴿Would that I had not been given my book﴾ because it gives him the tidings of admission to hell and eternal loss.

﴿and knew nothing of my reckoning﴾ that is, would that I had been overlooked and forgotten, and had not been resurrected and brought to account. Hence he will say:

﴿Would that [my death] had been the end of me﴾ that is, would that my death had been a death after which there was no resurrection.

Then he will turn his attention to his wealth and power, and will realise that it turned out to be a calamity for him, because he did not use it to benefit himself in the hereafter or to ransom himself from the punishment of Allah. Hence he will say:

﴿My wealth has availed me nothing﴾ that is, it has not benefitted me, either in the previous world, for I did not send anything on ahead, or in the hereafter, for the time to benefit from it is over.

﴿and my power is gone from me﴾ that is, it has disappeared and vanished, and numerous troops, heavy equipment and high status are of no avail, for they are gone with the wind, and because of them he missed out on real gains and is left instead with worries, distress and grief.

At that point the order will be given to punish him, and it will be said to the stern and harsh keepers of hell: ﴿Take him and place an iron collar on his neck﴾ that is, place a tight, choking iron collar on his neck

﴿then admit him to the blazing fire﴾ so that he will feel its heat and suffer from its burning embers and flames.

﴿then bind him in a chain the length of which is seventy cubits﴾ this is one of the chains of hell that are exceedingly hot. He will continue to suffer this terrifying punishment, and how dreadful is that punishment and torment; how great is the regret of the one who is rebuked. The reason that brought him to this state is:

﴿Verily he did not believe in Allah the Most Great﴾ – he disbelieved in his Lord and stubbornly rejected His Messengers and the message of truth that they brought

﴿and he did not urge others to feed the needy﴾ that is, there was no compassion in his heart towards the poor and needy, so he did not feed them from his own wealth or urge others to feed them, because he had no motive in his heart to do so.

That is because the foundation and essence of attaining happiness is two things: sincerity towards Allah, which is rooted in faith in Allah, and kindness towards people, which takes many forms, one of the greatest of which is meeting the needs of the needy by feeding them what they need for nourishment. But these people have no sincerity and show no kindness, therefore they deserve that punishment.

﴿So today﴾ that is, on the Day of Resurrection  
 ﴿he has no relative [or friend] here﴾ to intercede for him and save him from the punishment of Allah, or to help him attain the reward of Allah.

﴿No intercession will be of any avail before Him, except for those for whom He permits intercession...﴾ (*Saba' 34: 23*)

﴿...The wrongdoers will have no close friend or intercessor whose word may be heeded.﴾ (*Ghâfir 40: 18*)

And he will have no food ﴿except pus﴾ namely the pus of the people of hell, which is extremely hot and foul smelling, with a vile and bitter taste.

No one will eat this dreadful food «except the sinners» who went astray from the straight path and followed the ways that lead to hell; therefore they will deserve that painful punishment.



﴿فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا نُؤْمِنُونَ ﴿٤١﴾ وَلَا يَقُولُ كَاهِنٌ قَلِيلًا مَّا نَذْكُرُونَ ﴿٤٢﴾ نَزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ نَقُولُ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾ فَمَا يَنْكُرُونَ أَحَدٌ عَنْهُ حَنْجِرِينَ ﴿٤٧﴾ وَإِنَّهُ لَنَذْكُرٌ لِلْمُنْفِقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُّكَذِّبِينَ ﴿٤٩﴾ وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾﴾ (سورة الحاقة: ٣٨ - ٥٢)

69:38. Verily I swear by all that you can see

69:39. and by all that you cannot see

69:40. that verily it [the Qur'an] is a word conveyed by a noble Messenger,

69:41. and it is not the words of a poet. Little is it that you believe!

69:42. Nor is it the words of a soothsayer. Little is it that you pay heed!

69:43. It is a revelation from the Lord of the worlds.

69:44. If he [Muhammad] had falsely attributed something to Us,

69:45. We would surely have seized him by the right hand,

69:46. then We would surely have severed his aorta,

69:47. and not one of you could have protected him.

69:48. Verily it [the Qur'an] is a reminder for the righteous.

69:49. Indeed We know full well that among you are some who reject it

69:50. and indeed it will be a cause of regret for the disbelievers [in the hereafter, because of their rejection of it].

69:51. Indeed it is certain truth.

69:52. So glorify the name of your Lord, the Most Great.

Here Allah (ﷻ) swears by all that people can see and all that they cannot see. This includes all of creation; it even includes His own divine essence, attesting to the truthfulness of what the Messenger (ﷺ) has brought of this noble Qur'an, and that the noble Messenger (ﷺ) has indeed conveyed it from Allah (ﷻ).

Allah declares His Messenger (ﷺ) to be above what his enemies accused him of, when they said that he was a poet or a soothsayer. What made them say that was their lack of faith and their failure to pay heed. If they had believed and paid heed, they would have known what would benefit them and what would harm them.

If they had looked at the situation of Muhammad (ﷺ) and reflected upon his attributes and attitude, they would have seen something that was as clear as day, that would have led them to the conclusion that he was indeed the Messenger of Allah, and that what he brought was revelation from the Lord of the worlds, and it was not appropriate to attribute it to any human being. For it is words that are indicative of the greatness of the One Who uttered them, and the majestic nature of His attributes, His perfect care for His slaves, and His sublime superiority over His slaves. Moreover, this thinking on their part was not befitting to Allah and His wisdom.

If he (Muhammad [ﷺ]) had falsely attributed it to Allah, and fabricated some false words, ﴿We would surely have seized him by the right hand, then We would surely have severed his aorta﴾ which is an artery that is connected to the heart; if it is severed, the individual will die.

Assuming – Allah forbid – that the Messenger (ﷺ) had fabricated something and falsely attributed it to Allah, Allah would have hastened to punish him and seize him with the vehement grip of One Who is

Almighty, Omnipotent, for He is Most Wise and has power over all things.

And His wisdom dictates that He should not delay the punishment of one who tells lies about Him, and claims that he and his followers are the saved and that those who disagree with him are doomed.

The fact that Allah supported His Messenger (ﷺ) with miracles and proved the truthfulness of the message he brought with clear signs, granted him victory over his enemies and caused him to prevail over them is the greatest testimony from Him in support of His message.

﴿and not one of you could have protected him﴾ that is, if Allah wanted to destroy him, he could not have protected himself and no one else could have protected him from the punishment of Allah.

﴿Verily it [the Qur'an] is a reminder for the righteous﴾ which shows them what is in their best interests in both spiritual and worldly terms, so that they may know it and act upon it. It reminds them of religious beliefs, good attitudes and shar'i rulings, so that they will be people of knowledge, worshippers who know their Lord, and leaders who can guide others.

﴿Indeed We know full well that among you are some who reject it﴾ – this is a warning and a threat to the disbelievers, that He will punish them severely for their disbelief.

﴿and indeed it will be a cause of regret for the disbelievers [in the hereafter, because of their rejection of it]﴾ – because they disbelieved in it and they saw what Allah promised (of punishment) in it, they will regret not having been guided by it and not having submitted to its commands. Thus they will miss out on the reward and incur the most severe punishment, and they will lose all hope of salvation and become utterly helpless.

﴿Indeed it is certain truth﴾ that is, the highest level of knowledge, for the highest level of knowledge is certainty, which is proven knowledge that cannot be undermined and does not waver.

Certainty is of three levels, each of which is higher than the one before it.

The first is certain knowledge, which is knowledge that is learned from reports.

Then comes the certainty of sight, which is knowledge that is attained through vision and seeing.

Then comes absolute truth, which is knowledge that is attained through experience and direct interaction.

This is how this holy Qur'an is: all the knowledge that it contains is supported by definitive proof, and whoever experiences what it contains of facts and knowledge of beliefs will attain absolute truth.

﴿So glorify the name of your Lord, the Most Great﴾ that is, declare Him to be above all that is not befitting to His majesty, and sanctify Him by remembering the attributes of His majesty, beauty and perfection.

This is the end of the commentary on Soorat al-Hâqqah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 70. Soorat al-Ma'ârij



(Al-Ma'ârij)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ﴿١﴾ لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ﴿٢﴾ مِنَ اللَّهِ ذِي الْمَعَارِجِ ﴿٣﴾ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٤﴾ فَأَصْبَحَ صَبْرًا جَمِيلًا ﴿٥﴾ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ﴿٦﴾ وَنَرَاهُ قَرِيبًا ﴿٧﴾﴾ (سورة المعارج: ١-٧)

- 70:1. A sceptic has asked to hasten an inevitable punishment  
70:2. for the disbelievers, which none can avert,  
70:3. from Allah, Lord of the routes of ascent,  
70:4. by which the angels and the Spirit ascend to Him in a day the  
measure of which is fifty thousand years.  
70:5. So be patient [O Muhammad], and persevere in good grace.  
70:6. Verily they regard it [the punishment] as something far-fetched.  
70:7. but We know it to be close at hand.
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Here Allah highlights the ignorance of the stubborn who sought to hasten the punishment of Allah by way of ridicule, stubbornness and trying to outwit Him.

«A sceptic has asked to hasten an inevitable punishment for the disbelievers» which they deserve because of their disbelief and stubbornness

«which none can avert, from Allah» that is, there is no one who can ward off this punishment – which some of the rebellious polytheists sought to hasten – before it descends, and no one can alleviate it after it has descended.

This refers to an-Naḍr ibn al-Ḥārith al-Qurashi – or one of the other polytheists – who called out:

«...O Allah, if this is indeed the truth from You, then rain down upon us stones from the sky or send us a painful punishment.» (*al-Anfāl* 8: 32)

The punishment will inevitably befall them from Allah; it will either be hastened for them in this world or be delayed until the hereafter.

If they knew Allah (ﷻ) and understood His immense might and power, and the perfect nature of His names and attributes, they would not seek to hasten the punishment; rather they would submit and show good manners. Hence Allah (ﷻ) tells us of His greatness that which is contrary to their ill-mannered words, as He says:

«Lord of the routes of ascent, by which the angels and the Spirit ascend to Him» that is, He is the Lord of highness, majesty and might, Who controls all of creation, to Whom ascend the angels in the manner that Allah has ordained for them, and to Him ascends «the Spirit», which here is a general term that includes all spirits or souls, both righteous and evildoers. This refers to the time of death.

As for the righteous, their souls ascend to Allah, and they are admitted from one heaven to another, until they reach the heaven above which is Allah (ﷻ), where they greet their Lord and attain the virtue of being near Him, rejoicing in closeness to Him, and Allah praises them, honours them and bestows kindness upon them.



As for the souls of the evildoers, they ascend, but when they reach the heaven and ask permission to enter, they are not given permission, and they are sent back to the earth.

Then Allah mentions the distance covered by the angels and the souls when they ascend to Him, and tells us that they ascend in a day, by whatever means Allah makes available to them and by whatever helpful attributes He has created in them of being subtle and light, able to travel quickly, even though that distance would take fifty thousand years to ascend by ordinary means, from the beginning of the ascent until reaching the limit that they are meant to reach, where those on high are.

This is the great dominion and vast universe, both upper and lower realms. It is all created and controlled by the Most High.

Allah is aware of their needs, both visible and hidden; He knows their dwelling places and their resting places, and by His kindness and grace He sends them provisions, encompassing them and subjecting them to His universal and shar'i decrees, and His rulings of reward and punishment.

How wretched are those people who are ignorant of His greatness, who do not give Him due recognition, so they sought to hasten the punishment in an attempt to outwit and test Him.

Glory be to the Most Forbearing, Who gives them respite but does not forget. They offend Him but He is patient with them, and He pardons them and grants them provision.

This is one of the interpretations of this verse, according to which this ascent occurs in this world, because the context indicates that.

However it may be the case that this refers to the Day of Resurrection, and that on the Day of Resurrection, Allah will show His slaves something of His greatness, majesty and pride that will offer the greatest proof of His might, from what they will see of

the ascent of the angels and souls, ascending and descending by the command of Allah, with decrees concerning His creation.

The length of that day will be as fifty thousand years because of its duration and hardship, but Allah will make it easy for the believer.

«So be patient [O Muhammad], and persevere in good grace» that is, persevere in calling your people with good grace, and do not be impatient or get tired; rather persist as Allah has commanded you, call His slaves to affirm His oneness, and do not be deterred by what you see of them failing to submit and showing no interest, for there is much good in bearing that with patience.

«Verily they regard it [the punishment] as something far-fetched, but We know it to be close at hand». This refers to the resurrection, which will bring punishment for the sceptics who sought to hasten the punishment. In other words, their attitude is that of one who denies it, one who is overtaken by his wretchedness and heedlessness to the point that he thinks that all that lies ahead of the resurrection is something remote and far-fetched.

But Allah sees it as being close at hand, because He is kind and forbearing, and does not hasten. He knows that it will inevitably come to pass, and everything that is coming is near at hand.

Then Allah mentions the horrors of that day and what will happen thereon:



﴿يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلِ ۝ ٨ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ۝ ٩ وَلَا يَسْتَلُ حِمِيمٌ حِمِيمًا ۝ ١٠ يَبْصُرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْقَدِي مِنْ عَذَابٍ يَوْمِذٍ بِنِيهِ ۝ ١١ وَصَجَتِهِ وَأَخِيهِ ۝ ١٢ وَفَصَّلَتِهِ الَّتِي تَتَوَيْدُ ۝ ١٣ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ ۝ ١٤ كَلَّا إِنَّمَا لَطَىٰ ۝ ١٥ نَزَاعَهُ لِلشَّوَىٰ ۝ ١٦ تَدْعُو مَنْ أَذْبَرَ وَتَوَلَّىٰ ۝ ١٧ وَجَمَعَ فَأَوْعَىٰ ۝ ١٨﴾ (سورة المعارج: ٨-١٨)

- 70:8. [It will come] on a day when the sky will be like dregs of oil,  
 70:9. and the mountains will be like tufts of dyed wool,  
 70:10. and no relative [or friend] will ask about another,  
 70:11. even though they will be within sight of one another. The evildoer  
 will wish that he could ransom himself from the punishment of  
 that day, by offering his children,  
 70:12. and his wife and his brother,  
 70:13. and his kindred who stood by him,  
 70:14. and everyone on earth, in order to save himself.  
 70:15. By no means! It is a raging fire [that awaits him],  
 70:16. that will strip away the scalp.  
 70:17. It will call those who turned their backs and disobeyed,  
 70:18. and accumulated wealth and hoarded it.

﴿[It will come] on a day﴾ namely the Day of Resurrection, on which these momentous events will occur  
 ﴿when the sky will be like dregs of oil﴾ – the word translated here as «dregs of oil» may also refer to molten lead. It is described thus because of its splitting asunder and because terror and dread will reach such a high level.

﴿and the mountains will be like tufts of dyed wool﴾ – the word translated here as «tufts of dyed wool» refers to all that has been pulled apart. Then after that, they will become scattered dust, then they will disappear.

If all these troubles will happen to these massive entities (the mountains), what do you think will happen to a weak human being, whose back is laden with sins and heavy burdens? Is it not to be expected that his heart will be torn from its place and he will be greatly disturbed, and will pay no attention to anyone else? Hence Allah says:

﴿and no relative [or friend] will ask about another, even though they will be within sight of one another﴾ that is, one relative or friend

will be able to see another, but there will be no room left in his heart to care or ask him how he is faring, or to express any concern for him, for he will only care about himself.

«The evildoer» who deserves punishment «will wish that he could ransom himself from the punishment of that day, by offering his children, and his wife and his brother, and his kindred» that is, his relatives «who stood by him» – this refers to what usually happens in this world, of relatives supporting one another and helping one another. But on the Day of Resurrection, no one will help anyone else, and no one will intercede for anyone except by Allah's leave.

Rather, if the evildoer who deserves punishment could offer all that is on earth as a ransom so that he could be saved, that would not benefit him.

«By no means!» That is, there is no means of saving themselves and no escape for them. The punishment of Allah will become due on the evildoers because they did not believe, and no relatives or close friends will be able to offer any help.

«It is a raging fire [that awaits him], that will strip away the scalp» and will tear apart all parts of the body, both visible and hidden, because of the severity of the punishment.

«It will call» to it «those who turned their backs and disobeyed, and accumulated wealth and hoarded it» that is, they turned away from following the truth, for they had no interest in it, and they collected wealth, heaping it up and hiding it, so that they did not spend any of it. The fire will call them to itself, ready to engulf them in its flames.



﴿إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ۝ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ۝ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ۝﴾  
 ﴿إِلَّا الْمُصَلِّينَ ۝ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ۝ وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ۝﴾

لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بَيِّنَاتِ اللَّهِ وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٦﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٧﴾ وَالَّذِينَ هُمْ عَنْ لَفْوَغِهِمْ حَفِظُونَ ﴿٢٨﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٢٩﴾ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣٠﴾ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ زَعُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٢﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٣﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٤﴾ (سورة المعارج: ١٩-٣٥)

- 70:19. Verily man was created fretful;  
 70:20. if misfortune befalls him, he panics,  
 70:21. but when good fortune comes his way, he becomes stingy  
 70:22. – except those who pray;  
 70:23. who are steadfast in their prayers;  
 70:24. in whose wealth there is a specified share  
 70:25. for the beggar and the deprived;<sup>22</sup>  
 70:26. who believe in the Day of Judgement  
 70:27. and who are apprehensive about the punishment of their Lord  
 70:28. – for none is secure from the punishment of their Lord;  
 70:29. who restrain their carnal desires,  
 70:30. except with their wives or any slave women they may own, for  
 then they are free of blame  
 70:31. – but whoever seeks anything beyond that, such are the  
 transgressors;  
 70:32. those who are faithful to their trusts and pledges;  
 70:33. who are upright in their testimonies;  
 70:34. who are diligent in their prayers;  
 70:35. these will be honoured in the gardens of paradise.

<sup>22</sup> The deprived is the needy person who refrains from asking others for help; people are therefore unaware of his need, and as a result he is deprived of charitable help.

This is a description of man as he is, for his basic nature is that he is fretful.

Fretfulness is explained as meaning that ﴿if misfortune befalls him, he panics﴾ that is, he panics if poverty or sickness befalls him, or if he experiences loss of anything or anyone that he loves, such as property or family or a child, and in such situations he does not resort to patience and acceptance of what Allah has decreed.

﴿but when good fortune comes his way, he becomes stingy﴾, so he does not spend from what Allah has given him, and he does not give thanks to Allah for His blessings and kindness. So he panics when faced with hardship and is stingy at times of ease.

﴿except those who pray﴾, who are described in these terms. When good fortune comes their way, they give thanks to Allah and spend from what Allah has bestowed upon them. And if misfortune befalls them, they bear it with patience and seek reward with Allah.

﴿who are steadfast in their prayers﴾ that is, they persist in offering the prayers on time, fulfilling all the conditions thereof and doing the complementary parts of the prayer.

They are not like those who do not pray, or who pray only intermittently, or who do not pray properly.

﴿in whose wealth there is a specified share﴾ of zakâh and other kinds of charity

﴿for the beggar﴾ – this refers to the one who goes out and asks for help  
 ﴿and the deprived﴾ – this refers to the one who is needy but he does not ask of people so that they can give to him, and no one notices his situation and therefore gives charity to him.

﴿who believe in the Day of Judgement﴾ that is, they believe in what Allah has told us about it and what His Messengers have told us, of the resurrection and the requital, and they are certain of it, so they strive hard in preparing for the hereafter. Belief in the Day of

Judgement implies belief in the Messengers and in the Books they brought.

﴿and who are apprehensive about the punishment of their Lord﴾ that is, they fear it, so they refrain from anything that may bring them close to the punishment of Allah.

﴿for none is secure from the punishment of their Lord﴾ that is, it is the punishment that is feared and dreaded.

﴿who restrain their carnal desires﴾ so they do not engage in any kind of prohibited intimacy, such as fornication or adultery, homosexuality, anal intercourse, intercourse at the time of menses, and so on.

They also refrain from looking at or touching anyone with whom such actions are not permissible, and they refrain from prohibited means that may lead to committing shameful deeds.

﴿except with their wives or any slave women they may own, for then they are free of blame﴾ if they engage in intimacy with them, in the manner that is prescribed and is permissible.

﴿but whoever seeks anything beyond that﴾ with anyone other than a wife or slave woman,

﴿such are the transgressors﴾ that is, they have overstepped the bounds of what Allah has permitted, and have done that which Allah has forbidden.

These verses indicate that temporary marriage (*mut'ah*) is prohibited, because the woman in such cases is not a wife in the ordinary sense, nor is she a slave woman.

﴿those who are faithful to their trusts and pledges﴾ that is, they pay attention to them and strive diligently to comply with the terms and fulfil them.

This includes all kinds of trusts between a person and his Lord, such as hidden obligations that no one sees except Allah, and trusts

between a person and other people having to do with wealth and secrets.

This also includes promises or pledges that a person gives to Allah and those that he gives to other people, for the individual will be asked about his promises and pledges: did he fulfil them and keep his word, or did he reject them and betray them, and fail to fulfil them?

«who are upright in their testimonies» that is, they only give testimony concerning that which they know, without adding or subtracting or concealing anything, and without showing any bias towards relatives and friends and the like, seeking thereby the pleasure of Allah.

Allah (ﷻ) says elsewhere:

«...and give honest testimony for the sake of Allah...» (*al-Talâq* 65: 2)

– and:

«O you who believe, be steadfast in justice and bear true witness for the sake of Allah, even if it is against yourselves, your parents, or your kinsfolk...» (*an-Nisâ* 4: 135)

«who are diligent in their prayers» and persist in offering them in the most perfect manner.

«these» namely the people who are described in these terms «will be honoured in the gardens of paradise» that is, Allah will bestow upon them honour and everlasting bliss where they will have whatever they desire and whatever will delight their eyes, and they will abide therein forever.

To sum up: Allah describes the good and blessed in these perfect terms and as possessing these noble qualities, doing physical acts of worship such as prayer, in which they persist; and as have having in their hearts beliefs and attitudes such as fearing Allah, which motivates them to do all that is good; doing financial acts of worship; holding beneficial beliefs, possessing virtuous characteristics, and interacting with Allah and with His creation in the best manner, such as



being fair-minded, complying with the terms of deals, keeping secrets and observing complete chastity, restraining their carnal desires and refraining from that which Allah (ﷻ) dislikes.



﴿قَالَ الَّذِينَ كَفَرُوا قُلْكُمُطْعِينَ ۖ عَنِ الْبَيْتِ وَعَنِ الشِّمَالِ عِزِينَ ۚ﴾ (٣٧) ﴿أَتَطْعَمُ كُلَّ امْرِئٍ مِّنْهُمْ أَن يُدْخَلَ جَنَّةَ نَعِيمٍ ۚ﴾ (٣٨) ﴿كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ﴾ (٣٩) (سورة المعارج: ٣٦-٣٩)

(٣٩)

70:36. What is the matter with those who disbelieve, that they rush headlong towards you [O Muhammad]

70:37. from the right and from the left, in groups [to mock you]?

70:38. Does each man among them hope to enter a garden of bliss?<sup>23</sup>

70:39. By no means! Verily We created them from that which they know.<sup>24</sup>

Here Allah (ﷻ) says, highlighting the arrogance of the disbelievers: ﴿What is the matter with those who disbelieve, that they rush headlong﴾ that is, hasten ﴿towards you [O Muhammad] from the right and from the left, in groups [to mock you]?﴾ That is, they come in scattered groups, each of them rejoicing in what he has.

<sup>23</sup> The polytheists used to gather around the Prophet (ﷺ) to listen to what he said and then reject it, deride it and mock his followers, and they used to say, "If these people [the Muslims] are going to enter paradise, we will enter it before them!" Hence Allah (ﷻ) revealed these words. (al-Qurtubî; ash-Shawkânî)

<sup>24</sup> This is a reminder of humanity's humble origin, so no one should be arrogant. (ash-Shawkânî) It also offers proof of the resurrection, for the One Who created people from that humble origin is also able to recreate them in the hereafter. (Ibn 'Âshoor; az-Zamakhsharî)

﴿Does each man among them hope to enter a garden of bliss?﴾  
 For what reason are they raising their hopes, when they have not sent forth anything but disbelief and denial of the Lord of the worlds?  
 Hence Allah says:

﴿By no means!﴾ That is, it will not be as they wish, for they cannot get what they desire by means of their power.  
 ﴿Verily We created them from that which they know﴾ that is, from an ejected liquid, that originates from between the backbone and the ribs. Therefore they are weak and have no power to benefit or harm themselves, or to cause death, give life or resurrect.



﴿فَلَا أَقِيمُ رَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٤٠﴾ عَلَى أَنْ نَبْدِلَ خَيْرًا مِنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٤١﴾ فَذَرَهُمْ يَخُوضُوا وَيَلْعَبُوا حَتَّى يُلَاقُوا يَوْمَهُمُ الَّذِي يُوْعَدُونَ ﴿٤٢﴾ يَوْمَ يُخْرَجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَى نُصُبٍ يُوفِضُونَ ﴿٤٣﴾ خَشِيعَةً أَبْصَرُهُمْ تَرَهِفُهُمْ ذَلَّةٌ ذَلِكَ الْيَوْمُ الَّذِي كَانُوا يُوعَدُونَ ﴿٤٤﴾﴾ (سورة

المعارج: ٤٠-٤٤)

- 70:40. Verily I swear by the Lord of every point of sunrise and of sunset that We are surely able  
 70:41. to replace them with others better than them, and Our decree cannot be escaped.  
 70:42. So leave them to indulge in their falsehood and idle worldly pursuits until they encounter that day of theirs which they are promised;  
 70:43. on the day when they will come rushing forth from their graves as if they are racing towards a goal,  
 70:44. their eyes downcast, humiliation will overwhelm them. That is the day which they were promised.

This is an oath, in which Allah (ﷻ) swears by every point of sunrise and sunset, every point at which the sun, moon and stars rise and set, because of what there is in that of clear signs of the resurrection and that Allah is able to replace them with others like them, as He says elsewhere:

﴿For We replace you with others like you,<sup>25</sup> then [after death, on the Day of Resurrection] We will recreate you in a manner unknown to you.﴾ (*al-Wāqī'ah* 56: 61)

﴿and Our decree cannot be escaped﴾ that is, no one can escape Us or outwit Us when We want to recreate him. Once the fact of the resurrection and the requital is established, if they persist in their denial and do not submit to the signs of Allah, then in that case:

﴿leave them to indulge in their falsehood and idle worldly pursuits﴾ that is, leave them to indulge in falsehoods and corrupt beliefs, toying with their religion, eating, drinking and enjoying themselves, ﴿until they encounter that day of theirs which they are promised﴾ for Allah has prepared for them on that day punishment and pain, which are the consequences of their indulging in falsehood and idle worldly pursuits.

Then Allah tells us how people will be when they encounter that day of theirs which they are promised:

﴿on the day when they will come rushing forth from their graves﴾, in response and submission to the call of the caller

﴿as if they are racing towards a goal﴾ that is, as if they are rushing towards a marker. They will not be able to resist the caller or turn away from his call; rather they will come humiliated and defeated, to stand before the Lord of the worlds.

﴿their eyes downcast﴾ because humiliation and distress will have overtaken them, so their eyes will be downcast, their movements will cease and their voices will fall silent.

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<sup>25</sup> Although death is decreed for all, people do not all die at the same time; rather as some die, new ones take their place. (ar-Rāzi)

This is how they will be and this is their fate. This is their day ﴿which they were promised﴾, and the promise of Allah will inevitably be fulfilled.

This is the end of the commentary on Soorat al-Ma'ârij.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 71. Soorat Nooh



(Noor)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝۱﴾ قَالَ  
يَقَوْمِ إِنِّي لَكُمْ نَذِيرٌ مُبِينٌ ۝۲ أَنْ أَعْبُدُوا اللَّهَ وَأَنْتَقُوا وَأَطِيعُوا ۝۳ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ  
وَيُؤَخِّرَكُمْ إِلَىٰ أَجَلٍ مُسَمًّى ۚ إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ ۝۴﴾ (سورة

نوح: ١-٤)

- 71:1. Indeed We sent Nooh to his people, [saying]: Warn your people before there comes to them a painful punishment.
- 71:2. He said: O my people, verily I am a clear warner to you.
- 71:3. Worship Allah [alone] and fear Him, and obey me,
- 71:4. so that He may forgive some of your sins and give you respite for an appointed term. Verily when the time appointed by Allah comes, no reprieve can be given, if only you knew.
- 

In this soorah, Allah does not mention anything other than the story of Nooh, because of his lengthy stay among his people, repeatedly

calling them to affirm the oneness of Allah and forbidding them to ascribe partners to Him.

Allah (ﷻ) tells us that He sent him to his people, out of mercy towards them, to warn them of the painful punishment of Allah, lest they persist in their disbelief and Allah destroy them once and for all, and subject them to an eternal punishment.

Nooh (ﷺ) complied and hastened to obey the command of his Lord, so he said:

﴿O my people, verily I am a clear warner to you﴾ that is, my warning is clear. He explained what he was warning them about and what the consequences would be if they paid no heed, and the means of attaining salvation. He explained all of that in a very clear manner.

Then he told them about the main points of his call and enjoined that upon them, as he said:

﴿Worship Allah [alone] and fear Him﴾ by affirming His oneness and devoting worship only to Him, and keeping away from polytheism and the ways and means that lead to it, for if they feared Allah, He would forgive their sins, and if He forgave their sins, they would be safe from punishment and would attain reward.

﴿and give you respite for an appointed term﴾ that is, give you time to enjoy life in this world and ward off death from you until the appointed time. In other words, the length of your stay in this world is in accordance with the will and decree of Allah, until a specified time; worldly enjoyment is not eternal, for death is inevitable. Hence Allah says:

﴿Verily when the time appointed by Allah comes, no reprieve can be given, if only you knew﴾ when you disbelieved in Allah and stubbornly rejected the truth, and did not respond to His call or submit to His command.

Nooh said, complaining to his Lord:



﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾ فَلَمْ يَزِدْهُمْ دُعَائِي إِلَّا فِرَارًا ﴿٦﴾﴾ (سورة نوح: ٥-٦)

71:5. Nooh said: My Lord, I have been calling my people night and day,

71:6. but my call has only driven them further away.

That is, they only increased in aversion towards the truth and there is no longer any benefit in calling them, for the benefit of calling is to achieve all or some of what is intended.



﴿وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أَصْصِعُهُمْ فِي مَآذَانِهِمْ وَأَنصَرُوا وَيَاجِبُهُمْ ﴿٧﴾﴾ (سورة نوح: ٧)

71:7. Every time I call them, so that You may forgive them, they put their fingers in their ears and cover themselves with their garments; they are persisting in their disbelief and are too arrogant to follow the truth.

﴿Every time I call them, so that You may forgive them﴾ that is, so that they may respond, for if they respond, You will forgive them, so this is in their interests alone. But they refused to do anything other than persisting in their falsehood and in their aversion towards the truth.

﴿they put their fingers in their ears﴾ so that they would not hear what their Prophet Nooh (ﷺ) was saying to them.

﴿and cover themselves with their garments﴾ that is, they cover themselves with them in order to conceal themselves, fleeing from the truth and out of resentment towards it.

﴿they are persisting in their disbelief﴾ and evil  
 ﴿and are too arrogant to follow the truth﴾, so their evil will increase  
 and they are unlikely to seek good.



﴿ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَرًا ۝٨ ثُمَّ إِنِّي أَغْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ۝٩﴾ (سورة نوح:

(٩-٨)

71:8. Moreover, I have called them openly;

71:9. I have addressed them in public and spoken to them in private.

﴿Moreover, I have called them openly﴾ so that they could all hear.  
 ﴿I have addressed them in public and spoken to them in private﴾ all  
 of that was because I was very keen and sincere, and I tried by all  
 means to achieve the goal.



﴿فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ۝١٠ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا ۝١١ وَيُمْدِدْكُمْ بِأَمْوَالٍ وَيَبْنِ وَجَنَّتْ وَيَجْعَلْ لَكُمْ جَنَّاتٍ وَيَجْعَلْ لَكُمْ أَنْهَارًا ۝١٢﴾ (سورة نوح: ١٢-١٠)

71:10. I said: Seek the forgiveness of your Lord, for verily He is Oft-Forgiving;

71:11. He will send down upon you abundant rain from the sky,

71:12. and will bestow upon you wealth and offspring, and provide you with gardens and rivers.

﴿I said: Seek the forgiveness of your Lord﴾ give up what you are committing of sins, and ask Allah to forgive you for them.



﴿for verily He is Oft-Forgiving﴾ and abundantly forgives the one who repents and seeks forgiveness. He sought to encourage them by telling them of the forgiveness of sins and what would result from that of attaining the reward and warding off punishment.

He also encouraged them by telling them of good results in this world, as he said: ﴿He will send down upon you abundant rain from the sky﴾ that is, ongoing rain, which will reach the mountain passes and valleys, and give life to the land and the people.

﴿and will bestow upon you wealth and offspring﴾ that is, He will increase your wealth, by means of which you will attain what you want of worldly pleasures, and will increase you in offspring.

﴿and provide you with gardens and rivers﴾ this is the utmost of what one would like and seek in this world.



﴿مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ۚ وَقَدْ خَلَقَكُمْ أَطْوَارًا﴾ (سورة نوح: ١٣-١٤)

71:13. What is the matter with you, that you do not fear the majesty of Allah,

71:14. when He has created you in stages?

﴿What is the matter with you, that you do not fear the majesty of Allah﴾ that is, why do you not fear Allah's greatness and why do you not have any respect for Him?

﴿when He has created you in stages?﴾ That is, stage after stage, in the mother's womb, then when being breastfed, then in infancy, then at the age of discernment, then at the age of youth, until the end of whatever one reaches in life. The One Who alone is the Creator and Controller must be the only One to be worshipped.

By mentioning the beginning of their creation, Allah points out to them that they should believe in the resurrection and the hereafter,

and that the One Who created them from nothing is able to recreate them after their death. He also cites as proof to them the creation of the heavens, which is a far greater matter than the creation of people, as He says:



﴿الَّذِينَ زُرُوا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَوَاتٍ طِبَاقًا ۖ وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا﴾ (سورة نوح: ١٥-١٦)

71:15. Do you not see how Allah has created the seven heavens, one above another,

71:16. and has placed the moon therein as a light [reflected] and has placed the sun as a lamp?

«Do you not see how Allah has created the seven heavens, one above another» that is, each heaven is above another.

«and has placed the moon therein as a light» for the inhabitants of the earth

«and has placed the sun as a lamp».

This highlights the greatness of the creation of these things, and the many benefits that are found in the sun and moon are indicative of Allah's mercy and great kindness. The Almighty, Most Merciful, deserves to be venerated, loved and worshipped, and to be the focus of fear and hope.



﴿وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ۚ ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا﴾ (سورة نوح: ١٧-١٨)

71:17. Allah has produced you from the earth in a wondrous manner,<sup>26</sup>

71:18. then He will return you to it, and He will bring you forth once again.

«Allah has produced you from the earth in a wondrous manner» when He created your father Adam and you were in his loins.

«then He will return you to it» when you die  
«and He will bring you forth once again» for the resurrection, for it is He Who has the power to give life, cause death and resurrect.



﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۝١٩ لَتَسْلُكُوا مِنْهَا سُبُلًا فِجَاجًا ۝٢٠﴾ (سورة نوح: ١٩-٢٠)

71:19. Allah has spread out the earth for you,

71:20. so that you may traverse its spacious paths.

«Allah has spread out the earth for you» that is, He has prepared it so that you may benefit from it.

«so that you may traverse its spacious paths» – were it not for the fact that He has spread it out, this would not be possible; in fact you would not be able to till it, plant it, cultivate it, build structures and live on its surface.



﴿قَالَ نُوحٌ رَبِّ إِنِّمَّ عَصَوِي وَأَتَّبِعُوا مَن لَّمْ يَزِدْهُ مَالُهُ وَوَلَدَهُ إِلَّا خَسَارًا ۝٢١ وَمَكْرُؤًا مَّكَرًا ۝٢٢﴾ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝٢٣ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝٢٤﴾ (سورة نوح: ٢١-٢٤)

<sup>26</sup> Adam was created from clay, and the composition of every human being contains elements of the earth. (Ibn 'Āshoor; ar-Râzi)

- 71:21. Nooh said: My Lord, they have disobeyed me, and have followed those whose wealth and children have only increased them in loss.
- 71:22. They have put tremendous effort into plotting and scheming.
- 71:23. They said: Do not forsake your gods; do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr.
- 71:24. They have led many astray. So do not increase the wrongdoers in anything but destruction.

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«Nooh said» complaining to his Lord: These words and this exhortation and reminder have not succeeded with them and have been to no avail

«they have disobeyed me» in what I have enjoined upon them «and have followed those whose wealth and children have only increased them in loss» that is, they have disobeyed the sincere Messenger who showed them the way of good, and they have followed the chiefs and nobles whose wealth and children have only increased them in loss, which is doom, and caused them to miss out on gains. So how about those who submitted to them and obeyed them?

«They have put tremendous effort into plotting and scheming» that is, they have gone to extremes in stubbornly opposing the truth.

«They said» to them, calling them to ascribe partners to Allah and making doing so fair-seeming:

«Do not forsake your gods». Thus they called them to persist in what they were following of polytheism in a fanatical manner, and not to forsake the path of their forefathers. Then they mentioned their gods by name, saying: «do not forsake Wadd, Suwâ', Yaghooth, Ya'ooq and Nasr».

These were the names of righteous men. When they died, the Shayṭān made fair-seeming to their people the idea of making images of them, so as to motivate them – as they claimed – to do acts of obedience and worship when they saw them.

But with the passage of time, as other people came along, the Shayṭān said to them: Your predecessors used to worship them and seek divine help and seek rain through them. So they began to worship them.

Hence their leaders urged their followers not to forsake the worship of these gods.

﴿They have led many astray﴾ that is, the leaders and prominent figures led many people astray with their call.

﴿So do not increase the wrongdoers in anything but destruction﴾ that is, there is no room for them to be guided or reformed. Therefore Allah mentions their punishment in this world and the hereafter, as He said:



﴿وَمَا خَلَقْتَنِيْمْ اٰغْرُقُوْا فَاَدْخِلُوْا نَارًا فَلَمْ يَجِدُوْا لَهْم مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا﴾ (سورة

نوح: ٢٥)

71:25. Because of their sins they were drowned and were doomed to suffer the punishment of fire, and they did not find any helpers to protect them from [the punishment of] Allah.

﴿Because of their sins they were drowned﴾ in the sea that surrounded them

﴿and were doomed to suffer the punishment of fire﴾. So their bodies were lost to the sea and their souls were lost to the fire.

All of this was because of their sins, about which their Prophet Nooh (ﷺ) came to warn them and to tell them of the bad consequences thereof, but they rejected what he said, until the exemplary punishment befell them.

﴿and they did not find any helpers to protect them from [the punishment of] Allah﴾ to help them when the punishment befell them, for no one could oppose the divine will and decree.



﴿وَقَالَ نُوحٌ رَبِّ لَا تَذَرْنِي عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْنِي يَحْيَا يَبْغُوا ﴿٢٧﴾ وَلَا يَلِدُوا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٨﴾ رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ وَلِمَن دَخَلَ بَيْتِيَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا نَبَارًا ﴿٢٩﴾﴾ (سورة نوح: ٢٦-٢٨)

- 71:26. Nooh said: My Lord, do not leave on earth a single living soul from among the disbelievers.
- 71:27. For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers.
- 71:28. My Lord, forgive me and my parents, and whoever enters my house as a believer, and the believing men and believing women, and do not increase the wrongdoers in anything but ruin.

﴿Nooh said: My Lord, do not leave on earth a single living soul from among the disbelievers﴾ to walk upon the face of the earth.

And he mentioned the reason for that, as he said: ﴿For if You leave them, they will mislead Your slaves and will beget none but wicked disbelievers﴾ that is, their remaining is purely detrimental to them and others.

Nooh (ﷺ) only said that because after mixing with them a great deal, and because of what he had experienced of their manners and attitude, he had reached that conclusion based on what he knew of their misdeeds. No wonder Allah responded to his prayer and drowned them all, but He saved Nooh and the believers who were with him.

﴿My Lord, forgive me and my parents, and whoever enters my house as a believer﴾ – these people are singled out for mention

because their rights are emphasised and they have priority when it comes to showing kindness. Then he made his supplication more general, and said:

﴿and the believing men and believing women, and do not increase the wrongdoers in anything but ruin﴾ that is, loss, destruction and doom.

This is the end of the commentary on Soorat Nooh.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 72. Soorat al-Jinn

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا ۖ يَهْدِي إِلَى  
الرُّشْدِ فَآمَنَّا بِهِ وَلَمْ نُشْرِك بِرَبِّنَا أَحَدًا ۝﴾ (سورة الجن: ١-٢)

- 72:1. Say: It has been revealed to me that a group of the *jinn* listened [to the Qur'an] and they said: Indeed we have heard a wondrous recitation,
- 72:2. which guides to the right path, so we have believed in it, and we will never associate anyone with our Lord;
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﴿Say﴾ O Messenger of Allah (ﷺ), to the people:

﴿It has been revealed to me that a group of the *jinn* listened [to the Qur'an]﴾. Allah directed them to His Messenger (ﷺ) so that they might hear His revelations, and so that proof might be established against them and the blessing be perfected for them, and so that they might be warners to their people.



Allah instructed His Messenger (ﷺ) to tell people about them. When they came to him, they said to one another: Listen attentively. And when they listened attentively, they understood the meanings and the truth reached their hearts.

﴿and they said: Indeed we have heard a wondrous recitation﴾ that is, something most amazing and sublime.

﴿which guides to the right path﴾ -- the right path is a comprehensive term that includes everything that guides people to that which is in their best interests in both their religious and worldly affairs.

﴿so we have believed in it, and we will never associate anyone with our Lord﴾. Thus they combined faith, which includes all good deeds, and piety, which implies refraining from evil.

They referred to the reason that prompted them to believe, which was what they learned from the teachings of the Qur'an and what it contains of advice, benefits and the call to avoid harm. That is a great sign and definitive proof for the one who walks in its light and follows its guidance.

This beneficial faith, that leads to all that is good and is based on the guidance of the Qur'an, is different from faith based on customs or upbringing and what one is used to, and the like, for that is faith that is based on traditions, which is at risk of being shaken when exposed to specious arguments and doubts, and many other things that could undermine it.



﴿وَأَنَّهُ تَعَالَى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا﴾ (٣) ﴿وَأَنَّهُ كَآتٍ يَقُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا﴾ (٤) ﴿وَأَنَا ظَنَنَّا أَن لَّنْ نَقُولَ الْإِنسُ وَالْجِنُّ عَلَى اللَّهِ كَذِبًا﴾ (٥) (سورة الجن: ٣-٥)

72:3. He – exalted be the majesty of our Lord! – has neither wife nor child;

72:4. the fool among us [Iblees] has been uttering extravagant lies about Allah,

72:5. although we thought that no human or jinn would ever tell lies about Allah.

«He – exalted be the majesty of our Lord» that is, exalted be His greatness and sanctified be His names  
 «has neither wife nor child». They learned about the majesty and greatness of Allah, which highlighted to them the falseness of those who claim that He has a wife or child, because to Him belong greatness and perfection in every sublime attribute. Having a wife or child is contrary to that, because it is opposite to the idea of complete independence and self-sufficiency.

«the fool among us [Iblees] has been uttering extravagant lies about Allah» that is, saying things that are far removed from what is true, thus transgressing the limit. Nothing made him do that except his foolishness and lack of reason; otherwise, if he had been mature in thinking and had any shred of dignity, he would have known what is appropriate to say.

«although we thought that no human or jinn would ever tell lies about Allah» that is, we were deceived before that by the leaders of the jinn and humans, so we thought well of them, and we thought that they would not dare to tell lies against Allah; therefore we followed their path before this.

But today the truth has become clear to us, so we have turned back to Him and submitted to Him, and we do not care what anyone says that is contrary to true guidance.



﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا﴾ ﴿٦﴾ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ

أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ﴿٧﴾ ﴿سورة الجن: ٦-٧﴾

- 72:6. Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny;
- 72:7. they thought, as you did, that Allah would never send anyone as a Messenger.

«Some individuals among humankind used to seek refuge with some individuals among the jinn, and they only increased them in tyranny» that is, those humans used to worship the jinn and seek refuge with them at times of fear and panic, so the humans increased the jinn in tyranny – that is, transgression and arrogance – when they saw the humans worshipping them and seeking refuge with them.

It may be that the pronoun in the phrase «they only increased them in tyranny» refers to the jinn (and the word translated above as «tyranny» may mean fear); in other words, the jinn increased the humans in panic and fear, trying to scare them more, when they saw them seeking refuge in them, so that they would turn to them and seek refuge with them. When a human halted in a scary valley, he would say: I seek refuge with the master of this valley from the foolish among its inhabitants.

«they thought, as you did, that Allah would never send anyone as a Messenger» that is, when they denied the resurrection, they fell into polytheism and transgression.



﴿وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَمَّتًا حَرَسًا شَدِيدًا وَشُهَبًا ۝۸﴾ وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعِدًا لِّلسَّمِيعِ ۖ فَمَنْ يَسْمَعُ ۚ أَلَا نَحَدِّثُكَ شُهَبًا ۚ رَّصَدًا ﴿٩﴾ (سورة الجن: ٨-٩)

- 72:8. We sought news of heaven, and we found it filled with formidable guards and flaming fire;

72:9. we used to take up positions therein to eavesdrop, but now whoever eavesdrops will find a flaming fire waiting for him.

﴿We sought news of heaven﴾ that is, we came to it and checked it  
 ﴿and we found it filled with formidable guards﴾ who prevented us  
 from reaching it  
 ﴿and flaming fire﴾ that was thrown at anyone who tried to eavesdrop.  
 This is not how it used to be for us; we used to be able to get news  
 of heaven.

﴿we used to take up positions therein to eavesdrop﴾ and get  
 whatever news of heaven Allah willed.

﴿but now whoever eavesdrops will find a flaming fire waiting for  
 him﴾ that is, prepared for him, to destroy him and burn him. In other  
 words, this is a matter of great significance and is a new development.  
 They were certain that Allah (ﷻ) was going to bring about some major  
 events on earth, either good or bad. Hence they said:



﴿وَأَنَّا لَا تَدْرِي أَسْرَأْبَدِ بِمَن فِي الْأَرْضِ أَمَرَأَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ وَأَنَّا مِنَّا الصَّالِحُونَ  
 وَمِنَّا دُونَ ذَلِكَ كُنَّا طَرَائِقَ قِدَدًا ﴿١١﴾ وَأَنَّا ظَنَنَّا أَن لَّن نَعِجَزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِرَهُ  
 هَرَبًا ﴿١٢﴾﴾ (سورة الجن: ١٠-١٢)

72:10. We do not know whether ill is intended for those on earth, or  
 their Lord intends good for them.

72:11. Among us were some who were righteous and some who were  
 otherwise; we followed different paths.

72:12. We have realised that we can never escape Allah's [punishment]  
 on earth, nor can we escape Him by fleeing.

﴿We do not know whether ill is intended for those on earth, or  
 their Lord intends good for them﴾ that is, it must be either one or the

other, for they had seen that things had changed for them in a way that they found strange, but with their intelligence they realised that this was because of something that Allah willed and would bring about on earth.

These words are indicative of their etiquette, because they attributed good to Allah (ﷻ), but when referring to ill (something bad), they spoke in the passive, omitting reference to the doer, out of respect towards Allah.

﴿Among us were some who were righteous and some who were otherwise﴾ that is, evildoers, wicked people and disbelievers. ﴿we followed different paths﴾ that is, various sects and groups with different whims and desires, each rejoicing in what they had.

﴿We have realised that we can never escape Allah's [punishment] on earth, nor can we escape Him by fleeing﴾ that is, now the perfect nature of Allah's might has become clear to us, and we see how completely helpless we are, for our forelocks are in the Hand of Allah, and we can never outwit Him on earth; we can never escape Him if we flee and strive to find means of escape beyond His power. There is no refuge from Him except with Him.



﴿وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ ءَامَنَّا بِهِ ؕ فَمَن يُؤْمِنُ بِرَبِّهِ ۖ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ۖ ﴿١٣﴾  
وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَن أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا رَشَدًا ۖ ﴿١٤﴾ وَأَمَّا  
الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ۖ﴾ (سورة الجن: ١٣-١٥)

72:13. When we heard the guidance [of the Qur'an], we believed in it; whoever believes in his Lord will have no fear of detraction [from his reward] or injustice.

72:14. Among us are some who have submitted [in Islam] and some who are wrongdoers; whoever submits [in Islam], it is they who have sincerely sought the right path.

72:15. As for the wrongdoers, they will be fuel for hell.

«When we heard the guidance [of the Qur'an]», which guides to the straight path, and we learned its guidance and teachings, it had an impact on our hearts, so «we believed in it».

Then they mentioned something that would encourage the believer: «whoever believes in his Lord» with sincere faith «will have no fear of detraction [from his reward] or injustice» that is, he will not fear loss of reward or unfairness, and no harm will reach him. If he is safe from evil, then he will attain what is good, for faith is a cause that leads to all good things and offers protection against all that is evil.

«Among us are some who have submitted [in Islam] and some who are wrongdoers» that is, transgressors who turn away from the straight path.

«whoever submits [in Islam], it is they who have sincerely sought the right path» that is, they have found the right path that will lead them to paradise and its delights.

«As for the wrongdoers, they will be fuel for hell» and that will be the requital for their deeds, not injustice on Allah's part towards them.



﴿وَالْوَّاسِقُونَ عَلَى الطَّرِيقَةِ لَأَسْقِينَهُمْ مَاءً غَدَقًا ﴿١٦﴾ لَنُغْنِيَنَّهُمْ فِيهِ وَهُمْ يُعْرِضُونَ عَنْ ذِكْرِ رَبِّهِ يَسْلُكُهُ عَذَابًا صَعَدًا ﴿١٧﴾﴾ (سورة الجن: ١٦-١٧)

72:16. If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision],

72:17. so as to test them thereby. But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment.

﴿If they had steadfastly followed the right way, We would have bestowed upon them abundant water [and provision]﴾ that is, palatable water. Nothing prevented that from reaching them except their wrongdoing and transgression.

﴿so as to test them thereby﴾ that is, so as to test them and see who was sincere and who was lying.

﴿But whoever turns away from the Reminder of his Lord [the Qur'an], He will subject him to an overwhelming punishment﴾ that is, whoever turns away from the reminder of Allah, which is His Book, and does not follow it and submit to it – rather he is distracted from it and pays no heed to it – He will subject him to an overwhelming punishment, one that is far-reaching and severe.



﴿وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا﴾ (سورة الجن: ١٨)

72:18. Verily the mosques are for Allah alone, so do not call upon anyone along with Allah.

That is, do not call upon any others in the sense of the supplication of worship or the supplication of asking, for the mosques, which are the greatest places of worship, are built on a foundation of sincere devotion to Allah alone, submission to His greatness and surrender to His might.



﴿وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِيَدًا﴾ (سورة الجن: ١٩)

72:19. When the slave of Allah stood up to call upon Him alone, they swarmed around him.

«When the slave of Allah stood up to call upon Him alone», to ask of Him and worship Him, reciting the Qur'an, the jinn crowded around him, and «swarmed around him» that is, they were piled on top of one another, eager to listen to the guidance that he brought.



﴿قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا﴾ ﴿قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا﴾ ﴿قُلْ إِنِّي لَنْ يُخِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا﴾ ﴿إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيهَا أَبَدًا﴾ (سورة الجن: ٢٠-٢٣)

72:20. Say [O Muhammad]: I call on my Lord alone and I do not associate anyone with Him.

72:21. Say: I have no power either to harm or benefit you.

72:22. Say: Verily no one can protect me from [the punishment of] Allah, and I will never find any refuge other than Him.

72:23. [But I can] convey that which I receive from Allah, and His messages. And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever.

«Say» to them, O Messenger (ﷺ), explaining the truth of that to which you are calling them: «I call on my Lord alone and I do not associate anyone with Him» that is, I affirm His oneness, for He is One, with no partner or associate, and I shun all others, idols and rivals, and everything that the polytheists take as gods besides Him.

«Say: I have no power either to harm or benefit you» for I am a slave who has no control and no power over anything.

«Say: Verily no one can protect me from [the punishment of] Allah» that is, there is no one I can turn to, to save me from the punishment of Allah. If the Messenger (ﷺ), who is the most perfect of all people, has no power to cause harm or bring benefit, and cannot



ward off from himself any ill that Allah may intend for him, then it is more appropriate that other humans have no power to do so.

﴿and I will never find any refuge other than Him﴾ that is, no help or supporter other than Him.

﴿[But I can] convey that which I receive from Allah, and His messages﴾ that is, I have no advantage over people except that Allah chose me to convey His messages and to call people to Him. Thus proof is established against people.

﴿And whoever disobeys Allah and His Messenger, for him is the fire of hell, to abide therein forever﴾; what is meant here is disobedience or sin that is so great that it constitutes disbelief, as is clarified by other, clear Qur'anic texts.

As for mere sin, it does not lead to eternity in hell, as is indicated by the verses of the Qur'an, the hadiths of the Prophet (ﷺ) and the consensus of the early generations and leading scholars of this Ummah.



﴿حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَيَسْجُدُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا﴾ (سورة

الجن: ٢٤)

72:24. When they see what they were promised, then they will realise who is weaker in support and fewer in numbers.

﴿When they see what they were promised﴾ with their own eyes, and they become certain that it will befall them, ﴿then they will realise﴾ that is, they will know for certain ﴿who is weaker in support and fewer in numbers﴾, when no one else will support them, nor will they be able to help themselves, because they will be gathered each on his own as he was created in the beginning.



﴿قُلْ إِنْ أَدْرِيٓ أَقْرَبُ مَا تُوعَدُونَ أَمْ يَجْعَلُ لَهُ رَبِّي أَمَدًا ۖ عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ غَيْبِهِ أَحَدًا ۚ﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَيَخْلُفُهُ رَصَدًا ۚ لِيَعْلَمَٓ أَنْ قَدْ أَبْلَغُوا رَسُولَاتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾ (سورة الجن: ٢٥-٢٨)

- 72:25. Say: I do not know whether what you are promised is near or my Lord has set for it a far-off day.
- 72:26. Knower of the unseen, He does not disclose His unseen to anyone,
- 72:27. except a Messenger whom He has chosen; then He sends [angels as] guards to go before him and behind him,<sup>27</sup>
- 72:28. so as to ascertain that they [the Messengers] have indeed conveyed the messages of their Lord.<sup>28</sup> He encompasses in His knowledge all their affairs and He keeps count of all things.

«Say» to them, if they ask you when will this promise come to pass: «I do not know whether what you are promised is near or my Lord has set for it a far-off day» that is, or it is very far away. Knowledge of that is with Allah alone.

«Knower of the unseen, He does not disclose His unseen to anyone» among His creation. Rather He has kept to Himself alone knowledge of all that is secret, hidden and unseen.

<sup>27</sup> These angelic guards are sent to protect the Messenger (ﷺ) during receipt of revelation from Allah, so that the devils cannot add anything to it that is not part of the revelation. (Ibn 'Ashoor, *at-Tahreer wat-Tanweer*)

<sup>28</sup> That is, they have conveyed the message as originally received, protected by the angelic guards.

﴿He does not disclose His unseen to anyone, except a Messenger whom He has chosen﴾ that is, He tells him of whatever His wisdom dictates.

That is because the Messengers are not like others, for Allah supports them as He does not support anyone else, and He preserved what He revealed to them so that they could convey it perfectly, without letting the devils confuse them or add anything to it or subtract anything from it. Hence Allah says:

﴿then He sends [angels as] guards to go before him and behind him﴾ that is, to protect him by Allah's command.

﴿so as to ascertain﴾ thereby ﴿that they [the Messengers] have indeed conveyed the messages of their Lord﴾ by what He has made available to them of the means of doing so.

﴿He encompasses in His knowledge all their affairs﴾ that is, all that they have and all that they conceal or disclose.

﴿and He keeps count of all things﴾.

We learn many things from this soorah, including the following:

- That the jinn exist, and that they are accountable, subject to divine commands and prohibitions, and will be requited for their deeds, as is clearly stated in this soorah.
- That the Messenger of Allah (ﷺ) was a Messenger to the jinn, as he was a Messenger to humankind, therefore Allah sent a group of the jinn to listen to what was revealed to him and to convey it to their people.
- The jinn are intelligent and able to learn about the truth. What made them believe was what they understood of the guidance of the Qur'an, because of their good manners in discussing the issue of the Qur'an among themselves.
- Allah cared for His Messenger (ﷺ) and preserved what the Messenger brought. When the signs of his impending prophethood began to appear, that was when the heaven began

to be guarded by shooting stars, and the devils fled from it and were sent away from their listening posts, for Allah showed inestimable mercy towards the earth and its inhabitants, and their Lord wanted to guide them, so He wanted His religion and law to prevail and wanted the people of the earth to know Him, so that their hearts might be filled with joy, people of understanding might rejoice at that, the rituals of Islam might begin to prevail and the worshippers of idols might begin to be suppressed.

- The jinn were very keen to listen to the Messenger (ﷺ), and they crowded around him.
- This soorah contains the command to affirm Allah's oneness and the prohibition on ascribing partners to Him; it explains the condition of creation and that none of creation deserves even an atom's weight of worship, because if it is the case that the Messenger Muhammad (ﷺ) had no power to bring benefits or cause harm, even for himself, then it is known that all of creation is also like that. Therefore it is wrong to take such a creature as a god alongside Allah.
- Allah alone has knowledge of the unseen, so no one among creation has any knowledge of it except one with whom Allah is pleased and whom He has singled out for something of that knowledge.

This is the end of the commentary on Soorat al-Jinn.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat al-Muzzammil

(Muzzammil)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا الْمَزْمِيلُ ﴿١﴾ قُمْ أَيْلًا إِلَّا قَلِيلًا ﴿٢﴾ نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ  
الْقُرْآنَ تَرْتِيلًا ﴿٤﴾ إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلًا  
﴿٦﴾ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ﴿٧﴾ وَاذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ﴿٨﴾ رَبُّ الْمَشْرِقِ  
وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ﴿٩﴾ وَأَصْبِرْ عَلَى مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا  
﴿١٠﴾ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾﴾ (سورة المزمل: ١-١١)

- 73:1. O you who are enwrapped [in garments],  
73:2. stand up in prayer throughout the night, except a little,  
73:3. half of it, or a little less than that,  
73:4. or a little more; and recite the Qur'an at a measured pace.  
73:5. Verily We are going to send down to you words of surpassing gravity.  
73:6. Verily prayer at night is more appropriate for focus and more conducive to proper recitation.  
73:7. You have plenty of time during the day to attend to mundane matters.

- 73:8. Constantly remember the name of your Lord, and devote yourself completely to Him.
- 73:9. [He is] Lord of the east and the west; there is no god but He, so take Him as Disposer of your affairs.
- 73:10. Bear patiently what they say and keep your distance from them in a dignified manner.
- 73:11. Leave Me to deal with the deniers who are living a life of luxury and ease, and bear with them a little longer.

The one who is enwrapped in garments is the one who is covered with them. The name of this soorah (al-Muzzammil) conveys the same meaning as the name as the one that follows it (al-Muddaththir). This describes what the Messenger of Allah (ﷺ) did when Allah honoured him with His message and began to send down His revelation to him via Jibreel. He saw something the like of which he had never seen, and no one could withstand it except the Messengers, so in the beginning it was something that was deeply shocking to him, when he first saw Jibreel (ﷺ). Therefore he came to his family, deeply shaken, and said:

«Wrap me up, wrap me up.» (Bukhari)

Jibreel came to him and said: “*Iqra*’ (Read)!” He said:

«I am not a reader.» (Bukhari and Muslim)

Then Jibreel embraced him and pressed him to him to the point that he felt he could not take it anymore, and the angel was insisting that he read, then he began to recite. Then Allah made him steadfast, and the revelations started coming frequently, until he attained a level that none of the Messengers before him attained.

*Subhân Allâh*, how great is the difference between the beginning and end of prophethood. Hence Allah addressed him in these terms, as he was at the beginning, when the revelation began.

Allah instructed him to do some acts of worship that were only for him to do, then He instructed him to bear patiently the harm done by his enemies, then He instructed him to carry out His command and call people openly to Allah.

Here Allah enjoins upon him the noblest act of worship, namely prayer, and commands him to do it at the best and most virtuous of times, which is at night.

By His mercy, Allah (ﷻ) did not command him to spend the entire night in prayer; rather He said: ﴿stand up in prayer throughout the night, except a little﴾.

Then He gives an estimate of the length of time: ﴿half of it, or a little less than that﴾ that is, less than half, such as one-third and the like ﴿or a little more﴾ that is, a little more than half, such as two-thirds and the like.

﴿and recite the Qur'an at a measured pace﴾ for reciting it at a measured pace facilitates reflection, has a greater impact on the heart, and enables one to worship Allah by reciting its verses, with complete focus.

﴿Verily We are going to send down to you words of surpassing gravity﴾ that is, We are going to send down to you this Qur'an, which is of surpassing gravity, for its meanings are deeply significant and its attributes are great, and something like this deserves that you should prepare yourself for it, recite at a measured pace, and reflect upon what it contains.

Then Allah mentions the wisdom behind the command to pray at night:

﴿Verily prayer at night﴾ after having slept ﴿is more appropriate for focus and more conducive to proper recitation﴾ that is, it is more likely to achieve the purpose of the Qur'an when one focuses fully on what one is reciting, for there are

few distractions at night, so one will be able to focus and understand the words one recites.

This is in contrast to the day, when these aims are less likely to be achieved. Hence Allah says:

«You have plenty of time during the day to attend to mundane matters» that is, to go about your business, which will lead to distraction and not allow the heart to focus fully.

«Constantly remember the name of your Lord» this includes all kinds of remembrance of Allah (*dhikr*)

«and devote yourself completely to Him» that is, focus on Allah (ﷻ), for focusing on Allah and turning to Him means that one's heart is detached from all creatures and has love for Allah and for everything that brings one close to Him and to attaining His pleasure.

«[He is] Lord of the east and the west» the words translated here as «the east and the west» refer to all the points of sunrise and sunset. So He is Lord of all the points of sunrise and sunset, whatever is there of light and all that they bring of benefits to the upper and lower realms. He is the Lord, Creator and Controller of all things.

«there is no god but He» that is, there is none deserving of worship except the Most High, Who alone deserves to be singled out for love, veneration, respect and honour. Hence He says:

«so take Him as Disposer of your affairs» that is, the One Who takes care of you and controls all your affairs.

Because Allah commanded him to pray in particular, and to remember Him in general terms, that enabled him to develop steadfastness that helped him to bear burdens and do difficult tasks. Allah commanded him to bear with patience the words and insults of the stubborn rejecters who reviled him and the message he brought, and to persist in carrying out the commands of Allah, not letting anyone stop him or deter him. He also commanded him to keep his distance in a dignified manner when it was appropriate to do so, and



to keep a distance without causing any offence. So he was to respond to them by keeping a distance from them, turning away from them and paying no heed to their offensive talk. Yet at the same time Allah commanded him to debate with them in the best manner.

«Leave Me to deal with the deniers» for I will wreak vengeance upon them, and even if I grant them respite, I will not forget about them

«who are living a life of luxury and ease» that is, those who enjoy luxury and wealth, who transgressed when Allah granted them abundant provision and bestowed His bounty upon them. This is like the verses in which Allah (ﷻ) says:

«Indeed, man transgresses all bounds when he believes himself to be self-sufficient.» (al-'Alaq 96: 6-7)

Then Allah warns them of what there is with Him of punishment:



﴿إِنَّ لَدَيْنَا أَنْكَالًا وَحَجِيمًا ﴿١٣﴾ وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ﴿١٤﴾ يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَيْبًا مِهْلًا ﴿١٥﴾﴾ (سورة المزمل: ١٢-١٤)

73:12. Verily [awaiting them] with Us will be fetters and a blazing fire,

73:13. and food that chokes, and a painful punishment,

73:14. on the day when the earth and the mountains will shake violently, and the mountains will be like heaps of loose sand.

That is, verily with Us there are «fetters» – this refers to a severe punishment, which We will make severe for those who persist in sins «and a blazing fire», one that is exceedingly hot.

«and food that chokes» because it is so bitter and vile, with a foul taste and putrid stench.

«and a painful punishment» that is, agonising and terrible. That will be

﴿on the day when the earth and the mountains will shake violently﴾ because of the great horror of that day.

﴿and the mountains﴾ which are so firmly planted and solid  
﴿will be like heaps of loose sand﴾ that is, they will be like loose and scattered sand, then they will crumble and turn to scattered dust.



﴿إِنَّا أَرْسَلْنَا إِلَيْكَ رَسُولًا شَهِيدًا عَلَيْكَ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ۖ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا﴾ (سورة المزمل: ١٥-١٦)

73:15. Verily We have sent to you a Messenger to be a witness over you, as We sent to Pharaoh a Messenger.

73:16. But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment.

Here Allah (ﷻ) says: Praise your Lord for sending to you this unlettered Arab Prophet, who brings glad tidings and warnings, and is a witness to the deeds of the Ummah; give thanks to Him and show gratitude for this great blessing.

And beware of showing ingratitude for it and disobeying your Messenger, lest you be like Pharaoh, when Allah sent Moosâ ibn 'Imrân to him, to call him to Allah and urge him to affirm His oneness, but he did not believe him; rather he disobeyed him, so Allah seized him with a terrible punishment, one that was severe and far-reaching.



﴿فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ۚ﴾ (سورة المزمل: ١٧-١٨)

- 73:17. How will you protect yourselves, if you persist in disbelief, against [the punishment of] a day which will turn the children's hair grey,
- 73:18. on which the heaven will be rent asunder? His promise will surely be fulfilled.

That is, how will you ransom yourselves and save yourselves on the Day of Resurrection, that momentous day of immense significance, on which children's hair will turn grey and because of which great solid things will melt, the heavens will be rent asunder and the stars will be scattered?

«His promise will surely be fulfilled» that is, it will inevitably come to pass and there is nothing that can prevent it.



﴿إِنَّ هَذِهِ تَذْكِرَةٌ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا﴾ (سورة المزمل: ١٩)

- 73:19. Verily this is a reminder; so let him who will, start his journey towards his Lord.

That is, this exhortation, in which Allah tells us of what will happen on the Day of Resurrection with all its horrors, is a reminder to which the righteous will pay heed, which will serve as a deterrent against sin for the believers.

«so let him who will, start his journey towards his Lord» that is, let him follow a path that will lead to Him, by following His laws, for He has explained them with the utmost clarity.

This indicates that Allah (ﷻ) has given people the power to carry out deeds and has enabled them to do that. So it is not as the Jabaris say, that their deeds are beyond their will, for this notion is contrary to both texts and reason.



﴿ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِنْ ثُلُثِي اللَّيْلِ وَنِصْفَهُ، وَثُلُثَهُ، وَطَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَأَخْرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَأُخْرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا لِلَّذِينَ تَبَايَعُوا عِنْدَ اللَّهِ ۚ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴾ (سورة المزمل: ٢٠)

73:20. Verily your Lord knows that you stand up in prayer a little less than two-thirds of the night, or half of it, or one-third of it, as do others among your Companions. Allah alone keeps a precise count of the night and day; He knows that you are not able to keep an accurate count of it, so He has pardoned you. Recite, then, as much of the Qur'an as is easy for you [in the night prayers]. He knows that there are some among you who are ill, and others who are travelling through the land, seeking of Allah's bounty, and others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you; establish prayer and give zakâh; and lend to Allah a goodly loan. Whatever good you send forth for your souls you will find it with Allah, better and greater in reward. And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful.

At the beginning of this soorah, Allah (ﷻ) stated that He commanded His Messenger (ﷺ) to spend half of the night in prayer, or one-third of it, or two-thirds of it, and in principle his Ummah is to follow his example with regard to rulings.

And in this verse, Allah tells us that he and a group of the believers with him were doing that.

Because figuring out the time that they were enjoined to pray may be difficult for people, Allah stated that He wanted to make things easier for them, hence He said:

﴿Allah alone keeps a precise count of the night and day﴾ that is, He knows the measure thereof and how much time has passed and how much is left.

﴿He knows that you are not able to keep an accurate count of it﴾ that is, you cannot know the precise measure of it, without overestimating or underestimating, because that requires paying attention and takes too much effort. So He has made the matter easier for you and has commanded you to do that which is attainable, whether it is more or less than what is estimated.

﴿Recite, then, as much of the Qur'an as is easy for you [in the night prayers]﴾ that is, of what you know and what is not difficult for you. That is because the one who prays at night is enjoined to pray so long as he has energy. Then if he feels tired or lazy, or becomes drowsy, let him rest so that he can offer the prayer with ease and in comfort.

Then Allah mentions some of the reasons that dictated reducing the burden and making things easier, as He says:

﴿He knows that there are some among you who are ill﴾ so it is difficult for them to pray for two-thirds of the night, or for half of it, or one-third. So let the one who is sick pray what he can. He is also not required to pray standing, if it is too difficult for him; rather if it is too difficult for him to offer the supererogatory prayer, he may omit it, and he will have the reward of what he used to do when he was healthy.

﴿and others who are travelling through the land, seeking of Allah's bounty﴾ that is, Allah knows that among you are some who are travelling for the purpose of trade, so that they may be independent of means and refrain from asking of people. It is appropriate that such people should not be overburdened, therefore Allah has reduced the obligatory prayer for them, by permitting them to put two prayers

together at the time of one of the prayers and to shorten the four-*rak'ah* prayers.

Similarly, there are also ﴿others who are fighting in Allah's cause. So recite as much of the Qur'an as is easy for you﴾. Allah (ﷻ) mentions two ways of making things easier for the one who is healthy and is not travelling, where attention is paid to his energy level, without burdening him with the issue of working out the exact length of time; rather he may work out the time when praying is best, which is the third of the night that follows the first half.

And things are made easier for the one who is sick or travelling, whether his travel is for the purpose of trade or worship, such as fighting, jihad, Hajj, *'umrah* and the like. Attention is also paid to not overburdening people in these situations.

To Allah be praise, for He has not made any hardship in religion; rather He has made His religion easy and has paid attention to the circumstances of His slaves and that which is in their best spiritual, physical and worldly interests.

Then Allah enjoins two acts of worship, which are the essence and foundation of all acts of worship: establishing prayer, without which religion cannot be sound, and paying zakâh, which is the proof of faith, by means of which help is given to the poor and needy. Hence Allah says:

﴿establish prayer﴾ with all its essential parts, fulfilling its necessary conditions and doing the complementary parts too.

﴿and give zakâh; and lend to Allah a goodly loan﴾ that is, one that is given sincerely for the sake of Allah, with a sincere intention and strong faith, and from permissible sources. This includes both obligatory and recommended kinds of charity.

Then Allah urges us to do good in general terms, as He says: ﴿Whatever good you send forth for your souls you will find it with Allah, better and greater in reward﴾. A good deed brings a tenfold reward, up to seven hundredfold, up to many times more.

It should be noted that an atom's weight of good in this world is many times better than this world and all that it contains, because of what it will lead to in paradise of pleasures and delights. Goodness and righteousness in this world will be the cause of goodness and immense reward in the hereafter, for that is the seed, basis and foundation of goodness in the hereafter. How regrettable is time spent in heedlessness, and how regrettable is time spent without doing any righteous deeds. How regrettable it is to see hearts that are not affected by the exhortation of their Creator, and for whom all the encouragement of the One Who is more merciful to them than they are to themselves is to no avail.

To You be praise, O Allah; to You we complain, and Your help we seek. There is no power and no strength except in You.

﴿And seek Allah's forgiveness, for verily Allah is Oft-Forgiving, Most Merciful﴾. In the command to seek forgiveness after urging people to do good deeds there is a great deal of benefit.

That is because the human being will inevitably fall short with regard to that which is enjoined upon him, either because he does not do it at all, or because he does it imperfectly.

So Allah has commanded us to make up for that by seeking forgiveness. The individual commits sin night and day, and if Allah does not bestow His mercy and forgiveness upon him, he will be doomed.

This is the end of the commentary on Soorat al-Muzzammil.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 74.

## Soorat al-Muddath-thir

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿يَا أَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبِّكَ فَكَبِّرْ ۝٣ وَيَا أَيُّهَا فَطْفَرُ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥﴾  
(سورة المدثر: ١-٧) ﴿وَلِرَبِّكَ فَاصْبِرْ ۝٧ وَلَا تَمَنَّ فَتَنُكَ ۝٦﴾

- 74:1. O you who are covered with your cloak,  
74:2. arise and warn,  
74:3. your Lord magnify,  
74:4. your garments purify,  
74:5. abomination shun,  
74:6. do not give out of a desire for gain,  
74:7. and for the sake of your Lord, be patient.

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We noted above that the words *Muzzammil* and *Muddath-thir* have the same meaning, and that Allah commanded His Messenger (ﷺ) to strive hard in worshipping Him, whether the benefit thereof was limited to him alone or extended to others. We also noted the command to do acts of worship of great virtue, the benefit of which was limited to himself, and to bear with patience the harm of his people.



Here Allah instructs him to openly call people and warn them, as He says:

﴿arise﴾ that is, get up with resolve and vigour  
 ﴿and warn﴾ people in words and deeds that will achieve the purpose and explain what the warning is about, so that people will know how to avoid the punishment.

﴿your Lord magnify﴾ that is, glorify Him by affirming His oneness, and make your aim when warning people the pursuit of His pleasure, and so that people will glorify Him and worship Him.

﴿your garments purify﴾. It may be that what is meant by his garments is all his deeds, and purifying them means making them sincere and carrying them out in the most perfect manner, ridding them of anything that may render them invalid, spoil them or undermine them, such as polytheism, showing off, hypocrisy, self-admiration, arrogance, heedlessness and other attitudes that one is enjoined to avoid in all acts of worship.

That includes purifying one's garments and removing impurities from them, for that is part of purifying one's deeds, especially in the case of prayer, concerning which many of the scholars say that removing physical impurities is one of the conditions of prayer.

Or it may be that what is meant by garments is garments in the usual sense, and that he was commanded to purify them and remove all impurities from them, at all times, especially when beginning to pray. As he was enjoined to purify himself outwardly, then outward purification is part of inward purification.

﴿abomination shun﴾ – it may be that what is meant by abomination is idols and images, that were worshipped alongside Allah. So Allah commanded him to shun them and disavow them, and to reject whatever is attributed to them of words or deeds. Or it may be that what is meant by abomination is all evil deeds and words, in which case it is a command to refrain from sins, both minor and major,

visible and hidden. So that includes the ascription of partners to Allah (*shirk*), and all lesser sins.

«do not give out of a desire for gain» that is, do not give to people and do them favours, whether they have to do with religious or worldly matters, in the hope of gaining more in return, thinking that you have the upper hand over them by virtue of showing them kindness.

Rather you should treat people kindly in whatever ways you can, and forget about your favours to them; do not seek reward for that except with Allah, and treat the one to whom you did a favour and others in the same manner.

«and for the sake of your Lord, be patient» that is, seek reward for your patience and seek the pleasure of Allah (ﷻ) thereby.

The Messenger of Allah (ﷺ) complied fully with the command of his Lord, and hastened to do so. So he warned the people and explained to them, by means of the clear revelations, all that Allah wanted of them. He glorified Allah (ﷻ) and called people to glorify Him, he purified his deeds, both visible and hidden, of all bad elements, and he shunned everything that would take people further away from Allah, such as idols and idol worshippers, and evil and evildoers.

It is thanks to him, after Allah, that the message reached us, without him expecting any recompense or thanks from people for that.

He showed perfect patience for the sake of Allah. He was patient in obeying Allah, and in refraining from disobedience to Allah, and he was patient in accepting the painful decree of Allah, until he surpassed the Messengers of strong resolve, may the blessings and peace of Allah be upon him and upon them all.



﴿فَإِذَا نَفَرْنَا فِي السَّافَرِ ۝۸ فَذَلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝۹ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝۱۰﴾

(سورة المذثر: ۸-۱۰)

74:8. Then when the Trumpet is sounded,

74:9. that day will be a difficult day,

74:10. not easy for the disbelievers.

That is, when the Trumpet is sounded for all creatures to rise from their graves and gather for the Day of Resurrection, ﴿that day will be a difficult day﴾ because of its many horrors and hardships,

﴿not easy for the disbelievers﴾ because they will despair of all good, and will be certain of their doom and perdition.

What this implies is that it will be easy for the believers, as Allah (ﷻ) says elsewhere:

﴿...The disbelievers will say: This will be a hard day!﴾ (al-Qamar 54: 8)



﴿ذَرْنِي وَمَنْ خَلَقْتُ وَحِيدًا ۖ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۖ وَبَنِينَ شُهُودًا ۖ وَمَهْدُتٌ لَهُ، تَمْهِيدًا ۖ ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ۖ﴾ ﴿كَلَّا إِنَّهُ كَانَ لِآيَاتِنَا عِينِدًا ۖ سَازِغُهُ، صَعُودًا ۖ إِنَّهُ فَكَرَ وَقَدَّرَ ۖ﴾ ﴿فَقِيلَ كَيْفَ قَدَّرَ ۖ﴾ ﴿ثُمَّ قِيلَ كَيْفَ قَدَّرَ ۖ﴾ ﴿ثُمَّ نَظَرَ ۖ﴾ ﴿ثُمَّ عَبَسَ وَبَسَرَ ۖ﴾ ﴿ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ۖ﴾ ﴿فَقَالَ إِنْ هَذَا إِلَّا سِحْرٌ يُؤْتَرُ ۖ﴾ ﴿إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ ۖ﴾ ﴿سَاطِئِهِ سَفَرٌ ۖ﴾ ﴿وَمَا أَدْرَاكَ مَا سَفَرٌ ۖ﴾ ﴿لَا يَنْفِي وَلَا نَذَرٌ ۖ﴾ ﴿لَوْ أَنَّ لِلْبَشَرِ ۖ﴾ ﴿عَلَيْهَا تِسْعَةَ عَشَرَ ۖ﴾ ﴿وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۖ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا ۖ لِيَسْتَفِيقَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَرْجِدُوا الَّذِينَ آمَنُوا إِلَيْنَا ۖ وَلَا يَرْجُبَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۖ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۖ وَمَا يَعْلَمُ جُودَ رَبِّكَ إِلَّا هُوَ ۖ وَمَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ ۖ﴾ (سورة المدثر: ١١-٣١)

74:11. Leave Me to deal with the one whom I created alone [and penniless],

- 74:12. then gave him abundant wealth,  
74:13. and sons by his side,  
74:14. and smoothed the way for him to power and status,  
74:15. yet he desires that I should give him more.  
74:16. By no means! For he stubbornly denies Our revelations.  
74:17. I will subject him to an overwhelming punishment.  
74:18. He reflected and deliberated.  
74:19. May he perish, how he deliberated!  
74:20. Again, may he perish, how he deliberated!  
74:21. Then he looked around,  
74:22. then he frowned and scowled,  
74:23. then he turned away insolently,  
74:24. and said: This is nothing but magic handed down;  
74:25. this is nothing but the words of a human being!  
74:26. I will admit him to hell,  
74:27. and how could you know what hell is?  
74:28. It leaves nothing and spares no one,  
74:29. scorching the skin.  
74:30. Appointed over it are nineteen [angels].  
74:31. We have appointed none but angels as keepers of the fire, and  
We have only mentioned their number as a trial for those who  
disbelieve, so that those who were given the Book might attain  
certainty and those who believe might increase in faith; so  
that those who were given the Book and the believers might  
have no doubts; and so that those in whose hearts is a disease  
and the disbelievers might say: What does Allah mean by this  
number? Thus Allah leaves to stray whomever He wills and  
guides whomever He wills, and no one knows the hosts of your  
Lord but He. This is but a reminder to humankind.

These verses were revealed concerning al-Waleed ibn al-Mugheerah, who stubbornly rejected the truth and openly fought and opposed Allah and His Messenger (ﷺ). Therefore Allah condemned him as He condemned no one else, and this is the requital of everyone who stubbornly rejects and opposes the truth: he will be disgraced in this world and the punishment of the hereafter is more shameful. Hence Allah said:

﴿Leave Me to deal with the one whom I created alone [and penniless]﴾ that is, I created him alone, without wealth, without family and without anything else, and I kept caring for him and causing him to grow.

﴿then gave him abundant wealth﴾ that is, I gave him a great deal of wealth, and I gave him ﴿sons﴾, that is, male children ﴿by his side﴾ that is, they are with him constantly, he enjoys their company, his needs are met by them, and he has their support.

﴿and smoothed the way for him to power and status﴾ that is, I gave him power in this world and granted him the means of attaining it, so that he was able to get all that he wanted and desired.

﴿yet﴾ despite these blessings and favours ﴿he desires that I should give him more﴾ that is, he desires to attain bliss in the hereafter as he attained blessings in this world.

﴿By no means!﴾ That is, it will not be as he hopes; on the contrary, the outcome will be other than what he seeks.

That is because ﴿he stubbornly denies Our revelations﴾ that is, he recognised them, but then he stubbornly denied them. They called him to the truth, but he did not submit to it.

And he was not content simply to turn away from the revelations; rather he began to oppose them and strive to undermine them. Hence Allah says of him:

﴿He reflected﴾ that is, he thought to himself ﴿and deliberated﴾ about saying something to undermine the Qur'an.

﴿May he perish, how he deliberated! Again, may he perish, how he deliberated!﴾ because he deliberated about something that was beyond him and tried to do something that he and his ilk will never be able to do.

﴿Then he looked around﴾, not saying a word, ﴿then he frowned and scowled﴾ – what appears to be the case is that this was out of resentment and hatred towards the truth.

﴿then he turned away insolently﴾ and as a result of his intellectual, physical and verbal efforts, he said:

﴿This is nothing but magic handed down; this is nothing but the words of a human being﴾ that is, this is not the words of Allah, rather it is the words of human beings, and it is not the words of good human beings, rather it is the words of evildoers and bad people, namely liars and magicians.

May he perish, how far away he was from the truth and how deserving he is of doom and perdition!

How could anyone think or imagine that the most sublime and greatest of words, the words of the Almighty Lord, the Majestic and Most Generous, could resemble the words of poor, imperfect humans?

How could this stubborn liar dare to describe in such terms the words of Allah, Who originates and recreates?

He deserves nothing but severe punishment and divine vengeance. Hence Allah (ﷻ) says: ﴿I will admit him to hell, and how could you know what hell is? It leaves nothing and spares no one﴾ that is, because of its intensity it does not leave anything of the one who is punished but it will reach it.

﴿scorching the skin﴾ that is, it will scorch and burn them with its punishment, causing them pain with its extreme heat and cold.

﴿Appointed over it are nineteen [angels]﴾ as its keepers. They are harsh and stern, never disobeying Allah in what He commands them, and they do what they are commanded to do.

﴿We have appointed none but angels as keepers of the fire﴾, because they are so strong and powerful  
 ﴿and We have only mentioned their number as a trial for those who disbelieve﴾ what is meant is: We have told you the number so that We may make known who is sincere and who is lying. This is indicated by the words that follow this statement: ﴿so that those who were given the Book might attain certainty and those who believe might increase in faith﴾. For the People of the Book, if the number mentioned matches and is exactly the same as the number that they have, this will increase them in certainty of the truth. For the believers, every time Allah sent down a verse and they believed in it, that increased them in faith.

﴿so that those who were given the Book and the believers might have no doubts﴾ that is, so as to dispel doubts from them.

These are important objectives to which people of mature understanding pay attention and care about, striving to increase their certainty and faith at all times, with regard to issues of religion, and to ward off doubt and illusion that could undermine the truth in a person's mind. Whatever Allah revealed to His Messenger (ﷺ), He made it lead to all these sublime benefits and made it a means of distinguishing the liars from those who are sincere.

Hence He says: ﴿and so that those in whose hearts is a disease﴾ namely doubt, confusion and hypocrisy, ﴿and the disbelievers might say: What does Allah mean by this number?﴾ This is reflective of confusion, doubt and disbelief in the revelations of Allah on their part. This is how Allah guides those whom He guides and leaves to stray those whom He leaves to stray. Hence He says: ﴿Thus Allah leaves to stray whomever He wills and guides whomever He wills﴾. Whomever Allah guides, He makes what He revealed to His Messenger (ﷺ) a mercy in his case, increasing him in faith and religious commitment.

And whomever He leaves to stray, He causes what He revealed to His Messenger (ﷺ) to increase him in wretchedness, confusion

and darkness. What is required is to receive what Allah and His Messengers tell us with acceptance and submission.

For no one knows the hosts of your Lord, the angels and others, ﴿but He﴾, so if you are ignorant of His hosts, and the All-Knowing, All-Aware tells you of them, then you must believe what He tells you, without any doubt.

﴿This is but a reminder to humankind﴾ that is, the purpose of this exhortation and admonition is not in vain; rather its purpose is to remind people of that which will benefit them, so that they may do it, and of that which will harm them, so that they may avoid it.



﴿كَلَّا وَالْقَمَرَ ۝۳۲ وَاللَّيْلَ إِذَا أَزْهَرَ ۝۳۳ وَالصُّبْحَ إِذَا أَسْفَرَ ۝۳۴ إِنَّهَا لِأَحَدَى الْكُبَرَى ۝۳۵ نَذِيرًا  
لِّلْبَشَرِ ۝۳۶ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ۝۳۷ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ ۝۳۸ إِلَّا أَصْحَابَ  
الْأَيْمَنِ ۝۳۹ فِي جَنَّتِ بَيْسَاتُهُمْ ۝۴۰ عَنِ الْمُجْرِمِينَ ۝۴۱ مَا سَلَكَكُمْ فِي سَقَرٍ ۝۴۲ قَالُوا لَئِنْ لَمْ تَنْقُذْ  
مِنَ الْمُصَلِّينَ ۝۴۳ وَلَوْ نَشَاءُ لَمُوجُّوا فِي سَقَرٍ ۝۴۴ وَلَوْ نَشَاءُ لَمُوجُّوا فِي سَقَرٍ ۝۴۵ وَكُنَّا نَحْضُوعُ مَعَ الْخَافِضِينَ ۝۴۶ وَكُنَّا  
نُكَذِّبُ بِيَوْمِ الدِّينِ ۝۴۷ حَتَّى آتَيْنَا الْبَقِيَّةَ ۝۴۸ فَمَا تَنْفَعُهُمْ شَفَعَةُ الشَّفِيعِينَ ۝۴۹ فَمَا لَهُمْ  
عَنِ التَّذْكَرَةِ مُعْرِضِينَ ۝۵۰ كَانَتْهُمْ حُمْرُ مُسْتَنْفِرَةٍ ۝۵۱ فَزَتْ مِنْ قَسْوَرَةٍ ۝۵۲ بَلْ يُرِيدُ كُلُّ  
أَمْرٍ مِنْهُمْ أَنْ يُوَفَّى صُحُفًا مُنْقَرَةً ۝۵۳ كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ ۝۵۴ كَلَّا إِنَّهُ  
تَذْكِرَةٌ ۝۵۵ فَمَنْ شَاءَ ذَكَرْهُ ۝۵۶ وَمَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُوَى وَأَهْلُ  
الْمَعْرِفَةِ ۝۵۷﴾ (سورة المذثر: ۳۲-۵۶)

74:32. Nay; by the moon,

74:33. and by the night when it departs,

74:34. and by the dawn when it brightens,

74:35. verily it [hell] is one of the gravest of matters,

74:36. a warning to humankind,



- 74:37. to whomever among you wishes to advance or regress.  
 74:38. Every person is held in pledge for what he earns,  
 74:39. except those on the right.  
 74:40. In gardens they will ask one another  
 74:41. about the evildoers:  
 74:42. What brought you to hell?  
 74:43. They will say: We were not among those who prayed,  
 74:44. and we did not feed the poor,  
 74:45. and we indulged in vain discourse along with those who indulged therein,  
 74:46. and we denied the Day of Judgement,  
 74:47. until that which was certain [namely, death] came to us.  
 74:48. So the intercession of the intercessors will not benefit them.  
 74:49. Then what is the matter with them, that they turn away from the Reminder [the Qur'an],  
 74:50. as if they were startled [wild] donkeys  
 74:51. fleeing from a lion?  
 74:52. Indeed each one of them wants to be given an unfurled scroll.<sup>29</sup>  
 74:53. By no means! Rather they do not fear the hereafter.  
 74:54. Nay, verily this is a reminder,  
 74:55. so let him who will pay heed.  
 74:56. But they will not pay heed unless Allah wills. He is most worthy of being feared and most worthy of granting forgiveness.

﴿Nay; by the moon...﴾ Here Allah (ﷻ) swears by the moon, by the night when it departs, and by the day when it grows light, because these things are among the great signs of Allah that highlight the perfect nature of His might, His wisdom, the vastness of His power,

<sup>29</sup> That is, an unfurled scroll of revelation, direct from Allah, instructing him to follow the Prophet (ﷺ).

the far-reaching nature of His mercy and the all-encompassing nature of His knowledge.

What is attested to is that ﴿verily it [hell] is one of the gravest of matters﴾ that is, it is one of the greatest calamities and gravest issues. So if We tell you about it, and you are aware of it and understand it, then let whoever will among you go ahead and do that which will bring him closer to his Lord and to His pleasure, and will bring him closer to paradise;

or let him refrain from doing that for which he was created and that which Allah loves and which pleases Him, and let him commit sins that will bring him closer to the fire of hell, as Allah (ﷻ) says elsewhere: ﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (al-Kahf 18: 29)

﴿Every person is held in pledge for what he earns﴾ that is, he is firmly yoked to his deeds, for which he may deserve punishment ﴿except those on the right﴾ for they are not held in pledge; rather they will be released and let go

﴿In gardens they will ask one another about the evildoers﴾ that is, in the gardens where they will have all that they sought and they will achieve the highest level of comfort, security and reassurance, they will start to ask one another questions, and in the course of their discussion they will ask about the evildoers: what happened to them, and did they find what Allah promised them?

They will say to one another: Shall we look for them? Then they will look down and see them in the middle of the blazing fire, and they will say to them:

﴿What brought you to hell?﴾ That is, what caused you to enter it? For what sin did you deserve it?

﴿They will say: We were not among those who prayed, and we did not feed the poor﴾, so we showed no sincerity towards Allah and no kindness or help to people who were in need.

﴿and we indulged in vain discourse along with those who indulged therein﴾ that is, we used to indulge in falsehood and oppose the truth. ﴿and we denied the Day of Judgement﴾ as a result of indulging in vain discourse, which was an implicit rejection of the truth. One of the most obvious of truths is the Day of Judgement, which is the occasion of requital for deeds, when the dominion of Allah will be made manifest and He will judge all people with justice.

We persisted in that evil way, ﴿until that which was certain [namely, death] came to us﴾. When they died in a state of disbelief, at that point it became impossible for them to seek a way out of the trouble in which they found themselves, and the door of hope was closed to them.

﴿So the intercession of the intercessors will not benefit them﴾ because no one can intercede except one with whom Allah is pleased, but Allah is not pleased with the deeds of these people.

Having explained the fate of those who differ and warned of what will happen to them, Allah now rebukes and blames those who are still alive, as He says:

﴿Then what is the matter with them, that they turn away from the Reminder [the Qur'an]﴾ in rejection and heedlessness, ﴿as if﴾, in their strong aversion towards it ﴿they were startled [wild] donkeys﴾ that is, as if they were wild donkeys who got startled and alarmed one another, so they began to run even faster, ﴿fleeing from a lion﴾ – the word translated here as ﴿lion﴾ may refer to a hunter who is shooting arrows at them, or to a lion or other predator.

This is a depiction of the strongest kind of aversion towards the truth, yet even with this turning away and aversion, they make big demands, for ﴿Indeed each one of them wants to be given an unfurled scroll﴾ to be sent down to him from heaven, and he claims that he will not follow the truth unless he receives that. But they were lying, for even if every sign came to them, they would not believe until they saw the painful punishment. Clear signs had already come to them

that highlighted and explained the truth; if there had been anything good in them, they would have believed.

Hence Allah says: ﴿By no means﴾, We will not give them what they demand, for their only aim is to outwit the Prophet (ﷺ).

﴿Rather they do not fear the hereafter﴾ for if they did fear it, they would not have done what they did.

﴿Nay, verily this is a reminder﴾ – the pronoun refers either to this soorah or to what it contains of this admonition.

﴿so let him who will pay heed﴾ because the way has been shown to him clearly, and evidence has been presented to him.

﴿But they will not pay heed unless Allah wills﴾ for His will is always done and is all-encompassing; no event, great or small, goes beyond His will. This is a refutation of the Qadaris, who do not believe that people's deeds are subject to the will of Allah, and of the Jabarists who claim that man has no free will or any deed of his own in a true sense, rather he is compelled to do what he does. But here Allah (ﷻ) affirms that people do have free will in a true sense and in reality, but He states that their will is subordinate to His will.

﴿He is most worthy of being feared and most worthy of granting forgiveness﴾ that is, He is most worthy of being feared and worshipped, because He is God and none is deserving of worship except Him; and He is most worthy to forgive those who fear Him and seek His pleasure.

This is the end of the commentary on Soorat al-Muddath-thir.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 75. Soorat al-Qiyâmah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَا أَقِيمُ يَوْمَ الْقِيَمَةِ﴾ ١ وَلَا أَقِيمُ بِالنَّفْسِ اللَّوَامَةِ ٢ أَيْحَسِبُ الْإِنْسَنُ أَنَّ نَجْمَعَ عِظَامَهُ،  
﴿بَلْ قَادِرِينَ عَلَىٰ أَنْ نُسَوِّيَ بَنَانَهُ﴾ ٣ بَلْ يُرِيدُ الْإِنْسَنُ لِيَفْجُرَ أَمَامَهُ، ٤ يَسْأَلُ أَيَّانَ يَوْمَ الْقِيَمَةِ  
﴿سورة القيامة: ١-٦﴾

- 75:1. Verily I swear by the Day of Resurrection,  
75:2. and verily I swear by the self-reproaching soul,  
75:3. does man think that We will not reassemble his bones?  
75:4. Indeed We are able to perfectly restore his fingertips.  
75:5. But man desires to persist in his evil ways,  
75:6. and asks [derisively]: When will this Day of Resurrection be?

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﴿Verily I swear by the Day of Resurrection﴾ – what is sworn by here is the same as that to which the oath attests, namely the resurrection after death and the rising of people from their graves,

Among the people are those who believe in Him and those who do not believe in Him.

«Whoever believes in Allah and does righteous deeds» both obligatory and supererogatory

«He will admit him to gardens through which rivers flow» in which there is eternal bliss such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

«to abide therein forever. Allah will grant them a goodly provision [in paradise]» that is, and whoever does not believe in Allah and His Messenger (ﷺ), they will be the inhabitants of hell, to abide therein forever.



﴿اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا﴾ (سورة الطلاق: ١٢)

65:12. It is Allah Who created seven heavens and of the earth the like thereof. His decree descends throughout them so that you may know that Allah has power over all things and that He encompasses all things in His knowledge.

Then Allah tells us that He created the seven heavens and all those who are in them, and the seven earths and all those who are in them, and everything between them, and He sent down His decree, which is the laws and religious rulings that He revealed to His Messengers, so as to remind and exhort people. He also sent down His universal decrees by means of which He controls and disposes of the affairs of all of creation. All of that is so that people may know Him and know that His might and His knowledge encompass all things.

If they know Him by His sublime attributes and beautiful names, and worship Him, love Him and fulfil their duty towards Him, this

is the purpose behind the creation and the command: to know Allah and worship Him.

Those who are guided among the righteous slaves of Allah do that, but the wrongdoers turn away from it.

This is the end of the commentary on Soorat at-Talâq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



then their standing and waiting for the Lord's judgement concerning them.

﴿and verily I swear by the self-reproaching soul﴾ – this refers to all souls, both good and wicked. The soul is described as self-reproaching because it hesitates a great deal and reproaches itself, and it does not remain steady in any condition. And at the time of death, the soul begins to reproach the person for what he has done; even the believer's soul will reproach him for what he did in this world of being negligent and falling short in some duties, or becoming heedless.

The oath sworn by the requital, to confirm that the requital will indeed take place, is combined with mention of the one who will deserve requital on the Day of Resurrection. Then Allah tells us that, despite this, some stubborn people deny the Day of Resurrection, as He says:

﴿does man think that We will not reassemble his bones﴾ after death? This is like what Allah says elsewhere:

﴿...He says: Who can give life to bones that have crumbled to dust?﴾  
(*Yâ Seen* 36: 78)

In his ignorance and enmity, man thinks it unlikely that Allah is able to recreate his bones, which are the framework that support his body. Allah responds to him by saying:

﴿Indeed We are able to perfectly restore his fingertips﴾ that is, the ends of his fingers and his bones, which implies the recreation of all parts of the body, because once the fingertips are there, then the physical creation of the body is complete.

Man's denial of the power of Allah (ﷻ) is not due to any lack of evidence to that effect; rather he took this stance because his intention is to deny what lies ahead of him of the resurrection.

Then Allah tells us of what will happen on the Day of Resurrection:





﴿فَإِذَا بَرِقَ الْبَصَرُ ۖ وَخَسَفَ الْقَمَرُ ۗ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۗ يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ إِنَّ الْمَفْزَ ۚ﴾  
 ﴿كَلَّا لَا وَزَرَ ۚ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ۚ يُنَبِّئُ الْإِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ۚ بَلِ ۚ﴾  
 ﴿الْإِنْسَانُ عَلَىٰ نَفْسِهِ بِصِيرَةٌ ۚ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ۚ﴾ (سورة القيامة: ٧-١٥)

75:7. So when the eyes stare fixedly,

75:8. and the moon loses its light,

75:9. and the sun and moon are brought together,

75:10. on that day man will say: Where shall I flee?

75:11. Nay, there is no refuge!

75:12. On that day the final destination will be with your Lord.

75:13. On that day man will be informed of what he sent on ahead and left behind.

75:14. Indeed man is well aware of what he is doing,

75:15. even though he may offer his excuses [to justify his deeds].

﴿So when the eyes stare fixedly﴾ that is, when the resurrection comes, the eyes will stare fixedly in great horror, without blinking. This is like the passage in which Allah (ﷻ) says:

﴿...He is only giving them respite until a day when the eyes will stare fixedly [in horror]. They will rush headlong, heads raised, eyes unblinking and hearts void.﴾ (Ibrâheem 14: 42-43)

﴿and the moon loses its light﴾ that is, its light and its dominance disappear,

﴿and the sun and moon are brought together﴾ although they have never been brought together since Allah created them. Allah (ﷻ) will bring them together on the Day of Resurrection, and the moon will lose its light and the sun will cease to shine. Then they will be thrown into the fire, so that people will see that they are subject to Allah's

dominion, and so that those who used to worship them will see that they were wrong.

﴿on that day man will say﴾, when he sees that great upheaval: ﴿Where shall I flee?﴾ That is, where can I run to and escape from what has befallen us?

﴿Nay, there is no refuge﴾ that is, there is no place for anyone to turn to except to Allah.

﴿On that day the final destination will be with your Lord﴾ for all people. No one will be able to hide himself or flee from that place; rather each one will inevitably be stopped so that he may be required for his deeds. Hence Allah says:

﴿On that day man will be informed of what he sent on ahead and left behind﴾ that is, all his deeds both good and bad, from the beginning of his life until the end, and he will be informed about something that he cannot deny.

﴿Indeed man is well aware of what he is doing﴾ that is, he is witness to it and knows the consequences thereof.

﴿even though he may offer his excuses [to justify his deeds]﴾; those excuses will not be accepted when a person is confronted with his deeds and will admit them. This is like the verse in which Allah (ﷻ) says:

﴿[It will be said to him:] Read your own record; sufficient is your own soul as a reckoner against you this day.﴾ (*al-Isrâ' 17: 14*)

Even if he does deny or give an excuse for what he did, his denial and excuse will not benefit him in the slightest, for his own hearing and vision, and all his faculties, will testify against him and tell of what he used to do. The time for rebuke will be over and it will be of no benefit.

﴿On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.﴾ (*ar-Room 30: 57*)



﴿لَا تَحْرِكْ يَدَكَ بِهٖٓ لِسَانَكَ لِتَعْجَلَ بِهٖ﴾ (١٦) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ. (١٧) فَإِذَا قَرَأْتَهُ فَانصِتْ لَهُ. (١٨) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ. (١٩) (سورة القيامة: ١٦-١٩)

- 75:16. Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation.
- 75:17. Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it.
- 75:18. So when We recite it [through Jibreel], follow its recitation attentively.
- 75:19. Then it is incumbent upon Us to make its meanings clear.

When Jibreel brought the revelation to him and began to recite it to him, the Prophet (ﷺ) would hasten to recite it – out of eagerness – before Jibreel had finished reciting, and would recite it along with him. But Allah told him not to do that, and said:

﴿...Do not hasten to repeat [the newly-revealed verses of] the Qur'an before its revelation to you is completed...﴾ (Tā Hâ 20: 114)

And here Allah says: ﴿Do not move your tongue [O Prophet] in haste to repeat and memorise this revelation﴾.

Then He guaranteed that He would inevitably enable him to memorise it and recite it, and that Allah would enable him to learn it by heart, as He said:

﴿Verily it is incumbent upon Us to enable you to memorise it and enable you to recite it﴾. The reason for the eagerness in your heart is your concern that you may miss it or forget it, but if Allah guarantees it for you, then there is no need for that.

﴿So when We recite it [through Jibreel], follow its recitation attentively﴾ then when Jibreel has completed the recitation of what Allah has revealed to you, follow what he recites.

﴿Then it is incumbent upon Us to make its meanings clear﴾ that is, to explain its meanings. Thus Allah promised him that He would preserve its wording and preserve its meanings, and this is the highest level of preservation. So the Prophet (ﷺ) complied with the etiquette enjoined by his Lord. When Jibreel recited Qur'an to him after that, he would listen attentively, then when he had finished, he would recite it.

This verse highlights the etiquette of receiving knowledge; the learner should not hasten to ask questions before the teacher has finished explaining the issue that he started discussing. Then when he has finished, the learner may ask about anything he did not understand.

Similarly, if there is something at the beginning that needs to be questioned or approved, one should not hasten to either question it or accept it, until the speaker has finished speaking, so that it may become clear what his words contain of truth or falsehood, and so that the listener may understand it in such a way that he can comment on it.

This verse also highlights the fact that just as the Prophet (ﷺ) explained to his Ummah how to recite the words of the Qur'an, he also explained its meanings to them.



﴿كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ﴾ (٢٠) ﴿وَتَذَرُونَ الْآخِرَةَ﴾ (٢١) ﴿وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ﴾ (٢٢) ﴿إِلَىٰ رَبِّهَا نَاظِرَةٌ﴾ (٢٣)  
 ﴿وَجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ﴾ (٢٤) ﴿تَظُنُّ أَنْ يُفْعَلَ بِهَا فَاقِرَةٌ﴾ (٢٥) ﴿(سورة القيامة: ٢٥-٢٠)﴾

75:20. Nay, but you [O people] love this present life,

75:21. and are heedless of the hereafter.

75:22. On that day, some faces will be radiant,

75:23. gazing upon their Lord.

75:24. And on that day, some faces will be gloomy,

75:25. knowing that a great calamity is about to befall them.

That is, what has made you negligent and caused you to turn away from the admonition and reminder of Allah is the fact that you ﴿love this present life﴾ and are striving for worldly gains, pleasures and desires, and you are giving it precedence over the hereafter. So you are failing to strive for the hereafter, because the delights and pleasures of this world are immediate, and man is fond of that which is immediate, whereas the eternal bliss of the hereafter is deferred. It is for this reason that you are negligent about the hereafter, and you ignore it as if you were not created for it, and as if this worldly realm were the eternal realm for the sake of which you are spending your precious lives and striving for it night and day. Thus facts are turned upside down, which results in loss.

If you gave precedence to the hereafter over this world, and looked at the consequences of things with insight and wisdom, you would have prospered and made gains with no loss, and you would have triumphed in a way that is untainted by misery.

Then Allah mentions that which prompts one to give precedence to the hereafter, by explaining the various states in which people will find themselves. He says concerning the reward of those who gave precedence to the hereafter over this world:

﴿On that day, some faces will be radiant﴾ that is, they will be beautiful, beaming brightly and filled with light, because of the joy and delight in their hearts and souls.

﴿gazing upon their Lord﴾ that is, looking at their Lord, according to their status:

Some of them will gaze upon Him every day, morning and afternoon; some will gaze upon Him once every week. Thus they will have the joy of gazing upon His noble Countenance and astounding beauty, for there is nothing like unto Him. When they see Him, they will forget the state of bliss in which they are, and they will attain inexpressible joy and happiness. Their faces will be radiant and will

increase in beauty. We ask Allah, the Most Generous, to make us among them.

And Allah says concerning those who give precedence to this world over the hereafter:

«And on that day, some faces will be gloomy» that is, frowning and scowling, utterly humiliated

«knowing that a great calamity» that is, a severe and painful punishment «is about to befall them», and this is why their faces have changed and they are frowning.



﴿كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ۖ وَقِيلَ مَنْ رَاقٍ ۖ وَظَنَّ أَنَّهُ الْفِرَاقُ ۖ وَالْتَفَتِ إِلَىٰ آلِهَا بِالنَّفَاقِ ۖ﴾  
 ﴿إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ۖ فَلَا صَدَقَ وَلَا وَعْدُ ۖ وَلَئِنَّكَ كَذَبٌ وَتَوَكَّلُ ۖ﴾ ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ  
 بِتَمَطُّ ۖ أُولَىٰ لَكَ فَأُولَىٰ ۖ ثُمَّ أُولَىٰ لَكَ فَأُولَىٰ ۖ أَيَحْسَبُ الْإِنْسَانُ أَن يُتْرَكَ سُدًى ۖ أَلَمْ  
 يَكُنْ نَاطِقًا مِن مَّيِّمَتَيْنِ ۖ ثُمَّ كَانَ عَاقِبَةُ فَعْلِهِ فَسْوَىٰ ۖ جَعَلَ مِنَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۖ﴾  
 أَلَيْسَ ذَلِكَ بِقَدِيرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ﴿٤٠﴾ (سورة القيامة: ٢٦-٤٠)

- 75:26. Indeed, when [the departing soul] reaches the throat,  
 75:27. and it is said: Is there any healer [who could save him now]?  
 75:28. – and [the dying person] realises that it is his final departure,  
 75:29. and agony is heaped on agony;<sup>30</sup>  
 75:30. on that day, he will be driven unto your Lord.  
 75:31. He neither believed nor prayed;  
 75:32. rather he denied and turned away,  
 75:33. and went swaggering back to his family.  
 75:34. Woe to you [O man], and again woe!

<sup>30</sup> That is, the agony and distress of departing this world is combined with the agony and fear of entering the hereafter.

- 75:35. Then woe to you, and again woe!  
 75:36. Does man think that he will be left unchecked?  
 75:37. Was he not a drop of semen emitted,  
 75:38. then he became a clinging clot, then Allah formed him and fashioned him,  
 75:39. and made from him the two genders, male and female?  
 75:40. Is not He Who has done that able to bring the dead to life?

Here Allah (ﷻ) admonishes His slave and reminds him of the situation of the dying person: when his soul reaches his throat, at that point he will be in great distress and will seek every means that he thinks will help him to attain healing and relief.

Hence Allah says: ﴿and it is said: Is there any healer [who could save him now]?﴾ That is, anyone who could perform *ruqyah*, because they have lost all hope of regular ways of healing, so there is nothing left but to pursue divine means. But when the divine will and decree comes, it cannot be put back.

﴿and [the dying person] realises that it is his final departure﴾ from this world,  
 ﴿and agony is heaped on agony﴾ that is, hardships come one after another and are heaped up on one another, and the matter becomes serious and his distress becomes immense, and the soul that is used to being in the physical body is meant to depart, but it is still with it, and soon it will be driven to Allah (ﷻ) so that He may requite it for its deeds and make it admit its misdeeds.

But the stubborn person who does not benefit from the revelations will still persist in his transgression, disbelief and obstinacy.

﴿He neither believed﴾ that is, he did not believe in Allah, His angels, His Books, His Messengers, the Last Day, and the divine decree, both good and bad.

﴿nor prayed; rather he denied﴾ the truth ﴿and turned away﴾ from the divine commands and prohibitions, at the time when he was at ease with himself and did not fear his Lord; rather he ﴿went swaggering back to his family﴾, not caring about anything.

Allah warns him by saying: ﴿Woe to you [O man], and again woe! Then woe to you, and again woe!﴾ This is a repeated threat.

Then He reminds him of his original creation, as He says: ﴿Does man think that he will be left unchecked﴾ that is, left alone, with no commands and prohibitions, and no reward or punishment?

This is wrong thinking, and is thinking of Allah in terms that are not appropriate to His wisdom.

﴿Was he not a drop of semen emitted, then﴾ after having been a drop of semen, ﴿he became a clinging clot﴾ of blood, ﴿then Allah formed him﴾ from the clot, making him a living being, and fashioned him properly,

﴿and made from him the two genders, male and female? Is not He Who has done that﴾ namely creating man and causing him to go through these stages of development ﴿able to bring the dead to life?﴾ Indeed He is able to do all things.

This is the end of the commentary on Soorat al-Qiyamah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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## 76. Soorat al-Insân

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝ إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ۝ إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝﴾ (سورة الإنسان: ١-٣)

- 76:1. Was there not a period of time when man was nothing worth mentioning?
- 76:2. Verily We have created man from a drop of mingled fluid, in order to test him. So We gave him hearing and sight.
- 76:3. Verily We have shown him the way, whether he is grateful or ungrateful.
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In this soorah, Allah tells us of the beginning, middle and end of man's existence. He tells us that a long time passed – before man existed – when he was nothing and was not even mentioned.

Then when it was Allah's will to create man, He created his father Adam from clay, then He made his offspring ﴿from a drop

of mingled fluid» that is, an insignificant fluid that is regarded as off-putting

«in order to test him» thereby, to see whether he would pay attention to how he was in his initial state, or he would forget it and become arrogant.

Then Allah caused him to develop and created for him hidden and visible faculties, such as hearing, sight and all the other faculties that He perfected for him and made them sound, so that man could attain thereby that which is beneficial for him.

Then He sent the Messengers to him, and sent down the Books, and guided him to the path that leads to Him; He explained it and urged man to follow it, and told him of what he would have when he reaches Allah.

Then He told him of the path that leads to doom, warned him against it, and told him of what would happen to him if he followed it, and He tested him thereby.

So people are divided into two categories: those who are grateful for the blessings that Allah bestows upon them and do the duties that Allah has enjoined upon them; and those who are ungrateful for the blessings that Allah has bestowed upon them, both spiritual and worldly, so they reject them, disbelieve in their Lord, and follow the path that leads to doom.

Then Allah describes the two groups at the time of requital, as He says:



﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَلْنَا وَسَعِيرًا ﴿١﴾ إِنَّ الْأَبْرَارَ يَشْرَوْنَ  
مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٢﴾ عَيْنَا يُشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٣﴾﴾

(سورة الإنسان: ٤-٦)

- 76:4. Verily We have prepared for the disbelievers chains, iron collars and a raging fire.
- 76:5. Verily the righteous will drink from a cup [of wine] mixed with camphor,
- 76:6. [drawn from] a spring from which the slaves of Allah will drink, making it flow wherever they wish.

That is, We have prepared and made ready for those who disbelieve in Allah, reject His Messengers and dare to commit sin ﴿chains﴾ in the fire of hell, as Allah (ﷻ) says elsewhere:

﴿Then bind him in a chain the length of which is seventy cubits.﴾  
(*al-Hāqqah* 69: 32)

﴿iron collars﴾ by means of which their hands are fastened to their necks

﴿and a raging fire﴾ that is, it will increase in flames, fuelled by their bodies;

﴿...as often as their skins are burnt through, We will replace them with fresh skins, so that they may continue to taste the punishment...﴾

(*an-Nisā'* 4: 56)

This punishment is ongoing and eternal; they will abide therein forever.

As for ﴿the righteous﴾, who are the ones whose hearts are pure because of what they contain of love of Allah and knowledge of Him, and because of their good manners, and because of their having purified themselves physically by using their faculties in doing righteous deeds,

Allah tells us that they ﴿will drink from a cup [of wine]﴾ that is, a delicious drink of wine ﴿mixed with camphor﴾ to cool it down and reduce the sharpness of its taste. This camphor will be extremely delicious, free of any contamination and unpalatability, as is the case with the camphor of this world, because whatever Allah tells us of that

which is in paradise of things that have earthly counterparts, they will be free of any of the problematic elements that they have in this world.

As Allah (ﷻ) tells us elsewhere:

﴿[They will be] amidst thornless lote-trees, and banana trees laden with fruit.﴾ (al-Wāqī'ah 56: 28-29)

﴿...with pure spouses...﴾ (Āl 'Imrān 3: 15)

﴿For them will be an abode of peace with their Lord...﴾ (al-An'ām 6: 127)

﴿...[there will be] therein all that souls may desire and all that eyes may delight in...﴾ (az-Zukhruf 43: 71)

﴿[drawn from] a spring from which the slaves of Allah will drink﴾ that is, they will have no fear about that delicious cup from which they will drink ever running out, for it has a source that will never end; it comes from a spring that flows constantly, and the slaves of Allah will make it flow wherever and however they wish.

If they wish, they will be able to direct it towards beautiful gardens full of blossoms, or make it run between the palaces and adorned dwellings, or in any direction they want.



﴿يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ۝٧ وَيُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ۝٨ إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ۝٩ إِنَّا خَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَتَطِيرًا ۝١٠﴾ (سورة الإنسان: ٧-١٠)

- 76:7. They fulfil their vows and fear a day the evil of which will be widespread,  
 76:8. and they give food, despite their love for it, to the needy, orphans and captives,  
 76:9. [saying]: We feed you only for the sake of Allah; we seek of you neither recompense nor thanks.

76:10. Verily we fear from our Lord a grim and awful day.

Here Allah tells us about some of their deeds:

﴿They fulfil their vows﴾ that is, they fulfil what they commit themselves to for the sake of Allah.

If they fulfil vows, which are not obligatory upon them unless they take that upon themselves, it is more likely that they will fulfil their commitment to basic obligatory duties.

﴿and fear a day the evil of which will be widespread﴾ that is, it will spread and reach everywhere, so they fear that its evil may reach them, therefore they avoid everything that may lead to that.

﴿and they give food, despite their love for it﴾ that is, although they love wealth and food, they give precedence to love of Allah over love of themselves, and they try to give their food to those who are most deserving and most in need of it, ﴿the needy, orphans and captives﴾.

By spending and feeding others, they seek the pleasure of Allah (ﷻ), implicitly saying: ﴿We feed you only for the sake of Allah; we seek of you neither recompense nor thanks﴾ that is, we seek neither financial recompense nor verbal praise.

﴿Verily we fear from our Lord a grim﴾ that is, very hard and evil ﴿and awful﴾ that is, stressful and miserable ﴿day﴾.



﴿فَوْقَهُمْ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَتْهُمْ نَصْرُهُ وَسُرُورًا﴾ ﴿١١﴾ وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾  
 ﴿مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شُمْسًا وَلَا زَمْهَرِيرًا﴾ ﴿١٣﴾ (سورة الإنسان: ١١-١٣)

76:11. Therefore Allah will protect them from the evil of that day, and will bestow upon them radiance and joy,

76:12. and will reward them for their patience and steadfastness with paradise and garments of silk,

76:13. wherein they will recline on couches; they will feel neither scorching heat nor bitter cold.

«Therefore Allah will protect them from the evil of that day» so the greatest terror will not grieve them; and the angels will welcome them (saying): This is your day, that you were promised (21: 103).

«and will bestow upon them» that is, He will honour them and give them

«radiance» in their faces

«and joy» in their hearts, thus combining both outward and inward bliss.

«and will reward them for their patience and steadfastness» in obeying Allah, for they strove as much as they could; in avoiding disobedience towards Allah, so they refrained from sin; and in accepting the painful decrees of Allah, so they did not complain about them.

«with paradise» that contains all bliss and is free of all troubles and problems

«and garments of silk», as Allah (ﷻ) says elsewhere:

«...and their garments therein will be of silk.» (Fâtir 35: 33)

Perhaps Allah singled out silk for mention because their outward dress will be indicative of the condition of the wearer.

«wherein they will recline on couches» – reclining means sitting comfortably, with ease and in a relaxed manner. The word translated here as «couches» refers to couches covered with adorned cloths.

«they will feel» in paradise «neither scorching heat» that would cause them harm «nor bitter cold». At all times they will be in shade, with no heat or cold, so that they may feel physical enjoyment with no pain or discomfort caused by heat or cold.



﴿وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَذُلَّتْ قُطُوفُهَا نِزْلًا﴾ (سورة الإنسان: ١٤)

76:14. Its shady branches will come down low over them, and its clusters [of fruit] will hang within easy reach.

That is, its fruits will be near at hand for anyone who wants them, so that he may take them whether he is standing, sitting or lying on his side.



﴿وَيُطَافُ عَلَيْهِم بِثَانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا﴾ (سورة الإنسان: ١٥-١٦)

76:15. Vessels of silver and goblets of crystal will be passed around among them,

76:16. crystal-clear, made of silver, filled to exact measure.

There will be passed around among the people of paradise by their servants ﴿Vessels of silver and goblets of crystal... crystal-clear, made of silver﴾ that is, they will be made of silver but they will be as clear as crystal. This is something most amazing, that something as dense and opaque as silver will be as clear as crystal because it is so pure.

﴿filled to exact measure﴾. They will be filled to the exact measure as desired by the people of paradise, the amount that will be most pleasing to them, so it will come to them exactly as they thought of it in their minds.



﴿وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَجْجِيلًا ﴿١٧﴾ عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ﴿١٨﴾﴾ (سورة الإنسان: ١٧-١٨)

(١٨-١٧)

76:17. Therein they will be given to drink a cup [of wine] mixed with ginger,

76:18. [drawn from] a spring therein called Salsabeel.<sup>31</sup>

«Therein» in paradise,  
 «they will be given to drink a cup» of wine and nectar  
 «mixed with ginger» to make its taste and scent good.  
 «[drawn from] a spring therein» in paradise  
 «called Salsabeel» it is called this because it is palatable, delicious  
 and wholesome.



﴿وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَوْهُمُ غَابَتِ عَنْهُمْ غِيبَتُهُمْ لَوْ لَوُاْ مَشْجُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ﴿٢٠﴾﴾ (سورة الإنسان: ١٩-٢٠)

76:19. Immortal [servant] boys will circulate among them; if you saw them, you would think they were scattered pearls,

76:20. and if you were to look there [paradise], you would see bliss and a vast domain.

«Immortal [servant] boys», who are created in paradise to remain therein; they will never change or grow old, and they are very handsome

<sup>31</sup> The name Salsabeel comes from a root meaning soft or delicious, and refers to the palatability of the drink.



﴿will circulate among them﴾ that is, among the people of paradise, with their food and drink, to serve them.

﴿if you saw them﴾ spreading out to serve the people, ﴿you would think﴾, because of their beauty, that ﴿they were scattered pearls﴾. This is part of the pleasure of the people of paradise, that their servants will be immortal boys who are a pleasure to look at. They will enter their houses in complete safety, and will bring whatever they ask for and want.

﴿and if you were to look there [paradise]﴾ and you observed the bliss in which they live,

﴿you would see bliss and a vast domain﴾. You would see that one of them possesses palaces, dwellings and chambers that are adorned and decorated in a manner that can barely be described. He will have blooming gardens, delicious fruits hanging within easy reach, flowing rivers, amazing gardens, and birds that sing in an enchanting manner, such as moves the heart and brings joy to the soul. He will have wives who are extremely beautiful and kind, combining inner and outer beauty, such as fills the heart with joy and brings great pleasure and delight.

Around him will be immortal boys and eternal servants, bringing ease and comfort; thus they will enjoy a life of complete pleasure and perfect joy.

Over and above all that will be the greatest joy of seeing the Most Merciful Lord, hearing His words, delighting in closeness to Him and rejoicing in attaining His pleasure and eternal life that constantly increases in bliss at every moment.

Glory be to the Sovereign Lord, the clear Truth, Whose stores never run out and Whose generosity never decreases. Just as there is no end to His attributes, there is no end to His kindness and generosity.



﴿عَلَيْهِمْ ثِيَابٌ سُنْدُسٌ خُضْرٌ وَإِسْتَبْرَقٌ وَحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقَمَهُمْ رَبُّهُمْ شَرَابًا طَهُورًا﴾

﴿٢١﴾ (سورة الإنسان: ٢١)

76:21. They will wear green garments of fine silk and heavy brocade, and will be adorned with bracelets of silver, and their Lord will give them to drink a pure beverage.

﴿They will wear green garments of fine silk and heavy brocade﴾ that is, they will be covered in green garments of fine silk and heavy brocade, which are the finest types of silk.

﴿and will be adorned with bracelets of silver﴾ that is, they will wear bracelets of silver on their arms, both males and females. This is a promise that Allah has made to them, and His promise will come to pass, because no one is truer in speech or in word than Him.

﴿and their Lord will give them to drink a pure beverage﴾ that is, one in which there is no impurity or contamination; it will cleanse their hearts of all hurt and pain.



﴿إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا﴾ (سورة الإنسان: ٢٢)

76:22. [It will be said to them:] This is your reward, for your endeavours are appreciated.

﴿[It will be said to them:] This is your reward﴾ that is, this great reward and beautiful gift is yours, for what you sent on ahead of good deeds

﴿for your endeavours are appreciated﴾ that is, for a little effort Allah has granted you eternal bliss that cannot be enumerated.



﴿إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا﴾ (سورة الإنسان: ٢٣)

76:23. Verily, it is We Who have sent down the Qur'an to you piecemeal.

Having mentioned the bliss of paradise, Allah (ﷻ) now says, ﴿Verily, it is We Who have sent down the Qur'an to you piecemeal﴾ which contains a promise and a warning, and an explanation of all that people need to know.

It contains instructions to comply with Allah's commands and laws in the most perfect manner, to strive to implement them, and to be patient and steadfast in doing so. Hence Allah says:



﴿فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَطِعْ مِنْهُمْ ءَاثِمًا أَوْ كَفُورًا﴾ (سورة الإنسان: ٢٤)

76:24. So be patient with the decree of your Lord, and do not yield to any sinner or disbeliever among them.

That is, be patient in accepting the decree of Allah without complaining about it, and in accepting His religious rulings, and comply with them, and do not let any obstacle prevent you from doing so.

﴿and do not yield﴾ to anyone among the stubborn, who want to bar you from His path

﴿to any sinner﴾ that is, one who commits sin and does acts of disobedience

﴿or disbeliever﴾. For yielding to the disbelievers, evildoers and mischief-makers will inevitably have to do with sin, for they do not enjoin anything but what they themselves desire.



﴿وَاذْكُرْ أَسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ، وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾﴾ (سورة الإنسان: ٢٥-٢٦)

- 76:25. And remember the name of your Lord morning and afternoon,  
76:26. and during the night prostrate to Him, and glorify Him a long part of the night.

Because patience would help him to worship Allah and remember Him a great deal, Allah enjoined that upon him and said: «And remember the name of your Lord morning and afternoon» that is, at the beginning and end of the day, which includes the obligatory prayers and what accompanies them of supererogatory prayers, as well as dhikr (remembering Allah), glorifying Allah, proclaiming His oneness and magnifying Him at those times.

«and during the night prostrate to Him» that is, prostrate to Him a great deal, and that can only be done by offering a lot of prayers. «and glorify Him a long part of the night». We have seen above specific mention of the length of time which is referred to here in general terms:

«O you who are enwrapped [in garments], stand up in prayer throughout the night, except a little.» (al-Muzzammil 73: 1-2)



﴿إِنَّ هَؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾﴾ (سورة الإنسان: ٢٧)

76:27. Verily these [disbelievers] love this present life and pay no heed to a day that will be arduous.

«Verily these [disbelievers]] who reject you, O Messenger, after you explained the revelations to them and after they received promises and warnings, yet they did not benefit from that at all; rather they continued to give precedence to «this present life» and remained content with it.

«and» they «pay no heed» that is, they fail to strive and they neglect

«a day that will be arduous» namely the Day of Resurrection, the length of which is fifty thousand years according to your reckoning. Allah (ﷻ) says elsewhere:

«...The disbelievers will say: This will be a hard day!» (*al-Qamar* 54: 8)

So it is as if they were only created for this world, to settle in it.

Then Allah gives them rational evidence for the resurrection, which is the evidence of their initial creation:



﴿نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرَهُمْ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَلَهُمْ تَبْدِيلًا﴾ (سورة

الإنسان: ٢٨)

76:28. It is We Who created them and made them strong. If We so willed, We could replace them completely with others like them.

«It is We Who created them» from nothing  
 «and made them strong» that is, We made them strong and perfected their creation, with sinews, veins, arteries and visible and hidden strengths, until their bodies were perfected and completed, and they were able to do anything they wanted. The One Who created them in this manner is able to recreate them after their death in order to requite them, and it is not appropriate that the One Who caused them to pass through these stages would leave them unchecked,

with no commands or prohibitions, no reward or punishment. Hence He says:

﴿If We so willed, We could replace them completely with others like them﴾ that is, we could resurrect them in a different form, or recreate them exactly.



﴿إِنَّ هَذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ سَبِيلًا ۝ وَمَا نَشَاءُ وَنَ إِلَّا أَنْ يَشَاءَ اللَّهُ ۚ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ ۚ وَالظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ۝﴾ (سورة الإنسان: ٢٩-٣١)

76:29. Verily this is a reminder; so let him who will, start his journey towards his Lord.

76:30. But you cannot will it unless Allah so wills. Verily Allah is All-Knowing, Most Wise.

76:31. He admits whomever He wills to His mercy, and for the wrongdoers He has prepared a painful punishment.

﴿Verily this is a reminder﴾ that is, to remind the believer so that he may benefit from what it contains of warnings and encouragement. ﴿so let him who will, start his journey towards his Lord﴾ that is, let him follow a path that leads to Him, for Allah explains the truth and guidance, then He gives people the choice between following that guidance or turning away from it, whilst establishing proof against them.

﴿But you cannot will it unless Allah so wills﴾ for Allah's will is always done.

﴿Verily Allah is All-Knowing, Most Wise﴾; He is possessed of great wisdom with regard to those whom He guides and those whom He leaves to stray.

﴿He admits whomever He wills to His mercy﴾ so He bestows His care upon him and guides him to the means and paths that lead to bliss. ﴿and for the wrongdoers﴾ who choose doom over guidance ﴿He has prepared a painful punishment﴾ because of their wrongdoing and transgression.

This is the end of the commentary on Soorat al-Insân.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



1



77.

## Soorat al-Mursalât

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْمُرْسَلَاتِ عُرْفًا ۝١﴾ فَأَلْهَمْنَ عَصْفًا ۝٢﴾ وَالنَّشِيرَاتِ تَشْرًا ۝٣﴾ فَأَلْفَرَقْنَ فَرَقًا ۝٤﴾  
﴿وَالْمُلَقَّاتِ ذِكْرًا ۝٥﴾ عَذْرًا أَوْ تَنْذَرًا ۝٦﴾ إِنَّمَا تُوعَدُونَ لَوَاقِعٌ ۝٧﴾ فَإِذَا النُّجُومُ طُمِسَتْ ۝٨﴾  
﴿وَإِذَا السَّمَاءُ فُرِجَتْ ۝٩﴾ وَإِذَا الْجِبَالُ سُيِفَتْ ۝١٠﴾ وَإِذَا الرُّسُلُ أُقِنَتْ ۝١١﴾ لِأَيِّ يَوْمٍ أُخِّلَتْ ۝١٢﴾  
لِيَوْمِ الْفَصْلِ ۝١٣﴾ وَمَا أَدْرَاكَ مَا يَوْمُ الْفَصْلِ ۝١٤﴾ وَلَبَّ يَوْمٍ مَّزِيدٌ لِلْمُكَذِّبِينَ ۝١٥﴾ ﴿ (سورة

المرسلات: ١-١٥)

- 77:1. By those sent forth with beneficence,  
77:2. and those that strike violently;  
77:3. by those who scatter far and wide,  
77:4. and those [angels] who bring criterion;  
77:5. by those who deliver a reminder,  
77:6. leaving no excuse and giving warning –  
77:7. what you are promised will surely come to pass.  
77:8. So when the stars are extinguished,

- 77:9. and when the sky is torn apart,  
 77:10. and when the mountains are scattered like dust,  
 77:11. and when the Messengers are summoned,  
 77:12. until what day have these events been deferred?  
 77:13. Until the Day of Judgement.  
 77:14. And how could you know what the Day of Judgement is?  
 77:15. Woe that day to the deniers!

Here Allah (ﷻ) attests to the resurrection and requital for deeds by means of an oath, swearing by ﴿those sent forth with beneficence﴾, namely the angels whom Allah (ﷻ) sends to carry out His decrees and control the universe, and to convey His religious decree by bringing His revelation to His Messengers.

﴿with beneficence﴾ – this describes those who are sent forth. What is meant is that they are sent forth with what is right, with wisdom and with that which is in people's best interests; they are not sent with anything bad or in vain.

﴿and those that strike violently﴾ – this also refers to the angels whom Allah (ﷻ) sends and whom He describes as hastening to do as He commands, quickly carrying out His commands like a strong wind.

This may also refer to powerful winds that have strong gusts.

﴿by those who scatter far and wide﴾ it may be that this refers to the angels who scatter what they are meant to scatter. The word translated as ﴿scatter﴾ may also mean revive, in which case it may refer to the clouds by means of which Allah revives the earth and brings it back to life after its death.

﴿by those who deliver a reminder﴾ – this refers to the angels who bring down the most sublime of commands, namely the reminder (revelation) by means of which Allah bestows mercy upon His slaves

and reminds them of that which will benefit them and is in their best interests; those angels bring it down to the Messengers.

﴿leaving no excuse and giving warning﴾ to people; they warn people of what lies ahead of frightening things and leave them no excuse, so that they will have no argument before Allah.

﴿what you are promised﴾ of the resurrection and requital for deeds ﴿will surely come to pass﴾ that is, it is inevitable, beyond any shadow of a doubt.

When it comes to pass, there will be changes in the universe and immense horror that will be extremely alarming and will cause great distress. The stars will be extinguished; that is, they will be scattered and moved from their places. The mountains will be blown away and will become like scattered dust, and they and the earth will become a smooth, levelled plain, in which you will see no depression or elevation.

That day is the day on which the Messengers will be summoned, the day until which judgement between them and their nations is deferred. Hence Allah says:

﴿until what day have these events been deferred?﴾ This appears in the form of a question in order to highlight the gravity and seriousness of the matter.

Then Allah answers that question by saying: ﴿Until the Day of Judgement﴾ between all creatures, between one and another, and the day of reckoning for each of them individually.

Then He warns those who deny in that day: ﴿Woe that day to the deniers!﴾ That is, how great will be their loss, how severe their punishment and how terrible their end. Allah told them of it and swore to them that it would surely come, but they did not believe Him; therefore they will deserve the severe punishment.



﴿أَلَمْ تَهْلِكِ الْأَوَّلِينَ ﴿١٦﴾ ثُمَّ نَنْتَعِمُ بِالْآخِرِينَ ﴿١٧﴾ كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿١٨﴾ وَيْلٌ لَّيَوْمِذٍ لِلْمُكَذِّبِينَ ﴿١٩﴾﴾ (سورة المرسلات: ١٦-١٩)

77:16. Did We not destroy the earlier [disbelieving] nations?

77:17. And We will do likewise to later ones.

77:18. Thus We deal with the evildoers.

77:19. Woe that day to the deniers!

«Did We not destroy the earlier [disbelieving] nations?» That is, did We not destroy the earlier disbelievers? And We will follow that with the destruction of those among the later nations who disbelieve. This is His way of dealing with the earlier and later generations; every evildoer is inevitably punished. So why do they not learn from what they see and hear?

«Woe that day to the deniers» who denied the truth after they saw the clear signs and exemplary punishments.



﴿أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَهِينٍ ﴿٢٠﴾ فَجَعَلْنَاهُ فِي قَرَارٍ مَكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ﴿٢٣﴾ وَيْلٌ لَّيَوْمِذٍ لِلْمُكَذِّبِينَ ﴿٢٤﴾﴾ (سورة المرسلات: ٢٠-٢٤)

77:20. Did We not create you from an insignificant fluid,

77:21. which We placed in a safe repository

77:22. for an appointed term?

77:23. For We are able to do this; how excellent is Our power!

77:24. Woe that day to the deniers!

That is, did We not create you, O humans, ﴿from an insignificant fluid﴾ that is, one that is regarded as very base, that originates from between the backbone and the ribs, until Allah places it in ﴿a safe repository﴾, namely the womb, where it settles and grows ﴿for an appointed term﴾ and a set length of time.

﴿For We are able to do this﴾ and We care for that foetus in those layers of darkness, transforming it from a drop of semen to a clinging clot to a lump of flesh, until Allah makes it a fully developed body, then He breathes the soul into it; and some of them die before that.

﴿how excellent is Our power﴾ that operates in accordance with His wisdom.

﴿Woe that day to the deniers﴾ who deny the truth after Allah has explained the signs to them and shown them lessons and clear proof.



﴿أَلَمْ يَجْعَلِ الْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَاءَ وَأَمْوَاتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رُوسًا شَمِخَاتٍ وَأَسْقَيْنَاكُمْ مَاءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾﴾ (سورة المرسلات: ٢٥-٢٨)

77:25. Have We not made the earth a receptacle

77:26. for the living and the dead,

77:27. and set therein lofty mountains standing firm, and given you fresh water to drink?

77:28. Woe that day to the deniers!

That is, have We not blessed you and bestowed favours upon you by subjugating the earth in your best interests. Therefore We made it ﴿a receptacle﴾ for you, ﴿for the living﴾ in houses ﴿and the dead﴾ in graves. As houses and palaces are among the blessings that Allah has bestowed upon His slaves, graves are, in like

manner, a mercy to them and a covering for them, lest their bodies be exposed to wild animals and the like.

﴿and set therein lofty mountains standing firm﴾ that is, mountains that make the earth firm, lest it shake with its people. Allah has made it steady by means of high mountains that stand firm.

﴿and given you fresh water to drink﴾ that is, water that is sweet and palatable. Allah (ﷻ) says elsewhere:

﴿Have you thought about the water that you drink? Is it you who bring it down from the clouds, or is it We Who send it down? If We so willed, We could make it salty and bitter. Why then do you not give thanks?﴾ (al-Wāqī'ah 56: 68-70)

﴿Woe that day to the deniers﴾ who, despite all that Allah has shown them of blessings that are bestowed by Allah alone, for which He singled them out, responded with denial and rejection.



﴿أَنْطَلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ﴾ (٢٩) ﴿أَنْطَلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ شُعَبٍ﴾ (٣٠) ﴿لَا ظِلِيلٍ وَلَا يُغْنِي مِنَ الْهَبِّ﴾ (٣١) ﴿إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ﴾ (٣٢) ﴿كَأَنَّهُ جِمَالَتٌ صُفْرٌ﴾ (٣٣) ﴿وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ﴾ (٣٤) (سورة المرسلات: ٢٩-٣٤)

- 77:29. [It will be said to them:] Proceed to that which you used to deny;  
 77:30. proceed to a shadow [of smoke] ascending in three columns,  
 77:31. that offers no shade or protection from the flames.  
 77:32. Verily it [hell] throws out sparks as big as castles,  
 77:33. as if they were a herd of tawny camels.  
 77:34. Woe that day to the deniers!

This is part of the fate that has been prepared for the evildoers and deniers. It will be said to them on the Day of Resurrection:

﴿Proceed to that which you used to deny﴾.

Then Allah explains that by saying: ﴿proceed to a shadow [of smoke] ascending in three columns﴾ that is, proceed to a shadow of the fire of hell, which will separate into three columns; it will have pieces of fire thrown into it, running through it and uniting with it.

﴿that offers no shade﴾ that is, that shadow will offer no comfort and bring no ease

﴿or protection from the flames﴾ that is, that shadow will offer no protection from the flames; rather flames will surround people on all sides, right and left. This is like the verses in which Allah (ﷻ) says:

﴿They will have layers of fire above them and beneath them...﴾

(az-Zumar 39: 16)

– and:

﴿They will have a bed of hellfire and over them will be coverings [of fire]. Thus We requite the wrongdoers.﴾ (al-A'râf 7: 41)

Then Allah mentions the great size of the sparks of hell, which is indicative of its huge size, terrible nature and horrifying appearance:

﴿Verily it [hell] throws out sparks as big as castles, as if they were a herd of tawny camels﴾. The word translated here as «tawny» refers to a black colour with a hint of yellow. This indicates that the flames, coals and sparks of hell are dark, and that it is black, terrible in appearance and extremely hot. We ask Allah to keep us safe from it and from the deeds that would bring us close to it.

﴿Woe that day to the deniers!﴾



﴿هَذَا يَوْمٌ لَا يَنْطِقُونَ ۖ وَلَا يُؤْذَنُ لَهُمْ فَيَعْبُدُونَ ۖ﴾ (٣٥) ﴿وَبِلَّيْمٍ لِلْمُكَذِّبِينَ ۖ﴾ (٣٦) ﴿هَذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ۖ﴾ (٣٨) ﴿فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ۖ﴾ (٣٩) ﴿وَبِلَّيْمٍ لِلْمُكَذِّبِينَ﴾ (٤٠)

(سورة المرسلات: ٣٥-٤٠)

- 77:35. This is a day on which they will not speak,  
 77:36. nor will they be permitted to offer excuses.  
 77:37. Woe that day to the deniers!  
 77:38. [It will be said to them:] This is the Day of Judgement. You have  
 been gathered together with those of old.  
 77:39. So if you have any stratagem, try to outwit Me!  
 77:40. Woe that day to the deniers!

«This is a day on which they will not speak» that is, this is a momentous day that is difficult for the deniers; they will not speak on that day out of intense fear and dread.

«nor will they be permitted to offer excuses» that is, their excuses will not be accepted from them even if they offer them.

«On that day, no excuse will benefit those who did wrong, nor will they be allowed to make amends.» (*ar-Room 30: 57*)

«[It will be said to them:] This is the Day of Judgement. You have been gathered together with those of old» so that We may pass judgement among you and judge between all people.

«So if you have any stratagem» by which you can escape My dominion and be safe from My punishment,  
 «try to outwit Me!» But you have no power or authority. This is like the verse in which Allah (ﷻ) says:

«O jinn and humans, if you are able to pass beyond the confines of the heavens and the earth, then do so. But you cannot pass beyond them unless you have power.» (*ar-Rahmān 55: 33*)

On that day, all efforts of the wrongdoers will be to no avail, and their stratagems and schemes will fail; they will submit to the punishment of Allah and it will become clear to them that they were lying in their denial. «Woe that day to the deniers!»





﴿إِنَّ الْمُتَّقِينَ فِي ظِلِّلٍ وَعُيُونٍ ﴿٤١﴾ وَفَوَاحٍ مِمَّا يَشْتَهُونَ ﴿٤٢﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾ وَلِلَّيْلِ نَمِيزُ الْمُكَذِّبِينَ ﴿٤٥﴾﴾ (سورة المرسلات:

(٤١-٤٥)

- 77:41. Verily the righteous will be amidst shade and springs,  
 77:42. and will have any fruits that they may desire.  
 77:43. [It will be said to them:] Eat and drink with enjoyment, as a reward for your deeds.  
 77:44. Thus do We reward those who do good.  
 77:45. Woe that day to the deniers!

Having mentioned the punishment of the disbelievers, Allah now mentions the reward of those who did good:

﴿Verily the righteous﴾ who did not deny the truth and who were believers in word and deed. They cannot be like that unless they do that which is obligatory and refrain from that which is prohibited. ﴿will be amidst shade﴾ that is, with a lot of various, elegant beautiful trees  
 ﴿and springs﴾ flowing freely, of wine mixed with ginger, nectar, and so on.

﴿and will have any fruits that they may desire﴾, of the best and most wholesome types of fruits. And it will be said to them: ﴿Eat and drink﴾ of delicious food and drink ﴿with enjoyment﴾ that is, without any kind of trouble to spoil it.

Enjoyment cannot be complete unless the food and drink is free of all faults and defects, and until one is certain that it will never end and never cease.

﴿as a reward for your deeds﴾ for your deeds are the reason that brought you to this eternal bliss.

This is for everyone who did well in worshipping Allah and treated the slaves of Allah kindly. Hence He says: ﴿Thus do We reward those who do good. Woe that day to the deniers!﴾ If nothing resulted from that woe except being deprived of this blessing, that would be sufficient deprivation and loss.



﴿كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُمْ تُجْرِمُونَ﴾ (٤٦) وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾ وَيَلُومُنَّ يَوْمَئِذٍ الْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

(سورة المرسلات: ٤٦-٥٠)

- 77:46. Eat and enjoy yourselves for a little while, evildoers that you are!
- 77:47. Woe that day to the deniers!
- 77:48. When it is said to them: Bow [in prayer], they do not bow.
- 77:49. Woe that day to the deniers!
- 77:50. In what message after this [Qur'an] will they then believe?

This is a threat and a warning to the deniers that even if they eat, drink and enjoy the pleasures in this world, but they neglect acts of worship, they are evildoers who deserve the punishment of evildoers. So their pleasures will cease and they will suffer the consequences.

Part of their evil-doing is that when they were enjoined to pray, which is one of the noblest acts of worship, and it was said to them ﴿Bow [in prayer]﴾, they refused to do so. What evil-doing can be worse than this? What denial can be greater than this?

﴿Woe that day to the deniers!﴾ Part of that woe is that the door of divine help and guidance is closed to them and they are deprived of all good. If they reject this holy Qur'an, which is of the highest level

of credibility and certainty, then ﴿In what message after this [Qur'an] will they then believe?﴾ Will they believe in falsehood on which no specious argument can be based, let alone any sound evidence? Or will they believe in the words of every lying polytheist and blatant sinner?

There can be nothing after clear light except deep darkness, and nothing after truth, to the credibility of which all proof and evidence testify, except blatant lies and clear fabrication, that are not appropriate for anyone except one who is in harmony with them.

May they perish – how blind they are, and how lost and doomed they are!

We ask Allah to pardon us and grant us well-being.

This is the end of the commentary on Soorat al-Mursalāt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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78.  
Soorat an-Naba'  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿عَمَّ يَتَسَاءَلُونَ﴾ (١) عَنِ النَّبَأِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾ لَا سِعَاعَ لَهُمْ ﴿٤﴾ وَلَا سَعَاءَ لَهُمْ ﴿٥﴾ سَعَاءَ مَا يَحْكُمُونَ ﴿٦﴾ (سورة النبا: ١-٥)

- 78:1. What are they asking one another about?  
78:2. About the great tidings,  
78:3. concerning which they differ.  
78:4. Nay; they will come to know.  
78:5. Again, nay; they will come to know.
- 

That is, what are those who disbelieve in the signs of Allah asking one another about? Then Allah explains what they are asking one another about, as He says:

﴿About the great tidings, concerning which they differ﴾ that is, about the great news concerning which they differed for a long time, and their attitude of rejecting it and believing it to be very unlikely became well known, although it is tidings that are not subject to

doubt. But those who disbelieve in the meeting with their Lord will not believe, even if all signs were to come to them, until they see the painful punishment.

Hence Allah says: ﴿Nay; they will come to know. Again, nay; they will come to know﴾ that is, they will come to know, when the punishment and what they used to deny befalls them, when they are shoved forcibly towards the fire of hell (52: 13) and it is said to them, ﴿...This is the fire which you used to deny.﴾ (at-Toor 52: 14)

Then Allah (ﷻ) explains the blessings and the proof that confirms the truthfulness of what the Messengers brought:



﴿أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۝٦ وَالْجِبَالَ أَوْتَادًا ۝٧ وَخَلَقْنَاكُمْ أَزْوَاجًا ۝٨ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۝٩ وَجَعَلْنَا اللَّيْلَ لِبَاسًا ۝١٠ وَجَعَلْنَا النَّهَارَ مَعَاشًا ۝١١ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۝١٢ وَجَعَلْنَا سِرَاجًا وَهَّاجًا ۝١٣ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۝١٤ لِنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ۝١٥ وَجَنَّاتٍ أَلْفَافًا ۝١٦﴾ (سورة النبا: ٦-١٦)

- 78:6. Have We not spread out the earth,
- 78:7. and made the mountains as pegs,
- 78:8. and created you in pairs,
- 78:9. and made your sleep for rest,
- 78:10. and made the night a covering,
- 78:11. and made the day for earning a livelihood,
- 78:12. and built above you seven firmaments,
- 78:13. and placed therein a blazing lamp,
- 78:14. and sent down from the rainclouds water in torrents,
- 78:15. so that We may bring forth thereby grains and vegetation,
- 78:16. and gardens dense with foliage?

That is, have We not bestowed upon you immense blessings, for We have ﴿spread out the earth﴾ and made it ready for you to make use of it, by cultivating it, building dwellings on it and taking routes through it.

﴿and made the mountains as pegs﴾ to hold the earth firm lest it shake and shift.

﴿and created you in pairs﴾ that is, male and female, from one race, so that each may find comfort in the other, and there will be love and compassion, and they will produce offspring together. This includes sexual pleasure.

﴿and made your sleep for rest﴾ that is, so that you may cease your work which, if you did not stop, would cause you physical harm. So Allah has caused the night and sleep to overtake people, so that their harmful physical activities may cease and they may attain some needed rest.

﴿and built above you seven firmaments﴾ that is, seven heavens, which are very strong, solid and firm.

Allah holds them by His might and has made them a roof for the earth, and there are many benefits in them. Hence He mentions among their benefits the sun, as He says:

﴿and placed therein a blazing lamp﴾. It is referred to as a lamp so as to highlight the blessing of its light, which is something necessary for people. And it is described as blazing, which is indicative of its heat and the benefits thereof.

﴿and sent down from the rainclouds water in torrents﴾ that is, abundant and plentiful

﴿so that We may bring forth thereby grains﴾ such as wheat, barley, corn, rice and other things that humans eat

﴿and vegetation﴾ this includes all vegetation that Allah has made as fodder for their livestock.

«and gardens dense with foliage» That is, gardens dense with trees, in which there are all kinds of delicious fruits.

How could you disbelieve in the One Who has bestowed these great inestimable and innumerable blessings upon you, and deny what He has told you about the resurrection? Or how could you use His blessings to disobey Him and deny them?



﴿إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ۚ (١٧) يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ۚ (١٨) وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ۚ (١٩) وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ۚ (٢٠) إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ۚ (٢١) لِلطَّاعِينَ مَنَاقِبًا ۚ (٢٢) لِّبَئِيسَ فِيهَا أَحْقَابًا ۚ (٢٣) لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ۚ (٢٤) إِلَّا حَمِيمًا وَغَسَاقًا ۚ (٢٥) جَزَاءً وَفَاقًا ۚ (٢٦) إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ۚ (٢٧) وَكَذَّبُوا بِآيَاتِنَا كِذَابًا ۚ (٢٨) وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ۚ (٢٩) فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ۚ (٣٠)﴾

(سورة النبا: ١٧-٣٠)

- 78:17. Verily the Day of Judgement is a time appointed,  
 78:18. the day when the Trumpet will be blown and you will come forth in crowds,  
 78:19. and the heaven will be opened and will become gateways,  
 78:20. and the mountains will be made to vanish, as if they had been a mirage.  
 78:21. Verily hell is lying in wait,  
 78:22. for the transgressors a destination  
 78:23. in which they will remain for countless aeons,  
 78:24. during which they will not taste any coolness nor any drink,  
 78:25. except scalding water and pus,  
 78:26. a fitting recompense.  
 78:27. Indeed they did not fear a reckoning,

78:28. and they rejected Our revelations outright.

78:29. We have kept an account of all things in a Book.

78:30. So taste [the punishment]; We shall not increase you in aught but torment.

Here Allah (ﷻ) mentions what will happen on the Day of Resurrection, about which the disbelievers ask one another and which the stubborn deny. It will be a momentous day, which Allah has made ﴿a time appointed﴾ for all creatures, ﴿the day when the Trumpet will be blown and you will come forth in crowds﴾, and there will occur such troubles and turmoil that will turn children's hair grey and cause great distress.

The mountains will be moved from their places, until they become like scattered dust, and the heavens will be rent asunder until they become like gateways. Allah will judge between all creatures, according to His rule which is never unfair. The fire of hell, which Allah has prepared for the evildoers and has made it a destination for them, will be lit, and they will remain therein for countless aeons. According to many commentators, the word *ḥaqab* (pl. *aḥqāb*, translated here as ﴿aeons﴾), refers to a period of eighty years.

When they come to the fire, ﴿they will not taste any coolness nor any drink﴾ that is, they will find nothing to cool their skin or to ward off their thirst ﴿except scalding water﴾ that is, hot water that will scald their faces and pierce their bowels ﴿and pus﴾ – this is the pus of the people of hell, which has an extremely foul stench and horrible taste.

They will deserve these frightening punishments as a fitting recompense for what they did of deeds that brought them to it. Allah will not wrong them; rather they will have wronged themselves. Therefore Allah mentions their deeds for which they will deserve this punishment, as He says:



«Indeed they did not fear a reckoning» that is, they did not believe in the resurrection, and they did not believe that Allah would requite people for both good and evil, so they failed to strive for the hereafter.

«and they rejected Our revelations outright» that is, they rejected them clearly and blatantly, and when clear proofs came to them, they stubbornly denied them.

«We have kept an account of all things» small and great, good and evil,

«in a Book» that is, We have recorded it in al-Lawḥ al-Maḥfūdh, so the evildoers should not be concerned that We will punish them for sins that they never did, or think that any of their deeds will go to waste or that even an atom's weight of them will be forgotten.

This is like the verse in which Allah (ﷻ) says:

«And the record of deeds will be placed [in their hands] and you will see the evildoers filled with dread at what it contains. They will say: Woe to us! What sort of record is this, that leaves no deed, small or great, unaccounted for? They will find all they did recorded there, and your Lord will not wrong anyone.» (al-Kahf 18: 49)

«So taste», O disbelievers, this painful punishment and eternal requital,

«We shall not increase you in aught but torment» and at all times and every moment their punishment will increase.

This verse is the sternest of those verses that describe the severity of the punishment for the people of hell; may Allah protect us from it.



﴿إِنَّ لِلْمُتَّقِينَ مَفَازًا ۖ حَدَائِقَ وَأَعْنَابًا ۖ وَكَوَاعِبَ أَزْوَاجًا ۖ وَأَسَادِيهَاقًا ۖ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذْبًا ۚ جَزَاءً مِّن رَّبِّكَ عَطَاءٌ حِسَابًا ۖ رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۚ الرَّحْمَنُ لَا يَمْلِكُ مِنْهُ خِطَابًا ۖ﴾ (سورة النبا: ٣١-٣٧)

- 78:31. Verily for the righteous there will be salvation,  
 78:32. gardens and vineyards,  
 78:33. and youthful [companions], of equal age,  
 78:34. and a cup that is full.  
 78:35. They will not hear therein any vain talk or lies –  
 78:36. a recompense from your Lord, a generous gift  
 78:37. [from] the Lord of the heavens and the earth and all that is  
 between them, the Most Gracious, Whom they will have no  
 power to address.

Having described the situation of the evildoers, Allah now describes the destination of the righteous, as He says:

﴿Verily for the righteous there will be salvation﴾ that is, for those who feared the wrath of their Lord by consistently obeying Him and refraining from that which He dislikes, there will be salvation and they will be kept far away from the fire.

By virtue of that salvation, they will have ﴿gardens﴾ containing all kinds of trees, colourful and bearing fruit, through which rivers run. Vineyards or grapevines are singled out for mention because of their high quality and abundance in those gardens.

And there they will have wives as they would like, ﴿youthful [companions], of equal age﴾ that is, all close in age. Usually people who are close in age get along and are in harmony. The age in question is thirty-three years, which is the prime of youth.

﴿and a cup that is full﴾ that is, full of nectar that is delicious for those who drink it.

﴿They will not hear therein any vain talk﴾ that is, talk in which there is no benefit

﴿or lies﴾ that is, sin. This is like the verse in which Allah (ﷻ) says:

﴿They will not hear therein any vain talk or sinful speech, but only the salutation: Peace, peace.﴾ (*al-Wâqi'ah* 56: 25-26)

Rather Allah will give them this great reward by His grace and bounty, as «a recompense from your Lord» to them, «a generous gift» that is, because of the good deeds that Allah enabled them to do and which He made the price of admittance to paradise and its delights.

The One Who will bestow these gifts upon them is their Lord, «the Lord of the heavens and the earth and all that is between them» that is, the One Who created them and controls them, «the Most Gracious» Whose mercy encompasses all things. So He took care of them, had mercy on them and showed kindness to them until they attained what they attained.



﴿يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا﴾  
 ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَنَابًا ﴿٣٨﴾ إِنَّا أَنْذَرْتَكُمْ عَذَابًا قَرِيبًا يَوْمَ  
 يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ﴿٣٩﴾ (سورة النبا: ٣٨-٤٠)

- 78:38. On the day when the Spirit [Jibreel] and the angels stand in rows, none will speak except those to whom the Most Gracious gives permission, and they will say only what is right.
- 78:39. That day is sure to come. So let him who will seek a way back to his Lord.
- 78:40. Verily We have warned you of a punishment that is approaching, the day when a man will see what his hands had wrought, and the disbeliever will say: Would that I were mere dust!

Then Allah mentions His greatness and mighty power on the Day of Resurrection, and tells us that on that day, all creatures will be silent and will not speak: «none will speak except those to whom the Most Gracious gives permission, and they will say only what is right». So

no one will speak unless he meets these two conditions: that Allah has given him permission to speak, and that what he says is right.

That is because ﴿That day﴾ is true and ﴿is sure to come﴾; it is a day on which falsehood will never prosper and lying will be of no benefit.

On that day, ﴿the Spirit﴾ namely Jibreel (جبريل), who is the noblest of the angels, ﴿and the angels﴾ will ﴿stand in rows﴾, submitting to Allah ﴿none will speak﴾ any words except what Allah gives them permission to say.

After offering encouragement to strive for paradise and mentioning frightening news of hell, after giving glad tidings and warnings, Allah says:

﴿So let him who will seek a way back to his Lord﴾ that is, let him do righteous deeds, so that he may return with that on the Day of Resurrection.

﴿Verily We have warned you of a punishment that is approaching﴾ – the word translated here as ﴿approaching﴾ literally means near, for everything that is approaching is near.

﴿the day when a man will see what his hands had wrought﴾ that is, this is what will concern him and alarm him, so let him think about that in this world. This is like the verse in which Allah (ﷻ) says:

﴿O you who believe, fear Allah, and let every soul consider what it has sent forth for tomorrow.<sup>32</sup> And fear Allah, for verily Allah is well aware of all that you do.﴾ (*al-Hashr* 59: 18)

If he finds that his deeds are good, then let him praise Allah, but if he finds otherwise, let him blame no one but himself. Hence the disbelievers will wish for death because of the intensity of their regret and remorse.

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<sup>32</sup> This is urging all people to reflect on their deeds and what the outcome thereof may be on the Day of Judgement.

**We ask Allah to keep us safe from disbelief and all evil, for He is Most Generous, Most Kind.**

This is the end of the commentary on Soorat an-Naba'.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



79.

## Soorat an-Nâzi'ât



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالنَّازِعَاتِ غَرَقًا﴾ ١ ﴿وَالنَّاشِطَاتِ نَشْطًا﴾ ٢ ﴿وَالسَّابِقَاتِ سَبَاحًا﴾ ٣ ﴿فَالسَّيْفَاتِ سَيْفًا﴾ ٤ ﴿فَالْمُدْرَاتِ أَمْرًا﴾ ٥ ﴿يَوْمَ تَرْجُفُ الرَّاجِفَةُ﴾ ٦ ﴿تَتَّبِعُهَا الرَّاكِبَةُ﴾ ٧ ﴿قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ﴾ ٨ ﴿أَبْصَرُهَا خَشِيعَةٌ﴾ ٩ ﴿يَقُولُونَ أَيْنَا لِمَرْدُودُونَ فِي الْحَافِرَةِ﴾ ١٠ ﴿أَوَإِذَا كُنَّا عَظْمًا﴾ ١١ ﴿خَجَرَةً﴾ ١٢ ﴿قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ﴾ ١٣ ﴿فَلِئَمَا هِيَ رَجْرَةٌ وَاحِدَةٌ﴾ ١٤ ﴿فَإِذَا هُمْ بِالسَّاهِرَةِ﴾ ١٥ ﴿﴾ (سورة النازعات: ١-١٤)

- 79:1. By those who wrest violently,  
79:2. and by those who draw out gently,  
79:3. and by those who glide swiftly,  
79:4. those who press forward as in a race,  
79:5. and who carry out the command [of Allah],  
79:6. on the day when the earth is shaken violently [by the first Trumpet blast],  
79:7. followed by the second Trumpet blast,  
79:8. on that day hearts will be pounding

- 79:9. and eyes will be downcast.  
 79:10. They say: Will we really be restored to our former state,  
 79:11. even after we have turned into crumbling bones?  
 79:12. They say: Then [if that is true] we would indeed be losers!  
 79:13. It will be but a single blast [of the Trumpet],  
 79:14. then immediately they will be back above ground.

These oaths are sworn by the noble angels and their deeds which are indicative of their perfect submission to the command of Allah and their hastening to carry out His commands. It may be that what is attested to is the requital and the resurrection, based on the fact that they are followed by a description of the resurrection.

It may be that what is attested to and what is sworn by is one and the same, and that Allah swears by the angels because belief in them is one of the six pillars of faith.

Moreover, mention of their deeds here refers to the requital, of which the angels are in charge at the time of death and before and after that moment. Hence Allah says:

﴿By those who wrest violently﴾ – this refers to the angels who pull out souls forcefully and keep on pulling until the soul has been completely brought forth from the body, then it will be required for its deeds.

﴿and by those who draw out gently﴾ – this also refers to angels, who pull souls out gently. This indicates that gentle pulling out is for the souls of the believers and violent wresting is for the souls of the disbelievers.

﴿and by those who glide swiftly﴾ that is, who move through the air, ascending and descending.

﴿those who press forward as in a race﴾, hastening to fulfil the command of Allah and to outrun the devils when conveying revelation to the Messengers of Allah, so that the latter will not eavesdrop on it.

﴿and who carry out the command [of Allah]﴾ this refers to the angels whom Allah appoints to control many of the matters of the universe, in both the upper and lower realms, such as rain, vegetation, trees, winds, seas, foetuses, animals, paradise, hell and so on.

﴿on the day when the earth is shaken violently [by the first Trumpet blast]﴾ which will signal the onset of the Hour  
 ﴿followed by the second Trumpet blast﴾.

﴿on that day hearts will be pounding﴾ that is, they will be deeply troubled by the intensity of what they see and hear

﴿and eyes will be downcast﴾ that is, humbled and brought low, for fear will have seized their hearts and they will be stunned by panic and overwhelmed with regret and sorrow

They – namely the disbelievers in this world – say, by way of denial: ﴿Will we really be restored to our former state, even after we have turned into crumbling bones?﴾ that is, bones that are worn out and disintegrated.

﴿They say: Then [if that is true] we would indeed be losers!﴾ That is, they think it unlikely that Allah will resurrect them and recreate them after they have turned into crumbling bones, out of ignorance of Allah's might and showing audacity and disrespect towards Him.

Allah says, explaining how easy this is for Him: ﴿It will be but a single blast [of the Trumpet]﴾ whereupon all creatures ﴿will be back above ground﴾ that is, on the surface of the earth, standing and looking around. Allah will gather them and judge between them on the basis of His just rule, and He will requite them.



﴿هَلْ أَنتَكَ حَدِيثٌ مُوسَى﴾ ٥ ﴿إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى﴾ ٦ ﴿أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى﴾ ٧ ﴿فَقُلْ هَلْ لَكَ إِلَهٌ إِلَّا أَن تَزْكَى﴾ ٨ ﴿وَأَهْدِيكَ إِلَى رَبِّكَ فَتَخْشَى﴾ ٩ ﴿فَأَرَاهُ الْآيَةَ الْكُبْرَى﴾ ١٠



فَكَذَّبَ وَعَصَى ﴿١٦﴾ ثُمَّ أَذْبَرْ يَسْعَى ﴿١٧﴾ فَنَحْشُرْ فَنَادَى ﴿١٨﴾ فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى ﴿١٩﴾ فَأَخَذَهُ  
 اللَّهُ تَكَالُ الْأُولَى وَالْآخِرَةَ ﴿٢٠﴾ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّمَن يَخْشَى ﴿٢١﴾ (سورة النازعات: ١٥-٢٦)

- 79:15. Has there come to you the story of Moosâ,  
 79:16. when his Lord called to him in the sacred valley of Ṭuwâ?  
 79:17. [Saying:] Go to Pharaoh, for he has indeed transgressed all bounds,  
 79:18. and say: Are you willing to be purified?  
 79:19. and for me to guide you to your Lord, so that you may come to fear Him?  
 79:20. Then Moosâ showed him the great sign.  
 79:21. But Pharaoh denied it and disobeyed.  
 79:22. Then he turned away and began scheming.  
 79:23. He gathered [his people] and made a proclamation,  
 79:24. saying: I am your lord most high.  
 79:25. So Allah seized him for an exemplary punishment in the hereafter and in this life.<sup>33</sup>  
 79:26. Verily in this there is a lesson for those who fear Allah.

Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ): «Has there come to you the story of Moosâ». This is a question about a matter of great significance that definitely happened. That is, has news come to you of him, «when his Lord called to him in the sacred valley of Ṭuwâ?» Ṭuwâ is the place where Allah spoke to him, bestowed the message upon him and chose him for His revelation and to bring him close to Him. He said to him:

«Go to Pharaoh, for he has indeed transgressed all bounds» that is, tell him to stop his transgression, polytheism and disobedience, speaking to him gently:

<sup>33</sup> His punishment in this world was drowning, and his punishment in the hereafter will be the fire of hell. (ash-Shawkāni et al.)

﴿...so that perhaps he may pay heed or fear Allah.﴾ (Tā Hā 20: 44)

﴿and say﴾ to him: ﴿Are you willing to be purified?﴾ That is, are you willing to attain some praiseworthy and good characteristics, which people of understanding compete to attain, which means purifying yourself from the filth of disbelief and transgression and attaining faith and doing righteous deeds?

﴿and for me to guide you to your Lord﴾ that is, show you the way to Him and explain to you how you may attain His pleasure and avoid His wrath

﴿so that you may come to fear Him﴾ when you come to know the straight path. But Pharaoh rejected that to which Moosâ called him.

﴿Then Moosâ showed him the great sign﴾ – this does not refer to one sign in particular, because there were many signs.

﴿So Moosâ threw down his staff, and suddenly it was a serpent, plain for all to see. And he drew forth his hand, and it appeared shining white to all beholders.﴾ (ash-Shu'arâ' 26: 32-33)

﴿But Pharaoh denied it﴾ that is, the truth  
﴿and disobeyed﴾ the command.

﴿Then he turned away and began scheming﴾ that is, striving to oppose and fight the truth.

﴿He gathered [his people] and made a proclamation, saying﴾ to them: ﴿I am your lord most high﴾. So they submitted to him and affirmed his falsehood when he made fools of them.

﴿So Allah seized him for an exemplary punishment in the hereafter and in this life﴾ that is, his punishment became a sign and a deterrent, a reminder of punishment in this world and the hereafter.

﴿Verily in this there is a lesson for those who fear Allah﴾ for the one who fears Allah is the one who will benefit from signs and lessons. When he sees the punishment of Pharaoh, he will realise that whoever is arrogant and disobeys, and opposes the Sovereign Most High, He

will punish him in this world and the hereafter. As for the one whose heart is devoid of fear of Allah, no matter what sign comes to him, he will not believe in it.



﴿أَأَنْتُمْ أَشَدُّ خَلْقًا أَوْ أَلَسَّمَا بَنَيْنَا ﴿٧﴾ رَفَعَ سَعَكُمْ فَسَوَّيْنَاهَا ﴿٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٩﴾ وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا ﴿١٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿١١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿١٢﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿١٣﴾﴾ (سورة النازعات: ٢٧-٣٣)

79:27. Are you more difficult to create, or the heaven? He built it,

79:28. raised its height and perfected it;

79:29. He darkened its night and brought forth its daylight.

79:30. And after that He spread out the earth,

79:31. brought forth from it its water and its vegetation,

79:32. and set the mountains firmly,

79:33. as provision for you and your livestock.

Here Allah (ﷻ) says, giving a clear sign to those who disbelieve in the resurrection and think it unlikely that Allah will recreate their bodies:

«Are you», O humans, «more difficult to create, or the heaven» with its immense size, strong structure and great height? Allah «built it, raised its height» that is, its size and shape «and perfected it» with dazzling, astounding precision.

«He darkened its night» so that its darkness envelops all parts of the heaven and the face of the earth is overshadowed with darkness. «and brought forth its daylight» that is, He made a great light to prevail in it when He brings the sun (during the day), so that people may go about their business, both religious and worldly.

﴿And after that He spread out the earth﴾ that is, after creating the heaven; He spread it out and deposited in it that which is beneficial for man. This is explained in the following two verses: ﴿brought forth from it its water and its vegetation, and set the mountains firmly﴾ that is, He fixed them in the earth.

The spreading out of the earth came after the creation of the heavens, as is stated in this passage.

The One Who created the mighty heavens and all that they contain of lights and heavenly bodies, and the solid earth and all that it contains of necessities and that which benefits people, will inevitably resurrect those who are accountable, then He will requite them for their deeds. Whoever did good will have the best reward, and whoever did evil, let him blame no one but himself.

Hence after mentioning the resurrection, Allah mentions the requital and says:



﴿فَإِذَا جَاءَ الظَّامَةُ الْكُبْرَى ۖ (٣٤) يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى ۚ (٣٥) وَبُرْزَتِ الْجَحِيمُ لِمَن ۖ (٣٦) يَرَى ۚ (٣٧) فَأَمَّا مَنْ طَغَى ۖ (٣٨) وَءَاثَرَ الْحَيَاةَ الدُّنْيَا ۖ (٣٩) فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى ۖ (٤٠) وَأَمَّا ۖ (٤١) مَنْ خَافَ مَقَامَ رَبِّهِ ۖ وَنَهَى النَّفْسَ عَنِ الْهَوَى ۖ (٤٢) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى ۖ (٤٣)﴾ (سورة

النازعات: ٣٤-٤١)

- 79:34. So when the greatest calamity comes,  
 79:35. on that day man will remember all that he did,  
 79:36. and the blazing fire will be exposed for all to see.  
 79:37. Then as for the one who transgressed all bounds  
 79:38. and preferred the life of this world,  
 79:39. verily the blazing fire will be his abode.

79:40. But as for the one who feared standing before his Lord and restrained himself from base desires,

79:41. verily paradise will be his abode.

That is, when the resurrection comes, with great hardship that will make all other hardships pale into insignificance, at that time a father will show no care for his son, nor a husband for his wife, nor any love for his beloved.

﴿on that day man will remember all that he did﴾ in this world, both good and bad, and he will wish for an atom's weight more of good deeds, and he will feel regret and sorrow for the addition of even an atom's weight to his bad deeds.

At that time he will realise what will make him win or lose was his efforts in this world, and all connections and relationships he had in this world will be severed; nothing will be able to benefit him except righteous deeds.

﴿and the blazing fire will be exposed for all to see﴾ that is, it will be brought into view and made visible to everyone. It will be made visible for its people, for it has been prepared to ensnare them and is waiting for the command of its Lord.

﴿Then as for the one who transgressed all bounds﴾ that is, he overstepped the mark by daring to commit major sins, and he did not adhere to the limits set by Allah.

﴿and preferred the life of this world﴾ to the hereafter, so his efforts were for the sake of this world and his time was spent in trying to accumulate worldly gains and pursue worldly desires; he forgot the hereafter and failed to strive for it.

﴿verily the blazing fire will be his abode﴾ that is, it will be the fate and final abode of the one who is like this.

﴿But as for the one who feared standing before his Lord﴾ that is, he feared being presented before Him and being requited on the

basis of justice, and that fear had an impact on his heart, so he forbade to himself worldly desires that could cause him to drift away from obedience to Allah, and his inclinations fell in line with that which the Messenger (ﷺ) brought, striving against whims and physical desires that divert one from good.

«verily paradise» with all that it contains of goodness, joy and bliss «will be his abode» that is, it is the abode of anyone who is like this.



يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنْتَ مِنْ ذِكْرِهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنْهَلَا ﴿٤٤﴾ إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ يَخْشَاهَا ﴿٤٥﴾ كَانَهُمْ يَوْمَ بَرُوزِهَا لَمْ يَلْبِسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾ (سورة

النازعات: ٤٢-٤٦)

79:42. They ask you about the Hour: When will it arrive?

79:43. How could you possibly know that?

79:44. Its knowledge rests with your Lord alone.

79:45. You are but a warner for those who fear it.

79:46. On the day they see it, it will be as if they had remained [in this world] no more than an afternoon [of a day] or the morning thereof.

That is, those who stubbornly deny the resurrection ask you «about the Hour» – when will it happen and «When will it arrive?» So Allah answered them by saying:

«How could you possibly know that?» for there is no benefit for you or for them in knowing that and knowing when it will come. Because there is no religious or worldly benefit for people in knowing when the Hour will come – rather the benefit is in its being hidden from them – knowledge of that has been withheld from all of creation, and Allah has kept that knowledge to Himself. Therefore He says:

﴿Its knowledge rests with your Lord alone﴾ that is, its knowledge is with Him alone, as He says elsewhere:

﴿They ask you about the Hour: When will it come to pass? Say: The knowledge thereof is with my Lord [alone]. None but He can disclose when its time will come. It will weigh heavily on the heavens and the earth; it will not come upon you but suddenly. They ask you as if you were well-informed of it. Say: The knowledge thereof is with Allah [alone], but most people do not realise.﴾ (al-A'râf 7: 187)

﴿You are but a warner for those who fear it﴾ that is, the benefit of your warning is only for those who fear the coming of the Hour and who fear the standing before Allah. They are the ones who do not care about anything except preparing for it and striving for it.

As for the one who does not believe in it, no attention should be paid to him or to his stubbornness, because his stubbornness is based on obstinacy and disbelief. If he has reached such a state, answering his questions is pointless and the wise person should rise above that.

This is the end of the commentary on Soorat an-Nâzi'ât.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 80. Soorat 'Abasa



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿عَبَسَ وَتَوَلَّى﴾ ١ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكَّى ﴿٣﴾ أَوْ يَذْكُرُ فَنُفَعَهُ الذِّكْرَى ﴿٤﴾  
﴿أَمَّا مَنِ اسْتَغْنَى﴾ ٥ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَكَّى ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾  
﴿وَهُوَ يَخْشَى﴾ ٩ فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾ (سورة عبس: ١-١٠)

80:1. He frowned and turned away,

80:2. when the blind man came to him.<sup>34</sup>

80:3. How do you know? Perhaps he may be purified,

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<sup>34</sup> Many commentators said that the Messenger of Allah (ﷺ) was speaking to some of the nobles of Quraysh, hoping that they would become Muslim, when he was interrupted by a blind man. That man was 'Abdullāh ibn Umm Maktoom, who was already Muslim; he came to the Prophet (ﷺ) with a question and persisted in asking him for a response. The Prophet (ﷺ) wanted him to stop so that he could focus on calling the Qurashi leaders to Islam, so he frowned at 'Abdullāh ibn Umm Maktoom and turned away from him. These verses were revealed in response to this incident.



- 80:4. or he may pay heed and benefit from the reminder.  
 80:5. But as for him who is indifferent,  
 80:6. you give him your full attention,  
 80:7. although you are not to be blamed if he does not want to be purified.  
 80:8. Yet as for the one who has come to you eagerly [seeking purification],  
 80:9. for he fears Allah,  
 80:10. you allow yourself to be distracted from him.

The reason for the revelation of these verses was that a blind man who was a believer came to ask questions of the Prophet (ﷺ) and learn from him.

But a rich man had come to him, and the Prophet (ﷺ) was keen to guide people, so he focused his attention on the rich man and turned away from the poor blind man, hoping that the rich man would be guided and be purified. Allah rebuked him gently in these verses, as He said:

«He frowned and turned away» physically, when the blind man came to him.

Then Allah mentions the benefit of turning to the blind man and speaking to him:

«How do you know? Perhaps he» namely the blind man «may be purified» that is, perhaps he may be purified from bad characteristics and attain good characteristics

«or he may pay heed and benefit from the reminder» that is, perhaps he may pay heed to that which would benefit him, and act upon that reminder.

This is a great benefit; it is the purpose for which the Messengers were sent and for which preachers exhort and remind, so if you had

turned to and focused your attention on the one who came by himself, seeking that from you, that would have been more appropriate.

As for your turning and focusing your attention on the rich man who does not care and does not want to ask or find out anything because of his lack of desire for good, and your ignoring the one who is more important than him, that was not appropriate, because you are not to be blamed if he does not want to be purified, for you are not to be held accountable for what he does of evil.

This lends support to the well-known principle that says: do not abandon that which will lead to a definite interest for something that is merely speculative, and do not give up that which definitely could serve a purpose for that which may or may not serve a purpose.

You should focus your attention on the seeker of knowledge who needs it and is keen to acquire it, more than focusing on others.



﴿كَلَّا إِنَّمَا تَذَكِّرُهُ ۝۱۱﴾ فَمَنْ شَاءَ ذَكَرْهُ ۝۱۲ ﴿فِي صُحُفٍ مُّكَرَّمَةٍ ۝۱۳﴾ تَرْفُوعَةٍ مُّطَهَّرَةٍ ۝۱۴ ﴿بِأَيْدِي سَفَرَةٍ ۝۱۵﴾ كِرَامٍ بَرَرَةٍ ۝۱۶ ﴿قُلِ الْإِنْسَانُ مَا أَكْفَرُهُ ۝۱۷﴾ مِنْ أَى شَىْءٍ خَلَقَهُ ۝۱۸ ﴿مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ۝۱۹﴾ ثُمَّ السَّبِيلَ يَسْرَهُ ۝۲۰ ﴿ثُمَّ أَمَانَهُ فَأَقْبَرَهُ ۝۲۱﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ۝۲۲ ﴿كَلَّا لَمَّا يُبْقِضْ مَا أَمَرَهُ ۝۲۳﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ۝۲۴ ﴿أَنَا صَبِيْنَا أَلْمَاءَ صَبِيَا ۝۲۵﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ۝۲۶ ﴿فَأَنْبَتْنَا فِيهَا حَبًّا ۝۲۷﴾ وَعَسَا وَقَضَا ۝۲۸ ﴿وَزَيَّنَّوْنَا وَتَحَلَّا ۝۲۹﴾ وَحَدَّائِقُ عُلا ۝۳۰ ﴿وَفِكَهْمَ وَأَبَا ۝۳۱﴾ مَتَّعَا لَكُمْ وَلَا تُنْعِمُوا ۝۳۲﴾ ﴿سورة عبس: ۱۱-۳۲﴾

80:11. Nay; verily this is an admonition –

80:12. so let him who will, pay heed to it –

80:13. on pages venerable,

80:14. exalted and pure,

80:15. [borne] in the hands of [angelic] emissaries,

- 80:16. honourable and obedient.  
 80:17. May man perish; how ungrateful he is!  
 80:18. From what did Allah create him?  
 80:19. From a drop of semen He has created him and then fashioned him in due proportion.  
 80:20. Then He makes his path easy for him;  
 80:21. then He causes him to die and be buried;  
 80:22. then, when He wills, He will resurrect him.  
 80:23. Nay, he has not done what Allah commanded him.  
 80:24. Let man consider the food he eats:  
 80:25. We send down rain in abundance,  
 80:26. and cause the soil to break open [as seeds sprout and plants begin to grow],  
 80:27. and cause grains to grow therein,  
 80:28. and grapevines, and [fresh] fodder,  
 80:29. and olive trees and date palms,  
 80:30. and gardens dense with lofty trees,  
 80:31. and fruits and grass,  
 80:32. as provision for you and your livestock.

Here Allah (ﷻ) says: ﴿Nay; verily this is an admonition﴾ that is, indeed this exhortation is an admonition from Allah, by means of which He reminds His slaves and explains to them in His Book what they need to know, highlighting the difference between the path of guidance and the path of misguidance. Once that is clear, then ﴿let him who will, pay heed to it﴾ that is, act upon it. This is like the verse in which Allah (ﷻ) says:

﴿Say: This is the truth from your Lord. So let him who will, believe; and let him who will, disbelieve...﴾ (*al-Kahf* 18: 29)

Then Allah mentions the location of this admonition, and its greatness and immense virtue:

﴿on pages venerable, exalted﴾ in status ﴿and pure﴾, free of any defects and preserved so that the hands of the devils cannot reach it and they cannot eavesdrop on its contents.

Rather it is ﴿[borne] in the hands of [angelic] emissaries﴾, for the angels are the emissaries between Allah and His slaves.

﴿honourable﴾ that is, extremely good and blessed ﴿and obedient﴾ in their hearts and deeds.

All of that is part of Allah's preservation of His Book; the emissaries who bring it to the Messengers are the noble angels, who are strong and righteous, and He has not allowed the devils any way of reaching it. This is something that requires us to believe in it and accept it.

Yet despite that, man insists on disbelieving. Hence Allah (ﷻ) says:

﴿May man perish; how ungrateful he is﴾ for the blessings of Allah, and how strong is his stubbornness towards the truth after it has become clear, when he is no more than he is. For he is one of the weakest of things; Allah created him from an insignificant fluid, then He fashioned him in due proportion, then He made him into a perfect human being, and gave him physical strength both apparent and hidden.

﴿Then He makes his path easy for him﴾ that is, He guides him to what he needs of religious and worldly means, guides him to the right path, makes it clear for him, and tests him with commands and prohibitions.

﴿then He causes him to die and be buried﴾. He has honoured man with burial and has not made him like all other animals, whose bodies are left on the face of the earth.

﴿then, when He wills, He will resurrect him﴾ that is, He will resurrect him after death, for the requital.

Allah is the only One Who controls man and manages his affairs; no one has any share in that. Yet despite that man does not do what

Allah enjoins upon him, and he does not fulfil what Allah has made obligatory upon him; rather he continually falls short of what is required of him.

Then Allah (ﷻ) commands man to look at his food and reflect upon it and how it reaches him after many stages, for He has made it available for him:

﴿Let man consider the food he eats: We send down rain in abundance﴾ that is, we send down rain upon the earth in copious amounts.

﴿and cause the soil to break open [as seeds sprout and plants begin to grow], and cause grains to grow therein﴾ – this includes all types of grains.

﴿and grapevines, and [fresh] fodder﴾ which is food for livestock ﴿and olive trees and date palms﴾. These four things are singled out for mention because of their many benefits.

﴿and gardens dense with lofty trees﴾ that is, gardens in which the branches of the trees are intertwined

﴿and fruits and grass﴾ the word translated here as ﴿fruits﴾ refers to that in which people delight, such as dates, grapes, plums, pomegranates, and so on. The word translated here as ﴿grass﴾ refers to that which is eaten by animals and livestock. Hence Allah says:

﴿as provision for you and your livestock﴾ which Allah has created and put at your service.

So whoever looks at these blessings must give thanks to his Lord and strive hard to turn to Him, obey Him and believe in what He tells him.



﴿فَإِذَا جَاءَتِ الصَّلَاةُ﴾ (٣٣) يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (٣٤) وَأُمِّهِ وَأَبِيهِ (٣٥) وَصَاحِبِهِ وَبَنِيهِ (٣٦) لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ (٣٧) وَجُوهٌ يَوْمَئِذٍ مُسْفِرَةٌ (٣٨) ضَاحِكَةٌ مُنْتَبِشَةٌ (٣٩)

﴿سورة﴾ ﴿٣٩﴾ وَوُجُوهُ يُؤْمِذُ عَلَيْهَا غَبَرٌ ﴿٤٠﴾ تَرَهَقَهَا فَتْرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجْرَةُ ﴿٤٢﴾ (سورة)

عبس: ٣٣-٤٢)

- 80:33. So when the deafening blast [on the Trumpet] comes,  
 80:34. on that day a man will flee from his own brother,  
 80:35. and from his mother and his father,  
 80:36. and from his wife and his children.  
 80:37. Every one of them, on that day, will have too many concerns of his own to care about anyone else.  
 80:38. On that day, some faces will be beaming,  
 80:39. laughing and rejoicing.  
 80:40. And on that day, some faces will be covered with dust,  
 80:41. overcast with gloom.  
 80:42. Such will be the disbelievers, the wicked.

That is, when the Trumpet blast of the resurrection comes, which will deafen all creatures because of its immense volume, and hearts are filled with panic on that day because of what people will see of horrors, and they will realise how desperately they will need their previous righteous deeds,

﴿on that day a man will flee﴾ from the dearest of people to him, ﴿from his own brother, and from his mother and his father, and from his wife and his children﴾.

That is because ﴿Every one of them, on that day, will have too many concerns of his own to care about anyone else﴾ that is, he will be focusing on himself and his main concern will be to save himself; he will not pay attention to anyone else. At that point, humankind will be divided into two categories: the blessed and the doomed.

As for the blessed, on that day their faces will be ﴿beaming﴾, that is, happiness and joy will be apparent on their faces, because they

will know that they are saved and have attained bliss, so they will be ﴿laughing and rejoicing﴾.

And the faces of the doomed ﴿will be covered with dust, overcast with gloom﴾, which is like a shadow of intense darkness. They will have despaired of all good and will know that they are lost and doomed.

﴿Such﴾ namely those who meet this description ﴿will be the disbelievers, the wicked﴾ that is, those who were ungrateful for the blessings of Allah, disbelieved in His signs, and transgressed His limits.

We ask Allah to keep us safe and sound, for He is Most Generous, Most Kind.

This is the end of the commentary on Soorat 'Abasa.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 81. Soorat at-Takweer



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



وَإِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾ وَإِذَا  
الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾ وَإِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾ وَإِذَا  
النَّفُوسُ زُوِّجَتْ ﴿٧﴾ وَإِذَا الْمَوْءِدَةُ سُيِّلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قِيلَتْ ﴿٩﴾ وَإِذَا الضُّعُفُ  
نُشِرَتْ ﴿١٠﴾ وَإِذَا السَّمَاءُ كُشِطَتْ ﴿١١﴾ وَإِذَا الْجَحِيمُ سُعِّرَتْ ﴿١٢﴾ وَإِذَا الْجَنَّةُ أُزْلِفَتْ ﴿١٣﴾  
عَلِمَتْ نَفْسٌ مَّا أَحْضَرَتْ ﴿١٤﴾ (سورة التكويد: ١-١٤)

81:1. When the sun ceases to shine,<sup>35</sup>

81:2. and when the stars are scattered,<sup>36</sup>

81:3. and when the mountains are made to vanish,

<sup>35</sup> This may refer to when the sun will collapse in on itself and cease to emit light as a result. (Ibn 'Ashoor)

<sup>36</sup> This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos and colliding with one another. (Ibn 'Ashoor)



- 81:4. and when the heavily pregnant she-camel<sup>37</sup> is left unattended,  
 81:5. and when the wild beasts are gathered,<sup>38</sup>  
 81:6. and when the seas are set on fire;  
 81:7. and when people are sorted,<sup>39</sup>  
 81:8. and when the female infant buried alive<sup>40</sup> is asked  
 81:9. for what sin she was killed,  
 81:10. and when the records of deeds are laid open,  
 81:11. and when the sky is stripped away,  
 81:12. and when the blazing fire is kindled,  
 81:13. and when paradise is brought near –  
 81:14. then every soul will know what it has brought [of deeds].

That is, when these terrifying things come to pass, people will be separated and each person will know what he sent forth for his

<sup>37</sup> A heavily pregnant she-camel is very valuable and dear to her owner, so he would be unlikely to neglect or abandon her. This is given as an example of people abandoning their work and all that is important to them because of the turmoil and terror that will accompany the onset of the Hour. (Adapted from Ibn 'Āshoor)

<sup>38</sup> Wild animals that usually flee from or are wary of one another will gather together, but none will harm another because overwhelming fear will cancel out any inherent aggression that they usually have. This, along with the other events mentioned in this passage (81: 1-6), is one of the portents that will appear before the Hour; these are not events that will occur on the Day of Resurrection itself. (Ibn 'Āshoor, *at-Tahreer wat-Tanweer*)

<sup>39</sup> This and the subsequent verses refer to events that will occur on the Day of Resurrection itself. People will be sorted into different categories: believers and disbelievers, righteous and evildoers, and so on.

<sup>40</sup> Among the pre-Islamic Arabs, female infanticide by burying the child alive was a known practice. The justification given was fear of shame if she were to be captured and enslaved by enemies, or fear of poverty. These two verses condemn this practice and confirm that daughters do not deserve to be treated in such a manner.

hereafter and what he brought to it of good and evil. When the Day of Resurrection comes, the sun will cease to shine; that is, it will be gathered together and rolled up, and the moon will lose its light, and they will both be thrown into the fire.

﴿and when the stars are scattered﴾ that is, when they change and fall from their orbits.

﴿and when the mountains are made to vanish﴾ that is, when they become like heaps of loose sand (73: 14), then they become like tufts of dyed wool (101: 5), then they will change and turn to scattered dust (56: 6), and will be made to vanish from their places.

﴿and when the heavily pregnant she-camel is left unattended﴾ that is, at that time people will become heedless of the most precious wealth that they used to care for and tend to all the time. There will come to them that which will distract them from that wealth. Allah mentions in particular the heavily pregnant she-camel, which was the most precious wealth for the Arabs at that time, to refer to everything that is equally precious.

﴿and when the wild beasts are gathered﴾ that is, when they are gathered on the Day of Resurrection so that Allah may settle the scores among them and show people the perfect nature of His justice, to the extent that the hornless animal will settle its score with the horned one. Then He will say to them: Be dust.

﴿and when the seas are set on fire﴾ and, despite their immense size, they become covered with fire.

﴿and when people are sorted﴾ that is, and the people of each particular deed are gathered together. So the righteous will be gathered with the righteous and the evildoers with the evildoers; the believers will be united with *al-hoor al-'een* and the disbelievers with the devils. This is like the verses in which Allah (ﷻ) says:

﴿The disbelievers will be driven to hell in groups...﴾ (az-Zumar 39: 71)

﴿Those who feared their Lord will be ushered to paradise in groups...﴾  
(*az-Zumar* 39: 73)

﴿[Allah will command:] Gather together those who did wrong, and others of their ilk...﴾ (*as-Şaffāt* 37: 22)

﴿and when the female infant buried alive is asked﴾ – this refers to the extremely ignorant practice of the pre-Islamic era, when girls were buried alive for no reason other than fear of poverty. So the female infant who was buried alive will be asked ﴿for what sin she was killed﴾. It is well known that she was guilty of no sin; this is a rebuke and harsh criticism of her killers.

﴿and when the records of deeds﴾ that contain all that people did, of good and evil

﴿are laid open﴾ and distributed to their owners. Some will take their records in their right hands, and some will take them in their left hands, or from behind their backs.

﴿and when the sky is stripped away﴾ that is, removed. This is like the verses in which Allah (ﷻ) says:

﴿On the day when the heaven will be rent asunder with clouds...﴾  
(*al-Furqān* 25: 25)

﴿On that day We will roll up the heavens like a written scroll...﴾  
(*al-Anbiyā'* 21: 104)

﴿...On the Day of Resurrection, the entire earth will be in His grip, and the heavens will be rolled up in His Right Hand...﴾ (*az-Zumar* 39: 67)

﴿and when the blazing fire is kindled﴾ that is, when the fire is lit, until it begins to rage and increases until it is blazing like never before.

﴿and when paradise is brought near﴾ to the righteous.

﴿then every soul will know what it has brought [of deeds]﴾ that it sent forth. This is like the verse in which Allah (ﷻ) says:

﴿...They will find all they did recorded there...﴾ (*al-Kahf* 18: 49)

These details that Allah gives of the Day of Resurrection form a description that will shake people to the core; hardship will become very intense, people will be deeply shaken and fear will become widespread. This should motivate people of understanding to prepare for that day and deter them from anything that could incur blame. Hence some of the early generations said: Whoever wants to look at the Day of Resurrection as if he can see it should reflect upon the soorah ﴿When the sun ceases to shine...﴾.



﴿فَلَا أُقْسِمُ بِالْخَنَاسِ ۝١٥ الْجَوَارِ الْكُنَّسِ ۝١٦ وَاللَّيْلِ إِذَا عَسَسَ ۝١٧ وَالصُّبْحِ إِذَا تَنَفَّسَ ۝١٨ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ۝١٩ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ۝٢٠ مُطَاعٍ ثَمَّ أَمِينٍ ۝٢١ وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ۝٢٢ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ۝٢٣ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ۝٢٤ وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيمٍ ۝٢٥ فَإِنَّ تَذْهَبُونَ ۝٢٦ إِنَّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ۝٢٧ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَسْتَفِيمَ ۝٢٨ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ۝٢٩﴾ (سورة التكوثر: ١٥-٢٩)

- 81:15. Verily I swear by the stars that recede [during the day],  
 81:16. then rise and set [during the night],  
 81:17. and by the night as it departs,  
 81:18. and by the first breath of morning –  
 81:19. verily it [the Qur'an] is a word conveyed by a noble Messenger [Jibreel],  
 81:20. having power, of high rank before the Lord of the Throne,  
 81:21. obeyed there [by other angels] and, moreover, trustworthy.  
 81:22. Your companion [Muhammad] is not a madman.  
 81:23. Indeed he saw him [Jibreel] on the clear horizon.  
 81:24. He [Muhammad] is not to be accused of lying about the unseen.  
 81:25. It [the Qur'an] is not the word of an accursed devil.  
 81:26. So which way will you go?

- 81:27. It [the Qur'an] is but a reminder to the worlds,  
 81:28. for whoever among you wills to tread the straight path.  
 81:29. But you cannot will it unless Allah, the Lord of the worlds, so wills it.

Here Allah (ﷻ) swears ﴿by the stars that recede﴾. This refers to the heavenly bodies that recede, meaning that they fall behind from the regular procession of the stars or heavenly bodies towards the east. They are the seven heavenly bodies that move in the sky, namely the sun, the moon, Venus, Jupiter, Mars, Saturn and Mercury. These seven have two courses: one course towards the west, like all other stars and heavenly bodies; and a course that is the opposite of that, towards the east, which is only for these seven and no others. Allah swears by them at the time when they recede; that is, when they fall behind and when they run their course, and when they disappear and are concealed by day.

And it may be that what is meant is all heavenly bodies, both those that move and others.

﴿and by the night as it departs﴾; it was also suggested that the word translated here as ﴿departs﴾ means 'comes' (so the meaning of the verse would be: and by the night as it comes).

﴿and by the first breath of morning﴾ that is, when the signs of dawn appear and light gradually begins to emerge through the darkness until it is fully light and the sun rises.

In these verses, Allah attests to the sublime provenance of the Qur'an, its magnificence and its protection against every accursed devil, as He says:

﴿verily it [the Qur'an] is a word conveyed by a noble Messenger﴾ namely Jibreel (ﷺ), who brought it down from Allah (ﷻ), as He tells us elsewhere:

﴿Verily, this [Qur'an] is a revelation from the Lord of the worlds. The faithful Spirit [Jibreel] has brought it down to your heart so that you may be one of the warners.﴾ (ash-Shu'arâ' 26: 192-194)

Allah describes him as noble because of his noble character and many praiseworthy qualities, for he is the best of the angels and the greatest of them in status before his Lord.

﴿having power﴾ to do what Allah commands him to do. By his power he overturned the houses of the people of Looṭ and destroyed them.

﴿of high rank before the Lord of the Throne﴾ that is, Jibreel is close to Allah; he is of high status and is one of the elite chosen by Allah. His status is superior to that of all the other angels.

﴿obeyed there [by other angels]﴾ that is, Jibreel is obeyed among those on high, and he has troops among the angels who are close to Allah; they are subject to His command and will obey him.

﴿and, moreover, trustworthy﴾ and he does what he is commanded to do, no more and no less, without transgressing the limits set for him. All of this is indicative of the noble status of the Qur'an before Allah (ﷻ), for it was sent with this noble angel who possesses these perfect characteristics.

Usually kings do not send someone who is dear to them except on the most important missions and with the most sublime messages.

Having mentioned the virtue of the angelic messenger who brought the Qur'an, Allah now speaks of the virtue of the human Messenger to whom He sent down the Qur'an and who called people to it:

﴿Your companion﴾ namely Muhammad (ﷺ) ﴿is not a madman﴾ as was suggested by his enemies who disbelieved in his message and fabricated lies against him, aiming to extinguish thereby whatever they were able to of what he had brought.

Rather he was the sanest of people, the most mature in thinking and the truest in speech.

«Indeed he saw him [Jibreel] on the clear horizon» that is, Muhammad (ﷺ) saw Jibreel (ﷺ) on the clear horizon, which is the highest that anyone can see.

«He [Muhammad] is not to be accused of lying about the unseen» that is, he is not to be accused of adding to or subtracting from that which Allah revealed to him, or of concealing part of it. Rather he is trusted by the inhabitants of heaven and the inhabitants of earth; he conveyed the messages of his Lord clearly, and did not withhold any part of them from anyone, rich or poor, leader or follower, male or female, city dweller or desert dweller. Therefore Allah sent him to an unlettered and ignorant nation, and he did not die until they had become devoted scholars who had attained a high level of knowledge and understanding, and they had become, as it were, professors whilst the most that others could do was be their students.

«It [the Qur'an] is not the word of an accursed devil» – having mentioned the magnificence and virtue of His Book by highlighting the virtue of the two noble Messengers through whom the Book reached people and praising them, Allah declares the Book to be free of any problem or shortcoming that could undermine its credibility.

«It [the Qur'an] is not the word of an accursed devil» – the word translated here as «accursed» means far away from Allah.

«So which way will you go?» That is, how can this even cross your minds? How did you lose your minds to the point that you regard truth, which is the highest level of credibility, as being like lying, which is the worst type of falsehood?

Can this be anything but turning facts upside down?

«It [the Qur'an] is but a reminder to the worlds» through which they may learn about their Lord and about His sublime attributes and what shortcomings He should be declared above. And through it they may learn about the commands and prohibitions, and the reasons behind them; and about the divine decrees and religious rulings. And

through it they may learn in general terms of what is best for them in this world and in the hereafter, and they may attain bliss in both realms by adhering to it.

﴿for whoever among you wills to tread the straight path﴾ after guidance has become distinct from misguidance.

﴿But you cannot will it unless Allah, the Lord of the worlds, so wills it﴾ that is, His will is always done, and cannot be opposed or prevented.

In this and similar verses there is a refutation of the Qadaris who deny the divine will and the Qadaris who deny the free will of man, as has been discussed previously. And Allah knows best. Praise be to Allah.

This is the end of the commentary on Soorat at-Takweer.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





82.

## Soorat al-Infithâr

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا السَّمَاءُ انْفَطَرَتْ ﴿١﴾ وَإِذَا الْكَوَاكِبُ انْتَرَتْ ﴿٢﴾ وَإِذَا الْيَحَاوُ فُجِرَتْ ﴿٣﴾ وَإِذَا الْقُبُورُ  
بُعِثَتْ ﴿٤﴾ عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾﴾ (سورة الانفطار: ١-٥)

- 82:1. When the heaven is cleft asunder,  
82:2. and when the stars are dispersed,<sup>41</sup>  
82:3. and when the seas burst forth,  
82:4. and when the graves are overturned,  
82:5. then every soul will know what it has done and what it has left  
undone.

That is, when the heaven is torn apart and the heavenly bodies are scattered, losing their beauty, and the seas burst forth and become one sea, and the graves are overturned and cast forth what they contain of

<sup>41</sup> This refers to heavenly bodies leaving their orbits due to gravitational disorder throughout the cosmos, so that they will no longer be seen in their usual places in the sky. (Adapted from Ibn 'Âshoor)

the dead, and they are gathered for the standing before Allah, when He will requite them for their deeds, at that time the reality of things will be uncovered and what was hidden will be disclosed; every soul will know what it has gained or lost.

There the wrongdoer will bite on his hands, when he sees that his deeds are invalid and his scale is light, and that his wrongdoings are piled up against him and his evil deeds have been presented to him. He will become certain of eternal doom and everlasting punishment.

There the pious – who sent forth righteous deeds – will attain great triumph and eternal bliss, and they will be safe from the punishment of hell.



﴿يَأْتِيهَا الْإِنْسَنُ مَا غَرَّكَ رَبُّكَ الْكَرِيمُ ۝۶ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ۝۷ فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ ۝۸ كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ۝۹ وَإِنَّ عَلَيْكُمْ لَحَافِظِينَ ۝۱۰ كِرَامًا كَنِينًا ۝۱۱ يَعْلَمُونَ مَا تَفْعَلُونَ ۝۱۲﴾ (سورة الانفطار: ٦-١٢)

82:6. O man, what has deceived you concerning your Most Generous Lord,

82:7. Who created you, fashioned you and made you well-proportioned,

82:8. assembling you in whatever form He willed?

82:9. Nay, but you deny the Last Judgement,

82:10. while indeed there are watchers appointed over you,

82:11. honourable scribes,<sup>42</sup>

82:12. who know all that you do.

Here Allah (ﷻ) says, rebuking the human who falls short in his duty towards his Lord and does that which incurs His wrath:

<sup>42</sup> These are the recording angels who write down all that people do of both good and bad deeds.

«O man, what has deceived you concerning your Most Generous Lord» – is it because you are heedless of your duty towards him? Or because you think little of His punishment? Or because you do not believe in His requital?

Is He not the One «Who created you, fashioned you» in the best shape «and made you well-proportioned», assembling you in a shape that is well balanced, the best shape and figure?

Is it appropriate for you to be ungrateful for the blessings bestowed by your Lord, or to deny His kindness?

That can only stem from your ignorance, wrongdoing, stubbornness and foolishness. So praise Allah for not giving you the shape of a dog or a donkey, or other similar animals.

Hence Allah (ﷻ) says: «assembling you in whatever form He willed».

«Nay, but you deny the Last Judgement» that is, despite this exhortation and reminder, you still persist in denying the requital.

But you will inevitably be brought to account for your deeds, for Allah has appointed over you noble angels who record your words and deeds, and they know all that you do. This includes both actions of the heart (beliefs, thoughts and emotions) and physical actions. So what is appropriate on your part is to honour them and respect them.



﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ۝۱۳ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ۝۱۴ يَصَلُّونَهَا يَوْمَ الَّذِينَ ۝۱۵ وَمَا هُمْ عَنْهَا يَعْلَمِينَ ۝۱۶ وَمَا أَدْرَاكَ مَا يَوْمَ الَّذِينَ ۝۱۷ ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ۝۱۸ يَوْمَ لَا تَمْلِكُ نَفْسٌ لِنَفْسٍ شَيْئًا ۝۱۹ وَالْأَمْرُ يَوْمَ لِلَّهِ ۝۲۰﴾ (سورة الانفطار: ۱۳-۱۹)

82:13. Verily the righteous will be in bliss,

- 82:14. and verily the wicked will be in the blazing fire,  
 82:15. which they will enter on the Day of Judgement  
 82:16. and will never leave.  
 82:17. And how could you know what the Day of Judgement is?  
 82:18. Again, how could you know what the Day of Judgement is?  
 82:19. It is the day when no soul will have the power to do anything  
         for another, and on that day all command will belong to Allah  
         alone.

What is meant by the righteous is those who fulfil their duties towards Allah and towards other people, who adhere to righteousness in beliefs and thoughts, and in physical actions. Their reward will be mental, spiritual and physical bliss, in this world, in *al-barzakh* and in the abode of eternity.

«and verily the wicked» who fall short in their duties towards Allah and towards other people, whose hearts are filled with evil, resulting in evil deeds,  
 «will be in the blazing fire» that is, they will have a painful punishment in this world, in *al-barzakh* and in the abode of eternity.

«which they will enter» and be severely punished therein  
 «on the Day of Judgement» that is, the day of requital for deeds.

«and will never leave»; rather they will remain therein and never depart from it.

«And how could you know what the Day of Judgement is? Again, how could you know what the Day of Judgement is?» This demonstrates the enormity of that terrifying day.

«It is the day when no soul will have the power to do anything for another», even if he is a relative or a sincerely loved one. Each person will be preoccupied with his own self and will not seek salvation for anyone else.

﴿and on that day all command will belong to Allah alone﴾ for it is He Who will judge between all people and settle the score of the one who was wronged with the one who wronged him.

And Allah knows best.

This is the end of the commentary on Soorat al-Infīṭār.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



83.

## Soorat al-Muṭaffifeen

(Alack)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّلْمُطَفِّفِينَ﴾ ١ الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ﴿٢﴾ وَإِذَا كَالُوهُمْ أَوْ وَزَنُوهُمْ  
يُخْسِرُونَ ﴿٣﴾ أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ﴿٤﴾ لِيَوْمٍ عَظِيمٍ ﴿٥﴾ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ  
الْعَالَمِينَ ﴿٦﴾ (سورة المطففين: ١-٦)

- 83:1. Woe to those who give short measure,  
83:2. who, when they take by measure from people, demand it in full,  
83:3. but if they measure or weigh for them, they give them less than  
their due.  
83:4. Do these people not realise that they will be resurrected  
83:5. on a momentous day,  
83:6. a day on which humanity will stand before the Lord of the  
worlds?

﴿Woe﴾ – this is a word of punishment and warning  
﴿to those who give short measure﴾. Allah explains who they are in  
the following verses:

﴿who, when they take by measure from people, demand it in full﴾ that is, they take from them in full that which is proven to be their due, demanding it in full with no shortfall.

﴿but if they measure or weigh for them﴾ that is, when they give people what is due from them by measure or by weight, ﴿they give them less than their due﴾ that is, they detract something from it, either by giving short measure or short weight, or by not giving the full measure or weight, and the like. This is theft of people's wealth and is being unfair to them.

If this is the warning for those who give short measure and short weight, then those who take people's wealth by force or by stealing are more deserving of this warning.

This verse indicates that just as man wants to take his due from people, he must also give them their due when engaging in business and other dealings with them.

In fact the general meaning of this verse also includes engaging in argument and exchanging views. Usually both parties in a dispute are eager to present their views; by the same token they must also point out to their opponents any proof that will support their argument of which they are unaware, and they should consider the opponent's argument just as they consider their own. In such a situation it will be known how fair-minded or biased a person is, how humble or arrogant he is, and how wise or foolish he is. We ask Allah to guide us to all that is good.

Then Allah (ﷻ) warns those who give short measure, expressing astonishment at their situation and how they persist in wrongdoing, as He says:

﴿Do these people not realise that they will be resurrected on a momentous day, a day on which humanity will stand before the Lord of the worlds?﴾

What makes them have the audacity to give short measure is their lack of belief in the Last Day. Otherwise, if they did believe in it, and knew that they would stand before Allah, and that He would ask them about their sins both small and great, they would give that up and repent from it.



﴿كَلَّا إِنَّ كِتَابَ الْفُجَارِ لَفِي سِجِّينَ ﴿٧﴾ وَمَا أَدْرَاكَ مَا سِجِّينَ ﴿٨﴾ كِتَابٌ مَرْقُومٌ ﴿٩﴾ وَيَلْ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿١٠﴾ الَّذِينَ يَكْذِبُونَ يَوْمَ الدِّينِ ﴿١١﴾ وَمَا يَكْذِبُ بِهِ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا نُتِلَّى عَلَيْهِ مَا يَنْشَأُ قَالَ أَسْطِثِيرُ الْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِدِهٍ تَكْذِبُونَ ﴿١٧﴾﴾

(سورة المطففين: ٧-١٧)

- 83:7. Verily the record of the wicked is in *Sijjeen* –  
 83:8. and how could you know what *Sijjeen* is?  
 83:9. a clearly inscribed record.  
 83:10. Woe that day to the deniers,  
 83:11. those who deny the Day of Judgement.  
 83:12. No one denies it except every transgressor who is steeped in sin.  
 83:13. When Our revelations are recited to him, he says: This is nothing but tales of the ancients.  
 83:14. Nay; rather their hearts have been covered with the stain of their misdeeds.<sup>43</sup>

<sup>43</sup> Their hearts are covered with the stain of the sins that they have been committing. The effect of repeated sins on the heart is mentioned in the hadith:

«If the believer commits a sin, a black spot appears on his heart. If he repents, gives it up and seeks forgiveness, his heart is cleansed, but if he =



83:15. Nay; verily on that day they will be barred from seeing their Lord.

83:16. Then they will surely enter the blazing fire,

83:17. then it will be said to them: This is what you used to deny.

﴿Verily the record of the wicked﴾ this includes every wicked person among all types of disbelievers, hypocrites and evildoers ﴿is in Sijjeen﴾. Then Allah explains that by saying:

﴿and how could you know what Sijjeen is? – a clearly inscribed record﴾ that is, it is a record in which are recorded their evil deeds. The word Sijjeen refers to a narrow, constricted place. Sijjeen is the opposite of *'Illiyoon*, which is the place where the record of the righteous is kept, as we shall see below.

It was also suggested that Sijjeen is the lowest of the seven earths, the abode of the wicked, where they will dwell in the hereafter.

﴿Woe that day to the deniers﴾. Then Allah explains who the deniers are:

﴿those who deny the Day of Judgement﴾ that is, the day of requital, the day on which Allah will judge people according to their deeds.

﴿No one denies it except every transgressor﴾ who oversteps the sacred limits of Allah and goes beyond that which is permissible to that which is prohibited.

﴿who is steeped in sin﴾ that is, he commits a great deal of sin. This is the one whose transgression makes him disbelieve and whose arrogance makes him reject the truth. Therefore

= does more, then (that spot) increases until it covers his heart. That is the stain which Allah mentioned in the Qur'an:

﴿Nay; rather their hearts have been covered with the stain of their misdeeds.﴾ (*al-Mutaffifeen* 83: 14).» (Recorded by Aḥmad and at-Tirmidhi; al-Albāni graded it as authentic)

According to Ibn 'Āshoor, this covering of their hearts prevents them from understanding the Qur'an and seeing the huge difference between it and the tales of the ancients.

«When Our revelations are recited to him», that point to the truth and to the truthfulness of that which His Messengers brought, he stubbornly rejects them and «says: This is nothing but tales of the ancients» that is, it is nonsense stories of past nations and is not from Allah. He says this out of arrogance and stubbornness.

As for the one who is fair-minded and whose goal is to seek clear truth, he does not deny the Day of Judgement, because Allah has established for it definitive evidence and clear proof that make it certain, so it has become as clear as day to them. This is in contrast to those whose hearts have been covered with the stain of their misdeeds and sins, so they are prevented from seeing the truth. Therefore, as requital for that, they will be prevented from seeing Allah, just as their hearts were prevented from accepting the signs of Allah in this world.

«Then» in addition to that severe punishment «they will surely enter the blazing fire».

Then it will be said to them by way of rebuke: «This is what you used to deny».

Thus Allah mentions three types of punishment that they will face: the punishment of hell, the punishment of blame and rebuke, and the punishment of being kept away from the Lord of the worlds, which implies that He will be angry with them, which will be worse for them than the punishment of the fire.

The meaning of this verse indicates that the believers will see their Lord on the Day of Resurrection and in paradise, and the joy they will find in gazing upon His Countenance will be greater than all other pleasures. When He addresses them, they will rejoice therein, as Allah mentions in several verses of the Qur'an and as is mentioned in *mutawâtir* reports from the Messenger of Allah (ﷺ).

These verses also contain a warning against sin, for it stains the heart, gradually covering it until its light is extinguished and its ability

to recognise things as they are ceases to function, whereupon facts are turned upside down, so that the individual sees falsehood as truth and truth as falsehood. This is one of the punishments for sin.



﴿كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾ وَمَا أَدْرَاكَ مَا عِلِّيُّونَ ﴿١٩﴾ كِتَابٌ مَرْقُومٌ ﴿٢٠﴾  
يَشْهَدُهُ الْمُرْسَلُونَ ﴿٢١﴾ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾ عَلَى الْأَرَائِكِ يَنْظُرُونَ ﴿٢٣﴾ تَعْرِفُ فِي وُجُوهِهِمْ  
نَضْرَةَ النَّعِيمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ ﴿٢٥﴾ خِتَمُهُ مِسْكَ وَفِي ذَلِكَ فَلْيَتَنَافَسِ  
الْمُسْتَفْسِنُونَ ﴿٢٦﴾ وَمَرَاجُءٌ مِنْ نَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يُشْرَبُ بِهَا الْمَعْرِيُونَ ﴿٢٨﴾﴾ (سورة

المطففين: ١٨-٢٨)

- 83:18. Verily the record of the righteous is in 'Illiyoon<sup>44</sup> –  
83:19. and how could you know what 'Illiyoon is? –  
83:20. a clearly inscribed record,  
83:21. kept with those who are close to Allah.  
83:22. Verily the righteous will be in bliss,  
83:23. seated on couches, gazing in wonder.  
83:24. You will see on their faces the radiance of bliss.  
83:25. They will be given to drink pure wine from a sealed container,  
83:26. of which the seal is musk – for that let all aspire, who have aspirations –  
83:27. and that wine will be mixed with water from the spring of Tasneem,  
83:28. a spring from which those who are close to Allah will drink.

<sup>44</sup> 'Illiyoon is the name of a comprehensive book in which Allah records the good deeds of the righteous among the jinn and humankind. The name is derived from a root meaning high, because it will be the cause of the righteous being admitted to high levels in paradise. (az-Zamakhshari)

Having mentioned that the record of the wicked will be in the lowest and most constricted place, Allah tells us that the record of the righteous will be in the highest and most spacious place, and that their clearly inscribed record is ﴿kept with those who are close to Allah﴾, namely the noble angels and the souls of the Prophets, the strong and true in faith, and the martyrs, and Allah will declare their renown among those on high.

‘Illiyoon is the name of the highest part of paradise.

Having mentioned their record, Allah now tells us that they will be in bliss, which is a word that encompasses emotional, spiritual and physical delights.

﴿seated on couches﴾ that are adorned with beautiful cloth ﴿gazing in wonder﴾ at what Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿You﴾, O onlooker, ﴿will see on their faces the radiance of bliss﴾ that is, the glow of pleasure. For when pleasure and happiness are ongoing, that gives light, beauty and joy to the face.

﴿They will be given to drink pure wine﴾ which is the best and most delicious of drinks ﴿from a sealed container, of which the seal is musk﴾.

It may be that what is meant is that it is sealed to prevent anything from being added that may distract from its pleasure or spoil its taste, and that the seal with which it is sealed is musk. Or it may be that what is meant by the word *khitām* (translated here as ﴿seal﴾) is the residue at the bottom of the vessel from which they will drink that pure wine, and that it is the finest musk.

This residue that is left at the bottom of the glass is usually thrown away in this world, but in paradise it will be of that high quality.

﴿for that﴾ eternal bliss, of which no one knows the extent of its beauty except Allah

﴿let all aspire, who have aspirations﴾ that is, let them compete in hastening to do the deeds that will enable one to reach it. This should be given priority in sacrificing that which is most precious in order to attain it, for it is the most deserving of things which strong men should compete to attain.

That drink will be mixed with water from the spring of Tasneem, which is a spring ﴿from which those who are close to Allah will drink﴾; it is the highest source of any drink in paradise, therefore it is only for those who are close to Allah, who are the highest of people in status. It will be mixed with nectar and other delicious drinks for the people on the right.



﴿إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ ءَامَنُوا يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾ وَمَا أَرْسَلْنَا عَلَيْهِمْ خَفِظِينَ ﴿٣٣﴾ فَالْيَوْمَ الَّذِينَ ءَامَنُوا مِنَ الْكُفَّارِ يَضْحَكُونَ ﴿٣٤﴾ عَلَىٰ الْأَرَائِكِ يَنْظُرُونَ ﴿٣٥﴾ هَلْ تُوْبَ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾﴾ (سورة المطففين:

(٣٦-٢٩)

- 83:29. Verily the evildoers used to laugh at those who believed;  
 83:30. when they passed by them, they would wink at one another [in mockery],  
 83:31. and when they returned to their homes, they returned exulting.  
 83:32. When they saw the believers, they said: These people have indeed gone astray,  
 83:33. although they were not sent to be their keepers.  
 83:34. But on that day those who believed will laugh at the disbelievers,  
 83:35. while sitting on couches, gazing around.

83:36. Are the disbelievers requited for anything other than what they used to do?

Having mentioned the requital of the evildoers and the reward of the believers, Allah (ﷻ) now mentions the immense difference between them. He tells us that in this world the evildoers used to mock the believers, making fun of them, laughing at them and winking in derision at one another when they passed by them, out of scorn and contempt towards them, yet despite that they felt secure, and no fear ever crossed their minds.

﴿and when they returned to their homes﴾ in the morning or evening,  
﴿they returned exulting﴾ that is, happy and rejoicing.

This was one of the greatest signs of their delusion, that they combined the worst of deeds with a sense of being secure in this world, to the extent that it was as if they had received a covenant and promise from Allah that they would be among the blessed, and they regarded themselves as being guided and the believers as being misguided. This was a fabrication against Allah, for they dared to speak about Him without knowledge.

﴿although they were not sent to be their keepers﴾ that is, they were not sent to be in charge of the believers and were not given the task of keeping a record of their deeds, such that they should be keen to accuse them of being misguided. This was nothing more than stubbornness, obstinacy and foolishness on their part, for which they had no proof or evidence. Therefore the requital in the hereafter will match their deeds.

﴿But on that day﴾ namely the Day of Resurrection  
﴿those who believed will laugh at the disbelievers﴾ when they see them immersed in punishment, when all that they used to fabricate will be lost from them.

The believers will be in the utmost comfort and security, ﴿sitting on couches﴾ that are beautifully adorned, ﴿gazing around﴾ at that which Allah has prepared for them of bliss, and gazing upon the noble Countenance of their Lord.

﴿Are the disbelievers requited for anything other than what they used to do?﴾ That is, they will be given a recompense that matches their deeds. Just as they laughed at the believers in this world and accused them of being misguided, the believers will laugh at them in the hereafter, and they will see them subjected to a punishment that is the requital for misguidance.

Yes, they will be requited for what they used to do, on the basis of divine justice and wisdom, for Allah is All-Knowing, Most Wise.

This is the end of the commentary on Soorat al-Muṭaffifeen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



84.

## Soorat al-Inshiqâq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿۱﴾ إِذَا السَّمَاءُ انشَقَّتْ ﴿۲﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿۳﴾ وَإِذَا الْأَرْضُ مُدَّتْ ﴿۴﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿۵﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿۶﴾ يَتَأْتِيهَا الْإِنْسُنُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَمَلَأْتِيهِ ﴿۷﴾ فَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ، بِيَمِينِهِ ﴿۸﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿۹﴾ وَنَقْلُبُ إِلَىٰ أَهْلِهِ مَسْرُورًا ﴿۱۰﴾ وَأَمَّا مَنْ أَوْفَىٰ كِتَابَهُ، وَرَاءَ ظَهْرِهِ ﴿۱۱﴾ فَسَوْفَ يَدْعُوا ثُبُورًا ﴿۱۲﴾ وَيَصِلُنَّ سَعِيرًا ﴿۱۳﴾ إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ﴿۱۴﴾ إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ﴿۱۵﴾ بَلَىٰ إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا

﴿۱۵﴾ (سورة الانشقاق: ۱-۱۵)

- 84:1. When the heaven is rent asunder,  
84:2. and hearkens unto its Lord, as in truth it must,  
84:3. and when the earth is levelled,  
84:4. and casts forth all that it contains, and becomes empty,  
84:5. and hearkens unto its Lord, as in truth it must,  
84:6. then, O man who toils constantly until you meet your Lord, you  
will surely see the outcome of your deeds.



- 84:7. As for the one who is given his record of deeds in his right hand,  
 84:8. he will have an easy reckoning,  
 84:9. and he will go back to his family [in paradise] rejoicing.  
 84:10. As for the one who is given his record of deeds from behind his back,  
 84:11. he will call out [wishing] for death,  
 84:12. and he will enter the raging fire.  
 84:13. He lived rejoicing among his family;  
 84:14. indeed he thought that he would never return [to his Lord].  
 84:15. Nay [he will indeed return to Him], for His Lord was always watching him.<sup>45</sup>

Here Allah (ﷻ) explains what will happen on the Day of Resurrection of changes to mighty heavenly bodies:

﴿When the heaven is rent asunder﴾ that is, when it splits apart, its stars and other heavenly bodies are scattered, and the sun and moon cease to shine

﴿and hearkens unto its Lord﴾ that is, it heeds His command and listens out for what He will say.

And in truth it must do so, for it is subjugated and under the control of a mighty Sovereign Whose command is not to be disobeyed and Whose rule is not to be opposed.

﴿and when the earth is levelled﴾ that is, it will be shaken and its mountains will be scattered away; all structures or landmarks will be made to tumble down, and Allah (ﷻ) will spread it out like a leather mat, until it becomes very wide and spacious in order to accommodate all those who will stand before Him, despite their huge numbers.

<sup>45</sup> Allah was watching and is well aware of all his deeds, therefore divine wisdom dictates that He should resurrect him and requite him for them. (az-Zamakhshari; ar-Râzi)

Thus it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and casts forth all that it contains﴾ of the dead, and of treasures ﴿and becomes empty﴾. The Trumpet will be sounded and the dead will come forth from their graves to the surface of the earth. The earth will bring forth its treasures, until they become like great columns which people will see and will regret what they used to compete for.

﴿and hearkens unto its Lord, as in truth it must, then, O man who toils constantly until you meet your Lord﴾ that is, you are toiling, doing good or bad deeds, until you meet your Lord, then on the Day of Resurrection Allah will certainly requite you on the basis of grace if you are among the blessed, or on the basis of justice if you are among the doomed.

Hence He mentions the details of the requital:

﴿As for the one who is given his record of deeds in his right hand﴾ – this refers to the blessed.

﴿he will have an easy reckoning﴾ which will be an easy discussion of his deeds before Allah; Allah will make him admit his sins until, when he thinks that he is doomed, Allah (ﷻ) will say to him:

«I concealed them for you in the previous world and I will conceal them for you today.» (Bukhari)

﴿and he will go back to his family [in paradise] rejoicing﴾ because he has been saved from punishment and has attained reward.

﴿As for the one who is given his record of deeds from behind his back﴾ that is, in his left hand from behind,

﴿he will call out [wishing] for death﴾ because of disgrace and shame, and what he will find in his record of deeds that he sent forth and did not repent from.

﴿and he will enter the raging fire﴾ that is, the raging fire will surround him on all sides, and he will suffer different kinds of punishment there. That is because in this world, he ﴿lived rejoicing

among his family», and the resurrection never crossed his mind. He did evil deeds and never thought that he would be brought back to his Lord and would be made to stand before Him.

«Nay [he will indeed return to Him], for His Lord was always watching him», so it is not appropriate for Allah to leave him without purpose, with no commands or prohibitions, and no reward or punishment.



﴿فَلَا أَقْسِمُ بِالسُّفْحِ ۖ وَاللَّيْلِ وَمَا وَسَقَ ۖ وَالْقَمَرِ إِذَا اتَّسَقَ ۖ لَتَرْكَبُنَّ طَبَقًا  
عَنْ طَبَقٍ ۚ فَمَا لَهُمْ لَا يُؤْمِنُونَ ۚ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ۝  
بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ۚ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ۚ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ۚ  
إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ۚ﴾ (سورة الانشقاق: ١٦-٢٥)

84:16. Verily I swear by the twilight,

84:17. and by the night and what it brings together,<sup>46</sup>

84:18. and by the moon when it is full,

84:19. you will surely progress from stage to stage.

84:20. Then what is the matter with them, that they do not believe

84:21. and when the Qur'an is recited to them they do not prostrate [to Allah]?

84:22. Rather those who disbelieve insist on rejecting the Qur'an,

84:23. but Allah knows best what they harbour in their hearts of ill feelings.

84:24. So give them the tidings of a painful punishment.

<sup>46</sup> This refers to people and creatures, who had been scattered during the day, coming back to their dwelling places and shelters to be reunited and rest at night. (ash-Shawkāni; Ibn 'Āshoor)

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84:25. But those who believe and do righteous deeds will have a never-ending reward.

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Here Allah swears by the signs of the night; He swears by the twilight, which is the remnant of sunlight that signals the onset of night.

﴿and by the night and what it brings together﴾ of animals and other things.

﴿and by the moon when it is full﴾ that is, when the light of the moon is at its brightest, when it is full. That is when it is at its most beautiful and is of the greatest benefit.

What is attested to by this oath is: ﴿you﴾, O humankind ﴿will surely progress from stage to stage﴾ that is, you will pass through several stages, from a sperm drop to a clinging clot, to a lump of flesh, until the soul is breathed into the developing foetus. Then he becomes an infant and child, then reaches the age of discernment, then he becomes accountable and subject to commands and prohibitions. Then after that he dies, then he will be resurrected and requited for his deeds.

These various stages that the human being goes through indicate that Allah alone is deserving of worship, is to be affirmed as One and is in control of His slaves by His wisdom and mercy, and that the human being is in need and is helpless, subject to the control of the Almighty, Most Merciful.

Yet despite that many people do not believe, ﴿and when the Qur'an is recited to them they do not prostrate [to Allah]﴾ that is, they do not submit to the Qur'an or comply with its commands and prohibitions.

﴿Rather those who disbelieve insist on rejecting the Qur'an﴾ that is, they stubbornly rejected the truth after it has become clear, so it should come as no surprise that they do not believe and do not submit to the Qur'an, for the one who stubbornly rejects the truth is a hopeless case.

﴿but Allah knows best what they harbour in their hearts of ill feelings﴾ that is, what they do and intend in secret, for Allah knows what they conceal in their hearts and what they do openly, and He will requite them for their deeds. Hence He says:

﴿So give them the tidings of a painful punishment﴾ the word translated here as ‘giving tidings’ (*bashārah*) reflects the fact that tidings have an effect on the skin (*basharah*), showing either happiness or distress.

This is how most people are: they reject the Qur’an and do not believe in it.

But among humankind are some whom Allah has guided, so they believe in Allah and accept what the Messengers brought; they believe and do righteous deeds. It is they who ﴿will have a never-ending reward﴾ that is, one that will never cease; rather it is an eternal reward, such as no eye has seen, no ear has heard, nor has it ever crossed the mind of man.

This is the end of the commentary on Soorat al-Inshiqāq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 85. Soorat al-Burooj



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ۝١ وَالْيَوْمِ الْمَوْعُودِ ۝٢ وَشَاهِدٍ مَّشْهُودٍ ۝٣ قِيلَ أَضْحَبُ  
الْأَخْذُودِ ۝٤ النَّارِ ذَاتِ الْوَقُودِ ۝٥ إِذْ هُمْ عَلَيْهَا قُعُودٌ ۝٦ وَهُمْ عَلَى مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ  
شُهُودٌ ۝٧ وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ ۝٨ الَّذِي لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ ۝٩ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝١٠ إِنَّ الَّذِينَ فَنُّوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابٌ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝١١ إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا  
الصَّالِحَاتِ لَهُمْ جَنَّاتٌ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ ذَلِكَ الْفَوْزُ الْكَبِيرُ ۝١٢ إِنَّ بَطْشَ رَبِّكَ  
لَشَدِيدٌ ۝١٣ إِنَّهُ هُوَ يَدْعُو وَيُعِيدُ ۝١٤ وَهُوَ الْغَفُورُ الْودُودُ ۝١٥ ذُو الْعَرْشِ الْمَجِيدُ ۝١٦ فَقَالَ لِمَا  
يُرِيدُ ۝١٧ هَلْ أَنْتَكَ حَدِيثُ الْجُنُودِ ۝١٨ فِرْعَوْنَ وَثَمُودَ ۝١٩ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ۝٢٠  
وَاللَّهُ مِنْ وَرَائِهِمْ مُحِيطٌ ۝٢١ بَلْ هُوَ قُرْءَانٌ مَجِيدٌ ۝٢٢ فِي تَوْجٍ مَحْفُوظٍ ۝٢٣﴾ (سورة البروج:

(٢٢-١)

85:1. By the heaven with its big stars,

- 85:2. and by the promised day,<sup>47</sup>  
85:3. by the witness and that which is witnessed,  
85:4. cursed be the makers of the trench  
85:5. who lit a blazing fire in it,  
85:6. for they sat beside it  
85:7. to witness what they did to the believers.  
85:8. Their only grievance against them was that they believed in  
Allah, the Almighty, the Praiseworthy,  
85:9. to Whom belongs the dominion of the heavens and the earth,  
and Allah is witness over all things.  
85:10. Verily for those who persecute the believing men and believing  
women, then do not repent, there will be the punishment of hell  
and there will be the punishment of the scorching fire.  
85:11. But those who believe and do righteous deeds will surely have  
gardens through which rivers flow; that is the great triumph.  
85:12. Indeed the vengeance of your Lord is severe.  
85:13. Verily it is He Who originates [creation] then repeats it,  
85:14. and He is the Oft-Forgiving, the Loving,  
85:15. the Lord of the Throne, the Glorious;  
85:16. He does whatever He wills.  
85:17. Has there not come to you the story of the [disbelieving] hosts  
85:18. of Pharaoh and Thamood?<sup>48</sup>  
85:19. Nay, those who disbelieve persist in denial  
85:20. and Allah encompasses them on all sides.<sup>49</sup>  
85:21. Nay, it is a glorious Qur'an,

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<sup>47</sup> The promised day is the Day of Resurrection.

<sup>48</sup> That is, has there not come to you the story of these disbelievers who gathered together in stubborn opposition towards their Prophets, and how Allah punished them? (ash-Shawkâni)

<sup>49</sup> They cannot outwit Him or escape Him, no matter where they turn.

85:22. [inscribed] in a Preserved Tablet.

That is, by the heaven with all that it contains of the sun and moon, and other heavenly bodies, that are indicative of the perfect might, mercy, vast knowledge and wisdom of Allah (ﷻ).

﴿and by the promised day﴾ namely the Day of Resurrection, on which Allah has promised to gather all creatures, bringing together the first and the last, near and far; it cannot be changed for Allah does not break His promise.

﴿by the witness and that which is witnessed﴾ this includes everyone who meets this description; that is, one who sees and what is seen.

What is attested to here is the dazzling signs of Allah, His great wisdom and His all-encompassing mercy.

And it was said that what is attested to here is the words ﴿cursed be the makers of the trench﴾, and this is a supplication against them, praying that they be doomed.

These makers of the trench were disbelievers, among whom lived some believers. The disbelievers put pressure on them to enter their religion, but the believers refused to do so. So the disbelievers dug a trench in the ground and lit a fire in it, then they sat around it and persecuted the believers, exposing them to the fire. Whoever responded to their demands, they let him go, but whoever persisted in his faith, they threw him into the fire. This was an example of extreme hostility towards Allah and the believers; therefore Allah cursed them, destroyed them and promised them punishment, and said: ﴿cursed be the makers of the trench﴾.

Then He tells us about the makers of the trench ﴿who lit a blazing fire in it, for they sat beside it to witness what they did to the believers﴾. This is one of the worst types of tyranny and hardheartedness, because they combined stubborn rejection of the signs of Allah with fighting the believers and tormenting them with this heart-wrenching torment



and being present to watch them being thrown into it, when the only grievance they had against the believers was something for which the latter deserved to be praised and through which they only sought to attain happiness, which was that they believed in Allah, the Almighty the Praiseworthy, Who possesses might through which He subdues all things and He is deserving of praise in all His words, attributes and actions.

﴿to Whom belongs the dominion of the heavens and the earth﴾ as He created them and all who dwell in them; they are His slaves, and He controls them as the owner controls what he owns.

﴿and Allah is witness over all things﴾ because He knows, hears and sees all.

Should these rebellious ones who oppose Allah not fear lest the Almighty, the Omnipotent, wreak vengeance, or do they not realise that they are all slaves of Allah, and no one has any power over anyone else except by permission of the Sovereign?

Or is it hidden from them that Allah encompasses all their deeds and will requite them for their actions?

Nay; the disbeliever is deluded and the wrongdoer is ignorant and blind to the straight path.

Then Allah issues promises and warnings to them, and offers them the opportunity to repent, as He says:

﴿Verily for those who persecute the believing men and believing women, then do not repent, there will be the punishment of hell and there will be the punishment of the scorching fire﴾ that is, the severe, burning punishment.

Al-Hasan (may Allah have mercy on him) said: Look at this generosity and kindness. They killed His close friends and those who obeyed Him, yet he is calling them to repent.

Having mentioned the punishment of the wrongdoers, Allah now mentions the reward of the believers:

﴿But those who believe﴾ in their hearts ﴿and do righteous deeds﴾ in their physical actions ﴿will surely have gardens through which rivers flow; that is the great triumph﴾ through which they will attain the pleasure of Allah and His paradise.

﴿Indeed the vengeance of your Lord is severe﴾ that is, the punishment of those who commit crimes and great sins will indeed be severe, for He is vigilantly watching the wrongdoers, as He says elsewhere:

﴿Such is the punishment of your Lord, when He punishes the cities that are given to wrongdoing; verily His punishment is painful and severe.﴾ (Hood 11: 102)

﴿Verily it is He Who originates [creation] then repeats it﴾ that is, He is the only One Who initiates creation and repeats it, and He has no partner in that.

﴿and He is the Oft-Forgiving﴾ Who forgives all sins for the one who repents, and He pardons all bad deeds for the one who seeks His forgiveness and turns to Him.

﴿the Loving﴾ Who loves His loved ones, and His loved ones love Him with a love that is unmatched.

Just as nothing resembles him in His majesty, beauty, attributes and deeds, the way He is loved in the hearts of the elite among His creation is like nothing else; no other love resembles it.

Therefore love of Him is the foundation of servitude to Him, for it is a love that takes precedence and prevails over love of anything else. If you love anything other than Allah independently of Allah (and not for His sake), then it will turn into suffering.

And Allah (ﷻ) is loving towards His loved ones, as He says elsewhere:

﴿...people whom He loves and who love Him...﴾ (al-Mā'idah 5: 54)

What is referred to here is pure love.

There is a subtle meaning here, for alongside His name “the Loving (al-Wadood)” He mentions His name “the Oft-Forgiving (al-Ghafoor)”, so as to indicate that if the sinners repent to Allah and turn to Him, He will forgive their sins and love them, so that it cannot be said that He will forgive their sins but love will not be restored to them, as some erroneously suggested.

Rather Allah rejoices over the repentance of His slave when he repents, more than a man rejoices over his camel on which is his food and drink and all that he needs on his journey, which he loses in the rugged and dangerous wilderness, so he despairs of it and lies down in the shade of a tree to await death, then whilst he is in that state, his mount appears at his head, so he seizes its reins. Allah rejoices more over the repentance of His slave than this man rejoices over his mount, and this is a great joy that cannot be surpassed.

To Allah be praise and pure love; how great is His kindness and goodness, how abundant His grace and favour.

﴿the Lord of the Throne, the Glorious﴾ that is, Lord of the mighty Throne, which in its greatness encompasses the heavens and the earth and the *Kursi*.

In relation to the Throne, the Kursi is like a ring thrown into the wilderness, compared to the rest of the earth. Allah singles out the Throne for mention because of its greatness, and because it is the closest of all created things to Him.

The above is applicable if the word *majeed* (translated here as ‘glorious’) is understood to refer to the Throne.

However, it may be understood as referring to Allah (ﷻ), in which case it is indicative of how sublime and great His attributes are.

﴿He does whatever He wills﴾ that is, whatever He wills, He does. When He wills a thing, He says to it, ‘Be!’ and it is. No one does whatever He wills except Allah. If created beings want something, they will inevitably find some who will help and some who will resist,

but Allah needs no helpers to do His will and there is no one who can resist whatever He wants.

Then Allah mentions some of His deeds that confirm the soundness of that which His Messengers brought:

﴿Has there not come to you the story of the [disbelieving] hosts of Pharaoh and Thamood﴾ and how they rejected the Messengers, so Allah caused them to be among the doomed.

﴿Nay, those who disbelieve persist in denial﴾ that is, they persist in their stubborn denial; the signs do not benefit them at all and exhortation is to no avail

﴿and Allah encompasses them on all sides﴾ that is, He encompasses them by His knowledge and might. This is like the verse in which He says:

﴿Verily, your Lord is ever vigilant.﴾ (*al-Fajr* 89: 14)

This is a stern warning to the disbelievers of the punishment of those who are in His grasp and under His control.

﴿Nay, it is a glorious Qur'an﴾ that is, it is comprehensive in its meanings, and contains a great deal of goodness and knowledge.

﴿[inscribed] in a Preserved Tablet﴾ that is protected from any change, addition or subtraction, and is guarded against the devils. It is the Preserved Tablet in which Allah has written down all things.

This is indicative of the majesty and greatness of the Qur'an, and its high esteem before Allah (ﷻ). And Allah knows best.

This is the end of the commentary on Soorat al-Burooj.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



86.

## Soorat at-Ṭâriq



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالسَّمَاءِ وَالطَّارِقِ ۝ وَمَا أَدْرَاكَ مَا الطَّارِقُ ۝ النَّجْمُ الثَّاقِبُ ۝﴾ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿١﴾  
فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٢﴾ خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٣﴾ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٤﴾ إِنَّهُ عَلَى  
رَجْعِهِ لَقَادِرٌ ﴿٥﴾ يَوْمَ تُبْلَى السَّرَائِرُ ﴿٦﴾ فَاَلْهَمْ مِنْ قُوَّةٍ وَلَا نَاصِرَ ﴿٧﴾ وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿٨﴾ وَالْأَرْضِ  
ذَاتِ الصَّدْعِ ﴿٩﴾ إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٠﴾ وَمَا هُوَ إِلَّا هَزْلٌ ﴿١١﴾ لَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٢﴾ وَأَكِيدُ كَيْدًا ﴿١٣﴾  
فَمَهْلِكُ الْكَافِرِينَ أَهْلَهُمُ رُودًا ﴿١٤﴾ ﴿سورة الطارق: ١-١٧﴾

- 86:1. By the heaven and that which appears by night –  
86:2. and how could you know what that which appears by night is?  
86:3. It is the star of piercing brightness –  
86:4. for every soul there is a keeper watching it.  
86:5. Let man consider that from which he was created.  
86:6. He was created from an ejected fluid<sup>50</sup>

<sup>50</sup> It is well known that the sperm is carried by ejected fluid or gushing water, which is the semen; what is perhaps less well known is that the egg is =

- 86:7. originating from between the backbone and the ribs.  
 86:8. Surely Allah has the power to bring him back to life  
 86:9. on the day when people's inner secrets will be examined.  
 86:10. Then man will have no power to help himself nor anyone to help him.  
 86:11. By the sky that returns<sup>51</sup>  
 86:12. and by the earth that cracks open [with the growth of plants],<sup>52</sup>  
 86:13. verily it [the Qur'an] is a decisive word,  
 86:14. and is not to be taken lightly.  
 86:15. Surely they [the disbelievers] are plotting and planning,

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= also carried by ejected fluid. The egg in the ovary forms in the Graafian follicle surrounded by water. When the follicle ruptures, that water, or fluid, is ejected along with the egg, which is caught by the fimbriae of the fallopian tube, where it meets the sperm. This fluid carries the egg just as the fluid from the man carries the sperm. In both cases the fluid is ejected, and both come from the reproductive organs, the testes and ovaries, which originate from between the backbone and the ribs (see following footnote).

Adapted from Dr. Mohammed Ali Albar, *Khalq al-Insân bayna at-Ṭibb wal-Qur'ân*, 114-124, via Islam Questions and Answers website <https://islamqa.info/en/118879>.

- <sup>51</sup> This may refer to rain, as water vapour that rises and forms clouds is sent back to the earth as rain or other precipitation. Modern commentators suggest that it may also refer to the protective nature of the earth's atmosphere, which absorbs or deflects (returns) much of the harmful radiation coming from the sun, whilst allowing the sun's heat and beneficial components of its rays to reach the earth's surface.
- <sup>52</sup> The word *ṣad'* (paraphrased above as referring to the soil cracking open when seeds sprout and plants grow) appears in the singular form, so the verse may be rendered as 'By the earth with its crack'. This led some modern commentators to suggest that it may refer to the Ocean Ridge, which is a single, interconnected, global mid-oceanic ridge system that is part of every ocean and which may be described as a single continuous crack in the earth's surface.

86:16. but I too am planning.

86:17. So bear with the disbelievers; bear with them for a little while.

Allah (ﷻ) says: ﴿By the heaven and that which appears by night﴾, then He explains what that which appears by night (*at-ṭâriq*) is: ﴿It is the star of piercing brightness﴾ that is, the star that shines brightly, whose light pierces the heavens until it is seen on earth. The correct view is that it is a generic term which refers to all stars of piercing brightness.

It was also suggested that it refers to Saturn,<sup>53</sup> whose light pierces the seven heavens so that we see it.

It is called *ṭâriq* because it appears at night (*yaṭruq*).

What is attested to by this oath is: ﴿for every soul there is a keeper watching it﴾ and recording its deeds, both righteous and otherwise, and that soul will be requited for the deeds that are recorded against it.

﴿Let man consider that from which he was created﴾ that is, let him reflect upon his creation and his origin, for he is created ﴿from an ejected fluid﴾ namely semen, ﴿originating from between the backbone and the ribs﴾. It may be that it comes from between the backbone of the man and the ribs of the woman, or it may be that what is meant is gushing semen, which comes from the man, and the place from which it emerges is between the backbone and the ribs of the man, and this may be the most correct interpretation, because Allah describes it as an ejected fluid, and what is felt and seen to be ejected is the semen of the man. Similarly, the word *tarâ'ib* (translated here as ﴿ribs﴾) may be used with regard to men. And Allah knows best.

The One Who created man from an ejected fluid that emerges from this place is able to recreate him in the hereafter and resurrect him for the requital.

<sup>53</sup> The word *najm*, translated here as ﴿star﴾, may refer to any heavenly body, including planets.

﴿on the day when people's inner secrets will be examined﴾ that is, when what is hidden in people's hearts of good or evil will be disclosed and made manifest on their faces. Allah (ﷻ) says elsewhere: ﴿On the day when some faces will become bright, and some faces will become dark...﴾ (Āl 'Imrān 3: 106)

In this world many matters are concealed and not visible or known to people, but on the Day of Resurrection the righteousness of the righteous and the evil of the evildoers will be made manifest, and all matters will be laid open.

﴿Then man will have no power to help himself﴾ and defend himself

﴿nor anyone to help him﴾ or support him. This is an oath concerning people when they do deeds and at the time of their requital.

﴿By the sky that returns and by the earth that cracks open [with the growth of plants]﴾ that is, the sky brings back rain every year, and the earth cracks open for plants to grow on which people and livestock live; and the heaven again brings down divine decrees at all times; and the earth will split open for the dead on the Day of Resurrection.

﴿verily it [the Qur'an] is a decisive word﴾ that is, it contains clear and plain truth

﴿and is not to be taken lightly﴾ that is, it is a serious matter and is not a joke. It is the decisive word that settles issues between different factions and views, and disputes may be resolved through it.

﴿Surely they﴾ namely those who reject the Messenger (ﷺ) and the Qur'an ﴿are plotting and planning﴾ to defeat the truth and support falsehood

﴿but I too am planning﴾ to cause the truth to prevail, even if the disbelievers hate it, and to ward off what they have brought of falsehood, so that it may be known who will prevail, for humans are too weak and insignificant to be able to resist the Most Strong, All-Knowing and His plans.



«So bear with the disbelievers; bear with them for a little while» that is, for a short time, for they will come to know their fate when the punishment descends upon them.

This is the end of the commentary on Soorat at-Târiq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 87. Soorat al-A'lâ

(Ma'ki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى ۝ (١) الَّذِي خَلَقَ فَسَوَّى ۝ (٢) وَالَّذِي قَدَّرَ فَهَدَى ۝ (٣) وَالَّذِي أَخْرَجَ  
الْمَرْعَى ۝ (٤) فَجَعَلَهُ غُثَاءً أَحْوَى ۝ (٥) سَنُقْرِئُكَ فَلَا تَنسَى ۝ (٦) إِلَّا مَا شَاءَ اللَّهُ إِنَّهُ يَعْلَمُ الْجَهْرَ  
وَمَا يَخْفَى ۝ (٧) وَبَيِّنَرُكَ اللَّيْسَى ۝ (٨) فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَى ۝ (٩) سَيَذَكِّرُ مَنْ يَخْشَى ۝ (١٠)  
وَيَنْجِبُهَا الْأَشْقَى ۝ (١١) الَّذِي يَصْلَى النَّارَ الْكُبْرَى ۝ (١٢) ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ۝ (١٣) قَدْ أَفْلَحَ  
مَنْ قَرَنَى ۝ (١٤) وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ۝ (١٥) بَلْ تُؤْثِرُونَ الْحَيَاةَ الدُّنْيَا ۝ (١٦) وَالْآخِرَةَ خَيْرٌ  
وَأَبْقَى ۝ (١٧) إِنَّ هَذَا لَفِي الصُّحُفِ الْأُولَى ۝ (١٨) صُحُفٍ إِبْرَاهِيمَ وَمُوسَى ۝ (١٩)﴾ (سورة

الأعلى: ١-١٩)

- 87:1. Glorify the name of your Lord, the Most High,  
87:2. Who created and fashioned in due proportion,  
87:3. and Who made all things according to a measure, then guided  
them [as to how to function and yield the benefits for which  
they were created],  
87:4. and Who brings forth the pasturage

- 87:5. then makes it wither after it was lush and green.  
 87:6. We will teach you [the Qur'an], so you will not forget  
 87:7. except what Allah wills, for indeed He knows what is openly known and what is hidden;  
 87:8. and We will guide you to the easy path.  
 87:9. So remind people, if the reminder will be of benefit.  
 87:10. The one who fears Allah will pay heed  
 87:11. while the wretched one will avoid it,  
 87:12. the one who will enter the great fire,  
 87:13. in which he will neither die nor live.  
 87:14. He will indeed attain true success who purifies himself  
 87:15. and reflects upon the sublime names of his Lord, so he prays.  
 87:16. But you [O humankind] prefer the life of this world  
 87:17. even though the hereafter is better and more lasting.  
 87:18. Verily this was in the earlier scriptures,  
 87:19. the scriptures of Ibrâheem and Moosâ.

Here Allah (ﷻ) enjoins us to glorify Him, which includes remembering Him, worshipping Him, humbling oneself before His Majesty and submitting to His greatness. That glorification should be befitting to the greatness of Allah (ﷻ) by mentioning His names that are more sublime than any other names because of their beautiful and great meanings. And He mentions His actions, among which is the fact that He created and fashioned all creatures; that is, He perfected them and made them well.

﴿and Who made all things according to a measure, then guided them﴾ – this is general guidance which means that He guides all creatures to attain that which is in their best interests. He also mentions worldly blessings, hence He says:

﴿and Who brings forth the pasturage﴾ that is, He sends down water from the sky which causes all kinds of plants and herbs to grow, then people, livestock and all kinds of animals eat from it.

Then after this vegetation reaches maturity, it begins to decline, ﴿then﴾ He ﴿makes it wither after it was lush and green﴾ that is, He causes it to turn black, shrivel up and become dry.

And He mentions His religious blessings, including the foremost blessing that Allah has bestowed, namely the Qur'an:

﴿We will teach you [the Qur'an], so you will not forget﴾ that is, We will cause you to remember what We have revealed to you of the Book, and We will cause you to remember it by heart, so that you will not forget anything of it.

This is great glad tidings from Allah to His slave and Messenger Muhammad (ﷺ), that Allah would teach him knowledge and not cause him to forget it,

﴿except what Allah wills﴾, as dictated by His wisdom, causing him to forget it for an ultimate purpose.

﴿for indeed He knows what is openly known and what is hidden﴾ and therefore He knows what is good for His slaves, and for that reason He prescribes whatever He wills and judges as He wills.

﴿and We will guide you to the easy path﴾ this is also great glad tidings, that Allah would guide His Messenger (ﷺ) to the easy option in all his affairs, and would make His law and religion easy.

﴿So remind people﴾ of the laws and signs of Allah ﴿if the reminder will be of benefit﴾ that is, so long as the reminder will be accepted and the exhortation will be listened to, whether the reminder achieves all or some of its purpose. The implication of the verse is that if the reminder will not be of benefit, in such a way that it will lead to more wickedness or will detract from goodness, then reminding is not enjoined; rather it is prohibited.

With regard to the reminder, people fall into two categories: those who benefit and those who do not benefit.

As for those who benefit, Allah mentions them in the words: ﴿The one who fears Allah will pay heed﴾ for fear of Allah (ﷻ), and knowledge that He will requite each person for his deeds will make the person refrain from sin and strive in doing good.

As for those who do not benefit, He mentions them in the words: ﴿while the wretched one will avoid it, the one who will enter the great fire﴾ which is the kindled fire that will reach right into the hearts.

﴿in which he will neither die nor live﴾ that is, he will be subjected to a painful punishment with no respite or relief, so that he will wish for death, but it will not be granted to him. This is like the verse in which Allah (ﷻ) says:

﴿...Death will not be decreed for them, so that they might die, nor will its punishment be alleviated for them...﴾ (Fâfir 35: 36)

﴿He will indeed attain true success who purifies himself﴾ that is, the one who purifies himself and cleanses himself of polytheism, wrongdoing and bad characteristics will attain success.

﴿and reflects upon the sublime names of his Lord, so he prays﴾ that is, remembrance of Allah becomes second nature to him, so he is motivated to do that which is pleasing to Allah, especially prayer which is the foremost indicator of faith. This is the meaning of the verse.

﴿But you [O humankind] prefer the life of this world﴾ that is, you give it precedence over the hereafter and you choose its pleasures that are fleeting and mixed with trouble over the hereafter.

﴿even though the hereafter is better﴾ – the hereafter is better than this world in all respects

﴿and more lasting﴾ because it is eternal and pure, whereas this world is a transient realm.

So the wise believer does not choose that which is inferior over that which is superior, and he does not choose fleeting pleasure at the expense of eternal misery.

Love of this world and giving it precedence over the hereafter is the root of all sin.

﴿Verily this﴾ that is mentioned in this soorah of sublime commands and interesting stories  
﴿was in the earlier scriptures, the scriptures of Ibrâheem and Moosâ﴾ who are the noblest of the Messengers apart from Prophet Muhammad (ﷺ).

These commands are to be found in the teachings of other Prophets, because they lead to the best outcome in both realms, and they serve people's interests in all times and places.

This is the end of the commentary on Soorat al-A'lâ.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



88.

## Soorat al-Ghâshiyah

(Makko)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ ﴿١﴾ وَجُوهٌ يَوْمَئِذٍ خَاشِعَةٌ ﴿٢﴾ عَامِلَةٌ نَّاصِبَةٌ ﴿٣﴾ تَصَلَّى ﴿٤﴾ نَارًا حَامِيَةً ﴿٥﴾ تَسْقَى مِنْ عَيْنٍ آتِيَةٍ ﴿٦﴾ لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ ضَرِيعٍ ﴿٧﴾ لَا يَسِينُ وَلَا يَغْنَى ﴿٨﴾ مِنْ جُوعٍ ﴿٩﴾ وَجُوهٌ يَوْمَئِذٍ نَاعِمَةٌ ﴿١٠﴾ لِسَعْيِهَا رَاضِيَةٌ ﴿١١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٢﴾ لَا تَسْمَعُ فِيهَا لَغِيَةً ﴿١٣﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٤﴾ فِيهَا سُرُرٌ مَرْفُوعَةٌ ﴿١٥﴾ وَأَكْوَابٌ مَوْضُوعَةٌ ﴿١٦﴾ وَمَنَارِقُ مَصْفُوفَةٌ ﴿١٧﴾ وَزَرَّاقِي مَبْنُوتَةٌ ﴿١٨﴾ (سورة الغاشية: ١-١٦)

88:1. Has there come to you the story of the overwhelming event [the Day of Resurrection]?

88:2. Some faces, on that day, will be humiliated,

88:3. toiling and weary,<sup>54</sup>

<sup>54</sup> This refers to the inhabitants of the fire: as they refused to show humility to Allah or to strive and toil in obedience to Him in this world, they will be requited with humiliation in the hereafter, and be subject to heavy toil in the fire of hell. That hellish toil will involve the dragging of chains and shackles, and other torments. (Adapted from Ibn 'Ashoor)

- 88:4. as they burn in an intensely hot fire.  
 88:5. They will be given to drink from a boiling hot spring,  
 88:6. and will have no food except dry thorns  
 88:7. that will neither nourish nor satisfy hunger.  
 88:8. And other faces, on that day, will be joyful,  
 88:9. content with the result of their past endeavours,  
 88:10. in a garden on high,  
 88:11. where they will hear no idle talk.  
 88:12. In it there will be a flowing spring;  
 88:13. in it there will be raised couches,  
 88:14. and goblets placed ready,  
 88:15. and cushions set in rows,  
 88:16. and fine carpets spread out.

Here Allah (ﷻ) mentions the Day of Resurrection and what it will involve of terrifying events, for it will overwhelm people with its hardships. They will be requited for their deeds and will be divided into two groups: one group which will be in paradise and another which will be in the blazing fire.

Then He describes each group. He says, describing the people of hell:

«Some faces, on that day» namely the Day of Resurrection  
 «will be humiliated», subject to shame and disgrace.  
 «toiling and weary» that is, they will be exhausted from the punishment, dragged on their faces and their faces will be covered with fire.  
 «as they burn in an intensely hot fire» that will encompass them on all sides.

«They will be given to drink from a boiling hot spring» that is, one that is intensely hot.



﴿...If they cry for help, they will be given water like [boiling] dregs of oil that will scald their faces...﴾ (al-Kahf 18: 29)

This will be their drink.

As for their food, they ﴿will have no food except dry thorns that will neither nourish nor satisfy hunger﴾. The purpose of food is usually one of two things: either it satisfies a person's hunger and takes away the pangs thereof, or it nourishes his body and protects it from malnutrition. But this food will not do either of these things; rather it is food that is exceedingly bitter, foul-smelling and vile. We ask Allah to keep us safe and sound.

As for the people of goodness, their faces on the Day of Resurrection will be ﴿joyful﴾ that is, the radiance of bliss will show on their faces and their bodies will exhibit physical well-being. Their faces will glow and they will be extremely happy.

﴿content with the result of their past endeavours﴾ that they sent forth in this world of righteous deeds and kindness to the slaves of Allah. They will find the reward thereof stored up and multiplied, so they will be pleased with the outcome and will attain all that they wished for.

They will be ﴿in a garden﴾ that contains all kinds of delight ﴿on high﴾, in a sublime location, with lofty dwellings, one above another, from which they will look out over what Allah has prepared for them of honour.

﴿where﴾ that is, in paradise,

﴿they will hear no idle talk﴾ that is, they will hear no unnecessary talk, let alone any kind of forbidden talk. Rather their talk will be good and beneficial talk that includes remembrance of Allah (﴿﴾ and remembrance of His abundant blessings, and they will observe the best manners when talking and conversing, which will bring joy to their hearts.

﴿In it there will be a flowing spring﴾ that is, there will be numerous springs that they will cause to flow and direct however they wish and wherever they want.

﴿in it there will be raised couches﴾. The word translated here as ﴿couches﴾ refers to raised seating that is covered with soft and fine cloth.

﴿and goblets placed ready﴾ that is, vessels filled with all kinds of delicious drinks, that will be placed in front of them and prepared for them; they will be made available upon demand, taken around to them by immortal youths.

﴿and cushions set in rows﴾ that is, pillows of silk, brocade and other fabrics that no one knows except Allah. They will be lined up for people to sit and recline on, and they will not need to go to the trouble of putting them out and setting them up in rows themselves.

﴿and fine carpets spread out﴾ – this refers to beautiful carpets; the places where they will sit will be filled with these carpets.



﴿أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾ وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ  
كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾ فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ ﴿٢١﴾  
لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾  
إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾﴾ (سورة الغاشية: ١٧-٢٦)

88:17. Do they not consider the camels, how they are created;

88:18. the heaven, how it is raised high;

88:19. the mountains, how they are firmly set up;

88:20. and the earth, how it is spread out?

88:21. So admonish [O Muhammad], for you are but sent to admonish;

88:22. you have no power over them.

88:23. But whoever turns away and disbelieves,

88:24. Allah will punish him with the greatest punishment

88:25. Verily, to Us will be their return,

88:26. then it is for Us to call them to account.

Here Allah (ﷻ) urges those who do not believe in the Messenger (ﷺ), and other people, to reflect upon the creations of Allah that point to His oneness:

«Do they not consider the camels, how they are created» that is, do they not look at the brilliant creation of the camels and how Allah has made them to be of service to people, subjugating them to provide many benefits that people need?

«the mountains, how they are firmly set up» in a very amazing manner that gives stability to the earth and protects it from shaking; Allah has deposited in the earth that which is of great benefit.

«and the earth, how it is spread out» that is, it has been spread out and made broad and smooth so that creatures may settle on its surface, and so that people may be able to till the earth, plant in it, build on it and travel through routes that lead to different destinations.

It should be understood that the fact that the earth has been spread out does not contradict the fact that it is round. It is surrounded by stars and heavenly bodies in all directions, as is indicated by the texts, reason, physical faculties and observation, as is well known to most people, especially nowadays when people have discovered most of it with what Allah has bestowed upon them of means of transportation.

The idea that describing something as spread out means that it cannot be round is only applicable in the case of a very small body that, if it is spread out, can no longer be round. As for the earth, which is an extremely big body, it may be round and spread out at the same time; the two matters are not mutually exclusive, as is well known to experts.

«So admonish [O Muhammad], for you are but sent to admonish» that is, remind people, exhort them, warn them and give them glad tidings, for you have been sent to call people to Allah and to admonish

them, but you have not been sent to control them or have power over them, or to be in charge of their deeds. If you do what you are obliged to do, then there is no blame on you after that. This is like the verse in which Allah (ﷻ) says:

﴿...and you are not sent to compel them to believe. But admonish with the Qur'an those who fear My warning.﴾ (Qāf 50: 45)

﴿But whoever turns away and disbelieves﴾ that is, whoever turns away from obedience and disbelieves in Allah,

﴿Allah will punish him with the greatest punishment﴾ that is, the severe and eternal punishment.

﴿Verily, to Us will be their return﴾ that is, all people will return to Us and We will gather them on the Day of Resurrection.

﴿then it is for Us to call them to account﴾ and We will bring them to account for whatever they did of good and evil.

This is the end of the commentary on Soorat al-Ghāshiyah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 89. Soorat al-Fajr



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْفَجْرِ ۝١﴾ وَلَيَالٍ عَشْرٍ ۝٢ وَالشَّفْعِ وَالْوَتْرِ ۝٣ وَاللَّيْلِ إِذَا يَسْرِ ۝٤ هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حُمُرٍ ۝٥﴾ (سورة الفجر: ١-٥)

- 89:1. By the dawn,  
89:2. by the ten nights,  
89:3. by the even and the odd,<sup>55</sup>  
89:4. and by the night when it comes,  
89:5. are these oaths not sufficient for one who is possessed of reason?

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What appears to be the case is that what is sworn by is also what is attested to; that is possible and is something that is common, if the matter is clear and of significance, which is applicable in this case.

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<sup>55</sup> One interpretation suggests that the «even» is the tenth day of Dhul-Hijjah (Yawm al-Adhā or the Day of Sacrifice) and the «odd» is the ninth day (the Day of ‘Arafah). (Ibn ‘Āshoor et al.)

Allah (ﷻ) swears by the dawn, which is the end of the night and the onset of the day, because of what there is in the departure of the night and the coming of the day, of signs that point to the perfect might of Allah (ﷻ), and indicate that He alone is the controller of all things, and none should be worshipped except Him. At the time of dawn there is a prayer of great virtue, which deserves that Allah should swear by it.

Hence after that He swears by the ten nights which, according to the correct view, are the last ten nights of Ramadan or the first ten nights of Dhul-Hijjah. These are nights that contain days of great virtue, during which acts of worship are done that are not done at other times.

During the last ten nights of Ramadan, there occurs *Laylat al-Qadr* (the Night of Decree), which is better than a thousand months, and those ten days are the last days of the fast of Ramadan, which is one of the pillars of Islam.

During the first ten days of Dhul-Hijjah there occurs the standing in 'Arafah, during which Allah bestows forgiveness upon His slaves that causes the Shayṭān to grieve. The Shayṭān is never seen to be more humiliated and defeated than on the Day of 'Arafah, because of what he sees of the descent of the angels and the mercy of Allah upon His slaves, and because of what happens on that day of many of the actions of Hajj and 'umrah.

These are significant matters which deserve that Allah should swear by them.

﴿and by the night when it comes﴾ that is, at the time when darkness falls and people settle down, rest and relax. This happens by the mercy and wisdom of Allah (ﷻ).

﴿are these oaths﴾ and the things mentioned here ﴿not sufficient for one who is possessed of reason?﴾

Yes, any part of that would be sufficient, for one who understands and listens attentively with full presence of mind.



﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾ الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ﴿٨﴾ وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ﴿٩﴾ وَفِرْعَوْنَ ذِي الْأَوْتَادِ ﴿١٠﴾ الَّذِينَ طَعَنُوا فِي الْبِلَادِ ﴿١١﴾ فَأَكْثَرُوا فِيهَا الْفُسَادَ ﴿١٢﴾ فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾ ﴾ (سورة الفجر: ٦-١٤)

- 89:6. Have you not heard how your Lord dealt with ‘Ād  
 89:7. of Iram, who were people of great stature and strength,  
 89:8. the like of whom had never been created in the land;  
 89:9. and Thamood, who hewed out rocks in the valley;  
 89:10. and the mighty Pharaoh?  
 89:11. All of them transgressed in the land  
 89:12. and made therein much mischief,  
 89:13. so your Lord unleashed upon them a scourge of punishment.  
 89:14. Verily your Lord is ever vigilant.

Here Allah says:

﴿Have you not heard﴾ what happened to those evil nations, namely  
 ﴿‘Ād of Iram﴾, the well-known tribe in Yemen  
 ﴿who were people of great stature and strength﴾ that is, people who  
 were strong, powerful, arrogant and stubborn.  
 ﴿the like of whom had never been created in the land﴾ that is, the  
 like of ‘Ād, in terms of strength and power, had never been created  
 in any land, as their Prophet Hood (ﷺ) said to them:  
 ﴿...Remember when He made you successors to the people of Nooh  
 and increased you in stature. Remember the favours of Allah, so that  
 you may prosper.﴾ (al-A‘rāf 7: 69)

﴿and Thamood, who hewed out rocks in the valley﴾ that is, the  
 Wādi al-Qurā, where with their strength they carved dwellings in  
 the rocks.

﴿and the mighty Pharaoh﴾ who commanded troops who consolidated his power.

﴿All of them transgressed in the land﴾ this description refers to 'Ad, Thamood, Pharaoh and those who followed them. They transgressed in the land of Allah and harmed the slaves of Allah in their religious and worldly affairs. Hence Allah says:

﴿and made therein much mischief﴾ by following the path of disbelief and all that it leads to of different types of sin, and they strove hard in opposing the Messengers and barring people from the path of Allah.

When their mischief went so far as to incur their doom, Allah sent His punishment against them.

﴿Verily your Lord is ever vigilant﴾, watching those who disobey Him. He gives them a brief respite, then He seizes them with the vehement grip of One Who is Almighty, Omnipotent.



﴿قَامَا الْإِنْسَانُ إِذَا مَا ابْنَلَهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾ وَأَمَّا إِذَا مَا ابْنَلَهُ فَقَدَّرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ﴿١٦﴾ كَلَّا بَلْ لَا تَشْكُرُونَ أَلَيْسَ ﴿١٧﴾ وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمَسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ الثَّرَاثَ أَكْثَلًا لَمَّا ﴿١٩﴾ وَتُحْبِطُونَ أَلَمَالُ حُبًّا جَمًّا ﴿٢٠﴾﴾ (سورة الفجر: ١٥-٢٠)

89:15. As for man, when his Lord tests him by bestowing generous bounties upon him, he says: My Lord has honoured me;

89:16. but when He tests him by restricting his provision, he says: My Lord has humiliated me.

89:17. Nay, but you do not show kindness to the orphan,

89:18. you do not urge one another to feed the poor,

89:19. you devour inheritance indiscriminately,<sup>56</sup>

<sup>56</sup> Male heirs would keep the entire estate to themselves, giving nothing to =



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89:20. and you have an insatiable love of wealth.

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Here Allah (ﷻ) tells us of the nature of man as he really is; he is ignorant and a wrongdoer, who does not think of the consequences. He thinks that the situation he finds himself in will last and never change, and he thinks that the generosity of Allah in this world and the blessings that He bestows upon him indicate that he is dear to Allah and close to Him.

﴿but when He tests him by restricting his provision﴾ and reducing it to what is just enough, with no surplus, he thinks that Allah is humiliating him thereby. But Allah refutes this notion by saying: ﴿Nay﴾ that is, not everyone on whom I bestow abundance in this world is dear to Me, and not everyone whose provision I restrict is insignificant or worthless before Me.

Rather wealth and poverty, restriction and abundance, are a trial with which Allah tests His slaves to see who will give thanks and be patient, so that He may reward him generously for that, and who will not respond in that manner, and will therefore suffer a terrifying punishment.

Moreover, if a person focuses only on what he himself wants, this is indicative of low aspirations. Therefore Allah criticises them for not paying attention to the situation of needy people, as He says: ﴿Nay, but you do not show kindness to the orphan﴾ who has lost his father and breadwinner, and needs consolation and kindness. But you do not show kindness to him; rather you look down on him, which is indicative of a lack of compassion in your hearts and a lack of any desire to do good.

﴿you do not urge one another to feed the poor﴾ that is, you do not encourage one another to feed the poor who are in need, because

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= others, such as women and orphans, who were entitled to a share of it. This was a grave injustice. (az-Zamakhshari; al-Baghawi)

of the covetousness and extreme love of worldly gain that is deeply entrenched in your hearts. Hence Allah says:

﴿you devour inheritance﴾ that is, wealth that has been left behind ﴿indiscriminately﴾ and do not leave anything of it.

﴿and you have an insatiable﴾ that is, inordinate ﴿love of wealth﴾. This is like the verses in which Allah (ﷻ) says:

﴿But you [O humankind] prefer the life of this world even though the hereafter is better and more lasting.﴾ (al-A'la 87: 16-17)

– and:

﴿Nay, but you [O people] love this present life, and are heedless of the hereafter.﴾ (al-Qiyamah 75: 20-21)



﴿لَا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ۝ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۝ وَجِئَ ۝  
يَوْمَئِذٍ يَجْهَنَّمُ يَوْمَئِذٍ يَنْكُرُ الْإِنْسَانُ مَا لَهُ الذِّكْرَى ۝ يَقُولُ يَلَيْتَنِي قَدَّمْتُ  
لِحَيَاتِي ۝ فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ۝ وَلَا يُوثِقُ وَثَاقُهُ أَحَدًا ۝ يَتَأْتِيهَا النَّفْسُ  
الْمُطْمَئِنَّةُ ۝ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مُّرْضِيَةً ۝ فَأَدْخِلْنِي عَذَىٰ ۝ وَأَدْخِلْنِي جَنَّ ۝﴾

(سورة الفجر: ٢١-٣٠)

89:21. Nay; when the earth is crushed repeatedly and levelled,

89:22. and your Lord comes with the angels, row after row,

89:23. and hell, on that day, is brought near – on that day, man will remember, but how will that remembering benefit him?

89:24. He will say: Would that I had sent forth good deeds for my life [in the hereafter]!

89:25. None can punish as He will punish on that day,

89:26. and none can bind as He will bind.

89:27. [It will be said to the believer:] O soul at peace,

89:28. return to your Lord, well pleased and pleasing [to Him].

89:29. Join My slaves

89:30. and enter My paradise.

﴿Nay﴾ that is, not everything that you love of wealth, and what you compete in of physical pleasure, will last; rather ahead of you is a momentous day and great terror in which the earth and the mountains and everything on it will be crushed until it becomes a smooth, levelled plain, in which you will see no depression or elevation.

Allah (ﷻ) will come to pass judgement among His slaves in the shadows of the clouds (*cf. 2: 210*).

All the noble angels, the inhabitants of the heavens, will come, ﴿row after row﴾. The angels of each heaven will come in rows, surrounding other creatures, and these rows will humble themselves before the Sovereign, the Compeller.

﴿and hell, on that day, is brought near﴾ pulled with chains by the angels.

When all these things happen, ﴿on that day, man will remember﴾ what he sent forth of good and evil.

﴿but how will that remembering benefit him﴾ when the time for deeds has passed?

﴿He will say﴾ expressing regret for what he neglected of duties towards Allah:

﴿Would that I had sent forth good deeds for my life [in the hereafter]﴾ that is, my eternal life. This is like the verse in which Allah (ﷻ) says:

﴿On that day, the wrongdoer will bite on his hands and say: Would that I had taken a path with the Messenger. Alas for me! Would that I had not taken So-and-so as a friend!﴾ (*al-Furqān 25: 27-28*)

This verse indicates that the life which one should strive to make true and perfect, and to complete its pleasures, is life in the abode of eternity, for it is the realm that is eternal and will last forever.

﴿None can punish as He will punish on that day﴾ those who neglected that day and failed to strive for it  
 ﴿and none can bind as He will bind﴾, for they will be bound with chains of fire and dragged on their faces in hell, then they will be thrown into the fire. This is the requital of the evildoers.

As for one who was content with Allah, and believed in Him and in His Messengers, it will be said to him:

﴿O soul at peace﴾ with the remembrance of Allah, who found comfort in love of Him and was content with Allah,  
 ﴿return to your Lord﴾ Who cared for you by His grace, and by His kindness bestowed upon you that by means of which you became one of His close friends and those who are beloved to Him  
 ﴿well pleased and pleasing [to Him]﴾ that is, content with Allah and with the reward with which He has honoured you, for Allah is pleased with you.

﴿Join My slaves and enter My paradise﴾. These words are addressed to the soul on the Day of Resurrection and at the time of death.

This is the end of the commentary on Soorat al-Fajr  
 All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَا أَقْسِمُ بِهَذَا الْبَلَدِ﴾ ١ ﴿وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ﴾ ٢ ﴿وَوَالِدٍ وَمَا وَلَدَ﴾ ٣ ﴿لَقَدْ خَلَقْنَا الْإِنْسَانَ﴾  
﴿فِي كَبَدٍ﴾ ٤ ﴿أَيَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ﴾ ٥ ﴿يَقُولُ أَهْلَكْتُ مَا لَا لُبَدًا﴾ ٦ ﴿أَيَحْسَبُ﴾  
﴿أَنْ لَمْ يَرَهُ أَحَدٌ﴾ ٧ ﴿أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ﴾ ٨ ﴿وَلِسَانًا وَشَفَتَيْنِ﴾ ٩ ﴿وَهَدَيْنَاهُ النَّجْدَيْنِ﴾  
﴿فَلَا اقْنَحُمُ الْعَاقِبَةَ﴾ ١٠ ﴿وَمَا أَدْرَاكَ مَا الْعَاقِبَةُ﴾ ١١ ﴿فَكُ رَقَبَةٌ﴾ ١٢ ﴿أَوْ إِطْعَمَةٌ فِي يَوْمٍ﴾  
﴿ذِي مَسْغَبَةٍ﴾ ١٣ ﴿يَتِيمًا ذَا مَقْرَبَةٍ﴾ ١٤ ﴿أَوْ مَسْكِينًا ذَا مَتْرَبَةٍ﴾ ١٥ ﴿ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا﴾  
﴿وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ﴾ ١٦ ﴿أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ﴾ ١٧ ﴿وَالَّذِينَ كَفَرُوا يَتَابِعُنَاهُمْ﴾  
﴿أَصْحَابُ الْمَشْأَمَةِ﴾ ١٨ ﴿عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ﴾ ١٩ ﴿﴾ (سورة البلد: ١-٢٠)

90:1. Verily I swear by this city

90:2. – and you are a resident of this city –

90:3. and by parent and offspring,

90:4. We have indeed created man in toil and hardship.

90:5. Does he think that no one can ever have power over him?

90:6. He says: I have squandered enormous wealth!

- 90:7. Does he think that no one saw him?  
 90:8. Have We not given him two eyes  
 90:9. and a tongue, and a pair of lips,  
 90:10. and shown him the two ways [good and evil]?  
 90:11. But he has not attempted the steep path,<sup>57</sup>  
 90:12. and how could you know what the steep path is?  
 90:13. [It is] freeing a slave,  
 90:14. or giving food on a day of privation  
 90:15. to an orphan near of kin,  
 90:16. or one who is poor and destitute,  
 90:17. while being [first and foremost] among those who believe and  
       exhort one another to be steadfast and to show compassion.  
 90:18. Such will be those on the right.  
 90:19. And those who reject Our signs will be those on the left,  
 90:20. with fire closing in upon them.

Here Allah (ﷻ) swears ﴿by this city﴾ that is, by this secure city, namely Makkah al-Mukarramah, which is the best of all cities, especially at the time when the Messenger (ﷺ) was living there.

﴿and by parent and offspring﴾ namely Adam and his progeny.

What is attested to is mentioned in the following verse: ﴿We have indeed created man in toil and hardship﴾. It may be that what is meant is what man suffers and goes through of hardships in this world, in al-barzakh, and on the Day of Resurrection.

So man should strive hard to do that which will bring him relief from these hardships and lead to eternal bliss and joy, for if he does not do that, he will continue to suffer severe punishment for all eternity.

<sup>57</sup> Climbing a steep path is difficult; this is a metaphor for striving against one's own whims and desires and against the Shayṭān, and persisting in doing righteous deeds. (ash-Shawkāni)

We have created man in the best form and shape so that he is able to take action and deal with tough and difficult situations, yet despite that he does not give thanks to Allah for this great blessing; rather he becomes arrogant because of his well-being, and he opposes his Creator. Therefore in his ignorance and wrongdoing he thinks that this situation will last forever and that his ability to dispose of his own affairs will never cease. Hence Allah (ﷻ) says:

﴿Does he think that no one can ever have power over him﴾ and therefore he shows arrogance and boasts of what he has spent of wealth on his own desires, so he says: ﴿I have squandered enormous wealth!﴾ that is, huge amounts of wealth?

Allah (ﷻ) describes spending on desires and sins as squandering, because the spender does not benefit from what he spends, and his spending only leads to regret, loss, exhaustion and diminishing of wealth, unlike the one who spends on good causes, seeking the pleasure of Allah. The latter is, as it were, making deals with Allah and he gains many times more than he spends.

Allah says, warning the one who boasts of what he spends on his desires:

﴿Does he think that no one saw him?﴾ that is, does he think, when he does that, that Allah does not see him and will not bring him to account for everything, small or great?

Rather Allah does indeed see him and records his deeds against him; He has appointed noble scribes to write down whatever he does of good or evil.

Then Allah reminds him of His blessings, saying:

﴿Have We not given him two eyes and a tongue, and a pair of lips﴾, so as to give him a beautiful appearance, and so that he may see and speak? And We have bestowed upon him other necessary faculties. This refers to worldly blessings.

Then Allah says, concerning the blessings of religion: ﴿and shown him the two ways [good and evil]﴾ that is, the paths of good and evil; We have shown him guidance as distinct from misguidance.

These immense blessings require a person to fulfil his duties towards Allah, to give thanks to Allah for His blessings, and not to use them in disobedience to Him. But this person does not do that.

﴿But he has not attempted the steep path﴾ that is, he has not attempted it or crossed over it, because he is following his whims and desires, so this steep path is very difficult for him. Then Allah explains what is meant by that steep path, as He says:

﴿[It is] freeing a slave﴾ that is, freeing a person from slavery by manumitting him or helping him to buy his freedom; it is even more appropriate to ransom Muslim prisoners who are held by the disbelievers.

﴿or giving food on a day of privation﴾ that is, on the day of severe hunger, by giving food at the time when people need it most.

﴿to an orphan near of kin﴾ that is, one who is both a poor orphan and a close relative

﴿or one who is poor and destitute﴾.

﴿while being [first and foremost] among those who believe﴾ that is, who believe in their hearts in that in which it is obligatory to believe, and they do righteous deeds with their physical faculties, in terms of both words and deeds, actions that are both obligatory and recommended.

﴿and exhort one another to be steadfast﴾ in obeying Allah and in refraining from disobedience, and in accepting the painful decree of Allah, by urging one another to submit to that and comply with it, with complete acceptance and contentment.

﴿and to show compassion﴾ to people, by giving to the needy, teaching the ignorant, taking care of all their needs of various kinds, helping them in their endeavours to do that which is in their best interests in



both religious and worldly terms, and loving for them what they love for themselves and hating for them what they hate for themselves.

Those who meet this description, whom Allah has enabled to climb that steep path, ﴿will be those on the right﴾ because they did what Allah enjoins of duties towards Him and towards His slaves, and they refrained from that which they were forbidden to do. This is the sign of being among the blessed.

﴿And those who reject Our signs﴾ by turning their backs on these matters, so they do not believe in Allah and do not do righteous deeds or show compassion towards the slaves of Allah, ﴿will be those on the left, with fire closing in upon them﴾ and they will be confined behind doors barred with huge beams so that they cannot be opened, and they will find themselves in distress and hardship.

This is the end of the commentary on Soorat al-Balad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



# 91. Soorat ash-Shams

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالشَّمْسُ وَضَعَهَا ۝١ وَالْقَمَرُ إِذَا تَلَّهَا ۝٢ وَالنَّهَارُ إِذَا جَلَّهَا ۝٣ وَاللَّيْلُ إِذَا يَغْشَىٰهَا ۝٤﴾  
﴿وَالسَّمَاءَ وَمَا بَنَىٰهَا ۝٥ وَالْأَرْضَ وَمَا خَلَقَهَا ۝٦ وَنَفْسٍ وَمَا سَوَّاهَا ۝٧ فَأَلْهَمَهَا ۝٨ فُجُورَهَا وَتَقْوَاهَا ۝٩ قَدْ أَفْلَحَ مَن زَكَّاهَا ۝١٠ وَقَدْ خَابَ مَن دَسَّاهَا ۝١١﴾  
﴿كَذَّبَتْ ثَمُودُ ۝١٢ بِطَغْوَاهَا إِذِ انْبَعَثَ أَشْقَاهَا ۝١٣ فَقَالَ لَهُمُ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ۝١٤﴾  
﴿فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمُ رَبُّهُم بِذَنبِهِمْ فَسَوَّاهَا ۝١٥﴾ وَلَا يَخَافُ ۝١٦ عُقْبَاهَا ﴿﴾ (سورة الشمس: ١-١٥)

- 91:1. By the sun and its light,  
91:2. and by the moon as it follows it,  
91:3. and by the day as it displays it,  
91:4. and by the night as it conceals it,  
91:5. and by the heaven and Him Who built it,  
91:6. and by the earth and Him Who spread it,  
91:7. and by the soul and Him Who fashioned it,

- 91:8. and inspired in it [an innate ability to differentiate between] wickedness and righteousness,
- 91:9. he will indeed attain true success who purifies it
- 91:10. and he will indeed fail who corrupts it.
- 91:11. Thamood rejected [their Messenger], for they were transgressors,
- 91:12. when the most wicked among them went forth [to kill the she-camel].
- 91:13. The Messenger of Allah [Ṣâliḥ] said to them: Hands off the she-camel of Allah and her drink!
- 91:14. But they disbelieved him and hamstrung her. So their Lord unleashed against them, for their sin, a punishment that reached them all.
- 91:15. And He [Allah] feared not the consequences thereof.<sup>58</sup>

In these verses, Allah (ﷻ) swears an oath concerning the righteous soul and evil soul.

﴿By the sun and its light﴾ and the benefits that come from it  
 ﴿and by the moon as it follows it﴾ that is, as it follows it through various positions in the sky, and the light of the moon follows the light of the sun.

﴿and by the day as it displays it﴾ that is, the sun displays what is on the face of the earth and makes it manifest.

﴿and by the night as it conceals it﴾ that is, it conceals the face of the earth, so that everything on it is shrouded in darkness.

In this world, darkness and light, sun and moon, follow one another in a regular and precise manner that serves people's interests. This is the greatest indication that Allah has knowledge of all things and

<sup>58</sup> When an earthly ruler punishes, he thinks of the consequences and does not go too far in punishment. But because Allah is just, only punishing those who deserve it, and He does not fear any consequences when He punishes, His punishment may be very severe. (Adapted from ar-Râzi)

has power over all things, and that He alone is deserving of worship; everything that is worshipped besides Him is false.

﴿and by the heaven and Him Who built it﴾. This is swearing an oath by the heaven and the One Who built it, namely Allah (ﷻ).

﴿and by the earth and Him Who spread it﴾ that is, He spread it out so that people would be able to benefit from it in all ways.

﴿and by the soul and Him Who fashioned it﴾ – it may be that what is meant by the soul here is all living creatures, because it is mentioned in general terms.

Or it may be that what is meant here is an oath sworn by the soul of man, who is accountable, based on what follows.

Whatever the case, the soul is one of the great signs of Allah that deserve to be sworn by, for the soul is extremely subtle and light; it moves about easily, changes easily and is influenced easily, subject to emotions such as desiring, wanting, aiming, loving and hating.

Without the soul, a body would be a mere image, with nothing good in it. The fact that it is created in such a manner is one of the great signs of Allah.

﴿he will indeed attain true success who purifies it﴾ and cleanses it of sins and faults, elevating it through obedience to Allah, attaining beneficial knowledge and doing righteous deeds.

﴿and he will indeed fail who corrupts it﴾ that is, corrupts his noble soul that does not deserve to be subjected to impurity through committing immoral deeds, allowing it to develop faults and commit sin, and failing to perfect it and make it grow, and indulging in that which will bring it shame and spoil it.

﴿Thamood rejected [their Messenger], for they were transgressors﴾ that is, because of their transgression, rejection of the truth and opposition to the Messengers of Allah.

﴿when the most wicked among them went forth [to kill the she-camel]﴾ that is, the most wicked member of the tribe, whose name

was Qidâr ibn Sâlif; he went forth to hamstringing the she-camel when they agreed to do that, and he agreed to comply with their instructions.

«The Messenger of Allah» namely Şâlih (ﷺ) «said to them», warning them: «Hands off the she-camel of Allah and her drink!» That is, beware of hamstringing the she-camel of Allah which He has made a great sign to you, and do not respond to the blessing that Allah has bestowed upon you, giving you her milk to drink, by hamstringing her.

But they disbelieved their Prophet Şâlih «and hamstrung her. So their Lord unleashed against them, for their sin, a punishment that reached them all» that is, He sent upon them destruction that reached them all. He sent against them a blast from above them and an earthquake from beneath them, so that they became lifeless, with no one among them calling out or responding.

«that reached them all» that is, it affected them all equally.

«And He [Allah] feared not the consequences thereof» – how could the One Who is the Subduer fear the consequences, when no created being is beyond His subjugation and control, and He is the Most Wise in all that He decrees and prescribes?

This is the end of the commentary on Soorat ash-Shams.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 92. Soorat al-Layl

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَاللَّيْلِ إِذَا يَغْشَىٰ ۝۱ وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝۲ وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝۳﴾ إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝۴  
فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝۵ وَصَدَّقَ بِالْحُسْنَىٰ ۝۶ فَسَنِيَرُهُ لِلْيُسْرَىٰ ۝۷ وَأَمَّا مَنْ يَحْلِلْ وَأَسْتَفَىٰ ۝۸  
وَكَذَّبَ بِالْحُسْنَىٰ ۝۹ فَسَنِيَرُهُ لِلْعُسْرَىٰ ۝۱۰ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝۱۱ إِنَّ عَلَيْنَا  
لَلْهُدَىٰ ۝۱۲ وَإِن لَّنَا الْآخِرَةُ وَالْأُولَىٰ ۝۱۳ فَأَنذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝۱۴ لَا يَصْلَاهَا إِلَّا الْأَشْقَى ۝۱۵  
الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝۱۶ وَسَيُجَنَّبُهَا الْأَتْقَى ۝۱۷ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۝۱۸ وَمَا لِأَحَدٍ  
عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَىٰ ۝۱۹ إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ۝۲۰﴾ وَلَسَوْفَ يَرْضَىٰ ۝۲۱﴾ (سورة الليل:

(٢١-١)

- 92:1. By the night as it conceals,  
92:2. and by the day as it discloses,  
92:3. and by Him Who created male and female,  
92:4. verily your endeavours have divergent ends.  
92:5. As for him who gives in charity and fears Allah,

- 92:6. and believes in the ultimate good,<sup>59</sup>  
 92:7. We will make easy for him the path of salvation.  
 92:8. But as for him who is miserly and thinks he has no need of Allah,  
 92:9. and denies the ultimate good,  
 92:10. We will make easy for him the path of perdition.  
 92:11. His wealth will avail him nothing when he falls [into hell].  
 92:12. Surely it is for Us to show the path of guidance,  
 92:13. and verily to Us belong the hereafter and the present world.  
 92:14. So I warn you of a raging fire,  
 92:15. which none will enter except the most wretched,  
 92:16. who denied and turned away.  
 92:17. But the most righteous will be kept away from it,  
 92:18. who gives his wealth seeking to purify himself  
 92:19. and owing no one any favour for which he should repay him;  
 92:20. rather he seeks only the pleasure of his Lord, the Most High.  
 92:21. And indeed he will in time be well pleased.

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This is an oath which Allah swears by the time during which people do their deeds that vary according to their circumstances.

﴿By the night as it conceals﴾ that is, it covers all creatures with its darkness, so each creature goes back to its dwelling and rests from its toil and labours.

﴿and by the day as it discloses﴾ that is, manifests itself to people, so they benefit from its light and go about their business.

﴿and by Him Who created male and female﴾. Here Allah swears by Himself as the Creator of males and females.

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<sup>59</sup> ﴿the ultimate good﴾ (*al-husnā*) may refer to paradise or to the word of *tawḥeed*: *lā ilāha illā Allāh*.

As dictated by His wisdom, He created every type of animal that He wanted to survive as male and female, so that the species may survive and not disappear, and he led each of them to the other by means of desire, making each of them suited to the other. Blessed be Allah, the Best of creators.

﴿verily your endeavours have divergent ends﴾. This is what is attested to: your endeavours, O accountable people, vary greatly, according to variations in deeds, their quality and the energy put into them, and according to the goal and purpose of those deeds: are they done for the sake of Allah, the Most High, the Eternal? For endeavours that are done for His sake will last and benefit the doer. Or are they done for transient aims, in which case endeavours are rendered invalid and diminish as that purpose diminishes?

This applies to every deed that is not done for the sake of Allah.

Hence Allah (ﷻ) refers to the type of people who strive and describes their deeds:

﴿As for him who gives in charity﴾ that is, he does what he is enjoined to do of financial acts of worship, such as giving zakâh, offering expiation, spending on maintenance of family members, giving charity and spending on good causes; and he also does physical acts of worship such as prayer, fasting and so on; and acts of worship that combine both physical and financial elements, such as Hajj and 'umrah, and so on

﴿and fears Allah﴾ with regard to what He has forbidden of prohibited matters and sins of various kinds.

﴿and believes in the ultimate good﴾ that is, he believes in *lâ ilâha illâ Allâh* (there is no god but Allah) and all that it points to of religious beliefs and all that it leads to of reward in the hereafter.

﴿We will make easy for him the path of salvation﴾ that is, we will make his affairs easy for him and will make all that is good easy for him, and We will make it easy for him to refrain from all evil,



because he has taken measures that lead to that, so Allah will make it easy for him.

﴿But as for him who is miserly﴾ with regard to what he is instructed to spend, so he does not spend in the ways that are obligatory or recommended, and he does not have any desire to do that which Allah has enjoined,

﴿and thinks he has no need of Allah﴾ so he does not submit to Him and does not think that his soul is in desperate need of its Lord, for there is no salvation, success or prosperity unless Allah is his ultimate object of love and worship, Whom he seeks and to Whom he turns.

﴿and denies the ultimate good﴾ that is, he denies the goodly beliefs that Allah has enjoined people to believe in.

﴿We will make easy for him the path of perdition﴾ so he will adopt bad and blameworthy characteristics, because it is made easy for him to commit evil and get carried away with acts of disobedience. We ask Allah to keep us safe and sound.

﴿His wealth will avail him nothing when he falls [into hell]﴾ that caused him to transgress and made him feel that he had no need of his Lord, and made him miserly. When he dies, nothing will accompany him except righteous deeds. As for his wealth, on which he did not pay his dues, it will become a source of regret for him, because he did not send any of it forth for the hereafter.

﴿Surely it is for Us to show the path of guidance﴾ that is, guidance to the straight path that leads to Allah and brings one close to His pleasure.

As for misguidance, it bars one from Allah and does not lead one to anything but severe punishment.

﴿and verily to Us belong the hereafter and the present world﴾ – He owns them and controls them, and He has no partner in that. So let those who have aspirations turn to Him and give up any hope in created beings.

«So I warn you of a raging fire», blazing and kindled,  
 «which none will enter except the most wretched, who denied» the  
 truth «and turned away» from the divine command.

«But the most righteous will be kept away from it, who gives his  
 wealth seeking to purify himself» from sins and faults, and seeking  
 thereby the pleasure of Allah (ﷻ).

This indicates that if spending on recommended purposes will  
 lead to giving up obligatory spending – such as paying off debts,  
 spending on maintenance of family members, and the like – then that  
 recommended spending is not prescribed; rather it is to be rejected  
 according to most of the scholars, because the soul cannot be purified  
 by means of a recommended deed that causes one to miss out on  
 doing an obligatory deed.

«and owing no one any favour for which he should repay him»  
 that is, this righteous person does not owe anyone any favour but he  
 repays him, and perhaps he does acts of kindness to other people for  
 which they owe him favours. Thus he becomes a true slave of Allah,  
 because he is indebted to Him alone for His kindness.

As for the one who owes people some favours but has not repaid  
 them, he will inevitably do things for people that will undermine his  
 sincerity towards Allah.

This verse refers to Abu Bakr as-Siddeeq (رضي الله عنه), and it was said  
 that it was revealed because of him, because he did not owe anyone  
 any favours, not even the Messenger of Allah (ﷺ) – apart from the  
 favour of the Messenger that he could not repay, namely the favour of  
 calling him to the religion of Islam and teaching him guidance and the  
 true faith. For Allah and His Messenger (ﷺ) did a favour to everyone  
 that can never be repaid. However the verse is also applicable to  
 everyone who possesses this good quality and does not owe any  
 favour to anyone, and thus his deeds remain sincerely for the sake  
 of Allah (ﷻ) alone.

Hence Allah says: «rather he seeks only the pleasure of his Lord, the Most High. And indeed he will in time be well pleased». This righteous man will be well pleased with what Allah will bestow upon him of all kinds of honours and rewards.

This is the end of the commentary on Soorat al-Layl.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 93. Soorat ad-Ḍuḥâ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالضُّحَىٰ﴾ ١ وَاللَّيْلِ إِذَا سَجَىٰ ٢ مَا وَدَّعَكَ رَبُّكَ وَمَاقَلَىٰ ٣ ﴿وَلَلْآخِرَةُ خَيْرٌ لَّكَ مِنَ ٤  
الْأُولَىٰ﴾ ٥ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ٦ أَلَمْ يَجِدْكَ يَتِيمًا فَآوَىٰ ٧ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ٨  
وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ٩ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ١٠ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ١١  
(سورة الضحى: ١-١١) ﴿١١﴾

93:1. By the day

93:2. and by the night when it is still,

93:3. your Lord has not forsaken you, nor does He hate you;<sup>60</sup>

93:4. indeed the hereafter will be better for you than this present life

93:5. and your Lord will surely give you so that you will be well pleased.

<sup>60</sup> The revelation had ceased temporarily, for fifteen days or thereabouts, so the disbelievers mocked the Prophet (ﷺ) by saying that his Lord had forsaken him. This soorah was revealed to reassure and comfort the Prophet (ﷺ). (ash-Shawkāni et al.)

93:6. Did He not find you an orphan and take care of you?

93:7. Did He not find you unaware [of the path of truth]<sup>61</sup> and guide you?

93:8. Did He not find you in need and make you independent?

93:9. So as for the orphan, do not mistreat him;

93:10. and as for the beggar, do not speak harshly to him;

93:11. and as for the blessing of your Lord, proclaim it.

Here Allah (ﷻ) swears by the day when its light spreads in the early morning, and by the night when it is still and darkness spreads and grows intense, that Allah cares for His Messenger (ﷺ).

«your Lord has not forsaken you» that is, He has not abandoned you since He has always taken care of you, and He has not neglected you since He has always looked after you. Indeed, He has continued to take the best care of you and to raise you in status, degree after degree. «nor does He hate you» that is, He does not hate you for He has always loved you. Denying something is indicative of its opposite, and negating something in absolute terms cannot be praise unless it implies perfection.

This is how the Messenger (ﷺ) was previously and at the moment of revelation, in the best and most perfect situation. He was the recipient of ongoing divine love, which raised him in perfection for Allah always cared for him.

With regard to his future, Allah says: «indeed the hereafter will be better for you than this present life». The word *ākhirah* (translated here as «hereafter») may refer to what comes after in general terms. In other words, every future situation will be better than the previous one.

<sup>61</sup> The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawḥeed), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkānī; az-Zamakhsharī; Ibn ‘Āshoor)

The Prophet (ﷺ) kept rising in status, and Allah supported the religion with which He sent him and helped him against his enemies, guiding him in all his affairs, until he died when he had attained a level of favours, bliss, delight and joy that could not be attained by anyone else, before or since.

Then after that, do not ask about his situation in the hereafter, and the details of its honour and all kinds of bliss.

Hence Allah says: ﴿and your Lord will surely give you so that you will be well pleased﴾. This is something that cannot be expressed except in this comprehensive phrase.

Then Allah reminds him of what He knows about his private affairs:

﴿Did He not find you an orphan and take care of you?﴾ That is, He found you without a mother or father; indeed his father and mother had died when he was not able to look after himself, but Allah took care of him and caused his grandfather 'Abdul-Muṭṭalib to take care of him, then when his grandfather died, He caused his paternal uncle Abu Ṭālib to take care of him, until Allah supported him with His help and with the believers.

﴿Did He not find you unaware [of the path of truth]<sup>62</sup> and guide you?﴾ That is, He found you not knowing anything about the scripture or faith, and He taught you that which you did not know and enabled you to attain the best of deeds and character.

﴿Did He not find you in need﴾ that is, in poverty, ﴿and make you independent﴾ by means of what Allah enabled you to conquer of lands from which wealth and taxes were brought to you.

<sup>62</sup> The Messenger of Allah (ﷺ) always believed in the oneness of Allah (tawḥeed), even before his prophethood began, but he was unaware of the path of Islam, and its rulings and teachings, until Allah guided him to it through revelation. (ash-Shawkāni; az-Zamakhshari; Ibn 'Ashoor)

The One Who took away these problems from you will take away all other problems; you should respond with gratitude to the blessings of the One Who caused you to attain this level of independence, granted you refuge, supported you and guided you.

Hence Allah says:

﴿So as for the orphan, do not mistreat him﴾ that is, do not deal harshly with the orphan, and do not feel impatient with him or scorn him; rather you should honour him, give him what you can, and treat him as you would like your child to be treated after you die.

﴿and as for the beggar, do not speak harshly to him﴾ that is, do not say anything to the beggar that may imply your rejection of his request in a cruel or vicious manner; rather give him what you can, or turn him away kindly.

The word translated here as «beggar» (*sā'il*, lit. 'one who asks') includes those who ask for money and those who ask for knowledge. Hence teachers are enjoined to treat learners kindly, gently and with compassion, for this will help the learner to achieve his goal, and it reflects kindness towards the one who is striving to benefit the people and the land.

﴿and as for the blessing of your Lord﴾ – this includes both spiritual and worldly blessings

﴿proclaim it﴾ that is, praise Allah for it, and mention it in specific terms if there is a purpose to be served thereby.

As for speaking of the blessings of Allah in general terms, speaking of the blessings of Allah prompts one to give thanks for them, and leads to love of the One Who bestowed those blessings, for people are naturally inclined to love the one who does favours.

This is the end of the commentary on Soorat ad-Duḥā.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

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## 94. Soorat al-Inshirâh

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْأَنشُرَحْ لَكَ صَدْرَكَ ﴿١﴾ وَوَضَعْنَا عَنكَ وِزْرَكَ ﴿٢﴾ الَّذِي أَنقَضَ ظَهْرَكَ ﴿٣﴾ وَرَفَعْنَا  
لَكَ ذِكْرَكَ ﴿٤﴾ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾ فَإِذَا فَرَغْتَ فَانصَبْ ﴿٧﴾ وَإِلَىٰ رَبِّكَ  
فَارْغَبْ ﴿٨﴾﴾ (سورة الشرح: ١-٨)

- 94:1. Have We not filled your heart for you with reassurance and comfort,  
94:2. and relieved you of your burden  
94:3. that weighed down your back,  
94:4. and exalted for you your renown?  
94:5. So truly with hardship comes ease,  
94:6. truly with hardship comes ease.  
94:7. So whenever you are free, strive in worship and supplication,  
94:8. and to your Lord alone turn in hope.
- 

Here Allah says, reminding His Messenger (ﷺ) of His blessings:



«Have We not filled your heart for you with reassurance and comfort» that is, have We not made you feel at ease with the teachings of religion and when calling people to Allah, granted you the noblest characteristics, caused you to focus on the hereafter, and made it easy for you to attain goodness?

So his heart was not constrained and uneasy, hardly able to accept goodness or be at ease.

«and relieved you of your burden» of sin «that weighed down your back». This is like the verse in which Allah (ﷻ) says:

«So that Allah may forgive you your past and future sins...» (*al-Fath* 48: 2)

«and exalted for you your renown» that is, We have raised you in status, and caused you to be spoken highly of in a manner such as no one among humankind has ever attained.

So Allah is not mentioned except that His Messenger (ﷺ) is mentioned alongside him, as when a person enters Islam, and in the *adhân* and *iqâmah*, in *khuṭbahs* and in other matters in which Allah has caused the renown of His Messenger Muhammad (ﷺ) to be exalted. And in the hearts of his Ummah there is love, veneration and respect that is not directed towards anyone else after Allah (ﷻ). May Allah reward him on behalf of his Ummah with the best reward that is granted to any Prophet on behalf of his nation.

«So truly with hardship comes ease, truly with hardship comes ease». This is great glad tidings, for every time there is hardship and difficulty, it is accompanied by ease, to the extent that even if hardship were to enter a lizard hole, ease would enter upon it and expel it, as Allah (ﷻ) says elsewhere:

«...Allah will bring about, after hardship, ease.» (*aṭ-Ṭalâq* 65: 7)

And the Prophet (ﷺ) said:

«Verily there is relief with distress, and verily there is with hardship ease.» (Recorded and authenticated by at-Tirmidhi)

The fact that the word translated here as «hardship» appears in the definite form indicates that it refers to one hardship, whereas the fact that the word translated here as «ease» appears in the indefinite form indicates that it is more than one, and one hardship can never overwhelm plural or repeated ease.

The definite form conveys a generic meaning and refers to any kind of hardship, indicating that any hardship – no matter what degree of difficulty it reaches – will ultimately and inevitably be relieved.

Then Allah instructs His Messenger (ﷺ) first and foremost, and the believers after him, to give thanks to Him and to do what is required in response to His blessings, as He says:

«So whenever you are free, strive in worship and supplication» that is, when you are free from your errands and business, and there is nothing left in your heart to distract it, then strive hard in worship and supplication.

«and to your Lord alone turn in hope» that is, have great hope that your Lord will respond to your supplication and accept your acts of worship.

Do not be among those who, when they are free and have finished with their business, indulge in amusement and turn away from their Lord and remembrance of Him, for then you would be among the losers.

It was also suggested that what is meant is: when you have finished your prayer and completed it, then strive hard in supplication, and turn to your Lord alone to ask for all that you need. Those who suggested this opinion quoted as evidence the fact that it is prescribed to offer supplication and remember Allah following the prescribed prayers. And Allah knows best about that.

This is the end of the commentary on Soorat al-Inshirah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



95.

## Soorat at-Teen



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْزَيْتُونِ ۝۱﴾ وَطُورِ سِينِينَ ﴿۲﴾ وَهَٰذَا الْبَلَدِ الْأَمِينِ ﴿۳﴾ لَقَدْ خَلَقْنَا الْإِنسَانَ فِي  
أَحْسَنِ تَقْوِيمٍ ﴿۴﴾ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ﴿۵﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ  
أَجْرٌ غَيْرُ مَمْنُونٍ ﴿۶﴾ فَمَا يَكْذِبُكَ بَعْدَ بِالِّدِينِ ﴿۷﴾ أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ ﴿۸﴾

(سورة التين: ۱-۸)

- 95:1. By the fig and the olive,  
95:2. and by Mount Sinai,  
95:3. and by this secure city [Makkah],  
95:4. verily We have created man in the best of conditions,  
95:5. then We reduce Him to the lowest of the low,  
95:6. except those who believe and do righteous deeds; theirs will be  
a never-ending reward.  
95:7. Then, after this, what makes you [O man] deny the Judgement?  
95:8. Is not Allah the Wisest of the wise?

﴿By the fig and the olive﴾ Allah swears by these two well-known trees because of the many benefits of the trees and their fruits, and because they are prevalent in the land of ash-Shâm which was the location of the prophethood of `Eesâ ibn Maryam (ﷺ).

﴿and by Mount Sinai﴾ which was the location of the prophethood of Moosâ (ﷺ)

﴿and by this secure city [Makkah]﴾ which was the location of the prophethood of Muhammad (ﷺ).

Allah (ﷻ) swears by these holy places which He chose and from which He sent the best and noblest of His Prophets.

What is attested to is the words: ﴿verily We have created man in the best of conditions﴾ that is, We create him in the best of ways, with limbs in proportion and an upright stance, and he is not lacking in anything that he needs either inwardly or outwardly.

Yet despite these great blessings for which thanks should be given, most people fail to give thanks to the Bestower of these blessings, for they are distracted by amusement and play, and are content with the most trivial and insignificant of matters. So Allah will reduce them to the lowest of the low, namely the lowest part of hell, which is a place for sinners who rebel against their Lord, except for those whom Allah blesses with faith, righteous deeds and a sublime good attitude.

﴿theirs will be a never-ending reward﴾ that is, they will attain high status thereby, and unceasing reward; rather they will have constantly-available pleasures, joys coming one after another, and blessings in abundance, in eternal bliss that will never end; its food is perpetual, and so is its shade.

﴿Then, after this, what makes you [O man] deny the Judgement?﴾ that is, what makes you, O man, deny the day of requital for deeds, when you have seen many of the signs of Allah that should make you certain, and you have seen the blessings of Allah that should make you not disbelieve in anything that He has told you?

«Is not Allah the Wisest of the wise?» Does Allah's wisdom dictate that He should leave humankind without purpose, with no commands or prohibitions, never to be rewarded or punished?

Or will the One Who created them in stages and bestowed upon them innumerable blessings and favours, and took good care of them, inevitably bring them back to their final and ultimate abode, to which they are headed and where they will end up?

This is the end of the commentary on Soorat at-Teen.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat al-'Alaq

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝٢ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ۝٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ۝٥ كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَافٍ ۝٦ إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝٧ أَرَأَيْتَ الَّذِي يَنْهَىٰ ۝٨ عَبْدًا إِذَا صَلَّىٰ ۝٩ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ۝١٠ أَوْ أَمَرَ بِالْقَوَىٰ ۝١١ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ۝١٢ أَرَأَيْتَ إِنْ تَوَلَّىٰ ۝١٣ أَرَأَيْتَ إِنْ تَوَلَّىٰ ۝١٤ أَرَأَيْتَ إِنْ تَوَلَّىٰ ۝١٥ أَرَأَيْتَ إِنْ تَوَلَّىٰ ۝١٦ أَرَأَيْتَ إِنْ تَوَلَّىٰ ۝١٧ أَرَأَيْتَ إِنْ تَوَلَّىٰ ۝١٨﴾ (سورة العلق: ١-١٩)

- 96:1. Recite [commencing] with the name of your Lord<sup>63</sup> Who created,  
96:2. created man from a clinging clot.  
96:3. Recite, for your Lord is the Most Generous,

<sup>63</sup> This is a command to the Prophet (ﷺ) to recite what would be revealed to him of the Qur'an, commencing with the name of Allah by saying *bismillāh ir-Rahmān ir-Raheem* – in the name of Allah, the Most Gracious, the Most Merciful. (al-Qurṭubī; ar-Rāzi; an-Nasafī, et al.)

- 96:4. Who taught the use of the pen,  
 96:5. taught man what he knew not.  
 96:6. Indeed man transgresses all bounds  
 96:7. when he believes himself to be self-sufficient.  
 96:8. Verily unto your Lord is the return [of all].  
 96:9. Have you considered the one who tries to stop  
 96:10. a slave [of Allah] from praying?<sup>64</sup>  
 96:11. How about if he [that slave of Allah] is indeed following true  
       guidance  
 96:12. and enjoining righteousness?  
 96:13. How about the one who disbelieves and turns away –  
 96:14. does he not realise that Allah sees all?  
 96:15. Nay; if he does not desist, We will surely drag him by his ccc –  
 96:16. a lying, sinful forelock.  
 96:17. So let him call his associates;  
 96:18. We will call the angels of punishment.  
 96:19. Nay; pay no heed to him. Prostrate [in prayer] and draw near  
       [to Allah].

This soorah was the first soorah of the Qur'an to be revealed to the Messenger of Allah (ﷺ). It was revealed to him at the beginning of his prophethood, when he did not know anything about the Book or about faith.

Jibreel (ﷺ) came to him with the message and commanded him to recite, but he refused, saying,

«I am not a reciter.» (Bukhari)

But Jibreel kept urging him until he recited.

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<sup>64</sup> This was revealed concerning Abu Jahl, who tried to stop the Prophet (ﷺ) from praying in the Haram.



Then Allah revealed to him the words: ﴿Recite [commencing] with the name of your Lord Who created﴾ all of creation.

Then He singles out man and mentions the beginning of his creation, ﴿from a clinging clot﴾. The One Who created man and cared for him must also care for him by issuing commands and prohibitions, which He did by sending the Messenger (ﷺ) to them and sending down the Books to them.

Hence after the command to recite, He mentions His creation of man. Then He says: ﴿Recite, for your Lord is the Most Generous﴾ that is, He is possessed of the most sublime attributes and is very generous and kind. Part of His kindness is that He taught the use of the pen, ﴿Who taught the use of the pen, taught man what he knew not﴾ for He brought him forth from his mother's womb not knowing anything, and He gave him hearing, sight and intellect, and made available to him the means of acquiring knowledge.

So He taught him the Qur'an, and He taught him wisdom, and He taught him the use of the pen, through which knowledge is preserved and rights and duties are regulated, and messages are exchanged between people so that they do not have to speak directly to one another.

All praise be to Allah, Who has bestowed these blessings upon His slaves, for which they cannot give sufficient thanks. Moreover He has blessed them with independence of means and abundant provision.

But because of man's ignorance and wrongdoing, when he thinks that he is independent of means, he transgresses and behaves arrogantly, turning away from true guidance. He forgets that he will return to his Lord and he does not fear punishment; perhaps he may even go so far as to reject guidance himself and call others to reject it and tell them not to pray, which is the best act of faith. Allah says to this stubborn and rebellious one:

«Have you», O man who tells someone not to pray, «considered... How about if he» namely the slave of Allah who is praying «is indeed following true guidance» by knowing the truth and acting upon it, «and enjoining righteousness» upon others?

Is it appropriate to try to stop someone who is like this? Is it not the case that trying to stop him is one of the worst forms of opposition towards Allah and towards the truth? Such a thing cannot be done except by someone who himself is drifting away from guidance, or he tells others to do things that are contrary to piety.

How about if the one who tells someone not to pray «disbelieves and turns away» from the truth? Does he not fear Allah and His punishment?

«does he not realise that Allah sees all» that he does?

Then Allah warns him, if he persists in his ways: «Nay; if he does not desist» and give up what he is saying and doing, «We will surely drag him by his forelock» that is, We will surely seize him violently by his forelock, and he deserves that, for it is «a lying, sinful forelock» that is, he is lying in what he says and sinning in what he does.

«So let him» namely this person who deserves that punishment «call his associates» that is, his companions and friends, and the people around him, to help him deal with what has befallen him.

«We will call the angels of punishment» that is, the keepers of hell, to seize him and punish him.

Then let him see which of the two groups is stronger and more capable. This is the situation of the one who tells someone not to pray, and this is the punishment of which he is warned.

As for the one who is told not to pray, Allah commands him not to listen to this person who tells him not to pray, and to pay no attention to him, as He says:

﴿Nay; pay no heed to him﴾, for he is not enjoining anything but that which leads to loss in this world and the hereafter.

﴿Prostrate [in prayer]﴾ to your Lord

﴿and draw near [to Allah]﴾ in prostration and in other acts of worship, for they all bring one closer to attaining His pleasure and bring one nearer to Him. This is general in meaning and applies to everyone who tells one not to do acts of worship, even though it was originally revealed concerning Abu Jahl when he told the Messenger of Allah (ﷺ) not to pray and tried to disturb him and harm him.

This is the end of the commentary on Soorat al-'Alaq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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97.  
Soorat al-Qadr

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ﴾ ۝ وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ﴿٢﴾ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾ نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ ﴿٤﴾ سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾ (سورة القدر: ١-٥)

- 97:1. Verily, We sent it [the Qur'an] down on the Night of Decree.<sup>65</sup>  
97:2. And how could you know what the Night of Decree is?  
97:3. The Night of Decree is better than a thousand months.<sup>66</sup>  
97:4. On that night the angels and the Spirit [Jibreel] descend by their Lord's leave with all decrees [of blessings].  
97:5. [It is a night of] peace and blessing until the break of dawn.
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<sup>65</sup> The Night of Decree (Laylat al-Qadr) is a night in the month of Ramadan. It is called the Night of Decree because on that night Allah decrees whatever He wills for the coming year.

<sup>66</sup> According to many commentators, striving in worship on that night is better, in virtue and reward, than striving in worship in one thousand months that do not include that night.

Here Allah (ﷻ) says, highlighting the virtue and high status of the Qur'an:

﴿Verily, We sent it [the Qur'an] down on the Night of Decree﴾. This is like the verse in which Allah (ﷻ) says:

﴿Verily, We sent it down during a blessed night, for We were to give warning.﴾ (ad-Dukhān 44: 3)

That is because Allah (ﷻ) began to send it down during Ramadan on Laylat al-Qadr (the Night of Decree), and by means of it Allah bestowed comprehensive mercy upon His slaves for which they cannot give sufficient thanks.

Laylat al-Qadr is so called because of its immense status and virtue before Allah, and because on this night He decrees what will happen during the coming year of deaths, provision and other divine decrees.

He further highlights its great significance by saying: ﴿And how could you know what the Night of Decree is?﴾ For it is of great significance and immense importance.

﴿The Night of Decree is better than a thousand months﴾ that is, in its virtue it is equivalent to a thousand months, and deeds that are done on this night are better than deeds in a thousand months that do not contain this night.

This is something that is utterly astounding and amazing, that Allah (ﷻ) has blessed this weak Ummah with a night on which good deeds are equivalent to and surpass a thousand months, which is the age of a man who lives for a very long time, eighty-odd years.

﴿On that night the angels and the Spirit [Jibreel] descend﴾ frequently ﴿by their Lord's leave with all decrees [of blessings]. [It is a night of] peace and blessing﴾ that is, it is free of all ills and evils, because of its great goodness

﴿until the break of dawn﴾ that is, it begins at sunset and ends with the break of dawn.

There are many mutawâtir hadiths that speak of its virtue, and state that it is in Ramadan, in the last ten nights, especially the odd-numbered nights, and it will continue to occur every year until the onset of the Hour.

Therefore the Prophet (ﷺ) used to observe *i'tikâf* and do a great deal of acts of worship during the last ten days and nights of Ramadan, hoping that they would coincide with Laylat al-Qadr. And Allah knows best.

This is the end of the commentary on Soorat al-Qadr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## Soorat al-Bayyinah

(Madani)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ۝ (١)  
رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝ (٢) فِيهَا كُتِبَ قِيعَمٌ ۝ (٣) وَمَا نَفَرَ الَّذِينَ أُوتُوا  
الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَةُ ۝ (٤) وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ  
حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ۝ (٥) إِنَّ الَّذِينَ كَفَرُوا مِنْ  
أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝ (٦) إِن  
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝ (٧) جَزَاءُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتُ  
عَدْنٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ حَسِبَ  
رَبَّهُ ۝ (٨)﴾ (سورة البينة: ١-٨)

98:1. Those who disbelieve among the People of the Book and among the polytheists were not going to desist from disbelief [or so they claimed] until there came to them clear proof,

98:2. a Messenger from Allah, reciting pure pages

98:3. on which there were texts of unerring soundness [the Qur'an].

- 98:4. Yet those who were given the Book did not flee from the truth except after clear proof came to them,
- 98:5. although they were enjoined only to worship Allah with sincere devotion to Him, being true in faith to Him alone, and to establish prayer and give zakâh, and that is the true religion.
- 98:6. Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell, to abide therein forever. It is they who are the worst of people.
- 98:7. Verily those who believe and do righteous deeds – it is they who are the best of people.
- 98:8. Their reward with their Lord is gardens of perpetual abode through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him. That is for those who fear their Lord.

﴿Those who disbelieve among the People of the Book﴾ namely the Jews and Christians

﴿and among the polytheists﴾ of all other nations

﴿were not going to desist from disbelief﴾ and the misguidance that they were following. In other words, they would continue and persist in their misguidance, and the passage of time would only increase them in disbelief

﴿[or so they claimed] until there came to them clear proof﴾.

Then Allah explains what that clear proof is, as He says:

﴿a Messenger from Allah﴾ whom Allah sent to call the people to the truth, and revealed to him a Book that they might read, so that the people might learn wisdom, and so that he might purify them and lead them forth from the depths of darkness to the light. Hence He says:

﴿reciting pure pages﴾ that are protected from the devils approaching them, and which no one may touch except the purified, for they are the most sublime of words.



Hence Allah says: ﴿on which﴾ that is, on those pages ﴿there were texts of unerring soundness﴾ that is, true stories and just commands that guide to truth and to the straight path.

Once this clear proof came to them, at that point the seeker of truth became distinct from the one who had no intention of seeking truth, and those who chose to perish (by choosing disbelief) might do so after seeing clear evidence, and those who chose to live (by choosing faith) might do so after seeing clear evidence (8: 42).

But if the People of the Book did not believe in this Messenger (ﷺ) and submit to him, that was nothing new, because of their misguidance and stubbornness, for they did not separate and form sects and groups ﴿except after clear proof came to them﴾ that would require those who received it to be united. But because they are wicked and base people, that guidance only increased them in misguidance, and insight only increased them in blindness, even though all the Books came from the same source with the same religion.

In all laws they were enjoined only ﴿to worship Allah with sincere devotion to Him﴾ that is, in all their acts of worship, both outward and inward, to seek only the pleasure of Allah and to draw close to Him, ﴿being true in faith to Him alone﴾ and turning away from all religions that are contrary to the religion of pure monotheism.

Allah singles out prayer and zakâh for mention, even though they are included in the words ﴿to worship Allah with sincere devotion to Him﴾, because of their special virtue and because they are the two acts of worship which, if anyone undertakes them, he will undertake all other religious duties.

﴿and that﴾ namely affirmation of the oneness of Allah and sincerity in religion ﴿is the true religion﴾ that is, the true religion which leads to the gardens of bliss, and all other religions are paths that lead to hell.

Then Allah mentions the requital of those who disbelieve after clear proof has come to them, as He says:

«Verily those who disbelieve among the People of the Book and among the polytheists will be in the fire of hell» which will encompass them with its punishment, which will be severe indeed.

«to abide therein forever»; the punishment will not be lightened for them, and they will be plunged into utter despair therein (43: 75).

«It is they who are the worst of people» because they learned about the truth but they ignored it, so they became losers in this world and the hereafter.

«Verily those who believe and do righteous deeds – it is they who are the best of people» because they worshipped Allah and learned who He is, and they attained bliss in this world and the hereafter.

«Their reward with their Lord is gardens of perpetual abode» that is, gardens in which they will settle, and will never move on or depart from them, and they will never seek anything better than them. «through which rivers flow, to abide therein forever and ever. Allah is pleased with them and they are pleased with Him». He is pleased with them because of what they did of deeds that earn His pleasure, and they are pleased with Him because of what He has prepared for them of all kinds of honour and great reward.

«That» goodly reward «is for those who fear their Lord» that is, it is for those who fear Allah and refrain from disobeying Him, and who do their duty towards Him.

This is the end of the commentary on Soorat al-Bayyinah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



99.

## Soorat az-Zalzalah

(Makki)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۖ وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۚ وَقَالَ الْإِنْسَانُ مَا لَهَا ۚ﴾  
﴿يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ۚ﴾ ﴿إِنَّ رَبَّكَ أَوْحَىٰ لَهَا ۚ﴾ ﴿يَوْمَئِذٍ يَصْدُرُ ۚ﴾  
﴿النَّاسُ أَشْتَاتًا لَّيْسُوا بِأَعْمَلِهِمْ ۚ﴾ ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۚ﴾  
﴿وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۚ﴾ ﴿﴾ (سورة الزلزلة: ١-٨)

- 99:1. When the earth is shaken with a cataclysmic earthquake  
99:2. and the earth brings forth its burdens,<sup>67</sup>  
99:3. and man says: What is the matter with it?  
99:4. On that day it will tell all its news<sup>68</sup>  
99:5. because your Lord will command it [to do so].  
99:6. On that day all people will proceed in scattered groups to be shown [the results of] their deeds.

<sup>67</sup> This refers to the dead, who will be brought forth from their graves.

<sup>68</sup> That is, it will tell of all deeds that were committed on it, both good and evil.

99:7. So whoever does an atom's weight of good will see it,

99:8. and whoever does an atom's weight of evil will see it.

Here Allah (ﷻ) speaks of what will happen on the Day of Resurrection, when the earth will be shaken and convulse to the extent that all that is on it of structures and mountains will collapse.

So the mountains will crumble and the hills will be flattened, and it will become a smooth, levelled plain, in which you will see no depression or elevation.

﴿and the earth brings forth its burdens﴾ that is, what it contains of the dead and of treasures.

﴿and man says﴾, expressing his shock when he sees what happened to it of immense changes:

﴿What is the matter with it?﴾ that is, what has happened to it?

﴿On that day it﴾ namely the earth  
﴿will tell all its news﴾ that is, it will testify concerning people and what they did on its surface of good or evil. The earth will be among the witnesses who will testify concerning people's deeds.

And that will happen ﴿because your Lord will command it [to do so]﴾ that is, He will instruct it to speak of what was done on it, and it will not disobey His command.

﴿On that day all people will proceed﴾ from the place of standing, when Allah passes judgement among them,  
﴿in scattered groups to be shown [the results of] their deeds﴾ that is, so that Allah may show them what they did of good and bad deeds, and will show them the appropriate requital thereof.

﴿So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it﴾. This is general in meaning and includes all good and all evil, because when he sees the atom's weight, which is the most insignificant of things, and the

requital thereof, then anything greater than that will surely be required, as Allah (ﷻ) says elsewhere:

﴿On the day when every soul will find itself faced with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil...﴾ (Āl 'Imrān 3: 30)

– and:

﴿...They will find all they did recorded there...﴾ (al-Kahf 18: 49)

This verse offers the strongest encouragement to do good, even if it is little, and the greatest deterrent against doing evil, even if it is minor.

This is the end of the commentary on Soorat az-Zalzalah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 100. Soorat al-'Âdiyât

(Aladki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَالْعَادِيَاتِ ضَبْحًا﴾ ١ ﴿فَالْمُورِيَّتِ قَدْحًا﴾ ٢ ﴿فَالْمُغِيرَاتِ صُبْحًا﴾ ٣ ﴿فَأَثَرُنَّ بِهِ نَقْعًا﴾ ٤ ﴿فَوْسَطْنَ بِهِ جَمْعًا﴾ ٥ ﴿إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ﴾ ٦ ﴿وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ﴾ ٧ ﴿وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ﴾ ٨ ﴿أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ﴾ ٩ ﴿وَحُصِّلَ مَا فِي الصُّدُورِ﴾ ١٠ ﴿إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ﴾ ١١ ﴿سورة العاديات: ١-١١﴾

- 100:1. By the horses galloping swiftly,  
100:2. striking sparks [with their hooves],  
100:3. raiding at dawn,  
100:4. stirring up therewith clouds of dust,  
100:5. making their way thereby into the midst of the enemy,  
100:6. verily man is ungrateful to his Lord –  
100:7. and he himself bears witness to that –  
100:8. and verily, because of his love of wealth, he is stingy.  
100:9. Does he not know [what his punishment will be] when the  
contents of the graves are turned over

100:10. and what is hidden in people's hearts is brought to light?

100:11. Verily their Lord, on that day, will be fully aware of them [and their deeds].

Here Allah (ﷻ) swears by horses, because of what there is in them of the dazzling signs of Allah and obvious blessings, as is well known to all people.

Allah (ﷻ) swears by them in a situation in which no other animals have a share with them, as He says:

﴿By the horses galloping swiftly﴾ that is, running swiftly, with energy and vigour.

﴿striking sparks [with their hooves]﴾ when they step on the rocks; they strike sparks of fire because of the solidness and strength of their hooves (or horseshoes) when they gallop.

﴿raiding﴾ the enemy ﴿at dawn﴾, this is what usually happens: raids begin at dawn.

﴿stirring up therewith﴾ that is, with their galloping and raiding ﴿clouds of dust﴾.

﴿making their way thereby﴾ that is, by their riding ﴿into the midst of the enemy﴾ during their raids.

What is attested to is the words: ﴿verily man is ungrateful to his Lord﴾ that is, he is reluctant to give what his Lord has commanded him to give (of charity and the like).

The nature and character of man is such that he is not inclined to give what he should of dues or to give it in full; rather his human inclination is to be reluctant and not to give dues that are required of him in financial and physical terms – except those whom Allah guides and causes them to change and become willing to pay their dues.

﴿and he himself bears witness to that﴾ that is, as man knows himself to be stingy and miserly, he bears witness to that and does not deny it, because it is something clear and obvious.

It may be that the pronoun (he) refers to Allah; in other words, man is ungrateful to his Lord and Allah bears witness to that. In this there is a stern warning to the one who is ungrateful to his Lord, that Allah is indeed watching him.

﴿and verily, because of his love of wealth, he is stingy﴾ that is, man loves wealth very much, and it is his love thereof that led him not to carry out the duties that he should, and to give precedence to his desire for wealth over the dues of his Lord. All of that is because he is short-sighted and limits his focus to this world, and is heedless of the hereafter.

Therefore Allah says, urging man to fear the Day of Resurrection: ﴿Does he not know﴾ that is, why does this deluded one not know ﴿[what his punishment will be] when the contents of the graves are turned over﴾ that is, when Allah brings forth the dead from their graves for the resurrection?

﴿and what is hidden in people's hearts is brought to light﴾ that is, what is hidden in people's hearts, and what is concealed of good and evil, will be made known. Secrets will be disclosed and the outcome of people's deeds will become visible on their faces.

﴿Verily their Lord, on that day, will be fully aware of them [and their deeds]﴾ that is, He will know about all their deeds, both outward and inward, hidden and visible, and He will requite them for them.

Allah says that He will be aware of their deeds on that specific day, even though He is aware of them at all times, because here the context is one of checking and requital of deeds, which is based on Allah's knowledge and awareness of their actions.

This is the end of the commentary on Soorat al-Ādiyāt.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



101.

## Soorat al-Qâri'ah



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْقَارِعَةُ ۝١ مَا الْقَارِعَةُ ۝٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ۝٣ يَوْمَ يَكُونُ  
النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ۝٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ  
الْمَنْفُوشِ ۝٥ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ ۝٦ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ۝٧  
وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ۝٨ فَأُمُّهُ هَاوِيَةٌ ۝٩ وَمَا أَدْرَاكَ مَا هِيَةٌ  
نَارُ حَامِيَةٍ ۝١١﴾ (سورة القارعة: ١-١١)

101:1. The Catastrophe!

101:2. What is the Catastrophe?

101:3. How could you know what the Catastrophe is?

101:4. [It will occur] on the day when people will be like scattered  
moths

101:5. and the mountains will be like tufts of dyed wool.

101:6. Then as for him whose good deeds weigh heavily in the balance,

101:7. he will have a well-pleasing life.

101:8. And as for him whose good deeds weigh lightly in the balance,

101:9. his abode will be the abyss.

101:10. And how could you know what it is?

101:11. It is a fire, blazing hot.

﴿The Catastrophe﴾ – *al-Qâri'ah* – is one of the names of the Day of Resurrection. It is so called because it will disturb (*taqra'*) and distress people with its horrors.

Hence Allah highlights how significant it is and emphasises its importance by saying:

﴿The Catastrophe! What is the Catastrophe? How could you know what the Catastrophe is? [It will occur] on the day when people﴾, because of the intensity of its hardship and horror ﴿will be like scattered moths﴾ that is, it will be as if they are moving in waves like locusts. Moths are creatures that move about at night, moving together in waves, not knowing where they are going, but if a fire is lit they rush towards it, because of their lack of understanding. This is the condition of humans, who are possessed of reason.

As for the strong and solid mountains, they ﴿will be like tufts of dyed wool﴾ that is, they will be like tufts of wool that are flimsy and blow away with the slightest puff of wind.

Then after that, they will become scattered dust; they will disappear and nothing visible will be left of them. At that point the balance will be set up and the people will be divided into two groups, the blessed and the doomed.

﴿Then as for him whose good deeds weigh heavily in the balance﴾ that is, his good deeds outweigh his bad deeds ﴿he will have a well-pleasing life﴾ in the gardens of bliss.

﴿And as for him whose good deeds weigh lightly in the balance﴾ because he does not have good deeds to outweigh his bad deeds, ﴿his abode will be the abyss﴾ that is, his abode and dwelling place will be hell, one of the names of which is the abyss.

﴿And how could you know what it is?﴾ This serves to emphasise the seriousness of the matter. Then Allah explains it by saying that it is ﴿a fire, blazing hot﴾ that is, it is intensely hot, for its heat is seventy times hotter than the fire of this world. We seek refuge with Allah from it.

This is the end of the commentary on Soorat al-Qâri'ah.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 102. Soorat at-Takâthur

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿الْهَمَّكُمْ التَّكَاثُرُ﴾ ① حَتَّىٰ ذُرِّمُ الْمَقَابِرَ ② لَا سَوْفَ تَعْلَمُونَ ③ ثُمَّ كَلَّا ④  
سَوْفَ تَعْلَمُونَ ⑤ كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑥ لَتَرَوُنَّ الْجَحِيمَ ⑦ ثُمَّ  
لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑧ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ⑨ ﴿ (سورة التكاثر)

(٨-١)

- 102:1. Competition for worldly gain distracts you  
102:2. until you come to your graves.  
102:3. Nay; you will come to know.  
102:4. Again, nay; you will come to know.  
102:5. Nay; if you knew for certain [the consequences of your actions,  
you would not act as you do].  
102:6. You will surely see the blazing fire.  
102:7. Again, you will surely see it with absolute certainty.  
102:8. Then on that day you will surely be asked about worldly  
bounties.
-

Here Allah (ﷻ) says, rebuking His slaves for being distracted from that for which they were created of worshipping Him alone with no partner or associate, knowing Him and turning to Him, and giving precedence to love of Him over all other things:

﴿Competition for worldly gain distracts you﴾ from what is mentioned above. What they compete in is not specified, so as to include everything that people compete to accumulate and boast about, such as accumulating wealth, children, supporters, troops, servants, status and other things that people usually compete with one another for, where the aim is not to sincerely seek the pleasure of Allah (ﷻ).

Your heedlessness and distraction continue ﴿until you come to your graves﴾, whereupon reality becomes clear to you, but that is after it has become impossible for you to rectify your situation.

The words ﴿until you come to your graves﴾ indicate that al-barzakh is something that people will pass through before reaching the realm of eternity, because the word translated here as ﴿come to﴾ literally means ‘visit’; Allah describes them as visitors, not as settlers.

This points to the resurrection and requital for deeds, in an eternal realm that will never end. Hence He warns them by saying:

﴿Nay; you will come to know. Again, nay; you will come to know. Nay; if you knew for certain [the consequences of your actions, you would not act as you do]﴾ that is, if you knew what lay ahead of you with knowledge that had an impact on your hearts, you would not be distracted by accumulation of worldly gain and you would hasten to do righteous deeds. But lack of certain knowledge has led you to where you are now.

﴿You will surely see the blazing fire﴾ that is, you will come on the Day of Resurrection and you will surely see the blazing fire that Allah has prepared for the disbelievers.

﴿Again, you will surely see it with absolute certainty﴾ that is, with your own eyes, as Allah (ﷻ) says elsewhere:

﴿The evildoers will see the fire and will realise that they are bound to fall into it, and will find no escape from it.﴾ (al-Kahf 18: 53)

﴿Then on that day you will surely be asked about worldly bounties﴾ that you enjoyed in this world: did you give thanks for them and fulfil your duty to Allah concerning them, and not use them to disobey Him, so that He might grant you bounty that is greater and more sublime than them?

Or were you deceived by them and so you failed to give thanks for them, and perhaps you use them to disobey Allah? He will punish you for that, as He says elsewhere:

﴿On the day when those who disbelieved are brought before the fire, [it will be said to them]: You had your share of good things in the life of the [previous] world, and you had your fill of pleasure. Today you will be recompensed with a humiliating punishment, because you behaved arrogantly on earth without justification and because you acted rebelliously.﴾ (al-Ahqâf 46: 20)

This is the end of the commentary on Soorat at-Takâthur.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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103.

## Soorat al-'Aşr

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
in the name of Allah,

the Most Gracious, the Most Merciful



﴿وَالْعَصْرِ ۝١ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣﴾ (سورة العصر: ١-٣)

103:1. By Time,

103:2. verily man is in a state of utter loss,

103:3. except those who believe and do righteous deeds, and exhort  
one another to hold fast to the truth and exhort one another to  
be steadfast.

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Here Allah swears by Time, which is night and day, in which  
people's deeds take place, that every person is a loser, and loss is the  
opposite of success.

Loss is of various kinds:

It may be absolute loss, as in the case of one who loses in this  
world and the hereafter, who misses out on bliss and deserves  
hellfire.

Or he may be a loser in some ways but not others. Therefore Allah describes everyone as a loser, except one who has the following four qualities:

- Belief in that which Allah has commanded us to believe in, and belief and faith cannot be sound unless they are based on knowledge, for faith is something that stems from knowledge and cannot be perfect without it.
- Righteous deeds, which include all good deeds, both outward and inward, having to do with duties towards Allah and towards His slaves, both obligatory and recommended.
- Exhorting one another to hold fast to the truth and do righteous deeds. That is, they exhort one another, urge one another and encourage one another to do that.
- Exhorting one another to be steadfast in obeying Allah, in refraining from disobedience towards Him, and in accepting the painful decrees of Allah.

By means of the first two one may perfect oneself, and by means of the last two one may help others to perfect themselves.

By perfecting all four things one will be safe from loss and will attain great success.

This is the end of the commentary on Soorat al-'Asr.  
All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.





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## 104. Soorat al-Humazah

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۝١ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ، ۝٢ يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ، ۝٣ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ۝٤ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ۝٥ نَارُ اللَّهِ الَّتِي تَطَّلِعُ عَلَى الْفُتُودِ ۝٦ إِنَّهَا عَلَيْهِمْ مُّوَصَّدَةٌ ۝٧ فِي عَمَدٍ مُّمَدَّدَةٍ ۝٨﴾ (سورة الحمزة: ١-٩)

- 104:1. Woe to every backbiter, fault-finder,  
104:2. who accumulates wealth and keeps on counting it,  
104:3. thinking that his wealth will make him live forever.  
104:4. By no means! He will surely be flung into the crushing fire,  
104:5. and how could you know what the crushing fire is?  
104:6. It is Allah's own kindled fire,  
104:7. which will reach right into the hearts.  
104:8. It will confine them  
104:9. behind doors barred with huge beams.
-

«Woe» this is a warning of bad consequences and severe punishment

«to every backbiter, fault-finder» who criticises people by his actions and condemns them in his words. The word translated here as «backbiter» refers to one who speaks ill of people and criticises them by means of gestures and actions; the fault-finder is the one who criticises them in his words.

One of the characteristics of the backbiter and fault-finder is that he does not care about anything except accumulating wealth, counting it and exulting in it. He has no desire to spend it on good causes, upholding ties of kinship and the like.

«thinking» in his ignorance «that his wealth will make him live forever» in this world. Therefore all his efforts are focused on making his wealth grow, that he thinks will extend his life.

He does not realise that stinginess shortens life and leads to ruin, whereas generosity increases one's lifespan.

«By no means! He will surely be flung» that is, thrown «into the crushing fire, and how could you know what the crushing fire is?» This highlights how serious and terrifying the matter is.

Then that is explained by saying: «It is Allah's own kindled fire» the fuel of which is men and stones,

«which» because of its intensity «will reach right into the hearts» that is, it will penetrate deeply into the body and reach the heart.

In addition to that intense heat, they will be detained and chained up, and will despair of ever emerging from it.

Hence Allah says: «It will confine them behind doors barred with huge beams» so that they will not be able to leave.

«...every time they want to escape from it, they will be driven back into it...» (as-Sajdah 32: 20)

We seek refuge with Allah from that, and We ask Him for pardon and well-being.

This is the end of the commentary on Soorat al-Humazah.  
All praise and thanks are for Allah, and may the blessings and  
peace of Allah be upon Prophet Muhammad (ﷺ), his family, and  
his Companions abundantly until the Day of Judgement.



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## 105. Soorat al-Feel



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَلَمْ نَرَكَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ﴾ ١ ﴿أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلُّلٍ﴾  
﴿وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ﴾ ٢ ﴿تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ﴾ ٣ ﴿فَجَعَلَهُمْ﴾  
﴿كَعَصٍ مَّاكُولٍ﴾ ٤ ﴿﴾ (سورة الفيل: ١-٥)

- 105:1. Have you not heard how your Lord dealt with the army of the elephant?  
105:2. Did He not cause their evil plans to go awry  
105:3. and send against them birds in flocks,  
105:4. pelting them with stones of baked clay,  
105:5. and making them like a crop devoured and trampled?

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That is, have you not seen the might and power of Allah, His mercy towards His slaves, and the evidence for His oneness and the truthfulness of His Messenger Muhammad (ﷺ), namely the way in which He dealt with the army of the elephant, who plotted against His Sacred House and wanted to destroy it?

They equipped themselves for that purpose, and brought with them an elephant to destroy it. They came with a huge army from Ethiopia and Yemen that the Arabs could not withstand.

When they reached the vicinity of Makkah, having encountered no resistance from the Arabs and the people of Makkah fled the city, fearing for their lives, Allah sent against them birds in flocks – that is, in scattered groups, carrying heated stones of baked clay.

They pelted the army with those stones and struck them all, from the first to the last of them. They were turned into lifeless bodies and became like a crop devoured and trampled. Allah dealt with their evil and caused their plot to backfire, and their story is very well known.

That was the year in which the Messenger of Allah (ﷺ) was born, and it became one of the portents and precursors of his mission. Praise and thanks be to Allah.

This is the end of the commentary on Soorat al-Feel.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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106.  
Soorat Quraysh  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿لَا يَلْبِسُ قُرَيْشٌ ۝١ إِيْلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢ فَلْيَعْبُدُوا رَبَّ ۝٣ هَذَا الْبَيْتِ ۝٤ الَّذِي أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ﴾ (سورة)

قریش: (۱-۴)

- 106:1. For the blessings [We have bestowed upon] Quraysh,  
106:2. the blessing of their regular journeys, winter and summer,  
106:3. let them worship the Lord of this House,  
106:4. Who has fed them against hunger and has secured them against fear.<sup>69</sup>
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<sup>69</sup> The blessings that Allah bestowed upon Quraysh were innumerable. If there was no other blessing than this, that they were enabled to travel in safety to engage in trade – in addition to the security they enjoyed as residents of the sanctuary of Makkah – it would dictate that they should worship Allah alone, associating no others with Him in worship.

Many of the commentators said that this is connected to the preceding soorah, and what is meant is: We did what We did to the army of the elephant for the sake of Quraysh, in order to keep them safe, guard their interests and secure their regular journeys, to Yemen in the winter and to Syria in the summer, for the purpose of trade and earning.

Allah destroyed those who intended ill towards them and increased respect for the H̱aram and its people in the hearts of the Arabs, so that they held them in high esteem and would not want to cause any harm to them during any journey they wanted to undertake.

Therefore Allah commanded them to give thanks, saying: ﴿let them worship the Lord of this House﴾ that is, let them affirm His oneness and devote worship sincerely to Him alone.

﴿Who has fed them against hunger and has secured them against fear﴾. Plentiful provision and security against fear are among the greatest of worldly blessings, that require gratitude to Allah (ﷻ).

O Allah, to You be praise and thanks for Your blessings, both visible and invisible.

Allah specifically mentions that He is the Lord of the House, by way of honouring it; otherwise He is the Lord of all things.

This is the end of the commentary on Soorat Quraysh.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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107.  
Soorat al-Mâ'oon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالذِّكْرِ ﴿١﴾ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ﴿٢﴾ وَلَا  
يُحِصُّ عَلَى طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ  
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾﴾ (سورة الماعون:

(V-1)

- 107:1. Have you seen the one who denies the Last Judgement?  
107:2. Such is the one who drives away the orphan  
107:3. and does not urge others to feed the needy.  
107:4. So woe to those who pray  
107:5. but are heedless regarding their prayer,  
107:6. those who make a show of piety  
107:7. yet withhold small kindnesses.

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Here Allah (ﷻ) criticises those who fail to fulfil their duties towards Him and towards His slaves: ﴿Have you seen the one



who denies the Last Judgement» that is, he denies the resurrection and the requital, so he does not believe in what the Messengers taught.

«Such is the one who drives away the orphan» that is, he pushes him away with violence and harshness, and does not show compassion towards him, because of his hardheartedness and because he does not hope for any reward or fear any punishment.

«and does not urge others to feed the needy» so it is more likely that he will not feed any poor person himself.

«So woe to those who pray» that is, those who pray regularly, but they «are heedless regarding their prayer» that is, they are negligent concerning it, and they do not pray on time or do the movements of the prayer properly.

This is because of their lack of concern about the command of Allah, for they neglect the prayer, which is the most important act of worship and the best of deeds that will bring one closer to Allah, and being heedless regarding the prayer is something for which a person deserves blame and criticism.

As for making mistakes in the prayer, this is not regarded as heedlessness, because it is something that happens to everyone, and even happened to the Prophet (ﷺ).

Hence Allah describes these people as showing off, being hard-hearted and lacking compassion, as He says:

«those who make a show of piety» – they do good deeds in order to be seen by people.

«yet withhold small kindnesses» that is, they refuse to give things that will not cost the giver much, either by way of lending or giving, such as vessels, buckets, hammers and the like, which people usually lend or give away and are generous with.

But these people – because of their great stinginess – withhold small kindnesses, so how about anything that is more than that?

This soorah is urging people to show kindness towards orphans and the needy, and to encourage others to do likewise, to pay attention to the prayer and pray regularly, and to be sincere in one's prayer and in all one's deeds.

It also urges people to do acts of kindness by doing small things, such as lending vessels, buckets, books and the like, because Allah criticises those who do not do that. And Allah (ﷻ) knows best what is correct. Praise be to Allah, the Lord of the worlds.

This is the end of the commentary on Soorat al-Mâ'oon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 108. Soorat al-Kawthar

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ﴾ ۝ فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ  
الْأَبْتَرُ ﴿٢﴾ (سورة الكوثر: ١-٣)

- 108:1. Verily We have granted you [O Muhammad] abundance,  
108:2. so pray to your Lord and offer your sacrifice to Him alone.  
108:3. Verily it is the one who hates you who is cut off [from all goodness].
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Here Allah (ﷻ) says to His Prophet Muhammad (ﷺ), reminding him of His favours to him: ﴿Verily We have granted you [O Muhammad] abundance [al-kawthar]﴾ that is, much goodness and great favours, among which is what Allah will grant to His Prophet (ﷺ) on the Day of Resurrection of the river which is called al-Kawthar.

He will also grant him the Cistern (*al-hawd*), the length of which is a month's journey, as is its width; its water is whiter than milk and sweeter than honey, and its vessels are like the stars of the sky

in their number and brightness. Whoever takes one sip from it will never ever thirst again.

Having mentioned His favours to him, He commands him to give thanks for them, as He says:

﴿so pray to your Lord and offer your sacrifice to Him alone﴾ these two acts of worship are singled out for mention, because they are among the best and greatest acts of worship that bring one closer to Allah. In prayer one feels humility before Allah and shows it physically, for prayer demonstrates submission and servitude to Him.

In the case of sacrifice, one draws closer to Allah with the best quality of sacrificial animals that one possesses, giving wealth that one has a natural inclination to love and want to keep to oneself.

﴿Verily it is the one who hates you﴾ that is, the one who despises you, criticises you and shows disrespect towards you  
 ﴿who is cut off [from all goodness]﴾ for his deeds will cease and no one will remember him.

As for Muhammad (ﷺ), he is the one who is perfect in the true sense of the word, who is to attain all that is possible of perfection in the case of a created being, such as high renown and large number of supporters and followers.

This is the end of the commentary on Soorat al-Kawthar.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 109. Soorat al-Kâfiroon



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ يَتَايَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾﴾ (سورة الكافرون: ١-٦)

- 109:1. Say: O disbelievers,  
109:2. I do not worship what you worship,  
109:3. nor do you worship what I worship.  
109:4. I will not worship what you worship,  
109:5. nor will you worship what I worship.  
109:6. To you be your religion, and to me my religion.

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That is, say to the disbelievers, openly proclaiming in plain language: ﴿I do not worship what you worship﴾ – this is a disavowal of what they used to worship besides Allah, both outwardly and inwardly.

﴿nor do you worship what I worship﴾ because of your lack of sincerity towards Allah in worshipping Him, for your worship of Him is accompanied by polytheism and cannot be called worship.

These ideas are repeated in this soorah: in the first instance (109: 2-3) to negate any such action on the part of either group, and in the second instance (109: 4-5) to confirm that it cannot happen and that this attitude is well-entrenched in both parties.

Then the following verse clearly distinguishes between the two groups:

﴿To you be your religion, and to me my religion﴾. This is like the verses in which Allah says:

﴿Say: Everyone acts according to his own disposition...﴾ (*al-Isrā'* 17: 84)

– and:

﴿If they reject you, then say: My deeds are mine and your deeds are yours. You are not accountable for what I do, nor am I accountable for what you do.﴾ (*Yoonus* 10: 41)

This is the end of the commentary on Soorat al-Kāfiroon.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 110. Soorat an-Naşr

(Madani)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾﴾ (سورة النصر)

(٣-١)

- 110:1. When Allah's help and victory<sup>70</sup> come,  
110:2. and you see people entering Allah's religion in multitudes,  
110:3. glorify and praise your Lord, and seek His forgiveness; verily  
He is ever Accepting of repentance.
- 

In this soorah there is glad tidings and an instruction to His Messenger (ﷺ) for when those glad tidings come to pass, as well as a hint alerting him to what will result from that.

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<sup>70</sup> The victory referred to here is the conquest of Makkah, which was foretold in this verse.

The glad tidings foretold that Allah would grant His help to His Messenger (ﷺ), enabling him to conquer Makkah, and that the people would enter the religion of Allah in multitudes, so that many of them would become his people and his supporters, after having been his enemies. And what was foretold came to pass.

With regard to the command after the divine help and victory came to pass, Allah commanded His Messenger (ﷺ) to give thanks to his Lord for that, to glorify and praise Him, and to seek His forgiveness.

As for the hint, there were in fact two hints, the first of which was that divine support of this religion would continue and increase when His Messenger (ﷺ) glorified and praised his Lord, and sought His forgiveness, for that is part of gratitude, as Allah says elsewhere:

﴿...If you give thanks, I will surely give you more...﴾ (Ibrāheem 14: 7)

And that indeed came to pass during the time of the Rightly-Guided Caliphs and afterwards. Divine help for this Ummah continued and Islam attained success unmatched by any other religion, until the Ummah's attitude changed and they began to behave contrary to Allah's commands. Then Allah inflicted upon them division and disunity, and there happened what happened.

Yet despite that, this Ummah and this religion continue to receive of the mercy and kindness of Allah that which never crossed anyone's mind and could scarcely be imagined.

As for the second hint, it is a hint that the death of the Messenger of Allah (ﷺ) was approaching. This may be explained by the fact that his life was a virtuous life, as Allah swore by it, and it is known that virtuous matters end with pleas for forgiveness, as in the case of the prayer, Hajj and so on.

So Allah's command to His Messenger (ﷺ) to praise Him and seek His forgiveness in this situation was a hint that his life was coming to an end, so let him prepare and get ready to meet his Lord,



and end his life with the best deeds that he could do – blessings and peace of Allah be upon him.

He complied with the Qur’anic injunction and started to say that in his prayer. He would often say in his bowing and prostration: «Glory and praise be to you, O Allah; O Allah, forgive me.» (Bukhari and Muslim)

This is the end of the commentary on Soorat an-Naşr.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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# 111.

## Soorat al-Masad

(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۚ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۚ  
سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۚ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۚ فِي جِيدِهَا  
حَبْلٌ مِّن مَّسَدٍ ۚ﴾ (سورة المسد: ١-٥)

- 111:1. May the hands of Abu Lahab perish, and may he perish!  
111:2. Neither his wealth nor his gains will avail him.  
111:3. He will burn in a blazing fire  
111:4. and so will his wife, the carrier of firewood.  
111:5. On her neck will be a rope of palm fibres.
- 

Abu Lahab was the paternal uncle of the Prophet (ﷺ); he was extremely hostile and tried his utmost to harm the Prophet (ﷺ), for he had no fear of Allah or respect for ties of kinship. May Allah curse him.

Allah criticised him in these harsh terms, which are a source of disgrace for him until the Day of Resurrection. Allah says:

﴿May the hands of Abu Lahab perish﴾ that is, may he be wretched and doomed

﴿and may he perish﴾ and never prosper.

﴿Neither his wealth﴾ that he has with him and that caused him to transgress ﴿nor his gains will avail him﴾; none of that could ward off any of the punishment of Allah from him when it befalls him.

﴿He will burn in a blazing fire﴾ that is, fire will surround him on all sides, him and ﴿his wife, the carrier of firewood﴾.

She also tried her utmost to harm the Messenger of Allah (ﷺ). She and her husband cooperated in sin and transgression, as she planned for evil and tried her hardest to cause harm to the Messenger (ﷺ). She carried on her back burdens of sin like one who gathers firewood and prepares a rope ﴿of palm fibres﴾ on his neck to carry it.

It may be that what is meant is that in hell she will carry fuel for her husband's punishment, wearing around her neck a rope of palm fibres.

Whatever the case, this soorah is one of the amazing signs of Allah, for Allah revealed this soorah when Abu Lahab and his wife had not yet died, and stated that they would inevitably be punished in the fire, which implied that they would not become Muslim. And events unfolded as foretold by the Knower of the unseen and the seen.

This is the end of the commentary on Soorat al-Masad.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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## 112. Soorat al-Ikhlâş

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكِدْ وَلَمْ يُولَدْ ۝﴾ وَلَمْ  
يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾ (سورة الإخلاص: ١-٤)

- 112:1. Say: He, Allah, is One;  
112:2. Allah, Who is sought by all.  
112:3. He begets not nor was He begotten,  
112:4. and there is none comparable to Him.
- 

﴿Say﴾ with certain faith, believing in it and understanding its meaning:

﴿He, Allah, is One﴾ that is, He is the One and unique, to Whom alone belongs utmost perfection; to Him belong the most beautiful names and perfect, sublime attributes, and His deeds are far above any shortcomings; He has no counterpart and no equal.

﴿Allah, Who is sought by all﴾ to meet all needs.

The inhabitants of both the upper and lower realms are in the utmost need of Him; they ask Him for what they need and turn to Him regarding that which concerns them, because He is the only One Who is perfect in His attributes, the All-Knowing Who is perfect in His knowledge, the Forbearing Who is perfect in His forbearance, the Most Merciful Who is perfect in His mercy, Whose mercy encompasses all things... and so on with all His attributes.

In His perfection, ﴿He begets not nor was He begotten﴾ because He is completely independent of means, ﴿and there is none comparable to Him﴾ either in His names, attributes or deeds – blessed and exalted be He.

This soorah refers to the oneness of the divine names and attributes (*tawḥeed al-asmā' waṣ-ṣifāt*).

This is the end of the commentary on Soorat al-Ikhlās.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



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113.  
Soorat al-Falaq  
(Makki)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾

(سورة الفلق: ١-٥)

- 113:1. Say: I seek refuge with the Lord of the rising dawn  
113:2. from the harm [and mischief] of what He has created;  
113:3. from harm [and mischief] in the night when darkness grows intense;  
113:4. from the harm [and mischief] of those who blow upon knots;  
113:5. and from the harm [and mischief] of the envier when he envies.
- 

﴿Say: I seek refuge﴾ that is, I turn to and seek protection ﴿with the Lord of the rising dawn﴾ that is, the One Who causes dawn to break.

﴿from the harm [and mischief] of what He has created﴾. This includes all those whom Allah has created, humans, jinn and animals;

one must seek refuge with their Creator from any harm or mischief that there may be in them.

Then He describes in specific terms what He has mentioned in general terms, as He says:

﴿from harm [and mischief] in the night when darkness grows intense﴾ that is, from the harm and evil of what may happen in the night, when the darkness of night covers the earth and many evil spirits and harmful animals move about.

﴿from the harm [and mischief] of those who blow upon knots﴾ that is, from the harm and mischief of witches who perform their witchcraft by blowing on knots that they tie for the purpose of casting spells.

﴿and from the harm [and mischief] of the envier when he envies﴾. The envier is the one who would like the blessing to be taken away from the one whom he envies, so he strives to cause it to be taken away by whatever means he can.

Therefore there is a need to seek refuge with Allah from his harm and mischief, and to foil his plan.

The word translated here as ﴿envier﴾ also includes the one who puts the evil eye on others, because the evil eye only emanates from an envier who is evil in nature.

This soorah refers to seeking refuge with Allah from all kinds of evil and harm in both general and specific terms.

It indicates that magic or witchcraft is something real, the harm of which is to be feared, so one should seek refuge with Allah from it and from those who practise it.

This is the end of the commentary on Soorat al-Falaq.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.



## 114. Soorat an-Nâs



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*In the name of Allah,  
the Most Gracious, the Most Merciful*



قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ  
الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ  
وَالنَّاسِ ﴿٦﴾ (سورة الناس: ١-٦)

- 114:1. Say: I seek refuge with the Lord of humankind,  
114:2. the Sovereign of humankind,  
114:3. the God of humankind,  
114:4. from the harm [and mischief] of the insidious whisperer  
114:5. who whispers into the hearts of humankind,  
114:6. from among the jinn and humankind.<sup>71</sup>

This soorah refers to seeking refuge with the Lord and God of humankind from the Shayṭān who is the source and cause of all evil.

<sup>71</sup> The insidious whisperers or devils who try to tempt people to do evil or mislead them may be jinn or humans:

﴿...devils from among humankind and jinn...﴾ (al-An'ām 6: 112)



In his efforts to tempt people and do evil, he whispers into their hearts, making evil fair-seeming to them and showing it to them in a good image, motivating them to do it.

And he makes goodness ill-seeming to them, tries to put them off it, and presents a false image of it to them.

This is how he always is, whispering and withdrawing; he retreats when a person remembers his Lord and seeks His help to ward him off.

So the individual should seek help, seek refuge and seek protection in the Lordship of Allah over all people, for He is the Lord of all people and all people come under His Lordship and Sovereignty, and He holds the forelock of every living being. And he should seek help, seek refuge and seek protection in the divinity of Allah, by worshipping Him, which is the purpose for which He has created them, and this purpose cannot be fulfilled except by warding off the evil of their enemy, who wants to cut them off and prevent them from worshipping Allah, and wants to make them among his party so that they will become inhabitants of the blazing fire.

*Waswâs* (devilish whispers) may be caused by the jinn or by humans, hence Allah says: ﴿from among the jinn and humankind﴾.

Praise be to Allah, the Lord of the worlds, first and last, outwardly and inwardly.

We ask Allah (ﷻ) to perfect His blessing and to forgive sins of ours that form a barrier between us and many of His blessings, and to forgive our errors and desires that have distracted us from reflecting upon His signs and revelations.

We hope that He will not deprive us of the goodness of that which is with Him because of our bad deeds, for no one despairs of the mercy of Allah except people who are given to disbelief and who have gone astray.

May Allah send blessings and peace upon His Messenger Muhammad (ﷺ) and upon all his family and Companions, blessings

and peace that are constant and ongoing at all times. Praise be to Allah, by Whose blessings righteous deeds are attained.

This commentary on the Book of Allah has been completed with His help and support, by the author 'Abdur-Raḥmān ibn Nāṣir ibn 'Abdullāh, who is known as Ibn Sa'di (may Allah forgive him, his parents and all the Muslims), at the beginning of Rabee' al-Awwal 1344 AH.

This is the end of the commentary on Soorat an-Nās.

All praise and thanks are for Allah, and may the blessings and peace of Allah be upon Prophet Muhammad (ﷺ), his family, and his Companions abundantly until the Day of Judgement.

